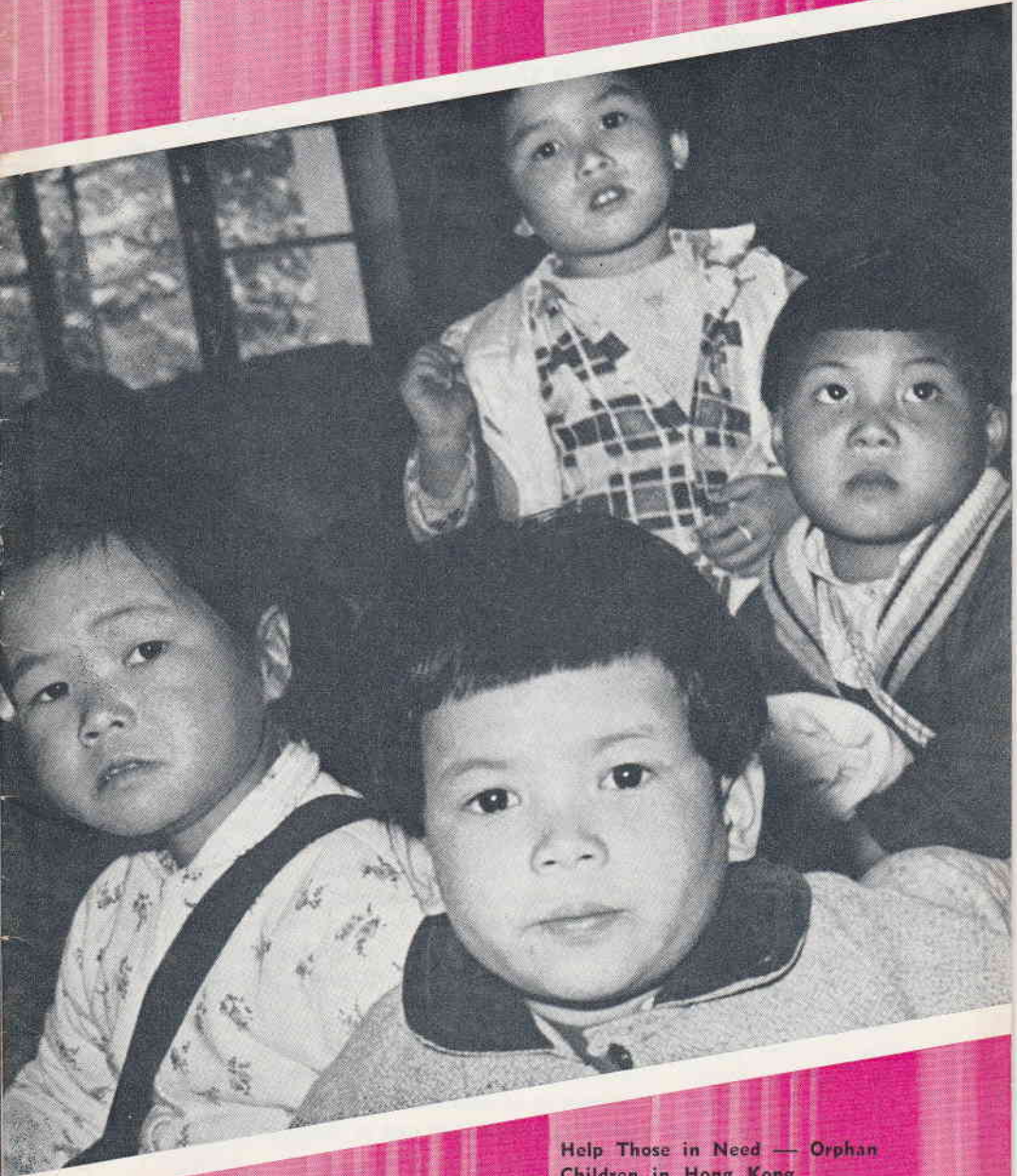


ST. NICHOLAS CHURCH

MARSTON NEWS



Help Those in Need — Orphan
Children in Hong Kong.

No. 111

MAY, 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.

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

VICAR'S LETTER

My Dear Friends,

I would like to thank you all for your generous gift to me at Easter time. It seemed hard to realise at Evensong on the 16th April that it was just eight years to the day since I was inducted to the parish of Marston. Returning from India, I will not forget the welcome you gave to my family. Over the years we have come to know so many of you as personal friends, and Marston has become "Home" in a very real sense of the word.

One is, of course, conscious of one's own limitations and failures ; of many things attempted and unfinished ; of many areas and concerns neglected. However, one cannot but be grateful to those who have given encouragement and support over the years. Sometimes it is not always appreciated that a parish priest himself can be dissatisfied with the status quo, but that it is not always expedient or possible to make the changes which would outwardly appear so easy to effect.

The Prayer used by "Alcoholics Anonymous" is full of deep wisdom :

"God grant me serenity to accept the things I cannot change.

Courage to change the things I can ;

and wisdom to know the difference....."

Yours sincerely,



IN MEMORIAM

FREDERICK BERNARD MARTIN passed to his rest whilst on holiday on the Continent. He was only ill for a short time and died after visiting the country of Spain which he dearly loved. Unable to follow his early desire to read modern languages, on account of the Great War, and later family commitments, he studied Spanish on retirement, and was awarded a Diploma by the University of Barcelona, for his efforts there. He visited South America and brought back a photographic record of his travels, which he shared with the members of the Over 60's Club of which he was chairman. Always a man's man, he was impatient with humbug, and unnecessary fuss. He made friends amongst rich and poor, intellectual and unlettered. He was as much at home with an American Professor, as he was with a bus-load of Spanish villagers. His personality was rich and diverse. Above all he was a kindly man. If it was possible to do a good turn for someone he would do so. We shall miss him in Marston, but we shall be grateful for all that he gave to us. To his nearest and dearest we offer our sympathy and our prayers in their loss.

A double tragedy hit Marston with the death of MR. JOHN BALLAD and his son CHRISTOPHER in a car accident. Words are inadequate at such a time as this, but to all the family and relations, the Parish extends its deepest sympathy in their loss. May God bless and support them at this dark time.

CHRISTIAN AID

"What can Christian Charity do in the face of the hunger and poverty and ignorance which abound in some parts of the world? Statistics show

that 7000 million children, never mind adults, lack adequate food, medical care and/or schooling facilities.....”

Will you remember this as we begin our CHRISTIAN AID week in the Parish on Sunday, 14th May next and give generously to those collectors who will be coming to your door.

There will also be a JUMBLE SALE on SATURDAY, 20th MAY in the MORTIMER HALL (VILLAGE HALL) from 2.30 p.m.

Any available jumble can be taken to Mr. & Mrs. Sergeant, No. 2 Windsor Crescent. Mrs. Sergeant has kindly said she will be a co-worker with Miss M. Tillen who has taken on the organizing of this week in Mrs. Smith's place.

