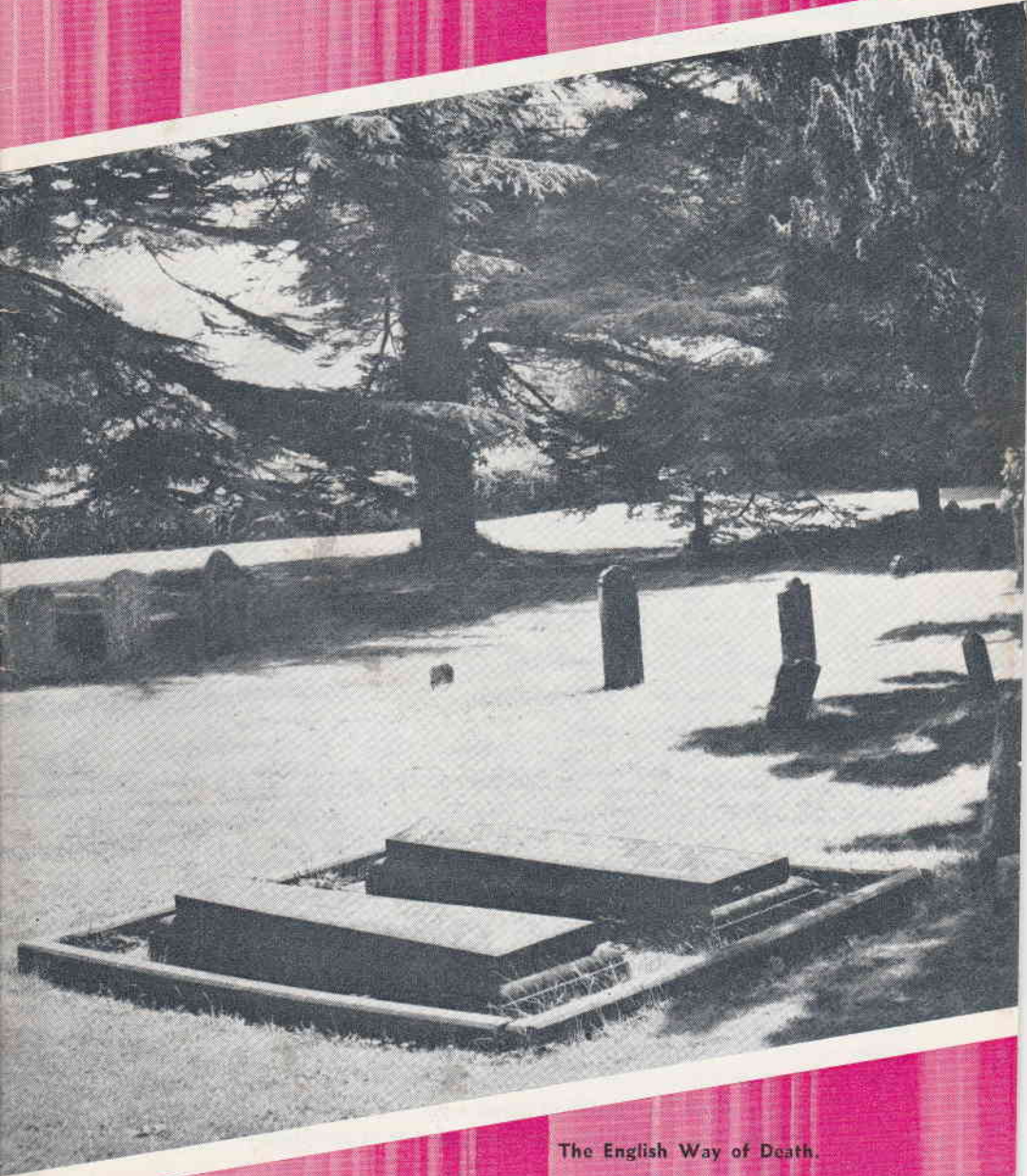


ST. NICHOLAS CHURCH

MARSTON NEWS



The English Way of Death.

No. 117

NOVEMBER, 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.

Mattins 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.

EDITORIAL

These are great days. We need you, whoever you are, and no matter how old you are.

You are a Christian, and every Christian counts for one. When you were christened the priest made the sign of the Cross on your brow. Why? "In token that hereafter he shall not be ashamed to confess the faith of Christ crucified, manfully to fight under his banner.....and to continue Christ's faithful soldier....." Well, have you continued?

We're not judging you. We're asking you to enlist now. The St. Nicholas Fellowship is one practical way of rededicating yourself. In this fellowship you promise to be a "faithful follower of Jesus Christ," to worship God through some form of practical work in His service, and to give regularly to the work of Christ's kingdom at home and abroad. If you are not a member, will you please think about it. Miss E. Warburton, Cross Cottage, Old Marston (Phone : 47339) will gladly see that you are given all details about the fellowship. We need you NOW !

VICAR'S LETTER

My Dear Friends,

The first thing I want to say is how pleased I am about the encouraging response to my suggestions for a proposed change of time and service on Sunday mornings. Beginning from Sunday, November 5th, the main Sunday morning service will be the New Communion Service, and will be at 10 a.m. followed by a cup of tea or coffee in the Church Hall. This will enable us to meet informally. I hope that, unless you have an urgent engagement, you will stay on a few minutes to meet your fellow-worshippers and introduce yourself to them. We need a great number of, what the American church calls, "Greeters" !

Already I have had a number of comments about the service, which have shown the great interest that people have in this Anglican liturgical revision. I hope many more will come.

As Remembrance Sunday is on November 12th we shall hold our Communion Service at 10 a.m. but in a shorter form, and will follow this by an Act of Remembrance at 10.55 a.m. when the local branch of the British Legion will join us in Church. Many may like to stay on for this service after the 10 o'clock Communion.

During November the St. Nicholas' Fellowship Committee are planning for members of the Fellowship to call on some parishioners. They will be willing to explain to any who so desire the aims and purpose of the St. Nicholas' Fellowship.

We shall pray as a congregation at our service on November 5th at 10 a.m. for those who will be doing the visitation. Our Patronal Festival will be held this year on Advent Sunday, December 3rd, when we invite all members of the St. Nicholas' Fellowship to join in an act of personal dedication.

