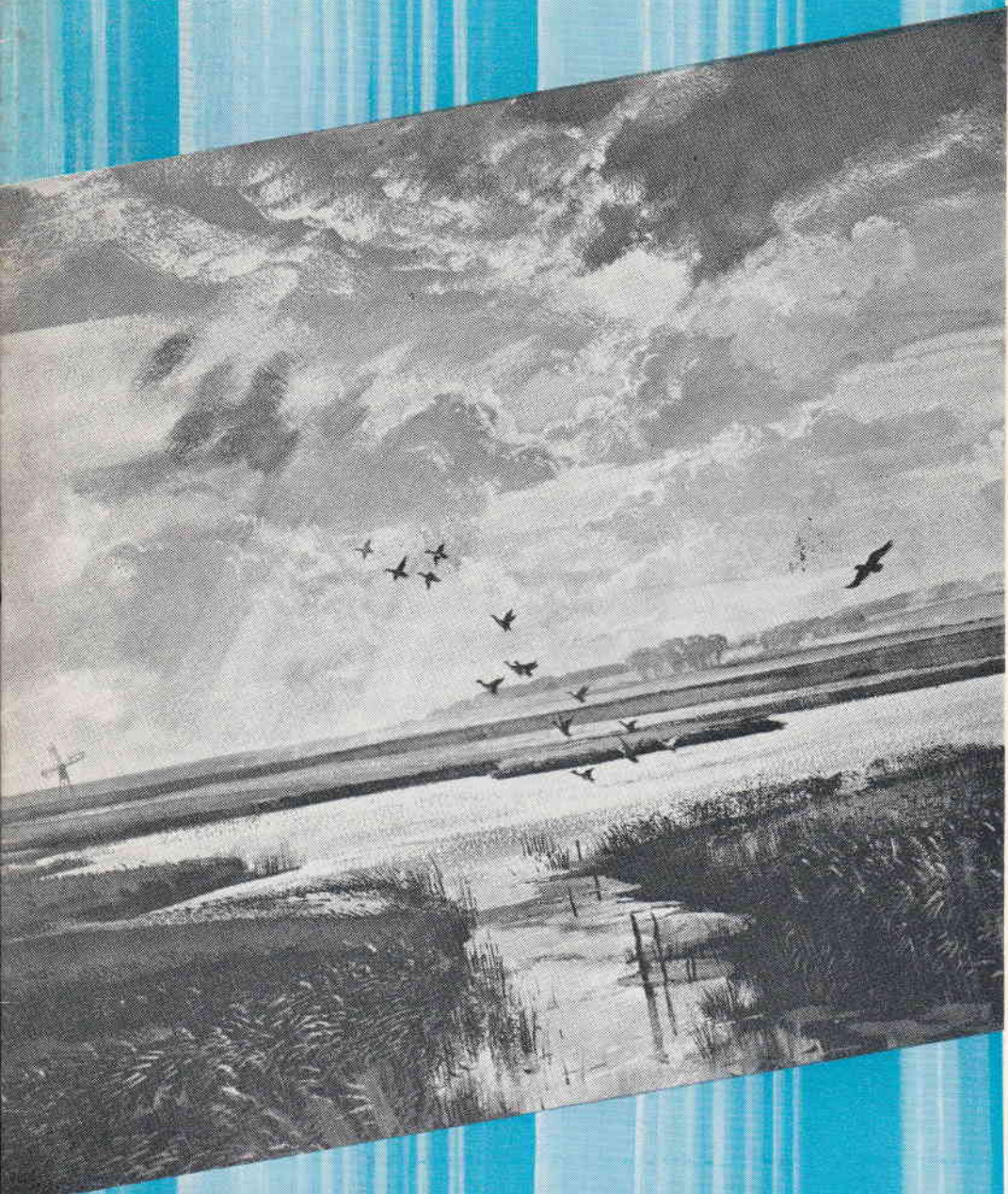


ST. NICHOLAS CHURCH

MARSTON NEWS



No. 124

JUNE, 1968

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

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

Parish Worker : Miss O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Tel. : Oxford 47956.

Vicar's Warden : Mr. Clifford Dunkley, 4 Hadow Road, New Marston,
Oxford. Tel. : Oxford 44239.

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. (Series I).

Parish Communion : 10 a.m. (Series II) 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 a.m. in Mortimer Hall.

Mothers' Union : 4th Wednesday.

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.

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

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

THE VICAR'S LETTER

My dear Friends,

Well, the Referendum is over! Many of us will give a sigh of relief to know that a pattern of worship has been drawn up which I hope will remain settled for a good while. The parish is a family and not a firm, and therefore minority preferences have got to be taken into account as well as those of the majority. I hope, therefore, that everyone will feel that they have been given a "fair crack of the whip!"

A few interesting sidelights of the referendum cause me to make one or two observations as follows:—

1. No particular service, Morning Prayer of Holy Communion—**no pattern of service**—can be more important than the "spirit" in which we worship. We cannot stand in Church with a triumphant smile on our faces that the 10 a.m. Series II will continue, or even for that matter say the Apostles' Creed at Morning Prayer with the grim determination that—"this is the **ONLY** service for me."

THE WONDERFUL SPIRIT OF THE PARISH MEETING HAS SHOWN TO US THAT WE BELONG TO EACH OTHER : THAT THIS IS OUR PARISH CHURCH : THAT WHATEVER WE VOTED FOR, WE HAVE A PLACE AT ANY AND ALL SERVICES.

2. The great need for an informed appraisal of Sacramental Worship as such. It is time we lost tiresome suspicion of Holy Communion as being some thing "High" — purely "personal" rather than "corporate"; and "ecclesiastical" rather than "lay." It is amazing how words such as "eucharist" and even "stewardship" have emotive powers which have nothing to do with the real meaning of the terms.
3. A sense of pride in the Church of England, which, despite many of her faults, reveals a remarkable liveliness in both worship and organization. The passing of Pope John, the tardiness in implementing many of the decisions of Vatican II, the lack of realism in dealing with the problem of contraception, must lead many people to-day to turn to the Church of England, with her appeal to individual conscience and intelligence, the maintenance of a Scriptural basis, as well as the balance between Catholic and Reformed truth.
4. The danger of an over pre-occupation with matters of worship and forms of worship.

The first Sunday in June marks the Festival of Pentecost (Whitsunday) when the Apostles became filled with the Holy Spirit of God and were impelled to go out into the world to proclaim the glorious Truth of the Saving Love of God in Christ.

There may be no market place, and preaching in Salford Road or on the Recreation Ground might not affect very many, but God provides His gateways into the lives of people, if we are willing to pass through them. Half the neuroses, the loneliness and the sense of rejection of our day, are the result of vacant spaces in our lives which only the indwelling Christ can adequately fulfil. We need to simplify our lives — soak ourselves in New Testament truth — constantly re-interpreting it in contemporary terms—and then laugh, love and bring people into the Church by the spontaneity of our witness.

May I end my letter by saying that I am pleased to announce that Mr. Clifford Dunkley has accepted my request to act as Vicar's Churchwarden for the forthcoming year. We are grateful to him for his help in the St. Nicholas' Fellowship, in reading the lessons and in many other ways, and I am sure that, together with Mr. Victor Cardy, we have a good team at St. Nicholas' Church, Marston.

Yours sincerely,



White Sunday

E. R. Yarham

WHITSUNTIDE from earliest times has been one of the three great Christian festivals, marking the outpouring of the Holy Spirit on the Apostles at the first birthday of the Church. In England the festival was known at first by the name "Pentecost", but research shows that the name Whitsun, or Whit-Sunday, was in use something like a thousand years ago.