PERSONALIA

It is good to know that our Lay Reader, Mr. Ian Howell, is well on the way to complete recovery after breaking his leg whilst skiing in Austria. This did not prevent him from carrying on with his duties, despite having his leg in plaster. Whilst hobbling into the pulpit one evening the choir were singing appropriately :

“Let not my slippery footsteps slide,
And hold me lest I fall.....”

Lindsay Dunkley has just been notified that she has successfully completed all the tests for her Duke of Edinburgh's Gold Award, and will be presented with this in July at Buckingham Palace. Congratulations, Lindsay, on this splendid achievement.

Joan Mallalieu, on furlough from South India, where she teaches at the Gell Memorial School for Girls, at Cotacamund, spoke about her work at an At Home held for her at the Vicarage on April 20th.

We are grateful to Mr. Brian Sleightholm, Mr. Clifford Dunkley and to Mr. Albert Sidebottom, for their help as assistant organists. Mr. Dunkley, our Churchwarden, has played regularly for the Family Communion for a number of years.

SCOUT HALL

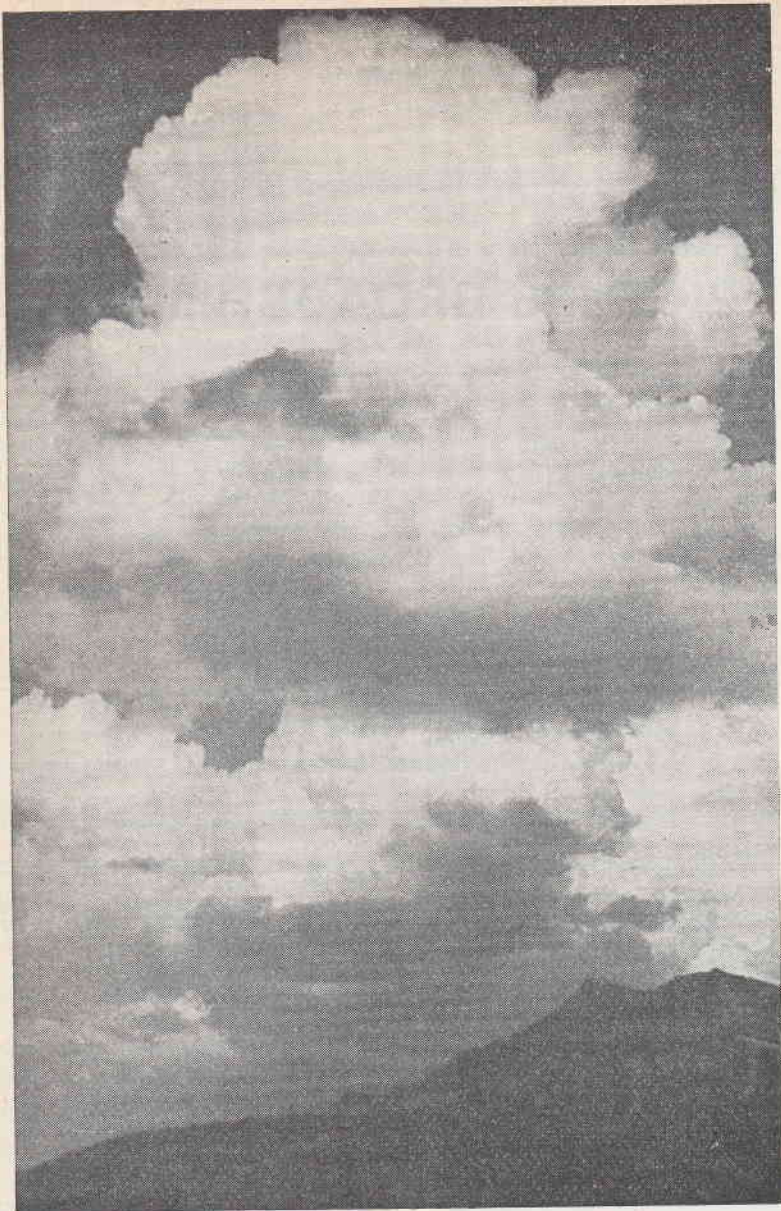
Extensive renovations have been going on in the Scout Hall under the supervision of Mr. Casterton. These include the infilling of the ceiling, and the creation of a storage loft. We congratulate all voluntary helpers, and a special word of thanks to our G.S.L., Mr. W. Furber, for his untiring efforts, and his work, not only on the hut, but also on the additional kitchen.

CHURCHYARD

“I have never seen the churchyard look better !” has been the comments of so many people visiting St. Nicholas' Church. Our thanks go to Mr. Peter Sheppard, for his splendid effort, and to the anonymous donor of some money to provide bulbs for an Easter show.

A NOVEL WEDDING

The Choir was waiting at the door, the bride was coming up the path—but then it happened ! There was a power cut, which put the lights out and eliminated the organ. The congregation rallied to the Vicar's request to make up for the defect and the wedding was carried through with unaccompanied singing, although the bride and bridegroom had to walk in and out of the church in silence and without the customary wedding march.



And He led them as far as Bethany, and He lifted up His hands and blessed them.

And it came to pass, while He blessed them, He was parted from them . . . and a cloud received Him out of their sight . . .

And they returned to Jerusalem with great joy: and were continually in the Temple, praising and blessing God. Amen.

St. Luke's Narrative concerning
the Ascension

And now . . .

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FEBRUARY 1867 **PERCY DEARMER** MAY 1936

Distinguished Anglican priest, celebrated liturgiologist, author of "The Parson's Handbook", the inspirer behind "The English Hymnal", 1906, and "Songs of Praise", 1925.

PERCY DEARMER WAS born on February 27, 1867, the son of a drawing master and his wife, who ran a flourishing girls' school in Maida Vale. Following his father's death in 1877, he spent a brief time at Streatham School, and Westminster, before going for three years to a Lutheran school at Vevey, on the shores of Lake Geneva. Then, after two years left to his own devices, he went up to Christ Church College, Oxford, in 1886.

Percy Dearmer was a very handsome, gay young man, unconventional in dress as well as thought, rather shy with strangers, and enjoyed playing football, bathing, as well as debating and working in various capacities in clubs and societies within the University.

During the Dockers' Strike in 1889 he helped at the Christ Church Mission, Poplar, where he first saw great poverty. In 1890 the Oxford Branch of the Christian Social Union was founded to further the ideals of Christian Socialism, and as a "social conscience of the Church of England", and Percy Dearmer served it faithfully for 21 years.

AT ONE TIME he had intended to become an architect, but he now saw his true vocation lay in the Church, and, after some months at Pusey House, the college

Photo taken on his appointment to Westminster 1931.

for clergy, he left to become a curate with the Rev. W. A. Morris at St. Anne's, South Lambeth. Here, in this working-class parish, he was able to practise the ideals he held as a Christian Socialist in an everyday world far removed from a secluded University life. Whilst working here, he married a friend of his boyhood, Mabel White—an artistic, vivacious redhead. It was during this time in Lambeth that his two sons were born.