In this month of Remembrance I send my special wishes to those who have been bereaved through war, or over the recent years. May you be very conscious of the Fellowship and Communion of Saints, in which you are at one with those who have passed on into Christ's Nearer Presence.

Yours sincerely,



CHILDREN OF THE CHURCH

The Children's Instruction and Sunday School will remain at 11 a.m. for the time being. We shall of course encourage families to worship together at our 10 a.m. Holy Communion Service. The only children who will go into Church for their instruction at 11 a.m. will be the Juniors who normally meet in the Scout Hall. The Kindergarten (5's to 7's) will now go straight into the Scout Hall (as the Church Hall will be needed for the gathering after the Service) for their instruction and the Under 5's will remain at the Mortimer Hall. Special plans will be made for the Catechism and Crossbearers. O.J.L.

OUR NEW LAYREADER

As Dr. Ian Howell's work has taken him away from Oxford, and he is only able to help occasionally, we are glad to be able to say that Mr. W. H. Saumarez Smith, O.B.E., M.A., will be coming to help us on certain Sunday evenings. Mr. Saumarez Smith worked with the Indian Civil Service for a number of years prior to Independence, after which he became General Secretary to the Salisbury Diocese. After a spell of service with the Central Board of Finance, and later with the Central Advisory Council for the Training of the Ministry to which he was Secretary, Mr. Saumarez Smith's present appointment causes him to commute between Cuddesdon and Westminster. He is married and has four daughters. We are delighted to welcome him to our parish, and know that we shall benefit from his experience, and trust that he will enjoy worshipping with us.

YOUNG WIVES GROUP

A good start was made to our new session with a cooking demonstration by the Southern Gas Board. Seven lucky members were able to take home and enjoy the appetising recipes we had seen prepared. At the following meeting we heard an interesting talk on the Oxford Consumers' Group by the Chairman, Mrs. Helen Turner, who was a very lively speaker.

This month we look forward to a Theatre Outing on November 1st. On November 15th Mr. Peter Jones, our new Headmaster at the Primary School will be sharing with us his ideas on "Educating our Children."

TRANSPORT NEEDED

Who has a car? Who has a car available on Monday afternoon? Who will use it to collect a member of two from the Over 60's Club and take them to the meeting—once, or twice a month?

Who will drive them home again at 4.30 p.m.? WHO? YOU? Please do! (Offers of Transport—Please sign the Board in the Church Porch. This is urgent).

CONFIRMATION

Owing to the departure of a number of young people to Honicote for a month or so, the confirmation group has had to be postponed. This does however give a little longer time for any waverers to make up their minds about being prepared. The Vicar will be pleased to hear from any—adults as well as young people—who would like to attend the course.



November—fallen leaves, long shadows

MONTH OF NOVEMBER—how little we welcome her!

Thoughts of fog and rain, of rapidly shortening days, of feeble sunshine and long pale shadows.

Yet this month has her place and her right. November is the month for memories. The young dream and remember recent past holidays, games enjoyed, friendships made. The old think of long ago—and in this month of loved ones lost, of the terror that was war—and thankful memories of long and peaceful years since.

November 1 is All Saints Day—the day to remember the splendid people of the past. Those “who have been lights of the world in their generation.”

Memory has its important place in our lives to lift up our thoughts . . . to gain a finer perspective.

November has its particular calm and quiet. There is little to distract us. How important in soothing and restoring our spirits are these oases of peace. And quiet can lead on to reflection and reflection to deeper things, even prayer and a new finding of ourselves and of God. “Be still and know that I am God.”

November makes us conscious of moving quickly on towards the end of another year—well spent or wasted? A time for thankfulness or repentance?

Yes—November has her place.

FRAGILE with CARE



With care, a child's shattered life can be mended. With care, the lives of nearly five thousand other children which the Children's Society helps every year, can be made happy and worth living.

Our children are mainly the victims of broken homes, parental neglect, illegitimacy or family misfortune.

The love and care on which we rebuild their lives cost money—which is raised entirely by voluntary subscription.

Please Care About Under-privileged Children

- 1 By making a cash donation. The need is great, the funds are short.
- 2 By making a 7-year covenant. We are able to recover tax and thus nearly double the value of the gift. Please send off the simple form.

(Remember the Society when you make your will, or by adding a codicil to it.)

Children's Society

Church of England Childrens Society · 19 Old Town Hall · Kennington SE11

I enclose £..... *Cross out as required*
Please send me details of your deed of Covenant)

Name.....

Address..... *(Block letters)*

Cheques & P.O.'s payable to Children's Society, & crossed Barclays Bank Ltd., Kennington

Don't ignore the need of British Children this Christmas!



Please, at Christmas more than any other time, don't turn your back on our children. Deprived of the love and affection they so desperately need — every donation, however small, will help us to make their Christmas happier. Please help. Their need is urgent.

Send your donation today!

To: Dr. Barnardo's 478H Stepney Causeway, London E.1

I enclose a donation to help Dr. Barnardo's
give our children a happy Christmas.

NAME _____

ADDRESS _____

Help
Barnardo's help a child



National Portrait Gallery

JOHN BUNYAN 1628-1688

Few religious writers have exerted such influence as John Bunyan, peasant-tinker-writer.

HE WAS CAST into prison as an "upholder of unlawful meetings", and there he remained for 12 years, 1660-1672. Greatest literature has not always originated in pleasant surroundings: and prisons in Bunyan's time were anything but inspiring institutions. There he wrote "The Pilgrim's Progress"—one of the masterpieces of English literature. "Grace Abounding" a sketch of his own early life, was written in 1666, the year of the Great Fire of London, which followed sharply on the Plague of 1665.

HE WAS BORN and grew up at Elstow, a village two miles from Bedford. Close by was the Church whose bells had given him pleasure in ringing. The common conception of him as a vagrant tinker with a gift for writing and preaching, is barely true. Born of poor parents, the trade of tinker, or "brasser" as it was then called, did not imply a vagrant life. He had been taken from school at an early age to help his father in his trade.