CHRISOMS

It is thought that the name is derived from White-Sunday. This arose because the Festival of Pentecost was one of the great seasons for baptisms, when white chrisoms were worn. For a similar reason the first Sunday after Easter gained the name, *Dominica in Albis*. In the famous document known as the "Anglo-Saxon Chronicle", the following entry appears under the year A.D. 1067: "Ealred the Archbishop hallowed the Queen at Westminster on Hwitan Sunnan Daeg".

At that time the first syllable of Whit-Sunday was a separate word, and the "I" was pronounced long. It is easy to see that it meant "white", and the meaning survives, although the pronunciation has altered. Another name derived in similar fashion is that of Whitby, the "White Town."

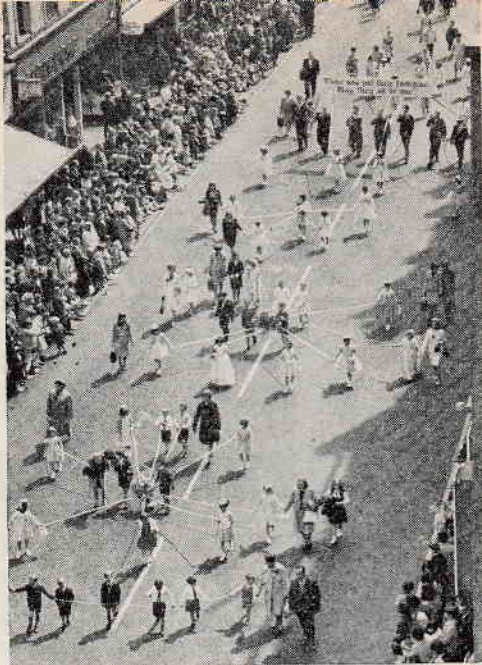


Photo: The Guardian
Whitsuntide processions. A feature of Church Life in Lancashire.

FOLKLORE

As might be expected with such an ancient festival, folklore and legend provide other suggestions as to how it arose. According to a very old manuscript, written in Latin, Pentecost is "called in England Whytesonday, because our ancestors were accustomed to give all the milk of the sheep and cows to the poor for the love of God, that they might become more pure and fit to receive the Holy Ghost."

Ireland provides another suggestion: in that country it was once the universal custom to eat milk food during Whitsun, white bread and cake made by pouring hot water over wheaten bran, hence the use of the word "white."

WHITSUN ALES

What were known as "Whitsun Ales" at one time held a prominent part in the social life of parishes. They were the chief means of raising money with which to carry out the necessary duties placed on each

parish by law. The church, centre of village life, had two wardens appointed, whose task was to take charge of the celebration and to see that sufficient money was raised by gifts in money and in kind. Everybody in the village gave in some way or another, and the day was spent in sports and pastimes after the business of the morning had been settled.

Accounts written by the churchwardens of former centuries, give eloquent descriptions of the custom. Thomas Carew, well-known poet of the early 17th century, left one account. The wardens collect from the inhabitants of the village, "of whatsoever provision it pleases them voluntarily to bestow; and this they employ in baking, and other actes against Whitsuntide; upon which holyday the neighbours meet at the church house, and there merrily feast, contributing some

pretty portion to the common stock, which, by many smalls, groweth to meetly greatness." Then, "When the feast was ended the wardens yield in their account to the parishioners; and such money as exceedieth the disbursement is layd up in store; to defray the expenses arising in the parish or imposed upon them for the good of the country or the Prince's service.

FESTIVITY

In medieval times Whitsun was always a time of rejoicing and festivity. An ancient poem records the tournaments of those days:

"In somer at Whitsontyde,
When knightes most on horse-
backe ride,
Hattes of flowres freshe as May,
Chapelette of roses on Whisson-
day,
For such array ne costeth but
lite."

And now . . .

PICTURE BROADSHEETS!

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CHURCH MISSIONARY SOCIETY
157 Waterloo Road, London, S.E.1**

We live in an age cursed by noise, by restless activity which frays the nerves, prematurely hardens the arteries and ulcerates the duodenum. In the quieter Middle Ages men were cursed by physical plagues—cholera, black-death, bubonic plague and so on. Twentieth century man, protected against these diseases by antiseptics, antibiotics, modern sanitation and the stuff guaranteed to kill 90 per cent of all household germs—immunised, vaccinated, inoculated twentieth century man is cursed by plagues psychic and mental—paranoia, schizophrenia, obsessions and neuroses of all kinds, their name is Legion. It is, surely no mere coincidence that these ills of the mind and of the spirit prevail in a noisy, clamorous, frantically hurrying age. Who was it that said, "You can't live in the unrelieved din of the world and still grow a soul?"

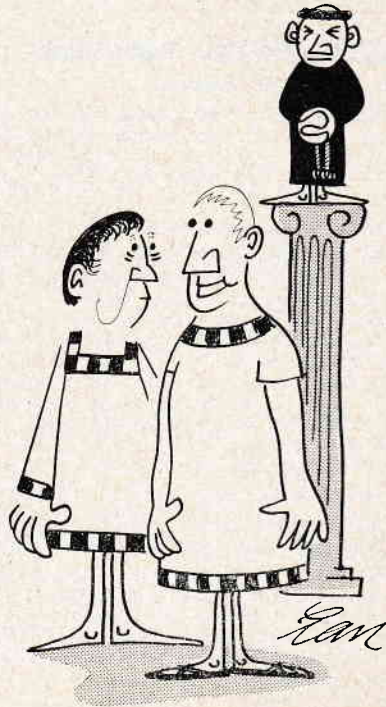
Donald Holt, Vicar of Yarmouth.

THE POWER OF QUIET

Contributed

OVER MANY YEARS, FIRST from the compulsion of urgent work to be done and now from long habit my day normally starts around 6-0 a.m. In the first place necessity drove. For then immediately after breakfast the telephone began to ring, the door bell, a secretary waiting for letters, followed by interviews, particular tasks, committees, meetings—and day after day. And though quiet returned late in the evening, mind and body were too tired and exhausted. When and where then could quietness, time to be unhurried and relaxed, to think, reflect, meditate be found?

So the early morning, at first painfully awakened by the shrill shriek of an alarm, soon habit and no alarm needed. But here was quiet; here was more—the freshness and vigour of a new day breaking, aiding the alertness and freshness of one's mind. And even in deep winter here was aloneness and silence to gather up one's thoughts about yesterday's doings and today's duties—and dare I say and be understood, to be still before life and try and find its meaning and its purpose, and maybe just sense here and there the outer-inner presence too easily and cheaply termed God. "Be still—and know that I am God", says the Scriptures. I have no doubt God comes to us all in a thousand ways perceived and unperceived, but never can we become so consciously aware as in the quietness and freshness of early day.



"I gather he doesn't mind the silence."

I count myself fortunate—because there is very little in life which I do not enjoy—my fellows, my job and its multifarious activity of desk work, calls, talks, lectures, sermons, discussions, plans, aims, objectives, and all that makes up a day and week. I enjoy my leisure, countryside, towns. I enjoy my family, friends, food. Yet amidst it all one part of life stands out for me which gives roundness and calmness—the early morning, dressing gown, a cup of tea, a stretch in the garden to feel the new day and then the seclusion of my small room.

Few of us, I imagine, do not long for our lives to be more useful, more capable of responsible activity and action, more creative and effective. Then this one thing I know, the quietness and aloneness of early morning at least allows me to get things in perspective and life in focus, to stand back from the pres-

ures, to take possession of myself.

