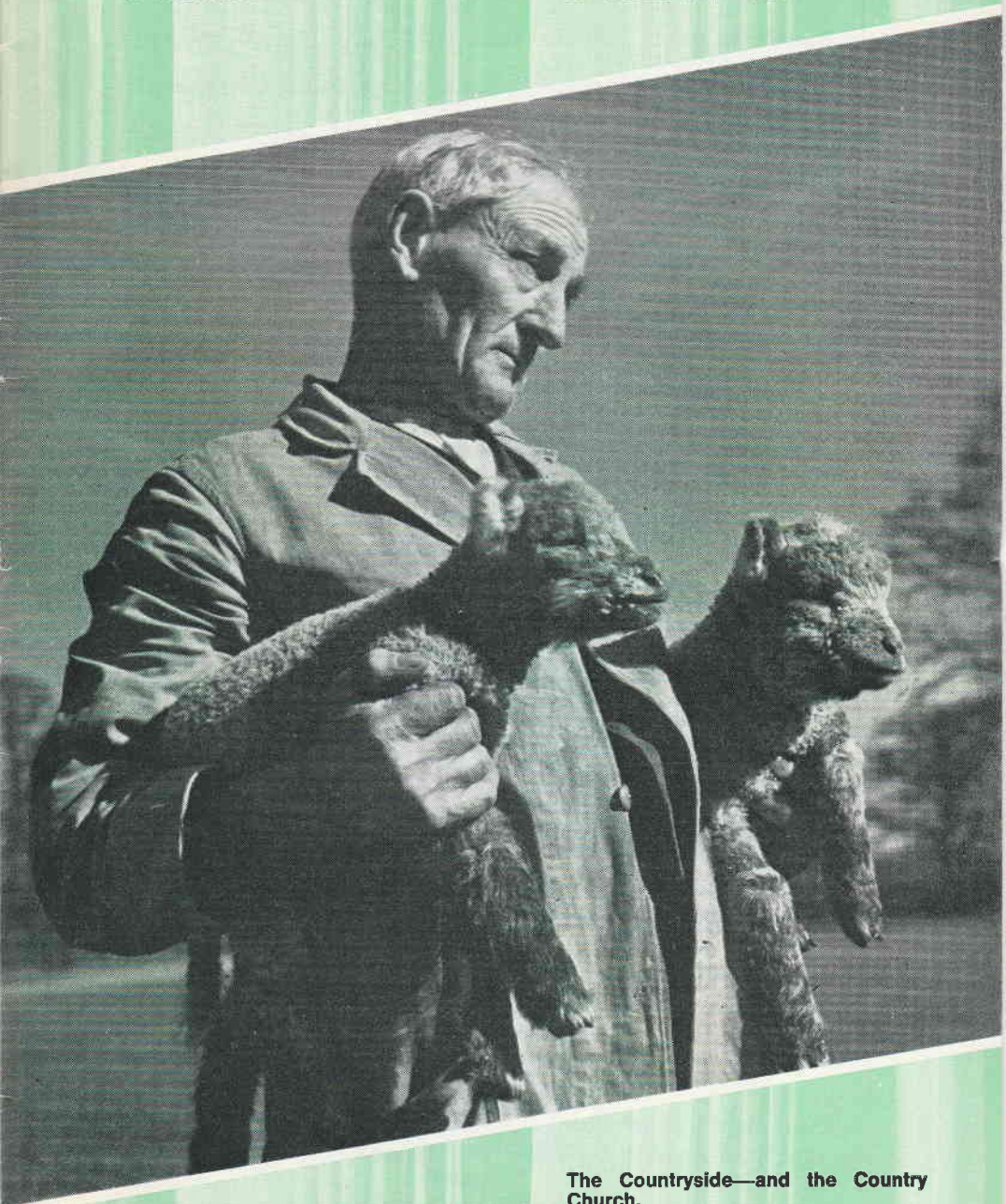


ST. NICHOLAS CHURCH

MARSTON NEWS



The Countryside—and the Country
Church.

FEBRUARY, 1969

No. 132

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

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Tel. : Oxford 47956.

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People's Warden : Mr. V. C. Cardy, 110 Staunton Road, Headington, Oxford.
Tel. : 61116.

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 : 10 a.m. New Communion Service, followed by Coffee in
Church Hall on 2nd and 4th Sundays.

Morning Prayer and Sermon : 11.15 a.m. : 1st and 3rd Sundays.

Evening Prayer 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 Services of Morning and Evening Prayer are usually said each day
at 7.15 a.m. and 7.15 p.m. (except on Saturdays). Fridays Evening
Prayer is at 5.15 p.m. Wednesday : Morning Prayer 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, 11.15 a.m.

Nursery : Sundays, 11.15 a.m. in Mortimer Hall.

Mothers' Union : 4th Thursday.

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, 7.30 p.m. in Scout Headquarters.

Cubs : Tuesday, 6.15 p.m. in Scout Headquarters.

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

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.

PARISH CALENDAR : FEBRUARY

- Feb. 2. SEPTUAGESIMA SUNDAY
Presentation of Christ in the Temple.
The Festival of the Purification.
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion.
11.15 a.m. Morning Prayer.
6.30 p.m. Evening Prayer.
- „ 4. 8 p.m. Meeting of the Parochial Church Council preceded by Evensong at 7.30 p.m. in Church.
- „ 5. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives in the Church Hall. Speaker : Miss O. J. Lodge. "Our Children and the Church."
- „ 6. Thursday. 8 p.m. to 8.30 p.m. Prayer Group will meet in Church.
- „ 9. SEXAGESIMA SUNDAY
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion followed by Coffee in the Church Hall.
11.15 a.m. Children's Instruction.
3.00 p.m. Holy Baptism after prior notice.
6.30 p.m. Evensong.
- „ 12. Wednesday. 7.15 a.m. Holy Communion.
- „ 13. Thursday. Mothers' Union Quiet Half Hour, 8 p.m., 85 Ferry Road.
- „ 16. QUINQUAGESIMA SUNDAY
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion.
11.15 a.m. Mattins.
6.30 p.m. Evensong.
- „ 19. ASH WEDNESDAY : FIRST DAY OF LENT
7.15 a.m. Holy Communion.
8.00 p.m. Service in Church.
- „ 21. Friday. Women's World Day of Prayer.
10.30 a.m. Holy Communion with laying on of hands for the sick.
- „ 23. SUNDAY. LENT I.
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion followed by Coffee in Church Hall.
11.15 a.m. Children's Instruction.
3.00 p.m. Holy Baptism after prior notice.
6.30 p.m. Evensong.
- „ 24. Monday. ST. MATTHIAS, Apostle.
7.15 a.m. Holy Communion.
- „ 26. Wednesday. Ember Day. 7.15 a.m. Holy Communion.
Parish visit to "Bible comes to Life." Exhibition. St. Andrew's, North Oxford. (Transport for any who need this—see Notice Board).

ALTAR FLOWER ROTA

- Feb. 2. Mothers' Union by kindness of Mrs. Green.
„ 9. Mrs. D. Gibbons.
„ 16. Mrs. Starmer-Smith.

LENT BEGINS

COFFEE ROTA

- Feb. 9. Mrs. Bing and Mrs. Maund.
„ 23. Mrs. Cardy and Mrs. Webb.

HOLY MATRIMONY

- Dec. 19. Harold James Colley and Violet Hall.
„ 20. Robert E. G. Smith and Susan K. Crompton.

HOLY BAPTISM

- Dec. 29. Deirdre Mary Keating, 22 Bushby Avenue, Bloxbourne, Herts.
Jan. 12. Wayne Royston Holden, The Cottages, City Farm, Eynsham.
Julia Catherine Oram, 64 Rose Hill, Oxford.

IN MEMORIAM

- Jan. 1. Margaret Ward.
„ 10. Margaret Marsh (Kennington).

VICAR'S LETTER

My Dear Friends,

Poetry looms large in this month's magazine—and here is something most appropriate for the start of Lent on Ash Wednesday, Feb. 19th.

Let me keep Lent :

Let me not kneel and pray,

Forego some trifle everyday,

Fast and take sacrament, and then . . .

Lend tongue to slander, and hold ancient grudge, deny

The very Lord whom I would glory.