In 1896 he went to Berkley Chapel in Mayfair as assistant priest. During his service here he began to form the idea for the "Parson's Handbook", a small reference book popularizing all the teachings of the most eminent scholars and liturgiologists. This book, first published in 1899, went into many editions.



1897 saw him enter into his last curacy at St. Mark's, Marylebone Road, before being inducted as vicar of St. Mary's, Primrose Hill, on February 15, 1901. Now he could carry out all the ideas contained in his "Handbook", bring about reform in church music, and preach Christian Socialism. By the time he resigned his living he had not only beautified the church and its music, but carried out many other reforms. In addition to all his parish work his writing continued, the most important works being a joint publication of "The English Hymnal" (1906); "Everyman's History of the English Church" (1909); and "Everyman's History of the Prayer Book" (1912).

WITH THE OUTBREAK of World War 1, Percy Dearmer and Mabel left to minister and serve with the British hospitals and nursing units in Serbia, and his sons joined the forces. One son was later killed by a shell, and his wife died of enteric fever.

Broken-hearted, he returned to Primrose Hill, and early in 1916, after resigning his living, he went to France, at the request of the Y.M.C.A., to lecture to the troops.

After his marriage to a family friend in 1916, he set out on a lecture tour in India, and subsequently served for a time as Lecturer in English at St. Stephen's College, Delhi. The following summer found him on the staff of Berkley Divinity School, in Connecticut, U.S.A., as a Lecturer in Liturgiology and Theology. He remained there until his return to England at the beginning of 1919, but it was to be another 12 years before he again had a church of his own. He assisted during this time at Holy Trinity,

Sloane Street, where he formed a Children's Rally, as he called their service, and at St. Luke's, Chelsea.

HE HAD BEEN appointed, on his return, as Professor of Church Art at King's College, London, and in addition to his interest in and work for the students, he undertook a number of public lectures, where his contagious enthusiasm made him very popular.

In 1920, together with Maude Royden, a preacher from the City Temple, he founded an interdenominational meeting, which later moved to its own church—the Guildhouse—in Eccleston Square. Besides the afternoon and evening services, there were many week-day activities, including the League of Arts, with Percy Dearmer as a prominent hard-working member.

Apart from numerous other books, he produced "The Oxford Book of English Carols", jointly with R. Vaughan Williams and Martin Shaw (1928), and also "Songs of Praise".

On May Day, 1931, he was installed as a Canon at Westminster Abbey. Two of his duties were to have charge of the Abbey Library, and of the College garden.

HIS VOICE became known to many thousands of listeners, young and old, when, in 1934, he undertook a series of half-hourly Sunday services for children, which were broadcast by the BBC.

In July 1935 his health broke down, and although he was later able to resume some of his duties, he died suddenly and peacefully in his study on May 29, 1936. Thinker, reformer, hymn-writer, lecturer, guide and friend—he was all these, but first and foremost a valiant Christian and devoted churchman.

NEED IN OUR TIME

by Leslie Timmins

IS THE CHURCH WORKING ITSELF OUT of a job? Is the Christian going to be redundant before long? These are serious questions and they are being asked more and more frequently by serious people on both sides of the Christian-humanist curtain.

This kind of question is sharpest when the subject is the cry for help that goes up from every corner of the world. If there is Christian Aid, there is also Oxfam. And if these voluntary bodies themselves stop the gap if possible where possible, will there not soon be a time when the more efficiently organised state aids of various kinds will make them unnecessary?

AT home, in "swinging Britain" where there are still many people who are not living the lush life, the Church and other humanitarian agencies are at work relieving suffering and need wherever possible. But the question is still posed as to whether the Christian amateur is soon to have his day. If the Welfare State really succeeds, won't this be a social and institutional fulfilment of what we still call "charity"? Will there be any place for the specifically Christian war on want?

These thoughts lead on to another consideration. Is there really a specifically Christian contribution to this problem? Some Christians do not hesitate to point out that, in their opinion, Christians bring to social work a quality and an attitude which is "different" from the full-time local-government or state-employed social worker.

BUT the gap here, if it ever really existed, is closing fast. The fact is that many "professional" social workers undergo a long and rigorous training, and accept a job which offers less money than they could get in other fields. And they do this, many of them, with no professed Christian incentive. It is even true that a Christian social worker may spend part of his or her life working for a Christian voluntary society and another part working for an ideologically uncommitted organisation; the same person doing the same or similar things for an entirely different organisation, and producing similar results.

*Photo: Ray Green
of the Observer*



CAN it not be claimed also that a television production like "Cathy Come Home" has had more impact on the need for speed and compassion in dealing with the homeless than scores of sermons, or even quantities of Christians who have tried to help the homeless. And there was no specifically "Christian" basis for either the writers or the producers of the programme on BBC television. This was not "religious" television—though, in passing, we may possibly ask whether the religious department of the BBC and the religious producers in commercial TV ought not to be capable of stirring the conscience of the nation in such a way.

Of course Christians claim, and with a considerable degree of justification, that they have been the originators of organised compassion. From Augustine to Elizabeth Fry, we can name our heroes and heroines in this field. But now, when the Welfare State is an obvious and secular expression of care and compassion, are we simply stopping the gaps here and there until the secular world catches up with all the need?

THE Church has not entirely lost its role of originator. It is still possible to discover need, and to meet it for a while before encouraging and pressuring the organised welfare set-up to cope with it.

One recent example is the way Christian concern has sharpened action about drug-taking amongst adolescents. Another is the way in which the real "down-and-out" is still helped by the Church, and is now being growingly helped in more organised ways. A further example is the Notting Hill Housing Association, which, with a Christian inspiration, has led to many developments in this kind of field.

In other words the Christian has a calling to look with a clear eye, then, first, to call attention to needs which

are submerged; secondly, to start something, and be glad when it is taken over by what may be more competent hands.

HE has a further duty—to co-operate with the help the state provides. An outstanding example is that of Youth Service. Not only in voluntary youth work, but in close co-operative youth centres, where the Youth Service can, and will, provide a good deal of money while the Church provides the trained (and it must be fully trained) leadership backed by a Christian community, there is a tremendous and growing field of service. I know this from my own experience.

Personal support and costly friendship to ex-mental patients, deprived children, ex-prisoners, old and lonely people—the list could be extended seemingly indefinitely—this is a valuable contribution to the over-burdened organisation of welfare work. And experience has proved that the people who best stand up to the personal pressure involved are, again and again, people who are part of a Christian community.

SUCH possibilities are beginning to be realised more and more by the Church. There is no such thing as redundancy in this sense, if we are willing to change with the changing opportunities and be flexible enough to meet the new needs.

The challenge is disturbingly clear. Until every parish, every church group, has a task-force ready for such aid, we are not beginning to tackle the problem from a Christian point of view.