Many of the great men and women of God of the past left record of their hours of prayer in the early morning. I cannot say mine is that. No doubt if it were I would be a more useful person—but at least this I know—to have time to be quiet, to consider one's steps and actions, brings a sense of purposiveness and wholeness; to know calm at the beginning of the day helps to give calm to the rest of the day; and to lay the whole quietly before God sanctifies the work and the day.

May I commend it to you? For most of us from morn till night life is full, rushed, oppressed by noise. Sometimes by rudeness and brashness—how really can we remain whole, sane, creative, helpful persons unless somewhere we can be still and relaxed and contemplative?

We know exactly what the Beatles are after—we know we need it ourselves—it can be had, at no cost and probably far more effectively by that quiet early in the morning.

BORROWED PRAYER

The Rev. R. P. Flindall

The Psalms are the prayers of men of ancient Israel. Borrowing their prayers we share their experience of God; employ their attitudes of mind; and affirm their belief.

June 2 A Triumph. Psalm 104.

Wait upon God whose power and majesty is evident in his universe and was demonstrated on the first Whitsunday.

Adore God Whose Holy Ghost creates, transforms and restores the universe and the people in it.

Ask God for the gifts of the Holy Ghost, that will fit us for assisting God in extending his Kingdom among men.

Say the Gloria.

June 9 Working Man. Psalm 67.

Wait upon God with a sense of unworthiness for all that he has done for mankind in general and for each individual.

Adore God to whom every knee in earth and heaven will ultimately be bowed and whose name everyone will confess.

Ask God that we may use the products of our hands and the results of our labours with a knowledge of who provides us with all things.

Say the Gloria.

June 16 From the Temple. Psalm 135.

Wait upon God who made himself known to Abraham, Moses, the prophets, through the long course of Israelite history.

Adore God who is ever with his people and loves them still in spite of their faults and failures.

Ask God to make us true to our calling and to remember that he has chosen us and not we him.

Say the Gloria.

June 23 By King David. Psalm 18: 1-30.

Wait upon God who uses many means to reveal himself to us men and women who are so occupied with the things of the world.

Adore God whose justice, purity and mercy are to be traced in the outcome of political and natural events.

Ask God to give us the same trust in God as David had, when faced with death, hardship and trouble.

Say the Gloria.

June 30 Thanksgiving. Psalm 100.

Wait upon God who guards us and supplies our bodily needs.

Adore God whose family the Church extends through every continent and stretches through the centuries.

Ask God to give that due sense of all his mercies through the years to our Church, nation and ourselves.

Say the Gloria.

Retreating Forwards

JOAN COURT

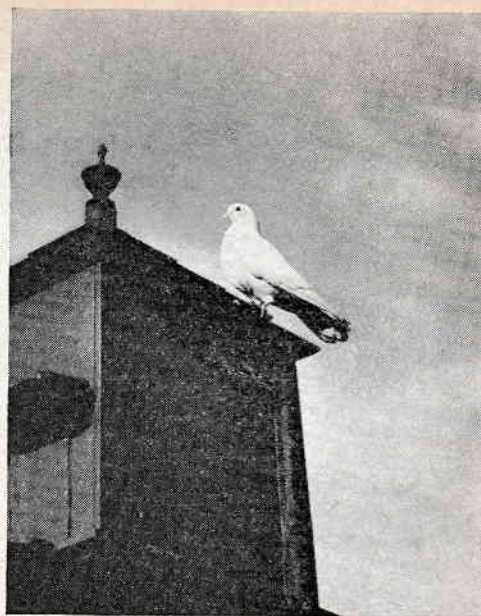
RETREATING FORWARDS!
Sounds impossible doesn't it?
But it is a luxury I treat myself to
every year.

Many battles have been won by knowing when to retreat in order to listen to advice, to regain strength and courage, to rest, and to be inspired with fresh determination to go forward.

In these days of rush and worry we seem to spend our time racing here and there and apparently getting nowhere. There seems little time to spare for God, and our prayers are either neglected, or we are so busy asking for what we want that we forget to listen to what He wants from us.

In our Diocese we are lucky enough to have a beautiful Retreat House in a quiet country village, where I can go for a weekend. I arrive on Friday evening and am welcomed by the Deaconess. The moment I step inside I can feel the peaceful atmosphere of the old house. I am shown my room which overlooks the beautiful grounds and has two large windows. The bowl of fresh-cut flowers on the dressing table gives a homely effect.

In the lounge I meet my companions, generally of various occupations—a housewife and mother of two girls, a doctor, a window cleaner, a local government official and so on. The priest who is to lead us



during the weekend arrives and we have a friendly chat.

After supper the priest gives us some advice on how best to use the weekend—a time for reading (there is an excellent library); a time for recreation and, most important of all, a time to be quiet so that God can speak to us.

We then go into the beautiful little chapel, the east window of which overlooks the garden which can be seen through the plain glass. We say together the Office of Compline before going to bed at 9.30 p.m.! One of the blessings of the weekend is "early to bed and early to rise . . ."

From that time in chapel on Friday evening until tea-time on the Sunday we do not speak to one another. I think this scares most people—I know I felt a bit awkward about it when I first went. But it is surprising how soon you get used to it, and realise it is not a gloomy silence. Neither is it pointless. It gives God an opportunity of getting through to us which our chatterings so often prevent.

Continued overleaf

NOTHING HAPPENED : Barbara Bagshaw

IF IT HAD NOT BEEN FOR the discussion group I doubt if I should have gone. It takes courage to attend the Church of another denomination when one has belonged to one's own for so long. But we have an inter-denominational discussion group, and this was suggested as a project. Two said they would go to the Baptist Church, two to the Congregational Church, one to the large new Mormon Church on the hill. I said I would visit the Friends Meeting House in the valley.

"Don't go there," said someone. "I went once and nothing happened."

But I went. By chance it was a perfect Sunday morning in June, when away from busy streets, all is warm and still and silent, apart from the song of the birds and the crooning of insects in the grass.

The hall I entered was shut off from the nearby road by two sets of doors, and the french windows were open to reveal a quiet secluded quadrangle. We might have been in the heart of the country instead of in the suburbs of a busy town.

As I sat to pray with the dozen other folk there, immediately I felt a sense of peace and communion with God. I was waiting . . . listening . . .

I said very little to Him. I thought very little. My mind and my soul were emptied and waiting to receive.

Suddenly, for some extraordinary reason, emotion choked me and the tears smarted in my eyes. Then the peace came again, and quite clearly inside me I heard these words spoken:

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

No more. The rest is silence. But that was enough. That message was for me and for me alone. It was just what I needed at the time. I have forgotten every word of last Sunday's sermon and every hymn we sang, but I still remember the word of God spoken to me in the Quaker meeting nearly a year ago.

I have been again. I would not change my permanent membership, but I find it helpful to go occasionally. Each time it is the same, or nearly so. Sometimes a Friend speaks or reads from the Bible. But for me, the message is one sentence, or one verse of a hymn which comes into my mind unpredictably. Always, it is tailor-made to help me.

I reported back to the discussion group.

"Yes, I found the Quaker meeting very inspiring. I don't know why. It lasted threequarters of an hour. There were no hymns, no prayers, no sermon . . . Yes, well, I suppose you could say nothing happened."

Retreating Forwards *continued*

The priest on this occasion read to us during meal times from a recently published book on the lives of some of the saints.

Saturday and Sunday mornings begin with Holy Communion at 8 o'clock. The rest of the morning is spent, after breakfast, in the chapel, listening to talks and joining in services. The afternoons are free for recreation. The priest is available at certain times if we need his help.