When he was 16 his mother died. Shortly after he enlisted to fight in the Civil War. Thereafter he returned to Elstow and at the age of 20 married. His wife's influence turned his mind to spiritual things. Two religious books, "The Practice of Piety" and "The Plain Man's Pathway to Heaven" were read and re-read. One day, working at his trade he came upon a group of women talking at their cottage doors of their spiritual experiences. He entered into conversation with them. From that time Bunyan made it the purpose of his life to proclaim to others the glad tidings of salvation. He joined some Nonconformists in Bedford, came under the influ-

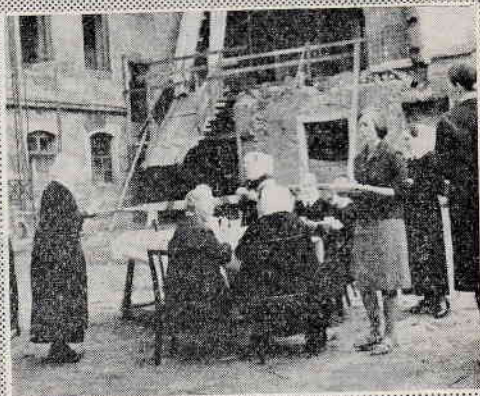
ence of their pastor, who greatly helped him. The pastor died, and Bunyan was ordained to the ministry, and became well-known as a preacher. This did not alter his way of life. He continued to earn his living as a tinker.

THE RESTORATION of the Stuarts outlawed such a ministry as Bunyan's. His conscience would not allow him to keep silence. In November, 1660, he was conducting a service at Lower Samsell, thirteen miles south of Bedford. He had just begun to preach when a constable entered with a warrant for his arrest. The Justices said: "Give an undertaking that you will not preach, and you can go free." He refused and so began his 12 long years in prison.

His sufferings and his patience, moved the Bishop of Lincoln, and other Churchmen to plead for his pardon, and in 1672 he was released. He came out of prison, in the prime of life, resumed the responsibility of a pastor, and attracted great congregations. In London where he often preached he was welcomed with great hospitality by the highest in the land.

His life ended abruptly. He had ridden to London from Reading in an endeavour to reconcile a father to his son. In that he succeeded. But he caught a fever and died, August 31st, 1688, at the age of 60. He was buried in Bunhill Fields, London, where a monument marks his grave. But his writings, penned by this persecuted, dedicated, devoted dreamer in those far off disturbed and troublesome days under the most distressing circumstances remain still widely read, still lighting the path of personal pilgrimage, as no other religious works do, still helping thousands to follow the Lord he served so well.

Eva M. Bestley



*Deaconess Hospital, destroyed in the war
Coventry's Provost talks with German leaders*

*Coventry young people clear the rubble
Deaconesses outside damaged hospital*

AMONG EAST GERMAN CHRISTIANS

by Brian Cooper

NINETEEN-SIXTY-SEVEN IS A year of great festivities for the Church in Communist East Germany. Four hundred and fifty years ago the young monk Martin Luther nailed his ninety-five theses on the church door at Wittenburg. Thus began the Reformation.

The event is currently being commemorated by Lutherans across the world, but especially in East Germany, where it all started: Wittenberg, and Erfurt where Luther preached, Wartburg where he translated the Bible. These and other historic religious centres are having

elaborate Church and State celebrations, special services and cultural festivals.

AMID all this rejoicing, what is the situation of Christian life and witness in East Germany today?

Church-State tensions occur, especially when the Church is caught up in the political problems of divided Germany and divided Berlin. Yet two visits in recent years impressed upon me the normality of church life.

In the rebuilt industrial and cultural city of Dresden, I attended a sung Evensong and choral per-

formance by the world-famous boys' choir at the Kreuzkirche, the Church of the Cross. About two thousand people packed the church — on a Saturday evening!

Severely damaged in the 1945 raid, the Kreuzkirche is among many beautiful churches in Dresden and throughout East Germany restored at state expense. Government funds also contribute to ministers' salaries. Theological students obtain state scholarships for university courses at Leipzig, Halle and elsewhere. Religion comes under the broad heading of "culture" and thus receives such financial support.

Old people's homes, hospitals and clinics run by the Protestant Inner Mission and the Roman Catholic Caritas organisation receive several million pounds each year from the state health service budget, in addition to the donations from congregations.

THE Lutheran Deaconesses' Hospital in Dresden is one such establishment. A 350-bed institution with surgical, medical and gynaecological out-patients' departments, it was laid in ruins in the Second World War during the massive Allied air-raid which killed over a hundred thousand people.

COVENTRY Cathedral launched "Operation Reconciliation" and during the summers of 1965 and 1966 over forty young people, including students and workers, went to Dresden. Their task, inspired and arranged by Coventry's Provost, was to help rebuild the ruined hospital.

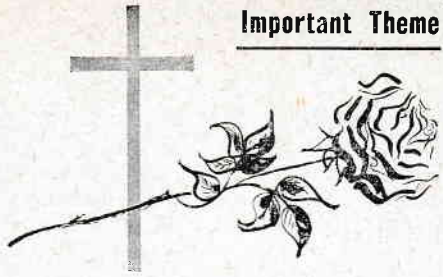
Working alongside young East German Christians, they shifted many tons of rubble—estimated to cover six thousand cubic metres!—Coventry Cathedral raised over £20,000 from Christians in Britain,

to pay for skilled East German labour to do the professional work of structural repairs.

In the hospital chapel is a Coventry Cathedral "Cross of Nails" personally presented by the Provost. His visits to Dresden have aroused widespread interest among Christians and Communists alike in East Germany. Hitherto impossible inter-Church contacts and Christian-Marxist dialogue have resulted.

IT would be false to think of the Christians in East Germany as forming an "opposition" to the Communist state. Undoubtedly some, mainly among the older generation, have "spiritually emigrated" to the West. Others confine themselves to a purely personal Christian witness, accepting the Communist system without trying to influence it except on religious questions. Some clergy and laity actively engage in East Germany's political life through the Christian Democratic Union. This party has members in the East German People's Parliament and in the government itself. Herr Gerald Götting, its president, currently in charge of the Reformation celebrations, is deputy president of the East German State Council. During my visits I met clergy who actively support the economic, social and welfare measures of the Communist state, while at the same time rejecting the official atheism of Marxism. One pastor of the Reformed church in Dresden is a member of the county parliament and of a state cultural commission.