Let me keep Lent :

Let Thy Light shine 'till my illumined face . . .

Shall be a testament read by all men

That hate is buried, self crucified — new born —

The spirit that shall rise on Easter morn.

The prophet Amos can help us a lot in these days about keeping Lent. Amos, chapter 5. 21-24, puts things in perspective! And talking of "perspective" that's what we're going to try to do about our Bible in the "School for Christians" during Lent. We shall begin with a service in Church on Ash Wednesday at 8 p.m., but on subsequent Wednesdays we shall visit the Bible Comes Alive Exhibition in North Oxford (Transport for those who need it), have sessions on "The Old Testament in Perspective," "The New Testament in Perspective," a film on Biblical Archaeology and recent discoveries, and a talk on Personal Bible Reading and Bible Study Groups and Methods.

Confirmation sessions will be beginning soon, and I am anxious to have the names of any young people of 13 or over, and any adults who wish to be present for Confirmation in our Church this Whitsuntide. PLEASE TAKE A FORM FROM CHURCH. The date of the 1st session will be given out during the services.

The Anglo Saxon derivation of the word Lent means "Spring" and Spring is the time of ploughing. I end my letter with another text for Lent:

"Sow for yourselves righteousness,
reap the fruit of steadfast love ;
break up your fallow ground,
for it is a time to seek the Lord,
that he may come and rain
salvation upon you." Hosea 10. 12.

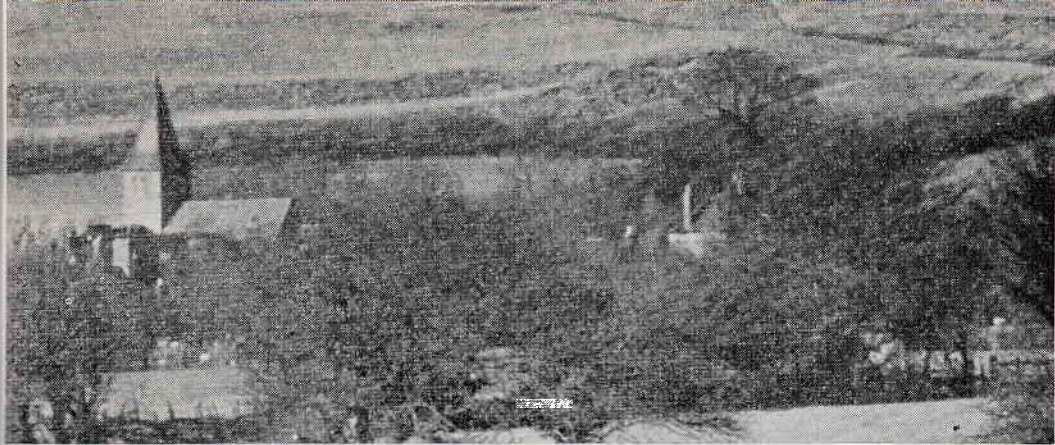
May Lent be a time of "good ploughing" for you.

Yours sincerely,



"THE BIBLE COMES TO LIFE"

Don't miss this fascinating exhibition, sponsored by the Church's Ministry to the Jews, which will be in St. Andrew's Church, North Oxford, from Feb. 24th—28th inclusive. There will be also costume talks, slide shows, and talks on general interest connected with the Bible. Refreshments will also be served. Arrangements are being made for 1200 schoolchildren to visit the exhibition in the mornings—but you are free to visit the exhibition anytime from 10 a.m. to 9 p.m. A Parish visit is being arranged for 8 p.m. on Feb. 26th, but many will want to go more than once!



CHURCH AND COUNTRYSIDE

Anne Efemey

ASK ANY COUNTRY DWELLER directions and usually the answer will be "alongside the village church". The church is a landmark, part of the community.

IT HAS STOOD invariably for centuries, and gives out a feeling of permanence in a fast changing world, and most countrymen hate change unless they have thought of it themselves.

THE VILLAGERS' FEELING TOWARDS IT? According to the area, with suspicion, superstition, dislike, awe, genuine concern for its structural welfare, and love. But whichever of these feelings it arouses in the hearts of the inhabitants, they would all be very upset if they were to wake one morning and find it gone.

In the genuine countryside as opposed to those pleasant villages nearer our larger towns and cities, it is probably only used regularly by a handful of the community. Yet it still wields its power when it comes to the ritualistic observances of birth, marriage and death.

MANY CLERGY GO to the country—and leave disillusioned

because their evangelistic efforts bear so little fruit. Instead of trying to coax the countryman to church or attempting to organise him to do this or that, it is better to "fit in" with the local pattern and traditions and become accepted as someone to whom they can turn in their times of trouble and distress.

In the village where I lived there had been a parson held in great love and respect. Enquiring when his ministry had been, I was told, "At the beginning of the century"! Yet they spoke as though it were only yesterday.

Understanding, goodness and affection can still gain almost an eternal worth, there in the countryside.

Quarrel

Mummy, Tommy's broken my best doll.

How did he do it?

I hit him on the head with it.

**YOU KNOW THE WORD
MALNUTRITION**



**HE KNOWS WHAT
IT MEANS**

Malnutrition can mean children with swollen legs and bodies, peeling skin, sores and continual suffering.

Malnutrition can mean slowly going blind. **Malnutrition** can mean nerves wasting and eventual paralysis. **Malnutrition** can mean mental deficiency.

Malnutrition can mean being so weak that there is no energy left. To sow. Or to reap. Or to do anything but slowly die.

Oxfam is fighting malnutrition. With food and medicines. But most important of all with the kind of long-term aid that helps people rid themselves of malnutrition once and for all. Someone, somewhere can hope again if you help today.

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FIGHT
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In the up-to-date laboratories of the Imperial Cancer Research Fund, every weapon of modern science is being used to fight all forms of cancer, including leukaemia. Founded in 1902 on the initiative of the Royal Colleges of Physicians and Surgeons, the I.C.R.F. is now playing a role of major international importance in this great work. But research is costly. Over £1 million is needed annually. Will you please help -- now?

Please send your donations now to:

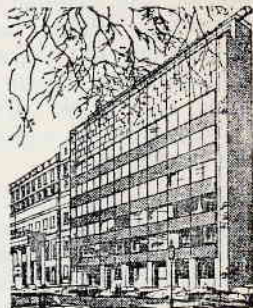
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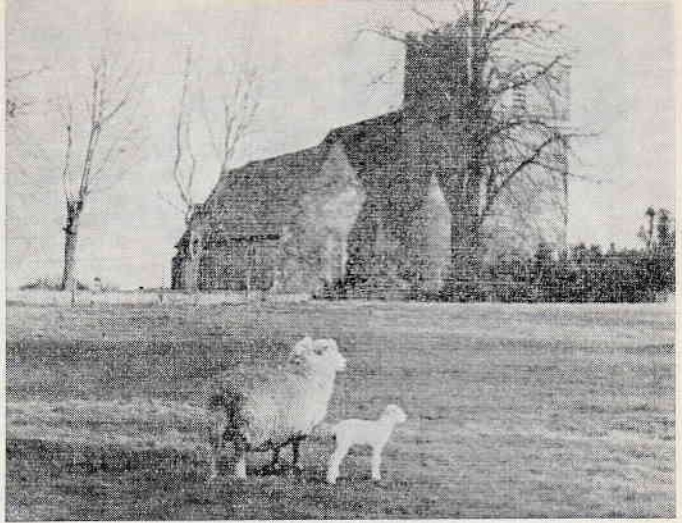


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COUNTRY CHURCHES Have they a future?

CLAUD SCOTT
Archdeacon of Suffolk



IN A FIELD ONCE A CHURCHYARD and now almost hidden by trees and vegetation stands a ruined church or church tower—the only remains of a community which lived around it. There are many such relics—certainly in East Anglia. What of the future? Does a similar fate await the Church as well as churches in the countryside?

Negative View

The pessimist has little doubt. He paints a picture which seems impressive—and rarely does justice to the real situation. There are less clergy about. They are not paid enough. The churches are often too large to be heated or even repaired with the money available. Congregations are small and services depressing. If he is the parson he may suggest his parish is the most difficult in the country. If he is a member of the P.C.C. he is sure rock bottom has been reached when the parish can no longer have its own vicar and vicarage—and no nonsense about pluralities, unions, groups or other abominations!