We must stop sitting inside our church rooms attempting to meet needs which are already met. Research, imaginative examination of the local situation, and that alert and clear eye which sees the need which actually exists can play their part. A new age of incisive contribution to need can be made by a church geared in attitude to what actually is needed, instead of to what it thinks might be vaguely helpful.

NEWS VIEWS

Survey

One interesting and important fact has come out of a survey carried through by the associates of Billy Graham in this country. One question was "What has contributed most to your Christian growth?" Twice the number said reading and study of the Bible, as compared with help from Christian friends, or sermons, or religious books, or group Bible study. If this finding is true then there is urgent need for all Christian leaders to get down to the encouragement of Bible reading amongst ordinary Christian people. One would very much like to know the results from surveys by other groups.

Chinese Christians

Hair-cuts which leave a shaved area in the form of a cross have been given to Christians in China as "shameful identification," according to a Far East Broadcasting Company representative.

Some Christians have been forced to sit in the gutter while Communist enthusiasts passed by spitting on them.

It is reliably reported that the Chinese Bishop of Fukien and his two assistant bishops and other prominent lay Christians have been detained and are in indoctrination camps.

Redundant Churches

Sixteen Anglican churches in York, now redundant, are all to find good use; one for an old people's day centre; one for a large model of the city, past and present; one may be taken over by the Roman Catholics; one for use as a columbarium; one into a much needed concert hall.

Goings-on

There are certainly some spirited events happening within the Roman Church. The latest, an article in *New Blackfriars*, the Dominican journal, by the editor, Father Herbert McCabe, warmly defending Dr. Charles Davis for defecting from the Roman Church and supporting his remarks that the Roman Church was riddled with fear and insecurity. Father McCabe went further, in saying his Church was "corrupt" in certain matters. Almost immediately on publication he was not only removed from being editor, but also suspended from his priestly duties "not to penalise him (!) but to give him opportunity to sit back and reflect after his 'outrageous' remarks"—"false and calumnious accusations of manifest corruption." Within a week his right to perform priestly duties was restored.

Anglo-Methodist Co-operation

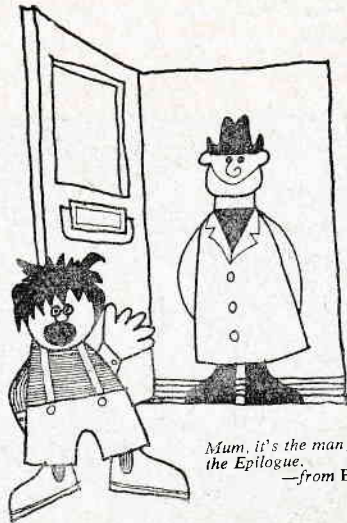
Growing goodwill and co-operation between Anglicans and Methodists is reported from Bristol. Eighty-nine out of 131 Anglican churches who answered a questionnaire have held joint services; 58 joint prayer study groups; 66 have held joint activities and 33 have attempted joint visiting, including service to the old and handicapped or sick.

Intercommunion

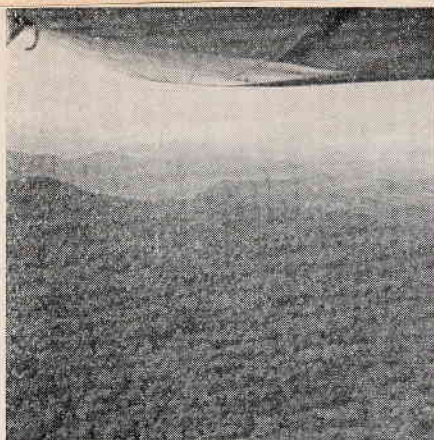
The Anglican Diocese of Accra has approved of members receiving Holy Communion from Ministers of Churches seeking unity with the Anglican Church. The decision, which met some criticism in the English Church Press, has been strongly defended by the Bishop. The Diocese of Malawi is planning to follow the example of Accra.

Sunday Cricket

The Rev. David Sheppard, famed cricketer, has appealed to the M.C.C., (governing body of English cricket), and to its president, Sir Alec Douglas-Home, not to allow first-class cricket on Sunday. This is, he says, different from club cricket and the occasional Sunday county match. It would debar promising young cricketers with a conscience; it will involve a seven-day week; it would separate cricketing husbands from wives every summer week-end; it will offend and prevent many supporting first-class cricket.



Mum, it's the man from the Epilogue.
—from Buzz



Flying over dense rain forest



In touch with the plane

MISSION by Elizabeth Longley EFFORT

A SPLENDID SERVICE OF help and support is being given to isolated and overstretched Christian workers in Africa by a small group of dedicated pilots with light aeroplanes.

Where David Livingstone a century ago tramped slowly and dangerously across a vast unknown part of Africa, today aeroplanes of the Missionary Aviation Fellowship carry our missionaries in minutes on journeys which took him months.

Bishop Stanway, Bishop of the Diocese of Central Tanganyika—an

area roughly the size of Great Britain—with his co-workers, has the use of two Cessna aircraft.

These light planes and their skilled pilots enable areas hitherto inaccessible to be reached. Ethiopia has many tribal peoples living in the thick rain forests and flat swampy lowlands.

Two years ago a missionary family, Harvey and Lavina Hoekstra with their young son Paul, set out with a sense of the call of God to reach one such tribe, the Mesengos. For ten days they walked or rode on mules through the dense forests. In their light luggage one item was not omitted—the Missavia radio transmitter, to keep in touch with the M.A.F. base. Their progress along the trail was followed by the pilots of M.A.F., and every few days the little red and white aeroplane flew over and dropped out sacks of food and other

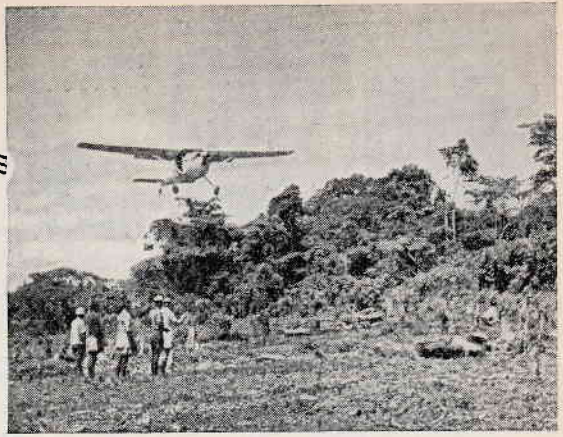


Bishop Stanway

supplies for the travellers.

When the Hoekstras arrived at the site for the new mission station, their first task was to clear an airstrip. It took months to cut down the huge trees, clear away the undergrowth, and level the ground. Eventually the airstrip was completed, and the M.A.F. plane is now a frequent visitor—their only visitor from the outside world! Food, medicines, building supplies, and letters from home are all brought in by air.