As Europe's fifth industrial power, and with the highest standard of living in Eastern Europe, East Germany is now an "affluent society". Prosperity has gone hand-in-hand with liberalisation. In 1967 Christians in East Germany are not looking to the past as they celebrate the Reformation.



* DEATH

By Dr. Cicely Saunders, O.B.E.,
 Medical Director of St. Christopher's Hospice, Sydenham.

Many of us refuse to face the fact of death and avoid or deny it by various devices. We not only isolate the aged and the dying by withdrawing from real contact with them, we also impoverish our own lives. Only when we accept the inevitability of death do we find true meaning in life. We are able to look beyond it to the eternity where that meaning will be fully revealed.

THERE IS A PATIENT IN OUR
 wards as I write who is facing death. She is young and is leaving children of only 9 and 13 years old. She is teaching us what is relevant to facing life as well as death.

She is with us because she needs careful treatment to prevent pain and in our specialized unit this has been achieved without dulling her independent and alert mind. She needed time to find her own key to the situation and she has only just begun to talk of her death. She did so when she wanted advice about her children's visits and also to clear her mind about the easiest way to tell her husband that she knew how little time she had left. Each word has shown her thought is for them. She has made it so easy for us to care for her and to admire the way she is living this last part of her life with serenity and fulfilment. She has not let us see how much it has cost her, but she has told us that it has been in the strength of the Lord in Whom she trusts. Her prayer, both for herself and for those she loves is summed up in the words, 'Father, into Thy hands.' It is obvious that gratitude and love have shown her

the way to this place of acceptance and peace.

This waiting time

There are some who believe that the only dignified solution would be to make such an inevitable death as swift and easy as possible. My patient has learnt the lesson of waiting and believes that so long as she is here she is still serving the Lord who is helping her all the time.

Another patient, old and frail, said, "Each time I go to sleep I put myself into His hands and ask not to have to wake up again—but it's all right—I've no regrets—and I've four lovely children.' Her smile took all thought of impatience from those words. She died in her sleep four days later. Once again, the outward looking love and gratitude had shown the way to peace and acceptance and (can we doubt) the right time.

Often it may be easier to face the end than to go on living for the last weeks or even years, but love is still the way through. It is in this waiting time, to some so incomprehen-

*An article written at their request for "The Living Church" U.S.A.

sible, that we hand back everything to God, and death itself, that step into the dark, is taken in personal trust and love. Such an understanding gives strength in a last illness.

The way through

Many come who have hardly thought of God all their lives. But their situation leads to recollection, whether or not they 'know' how near death may be and they seem to find their way most easily to Him through gratitude for the love and care of others.

I have seen very many people die and continually see how the peace that can only come with His presence reaches even the most (apparently) indifferent and recalcitrant before the end.

The understanding of what is happening will dawn on most patients and it seems to us that we should not take the initiative of

'telling' but rather learn to listen until we can hear what the patient himself is asking or telling us. Insight seems so often to be given by the work of the Spirit and we must be careful not to arouse fear by forestalling Him. If a patient is allowed to come in his own right time in a climate of safety and attention then he is not afraid and is prepared in his own way.

Our Lord, facing death in the Garden of Gethsemane said to His disciples, 'Watch with Me.' In this attitude of mind and heart we must approach the dying. It seems to me that He is continually teaching us to do this with these His children and it illuminates all our attempts to 'watch with Him' in scripture and sacrament. He shows us that the work is really His. He promised His disciples that He would come again and take them to Himself. Those who watch with the dying know that this is what they see.

The night is still, an owl's voice calling—calling,
A drowsy twittering in the eaves,
And all around the gentle dark,
And silence, soft as autumn leaves, is falling—falling.

Alone I lie—but not alone,
My soul, reaching in constant yearning to the infinite,
That mysterious, intangible power,
Which controls birth and the death of someone, every hour.

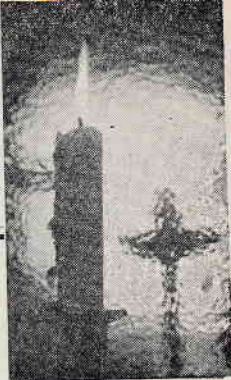
And will my end come soon one early morn?
My sun rise on another, different dawn?
And will I see those dear ones gone before,
Who've crossed the river and wait on that other shore,
Where all is light and love and laughter,
And happiness for ever, ever after?

And will my soul go gently drifting,—drifting,
To higher, purer realms above,
Surrounded by the ones I've loved,
For ever upward, ever lifting—lifting,
Until I see God?

PEGGY DOUGLAS.

Dedicated to Harriet Wakelin, widow, who died May, 1967.

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.

IV. MISSIONARY EXPANSION

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

WHAT a task to set one-self—to tell the story of 19th century missionary expansion in the space of one short article! An impossible undertaking.

Anglican mission work has always been conducted on a private enterprise basis. Other Churches may have their official boards of missions or congregations for the propagation of the Faith; the Church of England has preferred to work through her voluntarily founded and voluntarily maintained societies—the Society for the Promotion of Christian

Knowledge (S.P.C.K.—1698), the Society for the Propagation of the Gospel (S.P.G.—1701), Church Missionary Society (C.M.S.—1799), Universities' Mission to Central Africa (U.M.C.A.—1857), and many more.

It all sounds rather untidy and haphazard, in a typically Anglican way. And yet it has worked and, though chronically and invariably short of men and money, the free-lance societies have written many a splendid page in the modern annals of the C. of E.

Their sound has indeed gone out into all lands—Africa, India, Japan, China, Indonesia, the West Indies, South Sea Islands, the Middle East, South America. All over the world, Anglican missionaries have carried the Cross and preached the Gospel; churches have been founded; places of worship, schools and hospitals built; bishoprics established; and living agents—men and women, clerical and lay—have laboured devotedly, often for little more than their keep and almost always in conditions of austerity, loneliness and hardship.

In many places, also, the Cross was carried to lands beyond Britain's territorial and colonising range; to the orient—China, Japan



Bishop Hannington, first Bishop of Equatorial Africa, murdered October 29, 1885.

and Korea; to French Madagascar, to German and Portuguese East Africa.