Positive View

Let us see it another way. The Holy Spirit teaches and leads through events, changes, difficulties. The changes in the ecclesiastic set-up in the countryside may well be seen as the beginning of a new advance.

Consider the clergy. There is no

immediate prospect of more ordinands and the number of active clergy is decreasing. They are often underpaid. Unless more money is available sharing of the parson is inevitable. Mercenary? Discouraging? There is another side to it.

“The Vicar only works on Sundays.” Not true of the clergy as a whole. Yet there is some substance in the remark. Many younger clergy leave country parishes for the towns, which they believe offer them more work and opportunities—they want a really full-time task. Many conscientious parish priests fully occupy their time, but it is not necessarily in work for which they were ordained. Fewer country clergy may benefit the Church in the country and as a whole.

Again, in too many places it is thought that nothing is done rightly unless the rector or the vicar does it. How often is he chairman, secretary and treasurer of the P.C.C.? He must run the fete. He must push the F.W.O. fund. He must visit and approach

newcomers. It is almost indecent for the layman to presume in such matters. Perhaps in this matter the C. of E. is the most "priest-ridden" church in the world.

Fewer clergy and fully employed, then the layman may see for himself a real part in the life of the church. He can put some meaning into his being "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Nobody is going to do the parson's job for him—"that's what he's paid for"—but if he is obviously more than fully employed, and all the congregation are truly fellow workers, all seeking to fulfil God's purposes, that is a different matter.

The Parish Church

What of the parish church? To most parishioners this is what comes to mind when "church" is mentioned. It is the place to which they feel a real loyalty. Here they were baptised or married. In the churchyard lie their friends and relatives. Their attendance at worship may be rare, but to them their church is more than bricks and mortar. It is a unifying force. It was and, used imaginatively, could again be a community centre. Here there is a living contact between church and community at large.

It is easy to question the rightness of spending so much on buildings as most parishes find necessary when there are

so many human needs which the Christian ought to try and meet. It is good that conscience should be stirred. Money however will not be diverted from one purpose to another because someone thinks it ought to be. The effort may antagonise, and support of all kinds be forfeited. Right priorities can only be reached by patience. And it may be that there is not so much need for diversion of gifts as more realistic and generous giving. Some very large churches may be beyond local resources. It is evident that others may be redundant. Relief to the parishes could come as a result of the Pastoral Measure 1968.

Working Together

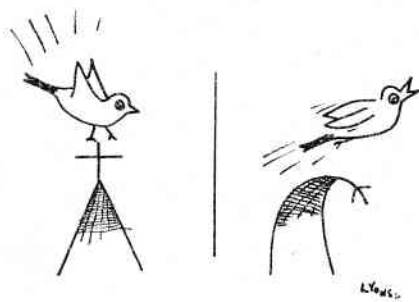
What then? To reduce the number of clergy and close a few churches is no sufficient solution.

The parish priest needs fellowship with his brethren, however well he fits into the parochial community. Equally the congregation may be enriched and inspirited by worshipping and working with another congregation. In small parishes it may be very difficult to run any desirable organisations—co-operation with neighbouring clergy and parishes can provide both leaders and sufficient numbers.

The Rural Deanery could provide the framework—within it fellowship, co-operation, planning, teaching, worship. In a smaller area a group ministry could cover much the same ground. Are groups and deaneries destined to be merged? If not there could be a conflict of interests and loyalties. Here could be the starting point for advance: Deanery, Group and Parish working together.

There are two difficulties or dangers. First, a literal enjoyment of joint activities such as services can give a false idea of the actual impact on the parishes as a whole. Secondly there is a risk of being satisfied with a "gathered" congregation. The parish in the countryside is a reality. Much would be lost if the ministry ceased to be based on the idea of service to all.

For two thousand years the church has continued and grown in a changing world. It continues to do so. Perhaps there is a fuller knowledge today of what the church should both be and undertake.





“Beauty is quickly Destroyed”

Leslie Walford

EVERY TEN YEARS A WHOLE county the size of Oxfordshire is being swallowed up by concrete, asphalt and bricks.

More and more houses, many built on land previously unoccupied by buildings of any sort. New motorways and roads to speed traffic between cities and towns and towards the countryside and coast.

More and more people are beginning to fear the inroads we are making on our recreation areas. Arthur Blenkinsop, M.P., in *Enjoying the Countryside* (Fabian Society, 2s. 6d.) says: “Today it is commonplace to talk of the demand for open-air recreation, but this demand can be one of the most powerful destroyers of the countryside”.

Mr. Blenkinsop is Vice-President of the Ramblers Association and on the executive of the National Trust, and should know what he is talking about. “The greatest increase of all open-air recreation has come from the casual weekend use of the motor car”. Certain recreation areas should be declared “wilderness areas” where motor vehicles would be excluded—but special attention should be given to the needs of the family motorist. “We need literally thousands of car parks and picnic sites and we want them quickly”, he says.

The need to cater for both the car-borne and for those who want to retain a sense of isolation is one of the main themes of this pamphlet. “In the future,” says Mr. Blenkinsop, “the Countryside Commission must be able to satisfy itself that both scenic routes are developed to cater for the motorist and his recreational needs, and that the most sensitive areas of our national parks and, indeed, in the countryside generally, are fully protected.”

THE MOTORIST IS NOT THE ONLY ONE with an interest in the enjoyment of the countryside, however. There is the swelling army of caravanners and campers. There is the growing interest in sailing and boating, fishing, climbing and caving, golf and gliding. All these pastimes require space, some a great deal more than others, and all the signs are that recreational activity increases with affluence. More and ever more space will have to be found for recreation.

To plan for our recreational needs so

that we do not spoil what remains of our splendid countryside will be the job of the countryside Commission soon to be set up. In the meantime, there is one way in which we can all help.

There are 600,000 acres of England and Wales which must be registered as common land by the end of 1970 if they are not to be in danger of being grabbed for other purposes. Communities and individuals have until that date to register rights over village greens, footpaths and other open lands which they consider should be open to the public. (For advice write to the Commons, Open Spaces and Footpaths Preservation Society, 166 Shaftesbury Avenue, London, W.C.2.)

I FOUND MYSELF ALMOST CARRIED AWAY by Mr. Blenkinsop's enthusiasm for his subject. “The really exciting prospect ahead is that we can see some hope of creating new beauty as well as protecting what we have of value”, says Mr. Blenkinsop. “Previously, our views were based on the assumption that most of our towns and their surrounding urban desolation were past redemption. Today we can create colour and fun out of our quarries and sandpits, woodlands on our tips”.

My spirits soared, until I thought of the average penny-pinching town councillor (and ratepayer, too), and my heart sank again . . . electricity authorities littering beautiful stretches of countryside with pylons and cables rather than spend money putting the cables underground . . . rivers and streams polluted because it is cheaper and easier that way.

Perhaps I am too impatient. Perhaps Mr. Blenkinsop is more realistic when he says that all the things which he wants to see can “only be achieved patiently over years”. But, I wonder how much more of our beautiful country we will have destroyed before his dreams begin to come true? As Mr. Blenkinsop himself says, “Beauty is quickly destroyed; the creation of fresh beauty takes much longer”.

CHURCH ASSEMBLY

IVO WEBB

THE Session in November had an overfull and tiring Agenda; yet it was all of great importance.

A long time had to be spent on all the Rules for Synodical Government. The future conduct and elections of Church Councils, Ruri-Decanal Synods and Diocesan Synods are all affected, so careful thought was needed, with frequent divisions of opinion on many points.

The important Report *Intercommunion*, on which only a brief debate was possible in June, was covered with great thoroughness; and also produced some excellent speeches—specially noted that of the Bishop of Woolwich. It is now the duty of Convocation and the House of Laity to make firm decisions on these problems as a matter of urgency.

Another urgent matter for discussion is the report *Partners in Ministry*. This

has now moved a stage forward with the decision that Diocesan reactions must be sent in by November 1969, followed by decisions in principle, leading to legislation, taken February, 1970.

From the Report, *Theological Colleges Today*, it seems clear that half the Colleges in their present form must disappear, and a number become redundant—which causes much regret to many people. Yet the present costs and needs must be faced, together with the decrease in the number of candidates.