Last October M.A.F. began to open a new field of work in the Republic of Chad. This little-known country hidden in the centre of the continent of Africa is half-desert and half-swamp, and includes the vast inland sea of Lake Chad. Christian work there has long been hindered by the difficulties of communication. An amphibious plane is being used, which is able to take off and land on both land and water. This new sphere of service presents a challenge to



Flying over uncompleted runway dropping supplies

M.A.F. and all those who support them.

Both in saving the valuable time of busy church leaders, and in helping those who are taking the light of the gospel into dark places for the first time, the planes of M.A.F. are a practical demonstration of how man's modern inventions can be used in the service of God.

Tribesman of the Ethiopian jungle



JERUSALEM—BETHLEHEM AT CHRISTMAS TIME!

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including all meals, hotels, travel, etc.

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**Church News Pilgrimage, 11
Ludgate Square, London E.C.4**



EDITOR'S TABLE

Your Letters . . .

THIS YEAR OF GRACE

Dear Editor, Poole, Dorset
 Prebendary Hopkinson says, "Our chief enemy is not the Devil, but the Death-watch beetle". Sound Church teaching from the Prayer Book would have corrected him. Too many advocates of reform ignore that famous trio, the World, the Flesh, and the Devil. They suppose that if the World does not love the Church it must be the Church's fault.

Prebendary Hopkinson infers that today we are passing through one of our "moments of great depression". The Church was far more moribund in the eighteenth century. It would be more correct to say that we are entering an age of increasing opposition; that is not the same as an age of depression. Rather, it puts us on our mettle and forces us to ask just why we are Christians.

Yours sincerely,
 J. C. Townsend.

BE CONFIRMED?

Dear Sir, Norwich
 Reference to members of the Church who have not been confirmed but who would like to take part in the service of Holy Communion.

It may be said by the "purists" that an individual must have been confirmed before taking part in Holy Communion, but I feel sure Our Lord would not take this view. I believe there is no condition laid down in the Nonconformist churches of confirmation for those who desire it, but there are many thousands of church-goers (not confirmed) who would like to take part in the service of Holy Communion.

What is the present attitude of the Church towards this problem.

Yours sincerely,
 A Church-goer for 70 years.

(The Anglican Church has held for discipline and order only those be admitted who have been confirmed or are ready and willing.—Ed.)

Sir THOMAS MORE

Dear Sir, Magdalen College, Oxford
 Mr. Weldin's statements about Sir Thomas More need answering. It was Bishops then who tried and excommunicated heretics. A civil trial was held only if a death sentence was wanted. With other officials More attended one such trial and declared it fair.

More was kind to those with spiritual difficulties but opposed those who spread heresies. He helped Henry VIII to denounce Luther in 1519, and in 1528 the Bishop of London, Tunstall, asked him to refute heretical writings. The famous controversy with Tyndale was in 1529. It was the Bishop who hired men to buy and burn Tyndale's books. Tyndale was not arrested until after More's execution. Whilst More wanted an English translation of the Bible in restricted circulation, he held that Tyndale's unauthorised version was tendentious.

Yours faithfully,
 David N. King.

RELIGIOUS EDUCATION

Dear Sir, Sutton Coldfield
 The suggestion made recently on TV by a mother, claiming to be a church-member, that in our paganised society, R.I. and Morning Assembly would be better dropped seems to me quite terrifying because many

parents who desire Christian teaching for their children are themselves inadequate to impart it.

To me, the Christian background of the school is the first consideration. If its realisation is so unsatisfactory, it is time that educationalists got together with representatives of the churches to reorganise; or if only materialist training is to be provided, then we Christians should demand more and better church schools or perhaps undenominational Christian schools.

Yours faithfully,
 Hilda Ness (Miss).

WORK CAMPS

Dear Sir, Oxford
 Christian Movement for Peace is interdenominational and has branches in six countries. It runs work-camps as part of its programme—and receives more applications from young people than it can provide in them. We normally supply a team of about a dozen aged 18-30 under an experienced leader. The volunteers require food and accommodation only (e.g. in a church hall). Usual work is decorating, construction, children's work or work for the sick. Other forms of service would be considered. Can your readers suggest opportunities, please? Write A. J. Stuart Cox, 109 Rose Hill, Oxford.
 A. J. Stuart Cox.

FEED THE MINDS

Dear Canon Rhodes, Seaford
 I was sorry to read that there has been such a poor response to the appeal for the 'Feed the Mind' fund and if you will be kind enough to send me the address I shall be glad to subscribe.

No appeal has been made in this district to my knowledge and perhaps more people might be reached if the address could be given in your inset.

May I say how much I appreciate it each month.

Yours sincerely,
 Gertrude Wood.
 (Feed The Minds, 146 Queen Victoria Street, London, E.C.4—Ed.)

MONTHLY TOPIC

Dear Canon Rhodes, Dover
 I am wondering if you have the topic for each month's issue of Church News planned out for the rest of this year, and if so whether you could be kind enough to let me know what those topics may be.

Yours truly,
 P. E. Philpott
 (Other Editors may be interested. The Church News 1967 leaflet gives a list of the subjects dealt with each month.—Ed.)

The 1967 issue of "Gardens to Visit" has just been published (1/- from bookshops or 1/4 post free from Gardeners' Sunday, White Witches, Claygate Road, Dorking, Surrey), and lists gardens opened in aid of gardeners' charities during the summer. If you enjoy a ride on a Sunday afternoon a visit to a lovely garden is a most pleasant and interesting exercise.

DON'T RETIRE

Don't retire, don't even think of retiring, says the author of an article in a new magazine published by Rodale Press, Berkhamsted, entitled *Golden Leisure*, designed for readers over fifty.

The article explains how the sudden emotional and financial shocks of retirement can be avoided.

Other articles discuss off-peak spring and autumn holidays for retirees, four entirely different ways of earning income and hints for drivers when they reach the age of sixty.

Golden Leisure is on sale at newsagents and book-stalls, priced 2/6d. per copy.



Before the Gospels

The Rev. Owen Everson, M.A., Chaplain of Wycliffe Hall, Oxford, tells how the Gospels came into being.

IV TELL ME MORE

Christian preachers would have needed to supply their hearers with information about Jesus. How some of the stories in the Gospels fulfilled this need.

“**A**S THEY WERE LEAVING the synagogue they were asked to come again and speak on these subjects next Sabbath.” This request was made to Paul and his companions after Paul had preached in Pisidian Antioch on his first missionary journey. It is a request which must have been often repeated.

The first Christian missionaries and the Jews scattered in Asia Minor to whom initially they took the Gospel had a great deal in common. They shared the heritage of Judaism. Everything that was new in Christian preaching centred around Jesus of Nazareth. Jews outside Palestine knew virtually nothing about Him. Any introduction to His life and teaching, any appreciation of the remarkable claims Christians were making about Him was bound to lead to a desire to know more.

QUESTIONS

The summaries of sermons which we find in the Acts of the Apostles indicate that stories about Jesus must have formed part of early Christian preaching. Peter spoke “about Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with Him” (Acts 10, 38).