So many of the pioneer bishops of those early days were men of outstanding devotion and ability. It is almost impossible to exaggerate what the Church owes to such men as Robert Gray, William Broughton, G. A. Selwyn, James Hannington, Reginald Heber, John Coleridge Patteson, the two Inglises, William Bompas, T. F. Middleton, J. F. Smythies, Frank Weston — to name but a few of the more outstanding.

The outcome of all this missionary endeavour is that the Anglican Communion no longer consists, as it did at the beginning of the 19th century, of the English provinces of Canterbury and York, with their sister provinces of Wales, Scotland and Ireland. These are now great self-governing Churches of the British Commonwealth in Canada, Australasia, South, East and West Africa, the West Indies, Ceylon, India and Pakistan. When the Lambeth Conference meets, as it will next year, it will be attended by some 350 bishops from these provinces and from many other far-flung lands — to say nothing of those from the important and influential Episcopal Church of the U.S.A.

Independent, self-governing and self-supporting as most now are, yet the Church of England was the rock whence they were hewn. They still regard Canterbury as the focus and spiritual centre of the whole diverse Anglican world.

The other great link which binds them is the Book of Common Prayer. This provides the basis of their doctrine and worship, though most have in recent years revised its services in conformity with modern needs.

DEATH TO ALL

NO, THIS IS NOT THE RALLYING-CRY OF THE SQUARES! Of the older generation who disapprove . . . !

This article is about the one thing you can be certain will happen to you . . . sometime . . . Your death could be in a road crash or from an overdose of pep-pills, for ton-up youths and flower-children are apt to lead short, sweet lives. Most likely, however, your end will not come for 60 years; until then you will only meet the death of other people.

What happens at death?

In Victorian days, the family crowded round grandpa's death-bed. He prayed, blessed his family and passed out. Bells tolled, everyone wore black, curtains and blinds were drawn. Black-plumed black horses drew the hearse, gentlemen

CHURCH ASSEMBLY

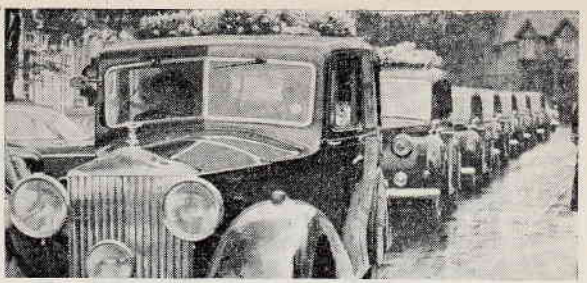
Ivo
Webb

A very overcrowded Agenda faced Church Assembly at its July Sessions, and many far reaching matters were debated.

The Report concerning the future role of Women in the Church—already debated in February and now to be accepted or rejected. Five hours' discussion brought the defeat of several more drastic resolutions; and the Report is now merely commended to the Church for further consideration.

'Partners in Ministry', which if someday is accepted, will completely change the present set-up of Clergy, payment and deployment, the Patronage system and much else. Its discussion occupied a full day. The Archbishop described it as reflecting the younger outlook, and advised us, set in habits and ideas as well we might be, to try to get inside the spirit of the proposals. This far reaching report comes now to the Dioceses at all levels for discussion. The Assembly will deal with it again in November, 1968.

TEENAGERS



in black top-hats marched to the parish church; the Vicar they all knew from Sunday Mattins took the Burial Service; the coffin was placed in the family vault; then the mourners returned home to high tea and the excitements of hearing the will; later an alabaster angel would be erected in loving memory and perhaps a drinking fountain for the poor.

In 1967 the average man dies alone in hospital; the undertakers fix the funeral at the distant crematorium; a few friends and close relatives go in ordinary clothes; non-Christians meet a clergyman who is on duty all day taking funerals every 20 minutes, a man they have never seen before and will never see again; the Prayer Book service, cold, old-fashioned and virtually unintelligible

The Summer Session always deals with Finance. A real effort had been made to find economies, and no item was passed without the closest scrutiny. The problem which has to be faced every time is whether we want a rightful expansion and extension of the Church's work, or are content to stand still. . .

There was a decided division of views on the wisdom of the so-called Covenant—Commitments for Union. Discussions will go on.

The Pastoral Measure gained final approval, having appeared in these notes on many occasions in recent months.

In the Annual Reports, always presented at this time, is a very valuable one concerning the care of the very deaf child. It is obtainable for general reading, and should do much to help the understanding and care in a very difficult pastoral problem.

The Lay Members of the Assembly had an extra day of discussion on their own, during which the Series 2 Communion Service received their approval for experimental use for 4 years.

is read (try reading it yourself); the button is pressed and the coffin vanishes to the strains of lush music on the electronic organ. The mourners put on a bold face and endure a few months' pain until nature restores their normal cheerfulness.

Sixty years hence, when you die, there may well be no funerals. Your relatives will be told of your death by the hospital; your family will ring up the undertaker and his men will remove the corpse and have it cremated; all the next of kin will get is the bill!

Now when all this happens, where will you, the dead person, be? Nowhere? You will have gone—where to? A little girl of six could not find her dead newt: she told her friend, "The fairies have carried my newt up to Jesus in heaven." You don't believe that, do you, now you are no longer a child?

Suppose we are Christians: I can see no reason why changes in funeral customs should alter our Christian hope. And what is this hope?. Just that Christ was buried and ever after, for 2,000 years, his friends have believed that He stepped out of the grave. If that is so, maybe there is something beyond death. Speaking in mysteries and poetry, we say that one day God will give you a new life, like Jesus. In 1967 this hope is our secret; it grows quietly in our hearts; every Sunday we recall the first Easter and look forward to our own Resurrection.

Young people often ask for proof of the Christian faith. If it is true, they will all find proof when they die.

David Attfield.



CHRISTMAS
AS USUAL
— FOR YOU

and for seafarers of all nations
at the 93 Flying Angel Clubs
around the world—where the
flag flies. But it can only keep
flying with your help.

.....
To the General Secretary:
Rev. Prebendary
Cyril Brown, O.B.E., M.A.

THE MISSIONS TO SEAMEN
Radnor House, Norbury, London,
S.W.16.

Donation enclosed from

**BORED
WITH
PICTURES
OF
STARVING
CHILDREN?**

It's a question we've asked before.

We're repeating it now because you
may think there's been a surfeit of starv-
ing children recently. And people do get
bored easily — especially with things
they'd sooner forget altogether.