One morning was spent looking at reports by delegates of the important 1968 Conferences at Uppsala, Lambeth and Edinburgh. Their lessons and messages will be before the Church for a long time to come.

Cheerful news for Clergy was that as soon as money becomes available, their retiring age will be reduced to 68.

We meet now for longer hours and often more days, but still much is left untouched—so rapid is the present pace in the life of the Church and its increasing calls.

MEDITATION—Knowing God

We describe God in human terms. In prayer we deepen our knowledge of him by rediscovering what these titles mean. This month we think of God the Saviour.



Week 1

Worship God who redeemed the Church in Old Testament times from slavery in Egypt.

Picture physical and mental condition of the Israelites in their plight.

Remember the similar situation today of minority groups, racial units, and refugees.

Thank God for the security we enjoy in our Western civilisation.

Week 2

Worship God who redeemed the whole world from the slavery of sin and death.

Picture the depravity, loneliness, and needs of men and women without God.

Remember all who are enslaved by sickness, injustice, poverty, and greed.

Thank God for the wholeness of life given by the Risen Christ.

Week 3

Worship God who secures our freedom daily by his presence in our lives.

Picture the fruits of the Spirit: love, joy, peace and hope.

Remember the daily situations in which we are to realise these gifts of our redeemed state.

Thank God for the Church—the family of the redeemed—and its mission to an oppressed world.

Week 4

Worship God who in his perfection loves and redeems his imperfect creation.

Picture Christ in his birth, death, resurrection, and ascension, achieving our salvation.

Remember the actual presence of the Holy Spirit in our daily situations where sin is always present.

Thank God for the taste of the new perfect creation that he has brought into being which we experienced from time to time.

The Countryside

If you are interested in country life two fascinating books have recently been published. *The Departed Village*, by R. E. Moreau (O.U.P. 32/6) and *The Living Village*, Paul Jennings (Hodder and Stoughton 35/-) tell the story of village life at the turn of the century and now. Then farm workers had a hand to mouth existence with an almost bestial amount of work for 12/- a week. And at the end, when past work, the ignominy of the workhouse. Yet, so the story reveals, they were remarkably contented with their little.

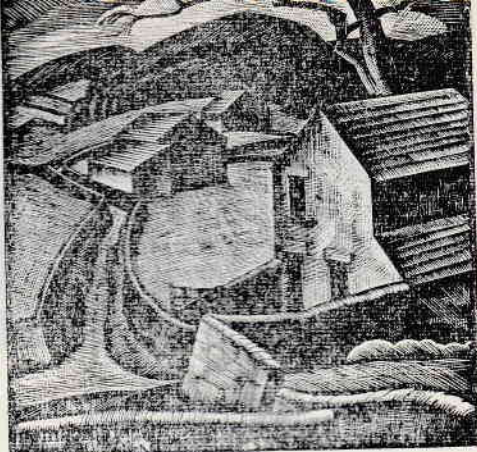
Today the village has fewer farm workers, larger farm units, highly mechanised. Yet village life is not waning. Easy transport allows people to work in the town but live in the village in many places. The old rhythm of country life, farming, ploughing, reaping, still goes on. Women's institutes, young farmers' clubs give new interest. There is less bell ringing, but more flower shows; less quoits, but more village cricket. Change, yes—but a new life.

Country Church

Philip Goodrich, country born, one time chaplain of St. John's College, Cambridge, then leader of the South Ormsby Group of Churches, now Vicar of Bromley, Kent, reflected recently in an article in *The Church Times* on country church life. "No man can minister in the country who does not like it. He must get the mud on his boots and be himself a parishioner before he begins to be a priest. Why do we think of country people as slow-moving wise-acres with straw in their hair? They have accepted the most rapid and far-reaching changes in agriculture. The younger end of a farming family reveal a genuine desire that the Church shall come up to scratch. They want a convincing, converting message; they want lively worship; they want it to engage them at the deepest personal level. Fewer clergy rather than more, fewer churches well equipped for worship both for large and small occasions—with reading room, recreation room, facilities for lay training."

Grouping Churches

Alan Glendinning in *Norwich Churchman* writes of the benefit of grouping country churches—"gives people with special interests an opportunity of meet-



"The Three Barns" by John F. Greenwood.

ing and encouraging each other's talents and aspirations.

"How hard it can be in a single parish to find a good Sunday school teacher. In a group it is a quite simple matter to find up to a dozen people who are prepared to meet sometimes and help each other to learn how to become good teachers.

"How hard it is in some villages to start a Bible study class. In a group it is almost impossible not to start one somewhere or other, and sooner or later it will make its influence and practice felt upon all the parishes its members come from. The same is true of discussion groups, prayer meetings, ecumenical activities, and house meetings of all kinds.

"It is not a matter of the greater numbers. It is more a matter of mixing people, of allowing them out of their usual circle of daily acquaintances, of giving them a bigger field for their Christian ministry, than just their own small village."

Will the church be open next Sunday?

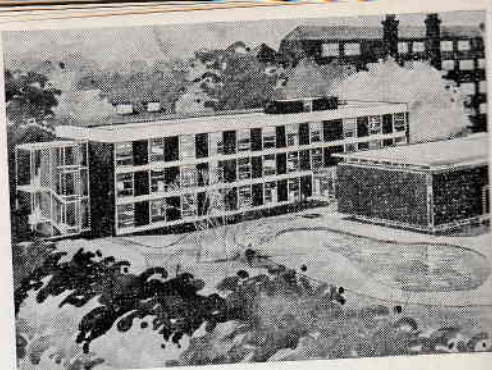
That is a question which is never asked. It is taken for granted that there will always be services each Sunday for those who wish to attend. Not everyone stops to think how this is possible or where the money comes from. For the most part the Church depends on the week by week giving of those who attend, and what a difference it makes if that giving is regular.

Untimely

Sir,—I did not wish to be accused of bringing politics into the pulpit. When the present Government devalued the pound I felt compelled to change one of the hymns in the following Sunday's services. With the last announcements



Michael Green and Ted Lyons.



Selly Oak Extension.

of tax increases I am still unable to use it. You will understand my predicament. The first line of Hymn 494 in the book we use is quoted:

"Go labour on, spend and be spent."
Letters to the *Times*.

Men Can Change

Ted Lyons was formerly a leader of a tough gang. Recently he was interviewed on Thames TV by Michael Green, newly-appointed Principal of the London College of Divinity. Ted Lyons (aged 24) is now a keen Christian, and a lay preacher at the Mayflower Centre, where famed cricketer, David Sheppard, is Warden. By trade he is a master plasterer.

Jerusalem Archbishopric

George Appleton, one-time Archdeacon of London, Archbishop of Perth, Australia, since 1963, has been appointed Anglican Archbishop in Jerusalem by the Archbishop of Canterbury. For 19 years he was a missionary in Burma, then secretary of the Conference of British Missionary Societies, 1950-57, Vicar of St. Botolph's, Aldgate, London, till he became Archdeacon of London.

The Archbishop tells this delightful story against himself: A waitress noticing his Bishop's coloured stock approached his table and asked: "And what does little Robin Redbreast want?"

Unexpected

Complaints about strip clubs, prostitution, bars, cheap entertainment taking place in the Old City of Jerusalem are contained in a memorandum to U Thant from Christian leaders, and a plea "to protect the holy places from immoral acts being committed there."

"Neither the Turks, nor the British nor the Jordanians allowed or licensed such" while they ruled, goes another letter of complaint.

Colleges Development

The Selly Oak Colleges, spread over a large area in Selly Oak, are a federation of independent institutions having the common bond of "Christian concern" and providing a wide variety of courses. Students come from all over the world. Nearly fifty countries and almost every religious background are represented at present.

A new development costing £130,000 to house administrative offices and the departments of Biblical and Theological Studies, Mission Studies and Social Studies—as artist's sketch—will be completed by August this year.

A Year On

In the February, 1968 *Oxfam News*, Dame Margery Perham wrote:

"A terrible and bloody war is going on in Nigeria, the largest state in Africa, a most important member of the Commonwealth. Why do we hear little or nothing about it in the Press or on the radio? Why do so few people seem to care?"

Now, the situation still worse, it has largely faded from the news.

