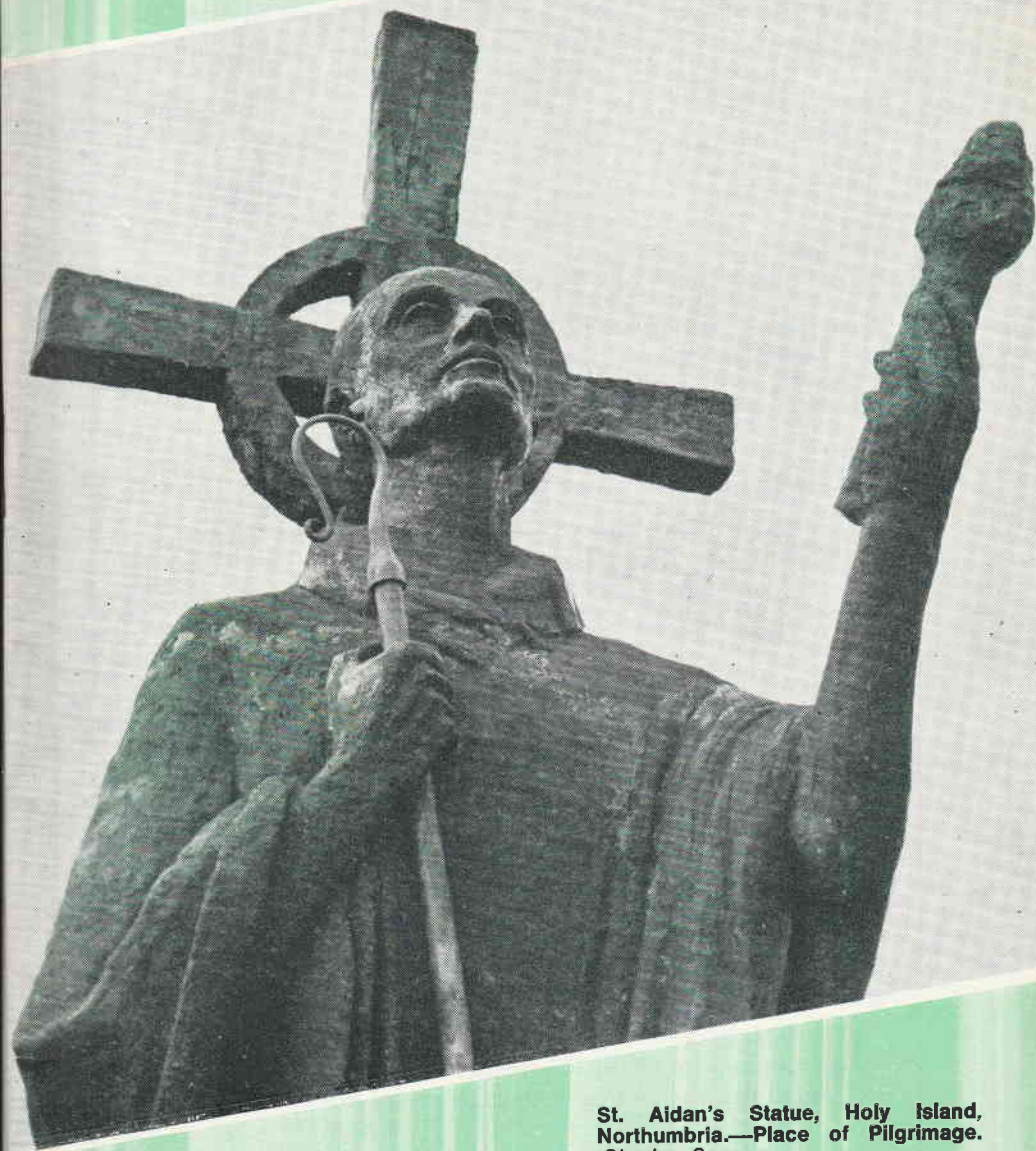


ST. NICHOLAS CHURCH

MARSTON NEWS



St. Aidan's Statue, Holy Island,
Northumbria.—Place of Pilgrimage.
Charles Spencer.

No. 135

MAY, 1969

Price 6d.

ST. NICHOLAS CHURCH — OLD MARSTON

Vicar and Rural Dean of Cowley : Rev. Paul N. Rimmer, M.A.,
11 Elsfeld Road, Old Marston. Tel. : 47034.

Reader : Mr. W. H. Saumarez Smith, O.B.E., M.A., Bishop's Wood End,
Cuddesdon.