Nothing could be briefer—a bare mention of Jesus’ baptism, and of His miracles. Any man who heard such a statement would press for something to substantiate it. “Whom did He heal? How did He heal? There have been reports that He was a trouble-maker—wasn’t He executed? How can you say that God was with Him?”

And if the listener were a Jew, there are still more questions he would want to ask. “How did this Jesus stand with regard to the Law of Moses? What did He teach about the Sabbath? If He is supposed to be the Messiah why did our leaders fail to recognise Him?”

TO THE POINT

Any modern missionary who wanted to give people information about Jesus would direct them to the stories in the Gospels. The earliest missionaries did the same—except that the Gospels were not yet written! But the stories were in existence, and could be used in preaching to answer questions which would inevitably be raised. Certain features of the stories as they now are in the Gospels indicate that they were originally used in preaching. The second chapter of St. Mark provides four good examples. Verses 15-17 give the classic instance of a brief story leading up to a striking saying of Jesus, which puts the aim of His ministry in a nutshell. There are no extraneous details. It is not necessary to know precisely what people were involved or where the incident took place. The narrative

is as short as possible and strictly preliminary to the saying. But there is provided, without elaboration, exactly the sort of information which preachers would need to give. Verses 23-28 explain Jesus' attitude to the Sabbath; verses 1-12 describe His claim and power to forgive sins; verses 18-22 show that the new faith must burst the restrictions of Judaism.

FAITH

In the same way the miracle stories now in the Gospels could have been used to substantiate the claims about Jesus' miraculous powers. St. Mark 4, 35 to 6, 6 is a collection of miracle stories. Here there is more circumstantive detail, as we should expect in narrative. But we notice that all the stories raise the question of faith. The miracle stories did not simply provide information about Jesus. They were used in the setting of the preaching of the Gospel.

Preaching need not be the exclusive milieu for such stories. But in one important activity we see the living tradition being used by the living Church.

prayer for thinking people

The Rev. R. P. FLINDALL

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

Sunday after Ascension Day (May 7)

Ask God for a deeper awareness of the presence of the Holy Spirit.

Thank God that we may glorify him and serve one another through the gift of love.

Praise God for the encouragement he gives us who live in the face of human prejudice and bitterness.

Whitsunday (May 14)

Ask God for a right judgement in all things.

Thank God that men of all races, cultures and rank can serve him.

Praise God for the peace and love brought about by the indwelling of his

Convocation in January opened with a penetrating re-statement by the Archbishop of the Christian principles which should govern our thoughts on the questions of Abortion, and the present legislative proposals.

After this two main items occupied all attention. The first concerned the *Report on the Sharing of Churches*. The main proposal is that legislation shall be sought to allow the joint use of buildings by the C. of E. and other Christian Communions, where this would be of pastoral value. The weekly *New Christian* had recently included an article, and Prism Publications had produced a pamphlet, both criticising the Report for being timid and weak. Canon Eric James put this viewpoint, and pleaded that buildings should be under joint ownership. The Bishop of Leicester answered criticisms and his motion for acceptance of the Report was carried, with the addition of a phrase encouraging the sharing of buildings in equal partnership.

The second big debate, Synodical Government, vitally affects the future of the Convocations, and produced a large number of speeches. One point for considerable criticism concerned the proposed basis of representation—the actual population of a diocese. A definite amendment asked that suffragan and assistant bishops should form part of the Upper rather than the Lower House.

The Bishop of Lichfield made the interesting announcement that all future new chapels in hospitals will be for the joint use of Anglican, Roman Catholic and Nonconformist bodies.

Ivo Webb

Holy Spirit in the minds of men.

Trinity Sunday (May 21)

Ask God that we may have a growing knowledge of him, Father-Son-Holy Spirit.

Thank God for the honour of joining in the worship of all his chosen servants, past, present and future.

Praise God that we are reborn through baptism and can now share the perfect life with God that has no end.

Trinity I (May 28)

Ask God that our prayer should be a means of co-operating with God for our own good.

Thank God for that perfect love which casteth out the fear of the future and the guilt of the past.

Praise God that he does not demand the impossible from us, only love for him and each other.

Millions of young people the world over need the opportunity to live decent and useful lives. Here is the story of what one young person has done to help.

WHEN I WAS A STUDENT, one of the liveliest people I ever met was Susie Younger. Intelligent and attractive, she was also full of drive, enthusiasm and inspiration.

Single-minded like St. Francis, she seemed ready to cross continents in God's service—and so it has proved. Daughter of a Labour ex-Cabinet Minister and brought up an agnostic, she joined the Church of England but finally found her religious base in the Roman Catholic Church.

Soon after graduating, Susie became a Catholic missionary in Korea. Together with an Austrian, Miss Younger ran a home for twenty orphan shoe-shine boys. These lads had been rescued out of the clutches of criminal gangs on the streets of big cities.

One day the Governor of North Kyong Sang asked the Archbishop whether the Catholic Church could run a similar home for teenage girls. Poverty in the countryside forced parents to take their daughters from the farms and to hand them over to brothel keepers in the towns.

Susie visited the girls' parents and found that desperate poverty in the countryside was the cause of debts, hunger, untreated disease, lack of education and selling girls in the city.

Three years ago she had her chance to attack poverty at the roots. A Korean priest helped her obtain 200 acres of bare hillside. The soil was good, the slope was well watered and faced south. The local farmers, however, had never succeeded in cultivating this land for lack of funds to drain it, to build a road and reservoir and to obtain fertilizers.

Susie began properly organised scientific farming with capital aid from overseas relief bodies. Half the land grows fodder and half grass for pasturing 60 cows and 500 pigs. The farm makes a profit which supports the girls' home and goes to help local peasants cut out better fields and to provide a "bank" of animals. Work is also given to the unemployed, and meat, milk and butter are produced to feed the undernourished.

Susie Younger is one example of the modern missionary who serves and finds Christ in the hungry she feeds (see Matthew 25, 35).

Every year in May Christian Aid Week comes round. In it everyone is asked to give to refugees and to the vast mass of mankind in its stark poverty. That is why *Church News* has as its theme this month "For Mercy's Sake".

You see it is only through our giving that missionaries like Susie can take Jesus' mercy to Korea.



Susie Younger and
the Korean Priest

Yours sincerely,

David Atfield

(With acknowledgments to "Oxfam News," January, 1967).



womens page

Mary Andere discusses this month the problem of drug addiction.

ONE OF THE PHENOMENA behind drug addiction is that it is seldom met with in the country, where there is space and quietude for man to live and develop. It is always in the vast, sprawling cities of our so-called civilisation that it is found.

It is clearly very closely related to the strains and pressures of life lived in too-close proximity to other members of the human race, with no chance of temporary withdrawal from tension.

Anyone who wants to begin to understand the problem (and it is one which our young people will have to face as they mix up in university and club groups as they go out into the world) can do no better than start by reading the Rev. David Wilkerson's book, *The Cross and the Switchblade*.