Apartheid

Most people in England, I imagine, would wish for a settlement of the Rhodesia problem and for good relations with South Africa, and it is true, I think, that the usefulness of trade with South Africa and the effectiveness of South African publicity in England can make us forget the horrors of apartheid. A copy of *Anti-Apartheid News* published 89 Charlotte Street, London, W.1., has just been sent to me and I have been reading some of its grim contents: I do not think Christians should forget these things and therefore I commend to you to become a subscriber to *Anti-Apartheid News*.

"SAY NO, MARTHA"

A true story of country folk

—C.W. FIELD—



THE old parish church of St. Bartholomew at Burwash in Sussex has seen many hundreds of christenings, marriages and burials since its erection just after we lost out to William of Normandy. It can scarcely be disputed, however, that the high point came on 4th April, 1817.

It had been a cold, hard winter and spring was a long time coming. The wind was what Sussex people still call "a lazy wind". Why? Because it's too lazy to go round you—it goes right through you. So Burwash was a chilly place on that day over a century ago. But if it was cold it was dry, which was a blessing since it was Martha Westover's wedding day.

All morning relatives of the bride and groom had been arriving from local villages. The long, black dresses of the women trailed in the village street; bewhiskered men in Sunday-go-to-meeting smocks clumped heavily beside the women. The whole village knew there was to be a wedding. And what a wedding!

Martha Westover was the village belle. She was much sought after, and like popular girls before and since, she'd played the field with a vengeance, taking a calculating inventory of what was on offer. But now she'd decided to settle down. Not for Martha the fate of an elderly spinster; she wanted children, a line of chicks.

The entire community from Parson Egerton down wondered who she'd choose. When she'd taken time out to consider the serried ranks of her swains, Martha Westover had picked Richard Weston out of the line-up. Sitting in conclave at The Bear Inn, the village wiseacres agreed that it was a good choice.

So about two in the afternoon on the 4th April, 1817, the people began to gather at the ancient grey church. As they settled down to watch the ceremony,

only one man in the church knew what was in store for the village. That man was Henry Russell.

Russell wanted Martha. Of that there was no doubt. Everyone in the village knew it, so that when they spied the rejected suitor, people grinned and went their shut-mouthed way. Russell had tucked himself away behind a pillar at the back of the church, there to nourish his aching heart with ill-concealed impatience. He had a plan, a last-ditch plan for Martha and himself.

So Martha came to church to wed her choice, joining her groom at the communion rail. Up to now things had proceeded with the decorum usual on such occasions; but at this point . . .

A gasp from the congregation was the first inkling that Parson Egerton had that something was wrong. Even so, his view was obstructed by Martha's lovely young face. He smiled at the two young people before starting the service; then the smile froze solid and his eyes became enormous outraged saucers. He stared incredulously, mouth slackly open. Standing immediately behind the bride was a man who had no right to be where he was.

Something like a strangled laugh came from the nave. The rector stared sternly in that direction, then his spine solidified into a stack of ice cubes. From where he stood behind Martha, Henry Russell leaned forward and whispered urgently: "Say no, Martha!"

The girl went a delicate shade of pink. The lovely eyes showed surprised annoyance. She switched her posy from her right hand to her left. Then, using her right hand as a paddle, she motioned her ex-lover to go away. But Russell wasn't having any; he stayed just where he was.

John Coker Egerton had never known anything like this; it was completely outside his experience. Looking vacantly about him, he ran a clammy finger along

the inside of his dog collar. The old eyes, the colour of lichen, were numb. Then he leaned forward anxiously to the bride: "Shall I continue?"

Miss Westover giggled, "Please, parson".

Richard Weston nodded his agreement grimly, turning to Russell, glaring a masculine promise of chastisement to come.

Again came the fevered entreaty: "Say no, Martha!"

Carried back, yet again, into the nave, the words brought pandemonium. Egerton haltingly began the marriage service, terrified to stop for breath, knowing full well that wherever a full stop occurred in the ritual, that voice would provide its own punctuation: "Say no, Martha!"

Each time it happened, the nave would dissolve into a new outbreak of hilarity. By now even Richard Weston had caught the fever. His responses came quaveringly from between heaving shoulders: as for Martha, two tears coursed down the valleys at the side of her small nose.

"Say no, Martha!" The hoarse commandment brought another shriek from the nave, while from the side aisles people craned their necks to see. The well-fed, whiskered jowls of Parson Egerton quivered with embarrassment.

At last Martha could take it no longer. As the rector paused to moisten his dry mouth, she half turned to Russell. "Go away Henry, do!" she trilled. But Russell was rooted to the spot.

Then came the question that was the kernel of that ceremony. With almost pathetic anxiety, the old man repeated the words: "Will you take this man to be your lawful wedded husband?"

The church fell silent, waiting breathlessly for the bride's response. Russell bent forward, tapping the girl's shoulder in a frantic last attempt at persuasion: "Say no, Martha!" he cried wildly.

With a prodigious effort of self-control Martha Westover made her unhesitating judgement: "I will".

A look of helpless despair swept over Russell's weatherbeaten face. With a bitter sigh, he turned and slunk from the church, the derisive laughter of the congregation following him.

So were Martha Westover and Richard Weston joined in matrimony, the fruits of which can be seen in the parish registers of Burwash. No other event of Martha's life is noteworthy. She intrudes into history for a few minutes only, pro-

viding Burwash with its most uproarious wedding on record.

And the lovesick swain, Henry Russell? Six years later he consoled himself with another village beauty and on 31st May, 1823, he married Hannah French in the same church. It is not recorded that any untoward event marred *his* wedding.

FOR YOUR READING

★ FAITH ALERT.

The Lambeth Conference 1968

S.P.C.K. 2s. 6d.

Do you want an attractive brochure as a basis for a series of discussions this Lent on subjects which our Church is feeling very greatly about or the basis for a course of sermons? This most attractively produced potted Lambeth 1968 is the thing. I commend it most warmly.

★ The Lambeth Conference 1968 Resolutions and Reports

S.P.C.K. 8s. 6d.

The full text of Lambeth. The opening message of the Bishops I found disappointing, but the whole thing is a record of how Anglican Bishops were thinking at Lambeth 1968 and well deserving of careful reading. Think of this:—"Invites the Archbishop of Canterbury . . . with the Pope and the Ecumenical Patriarch and the Praesidium of the World Council of Churches on the possibility of approaches to leaders of other world religions with a view to convening a conference at which in concert speak of world peace".

What possibilities if that were implemented! "Increasing co-operation with men of other faiths"; "study unbelief in its real quality". "Recommends no major issue in the life of the Church be decided without the full participation of the laity in discussion and decision". And then there are considerable statements on the main subjects of Lambeth. Worth buying, reading and meditating upon.

★ Into Membership Preparing for Confirmation

Falcon Books 4s. 6d.

An attractively produced, straightforward, small book on what confirmations is, what is expected of us, for young people. An excellent book for the Church Bookstall and for young people thinking about confirmation.



THE WIDER FELLOWSHIP

Notes, news, reports, opinion from Roman & Free Churches

This Month: Brendan O'Reilly, Divine Word Missionaries

SYMBOL OF UNITY

There was something unique about this man. The name Bea belied his nationality. His shy gentle manner seemed to set him apart from his countrymen. For most of his life he bent over a desk as a research scholar. Approaching his eightieth year he faced the world, travelling many times from the Middle East, through Europe to the United States on errands in the interest of Christian Unity.

Augustin Cardinal Bea died on November 16, 1968. The son of a Bavarian carpenter, he was born in 1881. The original ancestral name had a more German ring to it. Several generations back it was Boheim. Augustin Bea became a priest in the Society of Jesus, and showing ability for scholarship was assigned to scriptural studies. In a limited circle of specialists, he moved with ease. In a similar quiet world Pope Pius XII sought him out as a spiritual guide and for 13 years he served the Pope as his private confessor.

From Seclusion

When Pope John announced a General Council, the need for learned leadership was immediately felt. A Pope who had emerged from obscurity himself, called this Jesuit scholar-priest from his biblical studies to be a Cardinal and close advisor. It was said then that Fr. Bea had renounced a similar honour from Pius XII. Did he sense a change of climate now, and accept? Did he find a kindred spirit in Pope John? We now see that a common desire for christian unity brought these two contemporaries together. Both were born in 1881.