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 41838.

SUNDAY SERVICES

Holy Communion : 8 a.m.

Parish Communion : 10 a.m. New Communion Service (followed by Coffee
in Church Hall on 1st Sunday of month and festivals.).

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. 7.45 p.m.

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.**

**PLEASE STUDY CAREFULLY YOUR
PARISH CALENDAR FOR MAY**

- May 1. Thursday. SS. Philip and James.
7.15 a.m. Holy Communion.
7.30 p.m. Evening Prayer. 8.00 p.m. P.C.C. Meeting.
- " 4. EASTER IV. 8.00 a.m. Holy Communion (B.C.P.).
10.0 a.m. The PARISH COMMUNION (Coffee afterwards in Church Hall).
11.15 a.m. Children's Instruction (Church).
6.30 p.m. Evensong.
- " 7. Wednesday. 7.15 a.m. Holy Communion.
(6th and 7th: Young Wives Group visits Telephone Exchange).
- " 8. Thursday. 2.45 p.m. Mothers' Union Prayer Group at "Eaglesfield," Jack Straw's Lane.
- " 11. EASTER V. Rogation & Industrial Sunday. Christian Aid Week begins
8.00 a.m. Holy Communion (B.C.P.).
10.0 a.m. PARISH COMMUNION.
11.15 a.m. Children's Instruction.
6.30 p.m. Evensong. Special welcome to all members of the Over 60's Club. Light Refreshments afterwards in the Church Hall.
- " 13. Tuesday. 8 p.m. Meeting of Ruri-decanal Conference. St. Clement's Church Hall, Cross Street for discussion of new quota system.
- " 14. Wednesday. 7.15 a.m. Holy Communion.
- " 15. Thursday: ASCENSION DAY
7.15 a.m. and 10.30 a.m. Holy Communion.
8.00 p.m. Festal Evensong for Ascension Day.
- " 17. Saturday. 2 p.m. GIGANTIC JUMBLE SALE in the Mortimer Hall. All proceeds to Christian Aid.
URGENT PLEA :
Please send your JUMBLE to :
77 Crotch Crescent, 4 Raymond Road, or
2 Windsor Crescent, or 23 Elms Drive.
3 p.m.—6.30 p.m. Guides and Brownies District Fete at St. Michael's School, New Marston.
- " 18. SUNDAY AFTER ASCENSION DAY
8.00 a.m. Holy Communion (B.C.P.).
10.0 a.m. PARISH COMMUNION.
6.30 p.m. Evensong.
- " 19—23. Vicar away for Diocesan Clergy Conference at Bognor.
- " 21. Wednesday. 7.15 a.m. No Service.
7.45 p.m. Young Wives Group in Church Hall.
Mr. Jeffrey Luck on "The Cheshire Homes."
- " 22. Thursday. 7.45 p.m. Mothers' Union in Church Hall.
Mrs. Josephine Jones on "Heresies."
- " 25. WHITSUNDAY. 8.0 a.m. Holy Communion (B.C.P.).
10.0 a.m. THE PARISH COMMUNION. Preacher: The Rev. David Anderson, M.A., Principal of Wycliffe Hall, Oxford.
11.15 a.m. Children's Instruction (Church).
3.00 p.m. Holy Baptism (after prior notice).
6.30 p.m. Festal Evensong for Whitsunday.
- " 26. Monday in Whitsun Week. 9.30 a.m. Holy Communion.
- " 27—28. Vicar to conduct Quiet Day at Wycliffe Hall.
- " 28. Wednesday. 7.15 a.m. Holy Communion.
- " 29. THURSDAY IN WHITSUN WEEK
7.30 p.m. CONFIRMATION SERVICE to be conducted by the Bishop of Dorchester. Please make a special effort to be present.

HOLY BAPTISM

- Mar. 23. Claire Stephanie Gardner, 20 Gordon Close.
Sarah Jane Swanton, 18 Heather Place.
Darren Martyn Smith, 10 Sutton Road, Northway Estate.
Donna Louisa Justice, 41 Cherwell Drive.

Easter Day

- Apr. 6. James Christopher Taylor, 6 Begbroke Crescent, Begbroke.
Paul Andrew Weaver, 47 Chilson Drive, Mickleover, Derby.

IN MEMORIAM

Apr. 11. Esther Ware, 69 years. (The Crematorium).

HOLY MATRIMONY

Mar. 29. John William Last and Lorraine Peggy Manuel.

Apr. 5. Peter John Tucker and Mary Hitchcock.