The time goes by all too quickly and the silence is shattered once more as we have our tea together on the Sunday afternoon before going our separate ways.

That weekend of quietness is one of the essential dates in my diary each year and one to which I look forward as a tremendous help in my everyday life.

Stay Still

Stay still, stay still
And let the frenzied world
Pass by you, as it will;
And look above to where the stars
And moon that know not haste,
Are still, so still.

Stay still, quite still,
If, in the early hours,
Your mind turns like a mill;
Then think upon a bird that sits
With patience on her eggs,
So placid and still.

Or stay, quite quiet
And dwell upon the sea,
Whose billows raged until,
They heard the Lord, with hand
upraised,
Give His command, and then
Were still, so still.

W. J. Offen.

Sunday

There is, surely, sound, saving wisdom
in the principle that one day in the
week should be a day of retreat from
the usual busy, hectic daily routine, so
that we might give ourselves the chance
of heeding the Voice that gives our lives
peace, poise and purpose.

Donald Holt.

"To Worship," said Dr. Temple, "is
to quicken the conscience by the holi-
ness of God, to feed the mind with the
truth of God, to purge the imagination
by the beauty of God, to open the heart
to the love of God, to devote the will
to the purpose of God."

PENTE COST

BUT THE FRUIT OF
THE SPIRIT IS:

LOVE ■ JOY ■ PEACE

LONGSUFFERING

GENTLENESS

GOODNESS

FAITH ■ MEEKNESS

TEMPERANCE.

AGAINST SUCH

THERE IS

NO LAW



Cover Photo

The above photograph of Raymond
Hilder's *Minsmere* which we have used
this month as cover photograph to repre-
sent the theme of Quiet. It is also one of
5,000 colour reproductions of famous
paintings now being produced. These
handsome works of art are available in
a vast range of sizes and prices—and
in our homes help to give warmth,
character and interest.

Coventry

We made mention in February of the
great effort in mission being made
in Coventry this year. "No bishop shows
more imagination, verve, flair and deter-
mination to get the Gospel across" we
said. Now is announced the persons
assisting the Bishop from September 17—
27: The Archbishop of York, Lady Chi-
chester, Colin Cowdrey, Andrew Cruick-
shank, Roy Dotrice, Hugh Griffiths,
Joanna Kelley (assistant Director of
Women's Prisons), Derek Nimmo, Cliff
Richard. No mean list!

National Service

Last month we told the story in *Church
News* of Iran's efforts to use soldiers in
education and health work. A new book
just published called "The Peaceful
Uses of Military Forces" shows that this
is by no means unique. Examples are
given by the author from 16 countries:
Brazil, where they are used for survey-
ing the country and building roads and
railways; Chile, for agricultural training;
Guatemala, for training in literacy and
hygiene; Morocco, for the building of
schools and so on. The Bishop of Nor-
wich recently made the proposal that
young people in England should be so
used for 9 months, in community service.

CAROLYN HAMBLIN

Last month we told of Carolyn Hamblin, 23-year-old nurse who hitch-hiked 8,000 miles out to India to help Christian Aid. Now serving at a small country clinic where until she arrived there was neither doctor nor nurse, she was suddenly faced with a man savaged by a bear. Sterilising ordinary sewing cotton she stitched up the wound—which would have turned septic, and probably gone on to gangrene and death of the man. The wife of the local missionary says, "She is a wonderful girl, has reorganised the clinic and now everything is spick and span."



FREE FILM

John Groom's Crippleage have new colour film "No Lack of Courage", 26 minutes, available free to churches and organisations, telling of their work—from John Groom's Crippleage, Edgware Way, Edgware, Middlesex.

Photograph shows the Archbishop of York, who is President of the Crippleage making his first visit recently.

NEWS WORTH NOTING

For the first time the R.C. Churches and the World Council of Churches have issued a common statement simultaneously from Rome and Geneva: an urgent appeal for peace—in Nigeria. "We unite in one voice in a most urgent appeal..."

Blackburn Cathedral has received £30,000 from William Thompson and his sister Sarah to meet the cost of a new organ. "I was almost speechless when I opened the letter" said John Bertalot, Cathedral organist. The Thompsons have now given over £100,000 to this Cathedral.

Malcolm Muggeridge in his now famous St. Giles sermon resigning his Rectorship of Edinburgh University said much more than purple passages about pot and pills—also "as far as I am concerned, it is Christ or nothing" and an appeal for others to face the issue. Sermon is available—The Muggeridge Sermon—Another King (St. Andrew Press 1s. 6d.).

£500,000 was raised in three hours in a carefully planned fund-raising effort

across Norway to mark 125th Anniversary of the Norway Missionary Society. Some 80,000 volunteers contacted virtually every home in the country. It shows what can be done.

Bristol Diocesan Authorities have resolved to build no new church until association with either Roman or Free Churches is fully explored.

Lonely? A. R. Georges who produced a good booklet on the needs of lonely people, now proposes National Loneliness Projects—either individually or co-operatively undertaken—by those on the telephone finding out lonely, aged, housebound, who are on the phone and undertaking to phone them and talk twice a week. If you are interested, write him at 13 Colnemead, Rickmansworth, Herts.

St. Philip's Church Cambridge, parish magazine (which contains Church News) manages to produce a 32-page magazine, sell at 3d. and made a profit last year of £31!

Christ Church, Harpurhey which has now produced a parish news letter has now returned to a parish magazine, after a canvass has got a circulation of 1,200.

Free Love. If you ever work in the courts you will know that there is no such thing as "free love." In fact, it is one of the most expensive pursuits.—Mrs. Beth Tate, marriage guidance counsellor.

* * *

Inspired Comment!

The clergyman decided to offer the parents a little homily before he baptised their infant.

"Think of the future that may lie before this dear child," he said. "One day he may become a pastor like myself or perhaps a gallant airman or sea captain. Who knows, he may even become Prime Minister. Think of the joy that will be yours in guarding and watching his career," he concluded. "Now, what name did you say?"

Said the mother timidly, "Mary Jane."

Old Hove Record.

ERIC EVANGELIST

I WILL OPENLY admit from the start of this article, that I went to meet Eric Hutchings with some misgivings. The emotional soul-searching and dramatic techniques used by most men of his calling have a definite chilling effect on me. I was therefore, agreeably surprised to find that the man himself gives the impression certainly "off stage" of intense sincerity.

Warrington-born Eric Hutchings looks a typical middle-aged business executive. In fact, this is what he was until he resigned his job for full-time evangelism. He had been a prominent lay-preacher, and as chairman of the Manchester Evangelical Campaigns, welcomed Billy Graham to the first meeting the American addressed on British soil in March, 1946.

It was Billy Graham who told him that God would soon call him to his service as an evangelist. "Billy you're crazy", said Hutchings. "I may be crazy, but sometimes I'm right," replied Graham.

Shortly after he became ill, and was rushed to hospital with a mysterious lump in his side. The doctors were baffled. "I prayed to God, that if restored to health, I would give up everything and devote all my time to his work. Within seven hours the lump had dis-



HUTCHINGS

— Anne Efemey

appeared. The doctors were astonished."

From 1952 Eric Hutchings has crusaded in Britain and on the Continent and broadcast religious programmes all over the world. "I only do my best to spread the word of God. Being an evangelist is the most arduous work you could touch. It is tremendously taxing, nervous work."

"Yet the word we spread is simple. Our aim is to refill the churches. We are inter-denominational. There's no side to our issue."

"Evangelists are controversial figures because of the very nature of their work," continued Hutch-

ings. "We set out to jolt people out of their apathy and back into the churches. Apathy, that's our enemy. Some folk may get the wrong impression when they hear we have moved into their town or city to crusade. What they should always remember is that we have come after invitation, we never crusade anywhere unless we are asked to do so."