He was needed to head the Secretariat for Christian Unity. More than that, he was destined to play a major part in the drafting of Vatican II's documents on Ecumenism, Religious Liberty and the Relation of the Church to non-Christian Religions. This was difficult uphill

work. Well aware of possible opposition he prepared the way gradually.

His first move was to arrange a visit of Canterbury's Archbishop Fisher to Pope John. Then through persistent efforts he succeeded in gaining permission for observers to attend the Meeting of the World Council of Churches in Delhi. His greatest achievement came when non-Catholic observers were invited to all the general sessions of the Council. Reflecting afterwards on these ecumenical achievements he said: "Many would have been all but unthinkable a decade ago. They have surpassed our rosiest hopes. But only a beginning has been made. A long and difficult road lies ahead." Cardinal Bea travelled the first stages of this road as its most active apostle for eight hard years.

His Death

The greatest testimony of Cardinal Bea's success was witnessed by the many who crowded St. Peter's for his funeral service. Protestant, Orthodox, Anglican and Jewish representatives were there. The Rt. Rev. Sherard Falkner Allison, Bishop of Winchester, and Canon John Findlow of the Anglican Centre in Rome, represented the Archbishop of Canterbury. The former secretary-general of the World Council of Churches, Rev. Willen Visser 't Hooft, came to pay a final tribute to a dear friend. The Israeli Government sent a representative.

After the funeral service, in an address to the mourners from the different Churches, Pope Paul prayed, "Let us hope that Cardinal Bea may remain spiritually among us, and that his prayers may contribute to the reunion of Churches." The Greek Orthodox representative's tribute was to refer to the deceased Cardinal as "the symbol of unity". A fitting tribute!

Brendan O'Reilly,

Donamon Castle, Roscommon.

see for yourself

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COUNTRY YOUTH — out of touch?

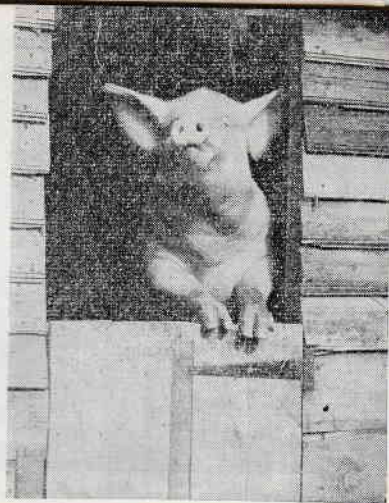
DAVID ATTFIELD

THE CHURCH OF ENGLAND is supposed to be strong in the countryside. Country people are more religious than townspeople. Is this true of you? Are you nearer to God for being country born and bred—or further away because you grew up amid acres of bricks and mortar? Who is the more out of touch with life . . . and with God?

Once there was a church and parson in every village. You went to the local church school. When you grew up you lived all your life, married and died in the same village. The pace of life was slow, things went on as they always had, tradition was strong. You might have worked with nature on a farm or as a shepherd. God was to be seen in the seasons, the soil, in hedge and wood. He was trusted to send rain and sun, to make the crops grow and ripen. Everyone went to the Harvest Thanksgiving. Church attendance was regular on the part of most people. You were in touch . . .

Today churches in the country have fewer services and the vicarage is often empty. For parsons are few, they have to care for several villages. Young people go to school in the towns by bus. They drift into town to spend the evenings in coffee-bars and dance halls. Jobs are in the cities. Once you leave the village you may return only occasionally to visit your parents.

Country people are no longer out of touch with life. They see the same world as the town sees on TV. The car lets everyone rush everywhere. In fact many country people are city workers commuting to where their lives really centre. A house and orchard in the village is only a base for fresh air and peace. The children go to the same schools, on the same trips abroad, as their cousins in built-up areas. Young people in the country are in touch, as much as those in the suburbs.



Even if you work on the land, you are much more like a factory worker. God is no longer relied on to send rain and sun and fertility! Farmers are business men; they use chemical fertilisers and pesticides; they cut down the hedgerows and irrigate the fields; animals are artificially inseminated and factory-farming is only too well known. Countrymen are as close to or as far away from God as workers on the assembly line at Ford's or British Leyland!

Today we are all equally in touch with the world and with each other, wherever we live. We are as much out of touch with the past, with tradition and with the Church, whether we sleep and work and have our friends in Birmingham or in the depths of East Anglia or the West Country. Everything we see and touch has been made by man or changed by man. The world is in our own hands and when we forget to be decent to each other, we cannot blame God.

So town or country, if you are young and in touch, you are in revolt. What are you searching for? As I am a parson, you can guess my answer. In town or country, present or past, anywhere in the world, where do you find people who are real and who care?

You could try the Christians.

I read in a book
That a man called Christ
Went about doing good.
It is very disconcerting
That I am so easily satisfied
—With just going about.



Mary Andere writes on

Corrie ten Boom

SHE IS A LITTLE, slightly dumpy, elderly woman. Feature by feature, her face is plain, but it is irradiated by a joy which makes it beautiful.

When she speaks or writes of Jesus, the living Christ, it is with authority and power—the power of Him who dwells within and speaks His message to the world through her lips and eyes. I am reminded of the description of the Apostle Paul which says that he was a small man, plain and even somewhat insignificant, but when he preached Christ Jesus he had the face of an angel full of beauty and light—perhaps that same beauty he had once seen on the face of Stephen, his erstwhile enemy!

Some twenty-five years ago Corrie ten Boom was arrested, with most of her family, and put into concentration camps. Her father, Casper ten Boom, died after ten days in prison, aged 84; her sister Betsie, her brother Willem and his son Kick, also died. Only Corrie and her sister Nollie finally came out of the Ravensbruck camp by a miracle of God, who used a blunder of man to set her free, just a week before all the women of her age group were killed there. And the whole family had suffered simply because they, as Christians in Nazi-occupied Holland, had saved Jews from the Nazis. Her own words describe better than any which others could use, the beauty of the simple Christian upbringing they had all enjoyed, and the sincerity and dignity of that father who could say, sitting on the floor of the police-station on the night of their arrest, "Now, children, let us have a word of prayer" and then read Psalm 91

to them all. A policeman on duty never forgot that scene, nor the man who, as he was led off to prison, said to his daughter, "Corrie, the best is yet to be!" because he knew that neither life nor death, nor any other creature, could separate him from the love that is in Christ Jesus.

On her release from the concentration camp, and as soon as she was able to, this courageous Dutch woman became a "tramp for the Lord". She has worked in 56 countries, preaching the gospel, the simple, plain gospel of Christ Jesus crucified for us and raised for us and in us. When she visited Russia the square outside the church where she was giving the message was so full that traffic was disrupted!

She has proclaimed the gospel in India, Vietnam, Africa and many other places where there has been violence and turmoil and danger. Her experiences during the war in concentration camps enable her to speak to prisoners, even of the most violent kind, with real understanding, and since she can witness to the power of Christ Who kept her through all the horrors and degradation and pain, even the most bitter know that she preaches the gospel out of her own experience and not simply at second-hand!

Her books have been translated into many languages, and her tape recorded messages are sent out all over the world. With it all, she still manages to issue a news-letter, "It's Harvest-Time" which inspires all who read it, and deepens the understanding between the nations.

"A tramp for the Lord" indeed—but one who reminds us a little of that other

tramp", the little Italian troubadour whose heart was so full of love for his Lord Jesus that he sparked off the hearts of those he came in contact with—Francis of Assisi. It is the personal knowledge of God, the personal witness to the saving and sustaining power of Jesus, that is effective in the world.

The onlooker says, "Can these things be?" and is prepared to listen, simply because the joy and certainty, the assurance and victorious living, have the ring of truth about them! A little woman with a big heart, tramping the world for Christ . . .

"It's Harvest Time!"—sent on request from: Mr Ernest Lohrer, Rue Centenaire, 8, 2400 Le Locle, Switzerland. Tape recorded messages. The Fountain Trust, 40a Ludgate Hill, London, E.C.4.