This gives a devastating picture of the magnitude of this particular social evil, and of some of the causes behind it . . . the loneliness, the fear, the sense of insecurity of those who live in tight-packed tenements where there is no room for the dignity of man to be appreciated, or even known; where parents and families live in such poverty that often some of the children are put out on the streets since there is neither food nor room enough for all; where the police are Public Enemy No. 1, and violence is the only law.

Whilst this is true enough of the United States, it cannot be said to be entirely the full reason behind the growth of drug-addiction here. It stems more frequently from lack of parental responsibility in upbringing in our cities, of a disregard for knowing where youngsters are, or with whom they spend their time, of the general *laissez-faire* attitude of large numbers of parents today who



loneliness, fear, insecurity . . .

say, even of very young children: "Well, what can we do? We can't stop them doing as they want, can we?"

The Christian answer should be a large and definite *yes, one can and should*. It is a Christian duty to be responsible for our children, to control and guide them, even though this is often very wearisome and demands great self-sacrifice and personal control. It is a Christian duty to give them standards to live by, the courage to refuse, to stand out against, when such a stand needs to be made. Above all, to give them the security which stems from love and concern, and which alone will enable them to face the pressures of life from within their own personality.

There is a frightening sadness about the faces of most drug addicts; an "awareness" of the futility of it all. Their's is a desire to escape from the brutalised rat-race and the superficial glamour of materialism. Most are highly intelligent, and deeply sensitive, and basically so honest that they cannot, as they see it, fit in with the hypocrisy and ruthlessness of our civilisation.

So they try to opt out. They are more victims of the social evils of our day than perpetrators of it.

The real perpetrators are the men behind the drug traffic, who slither up with the whispered, satanic offer of release from despair . . . , those who obtain supplies and live comfortably on the proceeds of their sales. These are the real culprits, and the law should deal relentlessly with such vampires. We should hesitate before we stand in condemnation on any who, for a variety of reasons, fall into their clutches.

recipes



Spiced Raisin Cake is an easy one to make and it is at its very best hot from the oven at a morning coffee party.

The same cake can be served equally well as a dessert with hot apple purée, a tangy orange sauce or **Caramel Cream Sauce**.

MY PRIDE

A neighbour called the other morning, and all I did was think—
Oh Lord no, I mustn't ask her in—there's dishes in the sink,
And *her* house is always spotless, not like ours, the worse for use.
So I kept her on the doorstep, while I made some weak excuse.

If I hadn't been so busy, with my needless little lies,
I'd have noticed her unhappiness, her sad and tired eyes.
But I merely kept her standing there, my head poked round the door,
So she wouldn't see the children's toys strewn all across the floor.

Then a little voice within me said, "Now ask her in, you must—
It's friendship she is looking for, not little specks of dust."
As I asked her to forgive the mess and step around the toys
She said, "My dear, you're very lucky to have such lovely boys.

For I've lost both child and husband and now there is only me."
And she told me her sad story as we sat and sipped our tea.
When eventually we parted, she smiled, "Thank you for the chat
And the little bit of sympathy—God knows, I needed that."

As her tired eyes grew brighter, I just thanked that voice inside
For, in making someone happy, I had lost my foolish pride.

Doreen Staines.

With this in mind bake the cake in the kind of ovenproof dish that is both practical for baking and good looking on the table.



SPICED RAISIN CAKE

8 oz. butter; 6 oz. soft brown sugar; 2 eggs; 2 tablespoons West India treacle; 10 oz. self-raising flour; 6 tablespoons milk.

Filling and topping: 2 oz. chopped walnuts; 1 oz. soft brown sugar; 1 level teaspoon powdered cinnamon; 2 oz. chopped seedless raisins.

Mix filling and topping ingredients together.

Cream butter and sugar until light and fluffy. Blend treacle with eggs and gradually beat into creamed mixture. Fold in flour and milk. Put half of mixture into a well greased 7 x 11 in. ovenproof dish, cover with half of fruit and nut mixture. Add rest of cake mixture and top with remaining fruit and nut mixture.

Bake in a moderate oven, 350 deg. F. or Gas Mark 4, for about 1 hour 15 minutes. Cut into squares and serve hot.

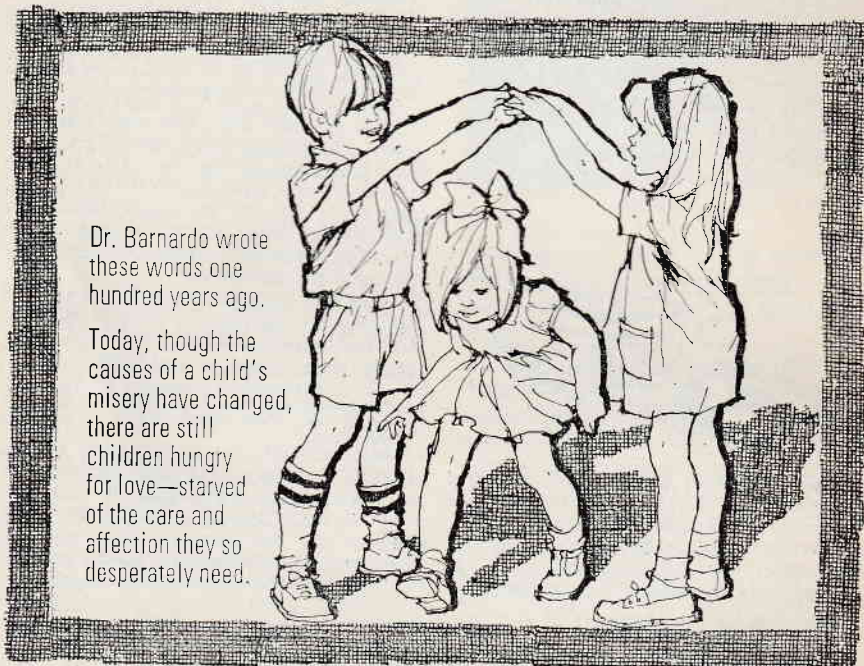
CARAMEL CREAM SAUCE

1 level dessertspoon arrowroot; $\frac{1}{2}$ pint water; 3 level tablespoons West India treacle; 1 oz. caster sugar; 3 tablespoons double cream; 1 teaspoon vanilla essence.

Mix arrowroot to a thin paste with a little of the water. Put into pan with rest of water, treacle and sugar. Bring slowly to the boil, stirring continuously, then simmer for 3-4 minutes. Remove from heat and stir in cream and vanilla essence. Delicious with any hot cake or pudding.

“Fill your hearts with love
for little children and
you will never grow old”

THOMAS JOHN BARNARDO



Dr. Barnardo wrote
these words one
hundred years ago.

Today, though the
causes of a child's
misery have changed,
there are still
children hungry
for love—starved
of the care and
affection they so
desperately need.