I watched the Evangelist the evening I met him, counselling a team of volunteers, in a northern town. He was preparing them for his Yorkshire Crusade, to be held this summer in Leeds. "Counselling and training our workers, is to me the most important thing", he told me. "Even more important than the

actual services at the Crusade. I can stand up and speak, and how ever inspired my word might seem at the time to those present, it is only by constant follow up and help to those who come forward, that we can make a lasting impression. That is why it is so important we get around us a really enthusiastic team of Christians.

"We plan our crusades months ahead. As soon as we have been invited, the permanent team, who are based in Eastbourne, go to all the surrounding towns, and gather together a much larger team of helpers. These people are then prepared to organise coach and train parties to the main centre where the rallies are to be held, and to act as stewards, choir singers, counsellors and any other job that is found for them."

They certainly seemed a willing crowd of people, the night I was there. I was impressed by the smoothness of the whole system. Nothing gets forgotten. The counselling service itself, did not impress me. Attractive ex-show biz singers crooning sentimental hymns, the stirring but rather lengthy talk by Mr. Hutchings, the vociferous amens, and the occasional alleluja, produced in me the feeling of professionalism carried to an extreme. But if in this way, Eric Hutchings can bring some people to Christianity, who am I to argue with his methods?

* * *

The old Scotswoman was reproving certain young people for their unseemly behaviour on the Sabbath. A more sympathetic person reminded her of what Our Lord said in the cornfield when the disciples plucked the ears of corn on the Sabbath. "Aye, I mind that," said the dour old dame, "an' I thocht nane the mair o'Him for 't."

Old Hove Record.



IF THIS CHILD CAME TO PLAY AT YOUR HOUSE YOU'D SOON DO SOMETHING TO HELP

So what are you waiting for?

Help fight suffering now.

Before it is too late.

Attacking the *causes* of suffering is
Oxfam's most vital work.

OXFAM, ROOM 35
c/o BARCLAYS BANK LTD.,
OXFORD



1. President Kaunda
 2. Barbara Ward
 3. Roberto Tucci, S.J.
 4. Dr. E. Carson Blake

WIDER BOUNDS

CHURCH UNITY REPORT

Anglican-Presbyterian Unity is not so much in the news as Anglican-Methodist Unity; and the new report on Anglican-Presbyterian relations makes no definite recommendation for action. But it says some important things: "A happy union must go more deeply than a mutual accommodation to each other, involving bishops on the one hand and elders on the other"; "Unity must not be conceived as a process of stitching together"; "Organic union is the goal; the major obstacle is not theological differences but practical irresolution and the toughness of being satisfied with the present set-up."

The Committee believes a reunited church must provide "unity and diversity", but it must be a recognisable unity of both faith and order, and not merely a toleration of differences, and it must contain episcopal, presbyterial and congregational elements. The report can be had from S.P.C.K., 5s.

UPPSALA

The great assembly of the World Council of Churches at Uppsala, Sweden is just a few weeks off, and a vast amount of attention of Christian leaders the world over is focussed on it. To it some 2,250 persons representing 223 Churches will foregather. I certainly would have loved to have been able to accept the invitation as journalist to attend. Three of the principal

speakers' photographs are here given—President Kaunda of Zambia, Barbara Ward, well known British economist and leading R.C. laywoman, Father Roberto Tucci, Editor-in-Chief of "*La Civiltà Cattolica*", part-writer of "*The Church in the Modern World*" and on "*The Apostolate of the Laity*", which were approved by Vatican II.

TROUBLE

Meanwhile all is not so well behind the scenes. Professor Paul Ramsey of Princeton in a new book "*Who Speaks for the Church?*" lambasts "doctrinaire liberals", producing endless obvious, ill-digested, ill-considered "conclusions"—e.g., war in Vietnam, protestants seeking to "assume decisions that belong to the realm of the State"—and that not even Rome would go so far.

Certainly Dr. Eugene Carson Blake's (new Head of W.C.C.) cavalier proposal to take constitutional law experts to Greece to appraise the proposed new Greek Constitution has met with an expected rebuff. The Orthodox Church, which only a few months ago acted as hosts to the W.C.C. Executive on the Island of Crete, has now cancelled their delegation to Uppsala, and also asked Dr. Blake not to come to Greece in what Archbishop Ieronymos described as "blatant interference" by the Executive in Greece's internal affairs.

Dr. Blake has also been criticised by the President of the French Protestant Federation Youth Department, who questions his theological position expressed recently as "barring the way

Continued over page 13

FIGHT CANCER WITH A WILL!

When drawing up your will, please remember the work of the Imperial Cancer Research Fund. Founded on the initiative of the Royal Colleges of Physicians and Surgeons, the I.C.R.F. is fighting all forms of cancer, including leukaemia, with every weapon of modern science in its own up-to-date laboratories. It has no official grants and is entirely supported by voluntary contributions. Will you please help—now?

How to word your Will

'I hereby bequeath the sum ofpounds free of duty to the Imperial Cancer Research Fund, Lincoln's Inn Fields, WC2 for the purpose of scientific research, and I direct that the receipt of the Honorary Treasurer or Secretary shall be a good discharge for such legacy.'



Patron:
H.M. The Queen

The I.C.R.F.
Laboratories in
Lincoln's Inn Fields



Write for further information to:
A. DICKSON WRIGHT, ESQ., M.S., F.R.C.S.,
IMPERIAL CANCER RESEARCH FUND (Dept. 257),
LINCOLN'S INN FIELDS, LONDON WC2

IMPERIAL CANCER RESEARCH FUND



SILENCE

DO YOU THINK IT IS EVER A good idea to be quiet? Do you ever deliberately go into a room, shut the door and be still?

Silence has its uses. Teachers have to call for quiet when beginning a lesson; otherwise the class won't hear their words or the children's questions and suggestions. If everyone shouts, no-one understands.

Chairmen at meetings of societies, clubs and committees have to keep order and see that only one person speaks at a time.

After a quarrel in the family or between friends, when a row heats everyone's temper, isn't the first step to be quiet, to go apart from each other and cool off? Then calm returns and we can see what is wrong, say we are sorry and take steps to begin again.

On Remembrance Sunday there is a two minute's silence to give people a chance to remember, recall and recollect men who died for them in years gone by.

Parliament recently has made laws against noise. The clatter and crash of machinery and the roar of traffic and aircraft affects our health for the worse. Noise is meaningless sound. It attacks our hearing and in the end blocks out finer ranges of our musical appreciation.

Can you think of any more examples of the value of silence?

There is also a time to be quiet with God and that is when we pray. Some Christians call a period for

(continued on page 13)

prayer their "quiet time."

Prayer means speaking with God. We have to be quiet to cut out other sounds and to think what we are doing. Can you talk to a friend with the gramophone going full blast, the motor-bike revving up, mother shouting and the kids fighting in the yard?

Prayer means sorting out our thoughts, cooling off our tempers and resentments and fears. Quiet prepares us for conversation with Our Lord. Quiet helps to tune us in just as it pays to sit down and be still for a while before writing a letter.

Quiet prayer can bring back to us what Jesus has done. It is like a two minutes' silence every day lest we forget why we are Christians.

Quiet prayer is a time for listening to God. His words are like a low musical theme being played in the background of all we do. His speech is like a bird singing but never heard above the din of daily talk and action. We shall never hear Jesus today unless we are tuned in to His low spoken messages. Silence trains our hearing to detect the voice of God which would guide us if we would shut off the hubbub of human voices.