The answers to hunger are sometimes
unexciting too. Fertilizers for barren
land, spray-guns for reducing the spread
of disease carrying insects, training courses
for young farmers. These are real and
effective answers to a huge and complex
problem. Oxfam's Food for Tomorrow
campaign is trying to supply them.

But *your* help is needed, and it can be
critical. For without you land might
remain barren, and the lessons of modern
agriculture, proper nutrition and child
hygiene might continue unlearned.

And children might go on starving.
Please don't be bored — not when so
much is within your power.

Please send to

OXFAM

Room 35,
c/o Barclays Bank
Ltd., Oxford



Canon Fenton Morley, Chairman of the Commission.

Remodelling the Church

THE Bishop of Leicester has recently written a cosy little book—"What's Right with the Church of England"—a pleasant pecker-keeper-upper. Much commonsense and truth in it. But a ship badly holed, engines faltering, a gale blowing force 7 and to be told smoothly the ship has a pleasant lounge and the captain's doing his best can be quite frightening. What I'm really concerned with is the hole in the bows, and the engine room and the storm.

I like to think that the basic endeavour of the Church Assembly, its commissions and reports, is to keep the ship in good shape and at least facing wind and current, if not forging ahead. One of the bad holes which needs urgent attention is the appointment and use of Clergy, and another smaller hole—how they are paid and the amount.

"Partners in Ministry" (Church information office 4/6) is the results of a high-powered commission investigating these problems. Within the C. of E. there is no established, responsible, competent group with proper and efficient records and regular reviews, to keep an over-all view of the total situation: parishes, clergy, their years in a parish and effectiveness, the need of parish or clergy for change. Such is now proposed.

The accepted habit of not advertising posts and it being "infra dig" for a parson to apply is also proposed go out.

The explosive point is whether such a Diocesan Ministry Commission should have in its power nearly all appointments? Will clergy—and their sterling independence has been one of their great strengths—be happy to be on 'Diocesan strength' moved about doing some task they dislike but have no redress and no alternative?

Our mixed bag of patronage and freehold may be laughable and frustrating—particularly to authority, and certainly needs tidying up in some way. Yet oddly it has offered a freedom and for clergy a sense of independence and a need not always to bow down to Baal!

I hope this gun goes off at half-cock! a D. M. C. created as a strong advisory group, with power to accept patronage

handed over to it. A few years will show the way and the truth in the matter. At least at this moment 'one steps' enough for me!

On finance—I found the report vague wishful, unspecific, lacking conviction and therefore useless and irritating.

Methodism

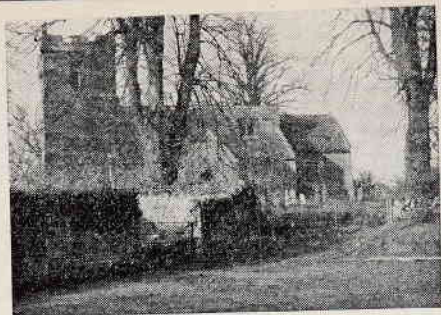
Dr. Leslie Davison, general secretary of the Methodist Home Mission Department spoke out at their annual conference. He begged representatives "frankly and resolutely to face the implications of the unpalatable fact that the decrease in membership and Ministry is accelerating. It is no good pretending it will go away if we do not look.

The shattering fact is that, at a time when the population is increasing at a rate of 500,000 a year we have lost this year more members than there are in the whole of the Carlisle district (net loss 11,581, 3,000 more than loss in 1964). Things will get worse, much worse, before they get better. What is needed is imaginative redeployment. The sad fact is that those who resent the idea of change are often the most kindly, devoted and loyal . . . The agonising alternatives are to let old folk continue to run things their way, even though it means the slow death of the Church, or insist on change in spite of them. The Lord's parable of the lost sheep makes it quite plain which way we ought to go—we must seek the lost and leave the saints to look after themselves."



Stone Craft Centre

Closed since 1964, because little used the 13th Century Church at Orton, Northampton is being converted into a Stone Craft Centre. The Chancel will be retained as a place of meditation, the rest of the building will be adapted to provide a Stone Working Studio, lecture room, stores etc. It is hoped to arrange weekly and weekend courses for amateur stone carvers and and for apprentice and master masons anxious to improve their skill. The initiators believe, in a country with many stone



Orton Church

buildings, it will serve a very useful purpose. Courses of lectures will be arranged on the maintenance of stone buildings, local geology, ecclesiastical architecture and similar subjects. This excellent scheme comes into being through the endeavours of the neighbouring parish of Rothwell, led by their vicar the Rev. John Cocks.

Reported

Christian Aid Week raised £800,000—an all-time record. And young people—26,000 in 97 areas took part in sponsored walks, raising £60,000.

U.D.I. is having a serious effect on religious conditions in Rhodesia, says the Bishop of Mashonaland. Within Rhodesia as economic anxiety presses funds drop steadily. No new money is allowed from Britain and only 75 per cent of old funds. Besides there is increasing anxiety about encroachments on "freedoms", and breakdowns of trust and confidence in human relationships.

Compulsory retirements at 60 of all Church leaders is proposed in *New Christian*. They lack flexibility of mind and enterprise of spirit. They are "baffled and growing weary in their struggle to keep the ecclesiastical machine working."

London Diocese registers a sharp drop in the numbers of ordinands. In 1964 there were 41, in 1967 there are only 19.

Israel Anniversary

From October, 1967—January, 1969, a period of 16 months, Israel is holding an almost continuous programme of events to mark the 20th anniversary of the establishment of the State of Israel. Needless to say many events recollect passed occasions splendid and melancholy. It will undoubtedly be an impressive period. Programme can be had from Israel Tourist Office, 59, St. James's Street, London, S.W.1.

Middle East

Christian Aid have sent a further £20,000 for the work of refugee relief in the Middle East being carried out jointly by the churches. The total so far sent by Christian Aid is now £69,000 of which £24,000 was from the television appeal by the U.K. Disasters Emergency Committee. The other £45,000 was subscribed by Christian Aid's member churches and individual supporters.



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

Trinity 23 (October 29)

Ask God that we may reflect his personality and characteristics.

Thank God that our human nature is meant for eternal use.