... please

HELP BARNARDO'S HELP A CHILD

Every donation small or large will
be gratefully acknowledged

DR. BARNARDO'S • 478L Stepney Causeway • London E.1

This inset, entitled "Church News", is published by Home Words Printing and Publishing Co. Ltd., 11 Ludgate Square, E.C.4, and edited by the Rev. Canon Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16,
May, 1967

FRIENDS OF MARSTON

I would like to bring to the notice of readers of the Marston News the existence of this Society, formed in 1962, with the following aims and objects :—

1. To oppose the inclusion of the parish in the City.
2. To oppose the Cherwell Drive—Marston Ferry link road.
3. To oppose any building or similar development in the Green Belt area of Old Marston.
4. To oppose development which would spoil or significantly alter the character of the old village.
5. Where development is on land designated as suitable for residential building, to persuade and encourage the developers to use designs and materials to harmonize with the existing character of the old village.
6. To take an interest in the removal of eye-sores and in improvements, e.g. tree planting.
7. To encourage the recording of the history of the village in its widest sense, e.g. physical character and changes, customs, folk-lore, family histories, family and place names, etc.
8. To give publicity to these aims at our meetings by talks, exhibition of models and photographs, discussion of concrete problems & proposals.

In respect of the first aim the battle has yet to be joined ; we lost the fight against the Marston Ferry link road but if and when it is actually constructed the detailed plans will have to be most carefully examined, particularly in respect of the proposed pedestrian underpass, access to the two schools and the provision of a new village recreation ground to replace the existing one. So far we have successfully opposed any encroachment on the Green Belt area and can claim some success in persuading developers to choose materials in harmony with the character of the old village. Constant vigilance is necessary to protect a village like Marston on the perimeter of a large city from unsuitable development. We welcome the initiative taken by our Parish Council in collating the corporate views of the residents on what we wish to preserve and want to improve. A most interesting discussion on almost all aspects of this subject took place on 21st March at a joint meeting of the Marston Branch of the Oxford Preservation Society and the Friends of Marston in response to the Parish Council's request for our views. We look forward to a document setting out firm guiding lines which we hope will be followed by all would-be developers and as a book of reference by the Planning Authority when considering all future development proposals.

If any of you are interested, the Friends of Marston would welcome you as members. The wider our support the more attention we can expect for our views.

The Executive Committee and Officers of the Society at present are : Professor E. R. Dodds (Chairman), Mr. R. V. Venede (Hon. Secretary), Mr. J. H. R. Day (Hon. Treasurer), The Rev. P. N. Rimmer, Mr. L. C. Jennings, Mr. E. C. R. Earl, Mr. A. Yates, Mrs. V. T. Harlow, Mrs. H. A. Starmer-Smith, Mr. A. T. Jones, Mr. C. S. Dunsby, Mrs. P. H. Nye.

The annual subscription is a minimum of 2/6, payable now to the Hon. Treasurer, Mr. J. H. R. Day, at 107 Oxford Road, Old Marston. If you would like to know more about the Society and its activities, please contact me at the Manor House, 15 Mill Lane, Old Marston—Tel. Oxford 4390 between 5.15 and 6.30 p.m. R. V. VENEDE, Hon. Secretary.

PARISH CALENDAR : MAY

- May 1. Festival of St. Philip & St. James,
There will be NO Holy Communion at 7.15 a.m.
7.00 p.m. Bellringers attempt Quarter Peal.
- " 3. Wednesday. Young Wives : Church Hall. Talk on Wedgewood.
7.45 p.m. Young Wives : Church Hall.
- " 4. Thursday. ASCENSION DAY
Holy Communion, 7.15 a.m. and 10.30 a.m.
- " 7. SUNDAY AFTER ASCENSION DAY
Services as for the 1st Sunday in the month with Parish Communion
at 11 a.m.
- " 10. Wednesday. 7.15 a.m. Holy Communion.
Mothers' Union Prayer Group, 8 p.m., at 87 Ferry Road.
- " 14. WHITSUNDAY. Beginning of Christian Aid Week.
8.00 a.m. Holy Communion.
11.0 a.m. Morning Prayer.
3.00 p.m. Holy Baptism (after prior arrangement).
6.30 p.m. Evensong.
- " 17. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives : Church Hall. "Voyage of Discovery."
- " 20. Saturday. Jumble Sale for Christian Aid in the Mortimer Hall begin-
ning at 2.30 p.m.
- " 21. TRINITY SUNDAY. Services as for the 3rd Sunday in the month
with Family Communion at 9.30 a.m. The members of the Marston
Over 60's Club will be attending Evensong at 6.30 p.m.
- " 23. Tuesday. Mothers' Union, Church Hall, 7.45 p.m., when there will be
a talk by Mrs. Caird on "Worry."
- " 24. Wednesday. 7.15 a.m. Holy Communion.
- " 28. TRINITY I. Services as for the 4th Sunday in the month with Holy
Baptism at 3 p.m.
- " 31. Wednesday. 7.15 a.m. Holy Communion.

ALTAR FLOWER ROTA

- May 7. Mrs. Rimmer.
" 14. WHITSUNDAY. Mrs. Vermede.
" 21. Mr. B. G. Oliver.
" 28. Mrs. Jennings.

HOLY BAPTISM

- Apr. 2. Stephen John Marsh, 87 Cherwell Drive.
Paul Edwin Krouse, 4 St. Nicholas Park.
- " 9. Rachel Elizabeth Kempson, 44 Beechey Avenue.
Catherine Thea Baughan, 6b Farm Close Road, Wheatley.
Rachel Susan Phyllis Oram, 3 Marlborough Crescent, Old Woodstock.

HOLY MATRIMONY

- Mar. 25. Colin Campbell Mutton and Gillian Veronica Syrratt.
Nigel George Ricketts and Christine Beryl Parker.
- Apr. 1. Lawrence David Blackburn and Norma May Ward.
Robert John Hawtin and Juia Wood.

IN MEMORIAM

- Apr. 3. Frederick Bernard Martin, aged 71 years.
" 12. John and Christopher Ballard.

COLLECTIONS AND COMMUNICANTS

	£	s.	d.	Communicants
Mar. 12.	32	2	0	80
" 19.	26	14	11	87
" 26. EASTER DAY	126	4	1	197
Apr. 2.	36	1	2	92
" 9.	34	14	5	31
Number of week-day communicants — 107 (including Holy Week).				

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, Elsfield Road, Old Marston. Thursdays 4 to 4.30 p.m.
Village Hall. All Bookings to Mr. Rumbold, 8 Beechey Avenue, Old Marston.
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :— The Village Hall during school hours.

DIRECTORY

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

- Baby Linen, 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 MarstonTel. 41451
- Butcher (High Class) :**
V. C. White (Marston) Ltd., 17 Salford Rd, Old Marston...Tel. 43177
- Chemist :**
B. G. Olive: (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,
CowleyTel. 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, Greengrocery 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 Koie" 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 :
"Karen-lee," 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 BleayTel. 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 RoadTel. 43174