Have you ever tried silence and listening?

David Attfield

WIDER BOUNDS concluded from page 11

to all further inquiry . . . and if this were the W.C.C.'s theological line, many people in France would ask: Is the W.C.C. a place where research on theological issues is still possible?"

It is reported that the retired General Secretary, Visser 't Hooft, has said privately "confusion reigns supreme—politically, theologically, socially." Clearly this great and so hopeful movement needs our prayers.

**Written by a young man (19) who writes
"I have difficulty in believing."**

WHERE HAS LIFE GONE?

Where has life gone?
Where is the warmth that was here?
Where is the soul?
Lost in materialist's fear?
There are no more tears to cry,
Even death's sea is dry,
Where has life gone?

Hope, is just a memory
Of Eden, the serpent and the tree
Have come to all
Who try to give, you see
Each era weeps it's tears
Of salt, for a thousand years,
But the desert creeps on,
The desert creeps on.

The Passion, once upon the hill
Meant pain for man's eternal cure,
And Christ the Victor, Deus Rex.
But passion now is just a word
The meaning felt, though quite obscure,
Put bluntly, Sex.

Love once high exalted, flowed,
From bleeding feet, upon the crowd,
But now the best sensation
They say, is fornication,
It is hunted by the young
And dreamed of by the aged.

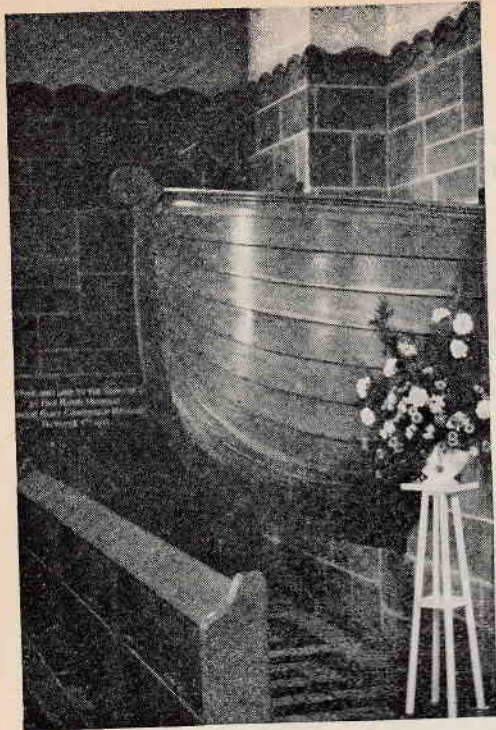
CHRISTIAN YOUTH AT EDINBURGH

"Living '68 Style", the fourth British Conference of Christian Youth, will be held in Edinburgh, Friday, July 26 to Friday August 2. One main speaker: the Rev. Albert van den Heuvel, Director of Information, World Council of Churches; the rest of the time will be spent in a network of groups, workshops and teach-ins. The conference will allow the younger generation in the Churches of the British Isles to discuss their concerns with their contemporaries, and to concentrate on the world at present.

"THE WAY I SEE IT"—NEW BOOK

Cliff Richard (Hodder and Stoughton, 3s. 6d.). Most young people will want to read what makes this attractive and sensible pop star tick. And it is straight from the shoulder, without goo or sentiment.

The PRESENT



THE UNIQUE PULPIT at the new church, St. Leonards-on-Sea, Sussex. In the form of the prow of a Galilean fishing boat, it was made by a Jewish carpenter in the little fishing village of Ein Gev, which lies at the foot of a hill opposite Capernaum on the Sea of Galilee.

The idea of this pulpit was the result of a dream the Rector had on the Sunday night after the old church had been totally destroyed by enemy action in July, 1944, in which he saw our Lord in a boat on the Lake speaking to the crowd, among which the Rector recognised many of those to whom he had preached from the pulpit of the destroyed church.

There were many difficulties to be overcome before the pulpit was finally built and installed. Its timber is oak from the Forest of Bashaan donated by the Israeli Government "with the good wishes of the Israeli Foresters", and seasoned by the method used in the time of our Lord and still the custom to-day, it being repeatedly placed in the Lake of Galilee for a specified period, then dried in the sun for a further specified time. As the Sea of Galilee is 700 feet below sea level, the heat for several months of the year is intense, and the timber quickly dries out.

A VERY WISE RELIGIOUS once said, "Dying grace is always given—but *only to the dying!*" Now more than twenty years since those words were said to me, but I have learned that they apply to other conditions of life also. Grace is given to us *at the time* of need, never in advance of the situation.

So much of our Lord's teaching points to this one thing, of living moment by moment, in the present, not in a possible future. "... *in that hour* it shall be given you what ye shall speak." "Take no thought for the morrow, for the morrow shall take thought for... itself." "Give us this day our daily bread..."—our daily ration, not a month's supply.

Often we are shocked at our own weaknesses. We need to learn to live moment by moment, flexibly, sensitive to the urging of the Holy Spirit, not planning years ahead, not facing horrors which may or may not happen, not worrying over things beyond our control! This thing has helped me tremendously, and I know, shared with others in physical, mental, or spiritual need, has often helped them too. It is simply this: When faced with difficulty, danger, fear, temptation, pain, or any other circumstance, seek to live *for the moment*, not for tomorrow or next week. If faced with pain or grief, don't ever think of the unending agony which might stretch out into the future and think, "I've got to endure all through those years..."

Link up your need, your temptation, with some incident in our

MOMENT

MARY
ANDERE

Lord's life. Remember how He endured because of His faith and love, and we shall find it easier. Say to yourself, "Lord, this pain is terrible. I just can't face it! Yet You suffered pain . . . therefore, Lord, *just for this one hour*, I'll try to bear it for love of You . . . not for tomorrow, or the next day, but just for this one hour I will try to bear it well for Your sake, and as a sharing in the pain You bore . . ."

Oddly enough, at the end of the hour it won't seem all that difficult to go on, "Lord, I'll try to bear it just one more hour . . . no more . . . I can't promise any more than that . . ." Gradually, bit by bit, the present is the only thing we live in. The fear of both the present and the future drops away because we are living the present *with Him* and sharing our suffering intimately with Him. Oddly, it begins to seem less important, less terrible . . . One day we find it really is a very small matter, however terrible the outward aspect may seem to others!

It applies to poverty, when we share it with Him who, though He was rich, yet made Himself poor for our sakes; it applies to fear, for He knelt in Gethsemane in agony; to betrayal, to misunderstanding and calumny, loss of position, of income, of security, to the fear of life and the fear of death, for He, too, knew all these things.

It is a very simple way. But it takes the strain, the sting out of hurt and disaster. It makes for peace and joy and serenity—what the world to-day calls "transcendental living"!

* * * *

Dear Canon Rhodes, Moseley

Yes please, do keep on the Women's Page and especially the recipes, which are usually original. I much dislike "glossy magazines".

Yours sincerely,

(Mrs.) Dorothy C. Goodman.



Coffee meringue cake

Cookery Nook

Coffee Meringue Cake is splendid for tea, as a dessert, or for a Buffet Party.

Ingredients: 6 oz. butter; 6 oz. caster sugar; 2 eggs; 1 egg yolk; 2 tablespoons coffee essence; 6 oz. self-raising flour.

Filling: 2 egg yolks; 1 oz. sugar; 1 oz. flour; 2 tablespoons milk, and also $\frac{1}{4}$ pint milk; $\frac{1}{2}$ teaspoon vanilla essence; 2 tablespoons coffee essence.