Praise God that all things in the universe are his right and all human power is deputed by him.

Trinity 24 (November 5)

Ask God for his strength to help us overcome our frailty.

Thank God for the eternal hope which he has given humanity.

Praise God that has given hope where no hope was in existence

Trinity 25 (Epiph. 3, November 12)

Ask God to have regard to our mortal weakness both physical and mental.

Thank God that he is the ultimate arbitrator between good and evil.

Praise God that recognises and uses faith in its many forms and guises

Trinity 26 (Epiph. 4, November 19)

Ask God for the sense of his continual presence in danger and adversity.

Thank God that our society affords us protection, care and welfare.

Praise God for his control over the free minds, wills, and consciousness of men.

Sunday before Advent (Trinity 25)

Ask God to disturb our complacency and goad us into action.

Thank God that he is involved in politics, history and the lives of men.

Praise God that in Jesus the long felt needs of mankind are satisfied.



**IN OUR AFFLUENT
SOCIETY—Mary Andere**

SHORT OF ANOTHER HOLO-
caust, it looks as though the
Affluent Society is with us to stay
...

From a number of angles this is
good. I am sure God intends His
children to enjoy the good things of
his creation and prefers to see them
living in happy, modern homes,
rather than miserable hovels. Yet all
too often a sense of spiritual values
has not kept pace with the rise in
financial status. If they had done so,
then surely none of the bad conse-
quences of the backwash of 'the
affluent society' would have arisen
...

With affluence there has also grown
the problem of 'the Underprivileged',
and 'the Deprived' And those
within this grouping are increasing at a
surprising rate Old-age pensioners,
families living on Assistance, or as it is
now called, 'Social Security', the handi-
capped physically and mentally, the
social misfits, and many, many others.

It is the proud boast of England to-

day that none of her citizens need
starve or die from lack of shelter or
medical care. But it does not go far
enough.

To be poor in a community where
most of your neighbours are poor is no
great hardship. You belong, you are one
with the rest; there is no great division
between you and those amongst whom
you live. But to be poor, on National
Assistance, or eking out a living on an
old-age pension and nothing else, in a
neighbourhood where everyone else is
affluent creates a searing wound which
no social welfare committee can heal!

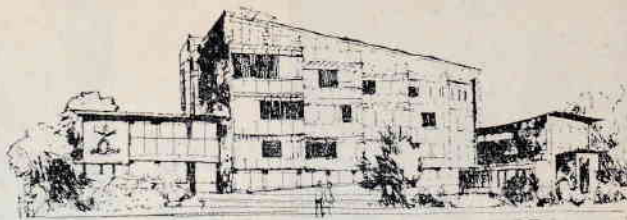
If you live on less than £5 per week
and see your neighbour's children, at
sixteen, start jobs at £12 p. w., with a
yearly increase in view, that in most of
their homes there are several children
earning such salaries, that father and
mother toss off £30 p.w. for unskilled
jobs, then you will feel 'out of it'! If
children go to school from a home
struggling on a social security grant
because of a severely handicapped
parent who is unable to work, and they
mix with children who have television,
limitless pocket-money, perpetual car
outings, a succession of parties and
excursions, and a weekly display of new
clothes, then they will feel 'underprivi-
leged', they will feel 'outcast'!

The real trouble is that no matter
how much is given them in the way of
charitable offers of cast-off clothing
(almost new!), special treats at Christ-
mas, or summer outings by do-gooding
societies, it won't heal the psychological
hurt behind the dark, wary eyes! It only
serves to re-emphasise that they are
'different', receiving a largesse handed
out which others do not need, but they
do. To have sixpence on hand to go
swimming with the neighbour's children
at any given moment, is of more value
to a child than to have a special ticket
given to it for a ring-side seat at the
circus!

For some, deprivation, thank good-
ness, is a spur to courage, to endurance,
to a steady persistence, a desire to learn,
and work, and rise above the situation
one day. For others, and statistics to-day
might indicate **for most**, it is the ground
in which bitterness is bred, hostility to
law and order, animosity against society
in general, resulting in crime and vio-
lence, and in forms of escapism such as
drug-addiction, alcoholism, etc.

Is it not time society examined
urgently exactly **in what** a man's value
exists, and got out a new scale for a
'living wage'?

EDITOR'S TABLE



St. Christopher's Hospice

ST. CHRISTOPHER'S HOSPICE

An important new religious-medical effort has begun and is developing in the St. Christopher Hospice now opened in Beckenham. The set aim is to bring not only the best medical attention to those desperately ill and nearing the end, but to bring the spiritual aid of a Christian community. The article in this issue on "Death" is written by Dr. Cicely Saunders, O.B.E., Medical Director. The Hospice has cost £½ million, raised over these past 6 years. It has the active support of the Ministry of Health and of the Hospital Board, and has the support and financial backing of many individual nurses, doctors, chaplains and friends from all over the country. If you are interested, write for the leaflet, St. Christopher Hospice, Lawrie Park Road, London S.E.26.



PALESTINE PILGRIMAGE

For months this short pre-Christmas pilgrimage was planned—and then the Middle East War. So quickly have settlements and arrangements carried through that all through the summer and autumn tours and pilgrimages have been going on. The Anglican Archbishop in Jerusalem is most anxious for the good of the Arab people that they should. I hope you may join us—57 guineas for 6 days including airflight, hotels, buses, and a visit to most of the sacred sites. Dates of departure December 3, 7, 11, 18. Write to "Church News" Pilgrimages, 11 Ludgate Square, London, S.E.4.

PLANS FOR 1968

Already tentative arrangements have been made for a tour of Portugal in June

1968. This fascinating and little known country has long wetted my interest and I look forward to taking one party of Church News friends there next year. If you are really interested and would care to put in a stake for a place do write: Canon Rhodes, Cathedral Office, Bury St. Edmunds, Suffolk.

CHRISTMAS CARDS

Some 150 charitable societies are now producing Christmas Cards and providing a wonderful range from about 4d to 1s. 6d. a card. By buying their cards you are helping their funds a little.

INTER-CHURCH INSET

Once again there has been proposed at a conference the "need" for an Inter-Church Inset. What do they want? An inset which glaringly gives pages to the various churches—and shouts our divisions or what?