" 19. Francis Elliott Keast and Angela Rosalie Deane Pratt.

ALTAR FLOWER ROTA

May 4th—Mrs. King. May 11th—Mrs. Vernede. May 18th—Mrs. Seabrooke.
Whitsunday, May 25th—Mr. B. G. Oliver by kindness of Mrs. Green.

VICAR'S LETTER

My Dear Friends,

Thank you - all of you - for your very generous Easter Gift to me. It seems hard to think that I have been your Vicar for ten years. It is often only when couples come along to make their wedding arrangements, that I realize the passage of time. Boys and girls of 11 and 12 years old when I arrived now come to talk in terms of wedding bells, and mortgage agreements.

During my time in the Navy I was stationed for a bleak period at a Butlin's camp, which was renamed "H.M.S. Royal Arthur". One of my room-mates with an inventive flair arranged a system of levers and pulleys by which he could jerk a string at "Wakey! Wakey!" The light would go on, the window opened, and the tap water began to flow. Much as we hoped, the water never became warm—but those were different days from now.

During May I shall be staying at Butlins again, this time at Bognor. I shall be joining three hundred clergy from the Oxford diocese who will be meeting together for discussions and prayer together.

Many holiday makers look astonished to see so many clergy, even if they are sometimes disguised by polo-necked sweaters or blazers that once used to fit.

Although I have never spent a holiday at Butlin's I have always felt that Sir Billy Butlin has done a tremendous amount to give families a happy holiday, during which no one feels left out, and the interests of all are catered for.

I think that the Church can learn a lot from this. Not that we should be providing, as some would advocate, weekly entertainments, and bingo for the billions.

Whit Sunday, May 25th, reminds us that the main purpose of the Church is to proclaim to the world with power the Lordship of Christ. He must control everything from our pay packet to our personal relationships... and sometimes these are closely linked.

But the simple fact is that one so often hears of church gatherings : "I went along, but no one spoke to me." Sometimes this is said by people who should know better, and could do the speaking.

Yet one must admit that the fun, friendship, and laughter of a Butlin's camp is often lacking in our parochial set-up. We feel we don't like to speak out of turn. We don't want to trouble anybody.

What can we do about it?

1. We can pray that we may be filled with the power of the Holy Spirit, so that we are free to be fully human... to receive our brothers in Christ, and to have an out-going concern for them.

2. We can get over that English reticence and go all out to welcome those of our young people who will be confirmed on May 29th at 7.30 p.m. Help them to feel that we really are glad to welcome them into full

HOW PASSING STRANGE

HOW PASSING STRANGE IT IS THAT AT A TIME WHEN SO MANY PEOPLE IN ALL WALKS OF LIFE HAVE NO ROOM FOR CHURCH OR FAITH, YET THEY TREASURE THE LOVELY THINGS THE CHURCH AND CHRISTIAN FAITH HAVE GIVEN.

Ikons are among the top ten in the art world. Church architecture, furnishings, memorials and brasses are a popular hobby and any book on these subjects is sure of sales.

Churches are used to benefit the advertiser. How much does the manufacturer support the church against which he pictures the elegant car? Or the inn advertising its gracious living, too—and making the ancient church prominent in the picture? And the girl in the latest coat gazing out of the Norman door? Dean and Chapter for plays, the parson for the comedian's jokes. While "Punch", which now seems not to favour Christianity over-much, found popularity in the past in kindly ecclesiastical jibes . . . Who does not even to-day know the joke about the curate's egg?

Pictures by saintly artists who wrestled in prayer before starting their work are wrestled for at enormous price in auction room, or used to improve the look of postage stamps. Simple or simpering Madonnas used to improve a drawing room's decor. Film makers take stories from the Bible, alter, change and give nothing for their basic script. Agnostic poets lay hold of the finest phrases from the Old Testament for their lines, without acknowledgement of the source of their words. Museums guilty also, showcases marked "Superstitions and Religion", mixed as one.

The name of God is used to fill the gap when the speaker is too lazy or too lacking in vocabulary to think of a more appropriate word. In music there is rapture over plain-song and orchestras and choruses giving oratorios fill halls to capacity. Even cathedral evensong sometimes appears to be used as just another musical treat.

Drugs are risked as a short cut to seek that state of ecstasy which the saints achieved through disciplined meditation.

Young men walk the street looking like Victorian Christs, long curly hair and beards trimmed to the fashion of that time. Disc jockeys throw out gratuitously their own concept of religion; and pop singers and politicians, and long distance runners too.