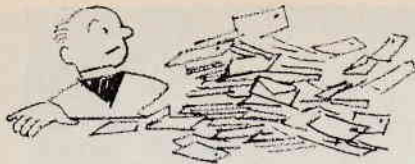
Meringue: 3 egg whites; 6 oz. caster sugar; extra caster sugar for sprinkling.

Method: Cream together butter and sugar until light and fluffy. Blend together eggs, egg yolk and coffee essence. Gradually beat into butter, adding a tablespoon of flour with the last amount of egg. Fold in flour and turn into a greased and lined shallow tin, about 8 in. x 12 in. x 1 in. Bake in a fairly hot oven, 375°F. or Gas Mark 5, for about 30 minutes. Alternatively, turn it into a greased and lined $1\frac{1}{2}$ lb. loaf tin and bake at the same temperature for about 1 hour 5 minutes. Turn out and cool.

For Filling: Blend egg yolks, sugar and flour until smooth, then slowly add 2 tablespoons milk. Heat remaining $\frac{1}{4}$ pint milk until hot, but not boiling, then gradually pour into blended mixture, stirring all the time. Return to pan and bring to the boil, stirring briskly until mixture thickens. Cook gently for 2 minutes, remove from heat, and add vanilla and coffee essence. Turn into a basin; cover with damp greaseproof paper. Leave to cool. Whisk well before using.

To make up: If sponge is baked in shallow tin, cut across into 3 equal pieces. If baked in a loaf tin, split into three. Spread two pieces with filling, place on top of each other, then top with the plain piece. Place on a heat-proof serving plate.

Whisk egg whites until very stiff, dry, and peaky. Add half the sugar and continue whisking until very stiff. Fold in remaining sugar. Pipe or spoon meringue all over the cake. Sprinkle with a little caster sugar. Bake in a warm oven 325°F. or Gas Mark 3, for 20 minutes. Cool.



EDITOR'S TABLE

Organs or People?

Dear Canon Rhodes, **Exeter**
I was astonished at the self-righteousness expressed by the writer. I can quite appreciate her parish council's reactions at her suggestion to replace the organ with a piano.

I have been a chorister for 64 years and I refute that a piano can replace an organ. Sung liturgy demands sustained notes, a piano's notes are staccato. It is not for nothing that the organ has been named "The king of instruments" and St. Cecilia is depicted with an organ not a piano and she the patron saint of music. God requires our best.

With regard to famine-stricken India. We all are under a blanket appeal to feed starving people, but what are the countries themselves doing to help themselves. Supply the tools to grow food but their peoples must work. "God helps those who help themselves". Let's sing to the Lord a new song accompanied by the organ and may Elizabeth Peters keep her hands off our manuals.

Yours sincerely,
L. A. Wademan.

Tonic Sol-Fa College of Music Bayswater

Dear Canon Rhodes, **Bayswater**
Elizabeth Peters deserves sympathy, but many grand pianos would cost more than a second-hand organ. A piano could not stand the climatic conditions of the usual parish church. The dampness and cold can render a piano unusable in less than a year. Hundreds of pipe organs in village churches are doing service after 70 or 80 years, and are therefore the best "buy".

For a church that is well heated and ventilated and used, modern "electric" or pneumatic action is "safe". Then we have to weigh up the pros and cons for the arguments of using the "best" for the worship of God.

Yours,
(The Rev.) Paul Fauch.

Dear Canon Rhodes, **Dorset**
If the church is to maintain its witness, there is no time to throw overboard standards in our worship, particularly at a time when people are becoming more and more aware of professional standards.

Yours sincerely,
Derek W. Dorey.

St. Edmundsbury Cathedral

Dear Canon Rhodes, **St. Edmundsbury Cathedral**
Most people who give to organ funds give also far more in compassionate response to the world's needs. Anyone who puts the organ first ought to read Miss Peters, and his New Testament, and ask himself what Christianity is about.

"Organ music can never draw lost sheep into the fold". I profoundly disagree. Worship matters. Its beauty attracts. Its music draws like a magnet—draws boys and girls to be choristers, draws men and women to serve in choirs and as organists, making them loyal and regular worshippers, building up the Body of Christ. It is in the voice of the organ that many a small boy (I was one) hears the voice of Christ calling His sheep.

Miss Peters has lined herself with the disciples who said "This ointment might have been sold for much, and given to the poor."

Harrison Oxley
(Organist)

Dear Canon Rhodes, **Leeds 14.**
It seems absurd that at a time when musical education is rapidly expanding in this country we should be asked to consider whether it is morally right for a church to maintain its organ.

Silence the organ and there would be little left in a service that could inspire a congregation to worship. Experience has shown that in churches where there has been no organ, services have been poorly attended and in some instances churches have been forced to close. Surely it is worthwhile spending money on maintaining this magnificent instrument if only to keep the church alive.

K. M. Galloway
Organist and Choirmaster

Dear Canon Rhodes, **Potters Bar**
Too feel crushed by the stifling weight of worldly trappings under which the Anglican Church seems imprisoned. To me the "tradition" is not a heritage but a white elephant of rapacious appetite.

The Christian life is an ever-changing one of adventure and fulfilment, and new discoveries, but the maintenance of the material millstones we have inherited seems a wicked waste of money these days. Far better, as Elizabeth Peters so sensibly suggested, a grand piano instead of an organ with asthma and embarrassing habits!

Yours faithfully,
(Mrs.) Mary Magnus.

Church Hostesses St. Michael and All Angels Church

Dear Canon Rhodes, **Bournemouth**
We have had Church Hostesses for more than five years. A rota of Three Ladies (Hostesses) at the West door, greet worshippers as they arrive. This is especially helpful to friends from other churches, and we have a large number of visitors in the summer months, and they are made to feel welcome, and then helped to find seats by the sidesmen.

Yours faithfully,
(The Rev.) H. R. Rowland.

Clergy Moves Green Lane, S.W.16

Dear Canon Rhodes, **Green Lane, S.W.16**
Examples occur where little or no thought is given about a move.

Churchmanship—income—town or county—large or small—the age of the man concerned, none of these appear to influence bishops (or archbishops) at times.

Why is it thought to be wrong for a man to "apply for a job"—if he feels confident to carry out his vocation there?

And when a "significant living" is vacant why bring in a man from another diocese, causing much murmuring?

Yours,
(Mrs.) E. G.

Family Worship Warley, Wores.

Dear Canon Rhodes, **Warley, Wores.**
We as a family were introduced to the Family Service at St. Augustine's some eleven or twelve years ago. It opened up to us a wealth of experiences. Our eldest joined the choir—then transferred to the "men" when his voice started breaking. I've no doubt that his choir training and R.S.C.M. courses have had a terrific impact on his character. He has been accepted by Shell as a Navigating Officer Cadet. He has kept up his Church attendance... our other boys likewise.

Sincerely,
Bob Savage.

43rd OXFORD BOY SCOUTS

CONGRATULATIONS to our Church Scout Troop who retained the District Flag for camping standards at the recent Headington and District Rally. They also carried off the Ambulance Shield and the Cooking Competition Shield. Earlier in the year they had already won the Expedition and Winter Sports Shields, and these were presented to them at the same time. We can feel justly proud of these achievements by our troop under Group Scout Master Mr. Wilfred Furber and Scout Master Mr. Norman Langford.

BELLRINGERS NOTES

The Annual Outing this year took the local ringers, together with ringers from other towers, to Bristol and despite poor weather, a successful day's ringing was achieved. This gave our younger and more recent ringers a chance to gain experience on unfamiliar bells.

The Jumble Sale held on 20th April raised approximately £13 towards the new bell. We extend our thanks to Mr. Albert King who has sold some of his drawings and donated this money to our NEW BELL FUND.