"Church News", and I fancy others also, is produced from conviction and not from expediency as possessing no denominational edge, in so far as that is possible. We seek themes of concern to all Churches. Turning back over the past year, these have been our concerns: Religious Education, What is happening in the R.C. Church, Christians and Jews, Friendship and Courtship, Freedom from Care, Church in America and Japan, Young people and the Church. This month the problem of death. All these concern all Christians and surely are far more important than strictly denominational bits and pieces. As we consider great issues of Christian responsibility rather than being consciously Inter-Church we find a genuine and not artificial oneness. It is not surprising therefore that Anglican, Free Church, and Roman, regularly contribute to this Inset. And we believe our readers approve.

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. Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk. Printed in Great Britain by The Trafford Press Ltd., Manchester 16.
November, 1967

ADVANCE DATES

Sunday, December 3rd—Patronal Festival. 10 a.m. Act of Dedication at Holy Communion of all members of St. Nicholas' Fellowship.

Wednesday, December 20th at 7 p.m. — Family Candle and Carol Service.

Sunday, December 24th, Christmas Eve—6.30 p.m. Festival of Nine Lessons and Carols by candlelight.

Owing to the limited seating capacity of the Church, it will be necessary to issue free tickets to all who wish to attend the carol services. These will be available on Sunday, December 10th at Church.

THE MEMORIAL GARDEN

Mrs. Bing would be very glad to know if there is any kind soul willing to take over the care of this small garden. Former helpers have unfortunately moved from the parish.

ST. NICHOLAS ART GROUP

Church Hall, every fortnight on a Thursday. **NEXT MEETING** 2nd November. Fees 1/- each meeting. Children under 16 years of age half price. Welcome extended to all painters and craft workers. Materials supplied. Please get in touch with the Secretary, Mrs. North, Salford Rd.

SCOUT BARN DANCE

This will be held at Mortimer Hall on **SATURDAY, 11th NOVEMBER** at 7.45 p.m.

MORTIMER HALL

An Autumn Fayre, organised by members of the Village Hall Extension Fund Committee, was held at the Village Hall on Saturday, 16th September, and, as a result, a further £45 was raised for the benefit of the Fund. This brings the total raised by a small hard-working and enthusiastic committee to almost £900 in two years. Planning permission has been obtained for the building of a gymnasium-type extension containing changing rooms, showers, a store-room, together with a specially fitted Doctor's Room for the use of the clinic. The total cost of the project will be in the region of £5000, the bulk of which will have to be raised by local effort. It is hoped that everyone in the parish will give their support to a venture which, when completed, will provide Old Marston with a building which will serve as a real community centre in an area which is developing so quickly.

The next event in support of the Fund is to be a Christmas Fayre and Draw on Saturday, 16th December next. Anyone having jumble or prepared to donate items in kind for the bottle or tins stalls should contact Mr. Tasker, 35 Mill Lane, Mr. Rumbold, 8 Beechey Avenue, Mr. Baker, 39 Arlington Drive, or Mr. Howard, 1 Rippington Drive.

A particular appeal is made to the parents of boys using the Boys Club to support this effort by handing their contributions to Mr. Parker.

NOVEMBER PARISH CALENDAR

- Nov. 1. Wednesday. ALL SAINTS DAY
7.15 a.m. Holy Communion.
7.45 p.m. Young Wives : Church Hall.
- " 5. TRINITY XXIV
8.00 a.m. Holy Communion.
10.0 a.m. PARISH COMMUNION.
6.30 p.m. Evensong.
- " 8. Wednesday. Saints, Martyrs and Doctors of the Church of England.
7.15 a.m. Holy Communion.
7.45 p.m. Mothers' Union Prayer Group.
- " 11. Saturday. 7.30 p.m. Scouts Barn Dance, Mortimer Hall.
- " 12. TRINITY XXV. Remembrance Day
8.00 a.m. Holy Communion.
10.0 a.m. PARISH COMMUNION.
10.55 a.m. Remembrance Day Service.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- " 15. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives : Church Hall.
- " 17. Friday. 10.30 a.m. Holy Communion with laying on of hands for the sick.
- " 19. TRINITY XXVI. Sunday next before ADVENT
8.00 a.m. Holy Communion.
10.0 a.m. FAMILY COMMUNION.
6.30 p.m. Evensong.
- " 22. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Mothers' Union Prayer Group.
- " 26. TRINITY XXVII
8.00 a.m. Holy Communion.
10.0 a.m. FAMILY COMMUNION.
3.00 p.m. Holy Baptism.
6.30 p.m. Evensong.
- " 29. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives : Church Hall.

HOLY MATRIMONY

- Sept. 23. Robert Roy Gurl and Pauline Elizabeth Oliver.
" 30. Alan Michael Galley and Margaret Rose Phillips.
Keith Gordon Burnell and Carol Ann Edwards.
Paul Jonathan Holden and Pauline Margaret Mitchell.

HOLY BAPTISM

- Sept. 24. Mandy Jane Dougan, 11 Raymond Road.
Elaine Marie Ellis, 32 Ewin Close.
Claire Gurney, 21 Haynes Road.
Graham Neil Jackson, 38 Beechey Avenue.
Steven James Richardson, 13 Hill Top Road, Oxford.
- Oct. 8. Gary David Hunt, 170 Upper Road, Kennington.
Paul Christopher Cheesman, 17 Cavendish Drive.
Anthony Christopher Richard Wood, 1 Heath Close, Headington.
Andrew Colin Mark Wood, 1 Heath Close, Headington.
Andrew John Ponting, 47 Mill Lane.
Petra Elaine Timms, 80 Oxford Road.

IN MEMORIAM

- Oct. 2. Eva Gladys Eadle.
" 9. Terry Maund, aged 1 year.

ALTAR FLOWER ROTA

- Nov. 5. Mr. John Day.
" 12. Remembrance Sunday.
" 19. Mrs. King.
" 26. The Misses Warburton.
- Dec. 3. Advent Sunday & Patronal Festival — Mrs. Harlow.
Dec. 3. ADVENT SUNDAY & PATRONAL FESTIVAL — Mrs. Harlow.

Result of Over 60's Bring & Buy Sale : October 14th — £38 5s. 0d.

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. 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, 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 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 :
"Karenlee," 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