Quinquagesima

Though my voice like silver sound,
And my mind with knowledge found,
Though I have the gift of speech,
And with wisdom, heights can reach,
Though my wealth I nobly give
That those in need may better live;
And my body do not spare
Others' burdens gladly share,
Lest with charity they're wove
Void of value they shall prove

Based on 1 Corinthians 13

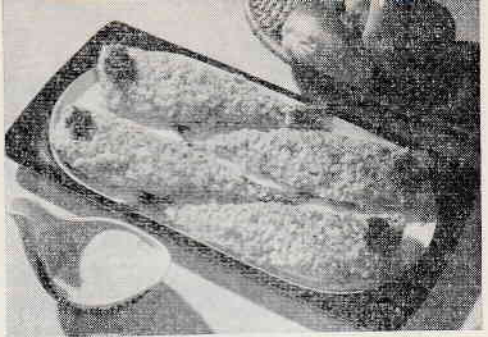
Food: Humble Herring

If we appreciated food values more we would make better use of the common herring. From a simple herring can be made a kipper or a bloater or a buckling or a rollmop; and one large herring (½ lb. weight, uncooked) provides an adult woman, averagely active, with:

- 41% (almost one half) of her daily protein needs.
- 18% (almost one quarter) of her daily calcium needs.
- 18% (almost one quarter) of her daily iron needs.
- 320% (well over her total) daily vitamin D needs.
- 36% (over one third) of her daily riboflavin needs.
- 62% (almost two thirds) of her daily nicotinic acid needs!

It also provides some vitamin A and a certain amount of vitamin B1 (thiamin), but this latter is easily destroyed on cooking!

Herrings are simple fish, highly nutritional and strangely despised. But well-



chosen sauces and attractive accompaniments can give a really gourmet touch! The recipe given below is exceptionally tasty and easy to prepare.

CRISPY HERRINGS WITH SOURED CREAM SAUCE

- 1 egg, beaten with 1 tablespoon water,
- 5 oz. potato crisps
- 4 whole boned herrings,
- 5 oz dairy fresh soured cream in carton.

1 tablespoon mango chutney; lemon or parsley to finish.

While the crisps are in the bag, crunch them finely. (A small slit in the top of the bag releases the air inside and the crisps are then easy to crunch.) Place in an oval dish. Dip the whole boned herrings in the beaten egg, drain and press into the crisps, making sure that the coating completely and firmly covers the fish. Brush each side with melted butter and place on a baking tray. Bake in a moderate oven, Gas Mark 5, 375 deg. F., for 20-25 minutes.

Meanwhile mix soured cream and mango chutney and either serve cold in a sauce-boat with the fish, or spread over the bottom of an oval ovenproof serving dish, heat in the oven for five minutes and serve with the herrings arranged on top of it. Garnish fish with parsley or twists of lemon. Serve with rolls and butter or with duchesse potatoes. Baby marrows, courgettes or a simple green salad go well with this dish also. Serves four.

HOLIDAY IN SPAIN, May, 1969

May 3—17, flying to Alicante, Charming Mediterranean Seaport; visiting and staying at Madrid (2 nights), Toledo, Cordoba, Seville, Granada, ending with 4 days at Benidorm, seaside resort.

Inclusive £75. Particulars—
Spain Holiday Secretary, Cathedral Office, Bury St. Edmunds.



Appeal

Peter and Pat Bysh, 11 St. John's Drive, Chaddesden, Derby, DE2 6SD, have built up a remarkable "Stamps for Evangelism" campaign, asking and receiving all sorts of stamps, sorting, cleaning, packaging, selling 2½ million in two years! This has raised about £1,000 for great Christian causes. Why not collect yours and send them to Peter and Pat Bysh?

Reminder

1969 "Gardens to Visit" from W. H. Smith's or Wyman's or 1/4 direct to Gardeners' Sunday, White Witches, Claygate Road, Dorking, Surrey—the list of lovely gardens opened on Sundays, in aid of gardeners' charities.

Anglican-Roman Catholic magazine

The Anglican Parish of St. Mary, Lapworth with St. Michael, Baddesley Clinton, has a joint parish magazine with the Roman Catholic parish of St. Chad, Kingswood—and uses this inset. As one who believes a truer understanding of the Gospel can only come as we are prepared to listen to one another, discuss honestly and frankly our disagreements and divergences, accept charitably each other's dedication to Christ, I rejoice at this courageous effort. Are there other such joint efforts? I would be glad to know of them.

Your Letters . . .

"POP" POWER

Dear Canon Rhodes, London, S.E.24.
I stayed up to see on television "All my loving", a representative "Pop" show, as I understood from the fact that a comment on it occupied in colour the centre and most important part of the "Radio Times". I wanted to try and understand the "Pop" idea which is gripping so many youth. For as I see it, it is far more than a kind of new music, but more like a way of living.

There was in it no plot or story, but a series of songs and fast music with flash after flash meant to illustrate the idea that youths who are devoted to Pop feel they have a new and exciting way of living.

A sort of Christianity in reverse? It displayed a passionate seeking or demonstrating of what had been found. It declared that love is the primary idea in life, freedom to pass on what almost supernatural power was gripping the lives of the singers. Like the favour of tribal dances practised in less civilised parts of the world, it obviously meant

something very important to those who follow "Pop".

Could it be, after the agony and disillusionment of wars and the continued exploitation of man by man, a violent explosion of the emotions such as "Pop" is inevitable? It would obviously be wrong to take the self righteous attitude: "Thank God neither I nor my family are like them".

"All-outness" has always been one of the qualities of a Christian, and the demonstration of a world force of men and women living the Christian challenge of truth, righteousness, peace, salvation and above all faith, would surely offer to the many thousands of youth, living "Pop", a satisfying answer to their restlessness.

Yours sincerely,

Mrs. Jane A. Cosens.

COUNTRY CHURCHES

Dear Canon Rhodes, Exeter.

I find there is more sincerity of purpose in these than there is in city or town churches. No highbrow singing. That's applicable to everything else. The congregation might be smaller but good. You feel you are one of a large family and heartily welcome. The Church to be progressive must cleanse itself within and be more broadminded. It must walk in the spirit of unity, benevolence and concord which is great Christian teaching.

Yours sincerely,

John G. Gater.

INDUSTRIAL SUNDAY

Dear Canon Rhodes, Birmingham, 5.

For many years past it was the custom to hold what was described as Industrial Sunday in the churches throughout the land, as a token demonstration of the link between work and worship. Alas the pattern of interest has undergone a complete change, bordering on extinction. "Why?"

Yours truly,

Francis B. Willmott,

GOOD RECORD?

Dear Canon Rhodes, Bournemouth.

A paragraph in "Church News", October, 1968, caused Capt. W. F. Randall, of Bournemouth, to write to the Daily Express:

Will it be possible to draw the attention of your readers to the enclosed wicked statement published in the "Church News" October, 1968, headed "Good Record".

Millions of Christians agree with Ian Smith and his Government by declaring Independence prevented a Communist take-over in Rhodesia. Are we now faced with an unholy alliance between the Church of England and the Communists whose objective is to destroy Christianity?

Your kind help will be greatly appreciated particularly by the 25,000 British ex-service men settled in Rhodesia with their wives and families whom I have visited.

Yours truly,

W. F. Randall.

R.C. AND UNITY

Dear Canon Rhodes, Skelmersdale.

I was perturbed to see an article by a Roman Catholic priest. Whilst unity amongst the various Protestant denominations is surely beneficial, unity with a church which cannot give its own priests a free voice is surely out of the question. The Roman Church has made it quite clear that a united church will have the Pope at its head and I cannot think of anything less in the interests of freedom than this. I am sure some of your readers agree. Could you introduce a forum of views in your magazine?

Yours sincerely,

C. Lee.

(I believe we should go forward in faith and hope, not surrendering what we hold but learning from one another, and believing the way will be shown how our great differences can be overcome.—Editor.)

This inset, entitled "Church News", incorporating the inset "Outlook", is edited by the Rev. Canon Cecil Rhodes, St. Edmundsbury Cathedral, Bury St. Edmunds, Suffolk, and published by Home Words Printing and Publishing Co. Ltd., 11 Ludgate Square, E.C.4. Printed in Great Britain by The Trafford Press Ltd., Manchester M16 9HP.

February 1969.

POET'S CORNER !

The following entitled "Post—P.C.C." was received after a recent P.C.C. meeting.