Why this astonishing situation? Have we really a crying need for religion? Are we seeking the advan-



tages without obedience and discipline? Clearly Christianity is not dead. Maybe Christ's followers are sitting too closely at the feet of Christ, while the lost and searchers

are out in the market place. Time perhaps for us to learn a deeper obedience to Him by being there too.

H. POUND



Knowing God. This month we think of God who is King of Kings.

Week 1 **Worship** God who created the universe which science unfolds.

Picture the immensity and detail of that creation over which God exercises permanent control.

Remember evil, misery, waste in the world, mysteriously used by God for good.

Thank God: His purposes of love cannot be defeated.

Week 2 **Worship** God who created man in his own image

Picture the military juntas, the repressive governments, and the police states of our world

Remember how God used Egypt, Assyria, Babylon, and Rome in by-gone ages for his purposes of love.

Thank God, who can bring good out of evil.

Week 3 **Worship** God who has given man freedom to choose.

Picture difficulties and temptations involved in exercising our choice.

Remember that God does not override our choice but will guide, strengthen and uphold

Thank God for the freedom he grants and the strength he supplies.

Week 4 **Worship** God in whose hands are nature, nations, and events.

Picture the victory of God in the death, resurrection, and ascension of Jesus.

Remember the growth of the early church in spite of adversity.

Thank God in whom is might, majesty, dominion, and power.



THE NEW HOMES BUILDING SOCIETY

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To:—Dept. C/N, The New Homes Building Society
342 Richmond Road, Twickenham

Telephone No. 01-892-7402

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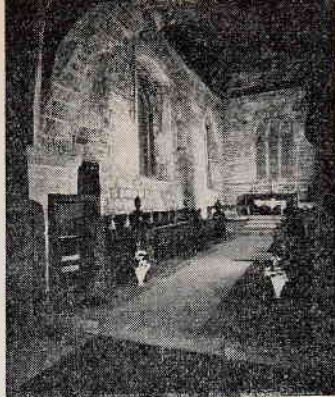
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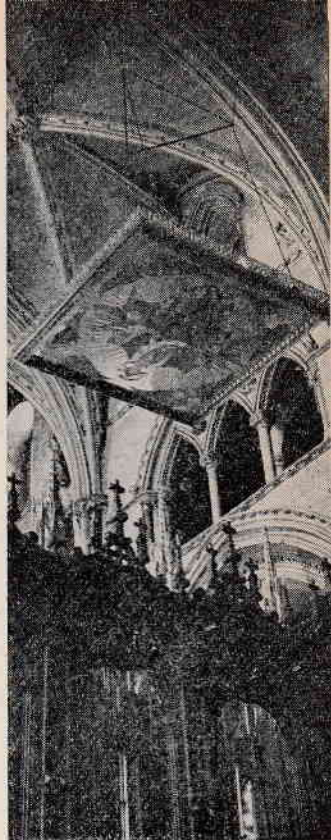
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St. Aidan's Statue, Holy Island



St. Paul's Church, Jarrow



The Canopy over St. Cuthbert's Tomb, Durham Cathedral

PILGRIMAGE

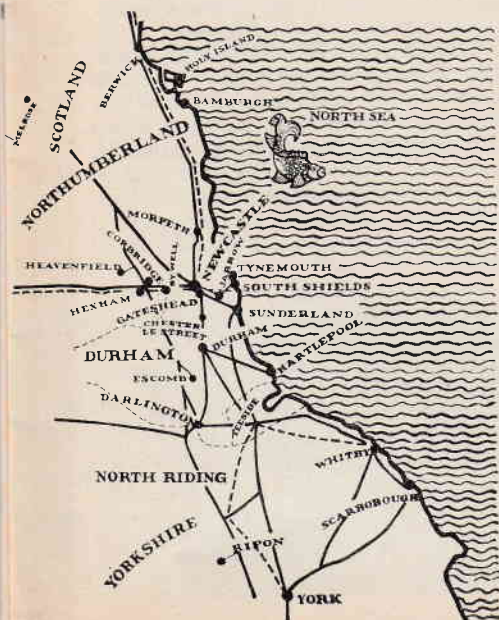
IN BRITAIN

THE £50 FOREIGN TRAVEL ALLOWANCE imposes restrictions on Christian pilgrims travelling abroad as well as on those whose holiday objective is to lie in the sun on Mediterranean beaches.

This, therefore, is a good time to explore our own Christian heritage in Britain, which is of far greater interest and importance in the history of Europe than many people realise.