A peal was rung on Easter Monday in which Mr. Roy Jones took part after being out of action for some months owing to a car accident.

The Oxford Diocesan Guild of Bellringers have recently purchased the 8 bells of St. Peter in the East which have not been rung for many years due to an unsafe tower. They have been saved from destruction, and will be sold whenever a suitable offer is made. Because of this, it now seems unlikely that our tower will receive a grant from the general fund, which could have been in the region of £50.

N. D. DEAM (Tower Captain).

CHILDREN OF THE CHURCH

You will see elsewhere in this magazine, that as a result of the referendum which we have recently had in the Parish we shall have a new pattern of worship at St. Nicholas from the first Sunday in June which is the Festival of Whitsun.

The children's Instruction and Worship will remain exactly the same as it is at present, the only difference being that the Junior children who now go into Church for their instruction after the 10 a.m. service will join in the 11.15 a.m. Morning Prayer on the 1st and 3rd Sundays. On the other Sundays of the month they will have their usual worship and instruction. All parents of our children will be receiving letters concerning our Sunday School, and the plans made for the summer months, very soon and we would be grateful if they would keep these by them for reference.

O.J.L.

LENT SAVINGS

The splendid amount of £20 has been sent to the United Secretary for the Propagation of the Gospel as a result of the Lent boxes. This was mainly due to the effort on the part of the children with one or two adults contributing as well. This is a magnificent result for the work of the Church Overseas, and almost trebles the amount of last year. Well done, Children of St. Nicholas!

CONGRATULATIONS to

Mr. and Mrs. Percy Ralph of 94 Arlington Drive who celebrated their Golden Wedding Anniversary last month. We extend to them our warmest congratulations and wish them both every blessing in the days to come.

ST. NICHOLAS' YOUNG WIVES

We were delighted to welcome Mrs. Starmer-Smith at our meeting after Easter who gave us a splendid demonstration on flower arrangement and spurred us all on to try our hand at this. And to Mrs. Rimmer we are grateful who showed us slides of "camping abroad" at our meeting in May and inspired many young wives with ideas for future holidays! Miss King gave us much "food for thought" as we enjoyed her demonstration on Economical Meat and Fish Dishes. There will be an "Any Questions" evening on 5th June which will be chiefly concerned with teenagers, and we hope for a fine evening for our supper outing on 19th June.

The coffee morning raised the splendid sum of £12 towards Church Hall curtains and we are grateful to all who supported this effort. Please do go on collecting your newspapers, magazines and catalogues. These can be left at 14 Raymond Road. We are greatly encouraged by our efforts so far. When our "first ten" was taken—we received the magnificent sum of £7—beyond all our hopes!

MOTHERS' UNION AND YOUNG WIVES GROUP

Tuesday, 2nd July has been set aside as a Day of Prayer for the World Wide Conference which will be taking place in London during July. Special services are being planned in this area. Notices will be given out at meetings and in Church. If you are unable to go to any meeting please pray at home, using the Collect for the 1st Sunday after the Epiphany and the Overseas Wave of Prayer Leaflet. Leaflets and Collect cards are available from the M.U. Office, 4 Pembroke Street, or from Mrs. Carter, 1d. each.

HOLY BAPTISM

- Apr. 28. Thurstan Rutherford McDougale, 25 Cherwell Park.
Beverly Dorothy Clarke, 3 Ward's Caravan Site.
Fiona Karen Brown, 14 Percy Street, Ifley Road.
Nicola Jane Avery, 11 St. Giles', Bletchington.
May 12. Stephanie Anne Costigan, 25 Horseman Close.

HOLY MATRIMONY

- Apr. 27. Geoffrey Alan Le Grys and Rosemary Susan Yates.
May 11. David Percy Parsons and Jennifer Davis.
May 15. Anthony Ashby Hughes and Lucy Myra Haynes.

ALTAR FLOWER ROTA

June 2 (Whitsunday)—Mrs. Starmer-Smith. June 9—Mrs. Gibbons. June 16—
The Misses Warburton. June 23—Mrs. Monger. June 30—Miss L. Gardner.

PARISH CALENDAR : JUNE

- June 2. WHITSUNDAY
FIRST DAY OF OUR NEW PATTERN OF WORSHIP.
8.00 a.m. Holy Communion.
10.0 a.m. Parish Communion.
Preacher: The Rev. J. Thornton-Duesbery.
11.15 a.m. Morning Prayer.
3.0 p.m. Holy Baptism (after prior notice).
6.30 p.m. Evensong.
" 3. Monday in Whitsun week. 9.30 a.m. Holy Communion.
" 5. Wednesday. 7.15 a.m. Holy Communion.
7.45 p.m. Young Wives: Church Hall. "Any Question" evening.
" 6. Thursday. Recital of Music in Church at 8 p.m. in aid of Christian Aid.
" 9. TRINITY SUNDAY. Services as for the 2nd Sunday in the month
with Holy Baptism at 3 p.m.
" 11. Tuesday. Festival of St. Barnabas, Apostle and Martyr.
7.15 a.m. Holy Communion.
" 12. Wednesday. 7.15 a.m. Holy Communion.
2.45 p.m. Mothers' Union Quiet half-hour: The Manor House.
" 13. Thursday. THE SACRAMENT OF CONFIRMATION WILL BE
ADMINISTERED BY THE BISHOP OF DORCHESTER IN OUR
CHURCH at 7.30 p.m. Followed by a Reception in the Church Hall
for the candidates, their parents and Godparents and visiting Clergy
and candidates.
" 16. TRINITY I. Services as for the 3rd Sunday in the month with Morn-
ing Prayer at 11.15 a.m.
" 19. Wednesday. Holy Communion at 7.15 a.m.
Young Wives Supper Outing, in the evening.
" 21. Friday. Holy Communion at 10.30 a.m. with "the laying on of hands"
for the sick.
" 23. TRINITY II. Services as for the 4th Sunday in the month with Holy
Baptism at 3 p.m.
" 24. Monday. Nativity of St. John the Baptist.
7.15 a.m. Holy Communion.
" 26. Wednesday. Holy Communion at 7.15 a.m.
7.45 p.m. Mothers' Union Service in Church and Annual General
Meeting.
" 29. Friday. Festival of St. Peter, Apostle and Martyr.
7.15 a.m. Holy Communion.
" 30. TRINITY III. Services as for the 4th Sunday in the month.
No Holy Baptism at 3 p.m.

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 :
Girl Guides. Guide Guider : Mrs. J. Clarke, 30 Cavendish Drive.
Parish Magazine : Sec. : Mrs. & Miss Finch, "Stanmore," Boult's Lane.
Mothers' Union. Enrolling Member : Mrs. R. Verne, 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.

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, Boult's Lodge, Boult's Lane, Old Marston.
Over 60's Club. Sec. : Mrs. J. Yates, Boult's Lodge, Boult's 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, MarstonTel. 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
- 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,
CowleyTel. 77341/2
R. A. Smith, Church Lane, Old Marston.....Tel. 48813
- Driving School :**
"Lionel" School of Motoring, R.A.C., I.A.M.,
12 Cotswold Crescent, Old Marston.....Tel. 42126
- Fish and Poultry, Greengrocery and Frozen Foods :**
G. R. Porter, 19 Salford Road, Old Marston.....Tel. 42757
- Florists & Nurserymen. Wreaths, Crosses and Wedding Designs :**
W. S. & M. G. Robbins, 66 Botley Road.....Tel. 43535
- Funeral Director :**
C. Pain, 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
- 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