Series one
Series two
This for me
But that for you.
For me it's church at early dawn
For you the middle of the morn.
Could but some peaceful spirit brood
Upon the waters dark and rude !
And settle our diverse demands
By heavenly and direct commands !
Perhaps then we would better be,
A wood instead of trees might see.
Most curious things devotions govern
With some it's meat within the oven.
With others it's the Sunday "lie in" !
With some the time you put the pie in
We must admit that while the psalms . . .
A joy to some . . . give others qualms . . .
While Mattins seems to some just "prime"
To others it's a waste of time.
It is diverting to reflect . . .
That other peoples dwell abroad
And cheerfully themselves elect . . .
To walk for miles to seek their Lord
At seven, eight, or nine, or ten . . .
To them it doesn't matter when . . .
Perhaps we here are very pampered
Too wide a choice may well have hampered
Our progress in the Heavenly race
And left us quite devoid of grace.
Perhaps we'd get to Heaven quicker
If only our beloved Vicar . . .
Would treat us just somewhat less well . . .
Consign us just sometimes to Hell . . .
Treat our unreasonable nagging . . .
Not with a ready ear . . . but gagging.
And liquidate the P.C.C.
And hang them from the nearest tree
Or do we somehow demonstrate . . .
(Though our blessings under-rate),
Just by the way we disagree
That we are all ONE FAMILY?

THE CHURCH HALL

If there is anyone who could spare an hour a week (£1 per month) to keep the Church Hall clean and tidy, would they please get in touch with Miss Lodge, The Flat, 15 Mill Lane. Tel. No. 47956.

MOTHERS' UNION AND YOUNG WIVES

A Christmas Magazine programme compiled and led by Mrs. Rimmer, was enjoyed by Young Wives and Mothers' Union members. Several took part with readings and recipes and we were pleased to welcome Miss Lodge who rounded off the evening with a talk in preparation for Christmas.

A wonderful selection of Christmas table and tree decorations made by members was auctioned ; which, together with the sale of other items and a splendid cake which was raffled, a grand total of £8 10s. 6d. was raised. This sum was included in the Church's collection at the Midnight Holy Communion Service and given to the relief of those in need in Nigeria and those organising "Shelter."

The Young Wives welcomed in the New Year with a Beetle Drive and on 5th February, Miss Lodge will be talking to us about Children and the Church. We hope to arrange some informal meetings during Lent.

COUNTY LIBRARY : MORTIMER HALL

MESSAGE FROM COUNTY LIBRARIAN

Kindly note that as from MONDAY, 3rd FEBRUARY the hours of opening will be revised to:—

MONDAY — Closed.

TUESDAY — 2 p.m. to 5 p.m. 5.30 p.m. to 7.30 p.m.

WEDNESDAY — Closed.

THURSDAY — 2 p.m. to 5 p.m. 5.30 p.m. to 7.30 p.m.

FRIDAY — 10 a.m. to 12.30 p.m. 2 p.m. to 5 p.m.

Books in special large type are available for readers who have difficulty with ordinary sized print.

CHILDREN OF THE CHURCH : ADVANCE NOTICE ;

Mothering Sunday this year is on SUNDAY, 16th MARCH and we shall hope to have our usual service for Parents and Children at 11.15 a.m. **Please make a note of this time and the day and we shall look forward to welcoming you all.**

We now have plenty of room to welcome some new recruits for our Nursery Sunday School, which is held every Sunday in the Mortimer Hall (Village Hall) at 11.15 a.m. We shall be delighted to see some new members—anyone who have reached the age of 3—3½ will be most welcome.

WOMEN'S WORLD DAY OF PRAYER

This will be observed on the first Friday in Lent—Friday the 21st February being the traditional day when women all over the world join in prayer. Details of the services being held in and around Oxford will be found in the Church Porch.

BELLRINGERS NOTES

At the A.G.M. held in January the following officers were elected to serve for the forthcoming year:—

Captain of the Tower : Mr. Roy Jones.

Steward of the Tower : Mr. R. Porter.

Secretary/Treasurer : Mr. A. Gammon.

Ringling Master : Mr. N. Deam.

Committee : Leonard Porter ; Martin Bolton.

As the Ringers heralded in the New Year, it was heartening to receive a letter from an old friend of the Parish — Mr. Bernard Haynes and below we give an extract which will be of great interest to our more senior members of the parish.

“Having read in the Magazine that the Marston Bellringers are hoping to purchase a sixth bell, I am enclosing £1 which I would be grateful if you would kindly hand over towards the cost. As a choir boy I have many times rang the tenor and treble bells for service . . . I well remember one New Year's Eve (I would be about 5 or 6) my mother waking us children and opening the bedroom window for us to hear the bells. I thought then how lovely and sweet they sounded. The ringers at that time were William (Billy) Roberts—Mrs. Deam's grandfather. Richard (Dickie) Smith—Landlord of the Red Lion. Arthur (Peggy) Bleay—he had a wooden leg and was village roadman and lived in one of the two cottages opposite Broughton's Farm. Richard (Barasy) Cummings. He lived in a cottage opposite the “Bricklayers.” Arthur Cummings (his son—called doctor) who lived in the 2nd cottage from the then Blacksmith's shop opposite the Pond—unfortunately no more . . .”

St. Nicholas Society has urgent need of Ringers, especially adults. Anyone wishing to learn should come to the PRACTICE NIGHT on Friday at 7.45 p.m.

New Bell Fund

At the A.G.M. the Ringers decided to buy the new bell because of rising costs. The bell which will cost £250 will be presented to the Church and paid for with money raised in various ways. After the bell has been purchased, the ringers will open a Fund with donations which have been given to the bell fund, so that the bell can be hung.

“About Bells and Belling” by R. H. Jones. Price 2/6.

400 copies of this book have been sold in various parts of England, Wales, Ireland, Canada, America, Australia and Malawi. It is being sold to raise money for the bell fund. Please see notice in Church porch.

Annual Outing, Saturday, 19th April, to Maidenhead and Windsor Park. Details later.

CHURCH & LOCAL CLUBS, SOCIETIES, ETC.

CHURCH

- Bell Ringers.** Sec. : Mr. A. Gammon, 50 Oxford Road.
Brownies : Brownie Guiders : Mrs. Tong, 9 Gordon Close and
Mrs. Darling, 11 Gordon Close.
Choir. Choirmaster : Mrs. E. M. Garner, 31 Oxford Road.
Cubs : Cub Scout Leader : Mr. E. R. Roberts, 72 Cherwell Drive.
Girl Guides. Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine : Sec. : Mr. & Mrs. 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 Leader : Mrs. P. Prescott, 22 Ashlong Road.
Secretary : Mrs. R. B. Wells, 14 Raymund Road.

LOCAL

- 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 : Harlow School : Mr. W. G. King.
23 Nicholas Avenue.
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 Marston.....Tel. 41451
- Butcher (High Class):**
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Tel. 43177
- Caterers — Buffets & Wedding Receptions:**
Cyril & Esme Weeks, "The Jack Russell," Salford Road.....Tel. 47668
- 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., M.O.T. Approved,
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:**
Joseph Austin. Specialist in wedding bouquets, wreaths and
all floral designs. Cut flowers, plants. World-wide
Inter-Flora, 51 George Street, Oxford.....Tel. 42383
Cumnor Village Nurseries, 79 Appleton Rd., Cumnor. Tel. Cum. 2944
G. L. & P. Newton, 66 Botley Road.....Tel. 43535
- Funeral Directors:**
Reeves & Pain, 10 Cambridge Terrace, St. Ebbe's.....Tel. 42529
83 Botley Road, Oxford.....Tel. 42529
10 Newton Road, Oxford.....Tel. 48817
- General Household, Wallpaper and Paints, Paraffin
and "King Kole" Delivery Service:**
Simpson, 7 Salford Road, Old Marston.....Tel. 42776
- Grocery Provisions and Old Marston Post Office:**
L. E. H. Hayle, Oxford Road, Old Marston.....Tel. 49668
- Hairdressing:**
Ladies' & Gent's:
S. T. Greenaway, 402 Marston Road, Oxford.....Tel. 48726
Ladies' & Children's:
"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
- 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
- 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:**
W. & A. G. Foote, Salford Stores, 15 Salford Road.....Tel. 43174