When the Roman Empire crumbled, the Celtic Church continued an isolated existence for many long years. Then links with Rome were forged again slowly and with difficulty after the arrival of St. Augustine at Canterbury in A.D. 597.

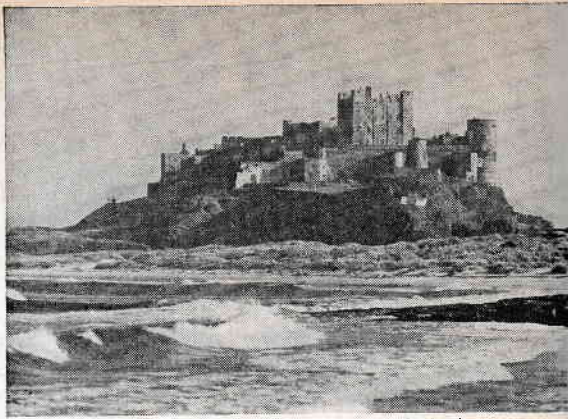
From Celt and Roman background grew a unique and strong and creative Christian Church. Their missionaries travelled far and wide in England and aided in the conversion of Northern Europe.



ON THE "MILITARY ROAD" which runs along the line of the Roman Wall, a wooden cross just north of Hexham in Northumberland marks the site of the battle of Heavenfield, where King Oswald of Northumbria, who had been educated in the Celtic community of Iona, won an important battle against the armies of paganism in the year 634.

He immediately sent to Iona for missionary help. Monastery and mission school were set up under Aidan on the island of Lindisfarne—Holy Island—near Oswald's royal castle of Bamburgh on the Northumbrian coast.

The original buildings of Lindisfarne—commonly known as Holy Island—were subsequently destroyed by the Vikings, but the Island—reached by a causeway at low tide—is still well worth a visit. The ruins to be seen there are of the 11th century Benedictine priory, but the peace and remoteness of the island can have changed little over the centuries.



Bamburgh Castle, Northumberland

The site of a hermit's cell occupied for years by Lindisfarne's best-known Prior—St. Cuthbert—is still to be seen, and replicas of the finest pages of the Lindisfarne Gospel are on display in the Parish Church and Priory Museum. The original of this priceless manuscript, written in honour of St. Cuthbert after his death, lies in the British Museum.

Another outstanding figure of the period was Wilfrid, who was trained at Lindisfarne. He played a leading role in settling differences over the Celtic and Roman date of Easter at the Council of Whitby in the year 664.

Wilfrid founded monasteries at Ripon, Yorkshire, and at Hexham. The crypts of Ripon Cathedral and Hexham Abbey remain practically intact after 1,300 years.



ORIGINAL 7th CENTURY STONEWORK is to be seen at St. Peter's Church, Monkwearmouth, Sunderland, and St. Paul's Church, Jarrow-on-Tyne, a reminder of the twin monasteries founded at these places by Benedict Biscop, a colleague of Wilfrid. Monkwearmouth and Jarrow are vital to the story as the places where the Venerable Bede wrote the manuscripts to which we owe so much of our knowledge of the period.

The tradition of learning developed there spread rapidly, first within ancient Northumbria, and then much further afield.

Willibrord, patron saint of Holland, carried the Christian message from Ripon to the Low Countries, and a few decades later, Alcuin left York to

become principal adviser to Charlemagne in the wider reconversion of Europe.

But their labours in England were not left in peace. Along the East Coast increasingly intense attacks at the hands of the Vikings took place. In 875 the monks of Lindisfarne were forced to flee. And with them went the remains of St. Cuthbert. The community first settled at Chester-le-Street, County Durham, in 883, and a century later, in 995, the centre was transferred to Durham, where one of Europe's finest cathedrals was built over the last resting place of St. Cuthbert.

Apart from the major centres mentioned, a number of smaller places have interesting relics of the Anglo-Saxon period. The little church of Escomb, near Bishop Auckland in County Durham, is one of the best preserved 7th century buildings in the country.



THERE ARE BUS TOURS in operation from Newcastle upon Tyne and other centres which take in places like Holy Island, Durham, Hexham, Ripon and Whitby alongside other important historical landmarks—like the Roman Wall and the wealth of medieval castles, abbeys and battlefields which abound in the beautiful countryside of this part of Britain.

Copies of the booklet "Northumbria—Christian Meeting Point", and information on accommodation etc. are available from The Northumberland and Durham Travel Association, 8 Eldon Square, Newcastle upon Tyne NE1 7JQ and of two 8-day package holidays from Norman Richardson Travel, 36 Claypath, Durham City.

CHRISTIAN AID



IS **ALAN BRASH,**
O.B.E., DIRECTOR

DEVELOPMENT

CHRISTIAN AID IS THE CHURCHES' own "relief charity". Contrary to the prejudice of most people who use this term, we do not disclaim it. When people are suffering to give them competent help, when they are hungry to give them bread, when they are living shrivelled lives to help them develop—certainly it is, in the best sense of the word, relief. It is, equally certainly, charity. We do not accept the normal cynicism about this title.

However, we do stake a claim that Christian Aid is also truly development. It is concerned with saving children from the wretched life of undernourishment, and the death of starvation; it is concerned with the redemption of the whole personality, as well as the talents of the unwanted refugee; it is concerned with the binding together of men who live in affluence and those who live in the midst of poverty in such a way that the bond transcends the greatest gulf of present world-wide society. These are the basic matters of human development.

IN DISASTER

In India, for example, the team of

3,500 Wells

Rehabilitate farmland

Build Village Communities



Courtesy: Life Magazine

agencies working through the World Council of Churches did in the famine years of 1966 and 1967 feed over a million-and-a-half people every day. But at the same time, they were pouring even more resources into the drilling of 3,500 wells for the permanent irrigation of large tracts of land.

Before the fighting shows any signs of ceasing in Nigeria, we are engaged in planning, particularly through the churches, how we might rehabilitate the farms, the people, the normalities of life in which development can take place.

A few years ago, the agencies related to the World Council of Churches cleared out the worst slum in the world on the Sealdah railway station in Calcutta and established three simple village communities on the outskirts of that great city. This was development. Over 70 per cent. of these families now have constructive employment—the average in Calcutta is under 50 per cent. This is to say nothing of the possibility of a normal life of decency which is open to these families for the first time.

OUR LARGEST PROJECT

Far more than half the funds that pass through our hands are spent on develop-



ment projects in the life of the nations around the world. Our largest project over the last few years has been a major agricultural enterprise in Kenya where, integrated with the government scheme, five agricultural training centres were established. These were in areas where Africans were taking over land formerly occupied by European farmers. The newly independent government could not cope with the task alone. The churches locally, backed by Christian Aid, have trained thousands of African families in the best use of their plots. This is development of a kind that was immediately relevant to the local national situation.

Of innumerable other projects, let me give one more example: Scores of young boys are trained to handle the particular variety of diesel engine that is increasingly being fitted into fishing junks in Hong Kong. As a result of these engines the junks can sail further and return to market more quickly, and the whole economic potential of the situation is greatly increased.

AND REMEMBER . . .

It is appropriate that development is the "in" word in these days since under-development and all that goes with it is probably the greatest threat to human welfare at the present time. But it is important to remember that, long before development was an "in" word at all, the churches were engaged in the realities of development, in the human as well as the economic sense. And today, in Christian Aid, the churches have their own official arm for participation in development in the very fullest sense.

The participation is often felt to be diminutive in comparison with what is required, and with the kind of things that governments can do. We believe in the importance of what governments can do and create every ounce of public pressure we can in support of its expansion. Yet what we are entrusted to do is growing rapidly, and when it is assessed not only in terms of financial investment but in terms of human redemptive results, there is no way in which the consequence can be regarded as diminutive.

Please help us to FIGHT CANCER

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:
A. DICKSON WRIGHT, ESQ., MS, FRCS
IMPERIAL CANCER RESEARCH FUND
(Dept. 257)
LINCOLN'S INN FIELDS, LONDON, WC2



Patron:
H.M. The Queen

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Laboratories in
Lincoln's Inn
Fields



IMPERIAL CANCER RESEARCH FUND

Lorna Doone

Who has not revelled and shivered in that tremendous story of Lorna Doone, set against the backcloth of rolling Exmoor? And this year, 1969, marks the centenary of its publication—and in celebration of the event an imaginative programme stretching from now till September has been arranged. The Doones ride again on Thursdays in June! At the Church of St. Mary the Virgin, Oare—where the author, R. D. Blackmore's grandfather was once incumbent, and the place of Lorna's wedding—there are a number of special occasions. The South West Travel Association, 229 High Street, Exeter, or the Vicar of Oare, would let you have a programme.

Charity 1969 Fashion

Over the past year several of the major charity organisations have stiffened their approach. No doubt Des Wilson, of "Shelter", set the pace—with remarkable results. Alan Brash, new Director of Christian Aid, is also developing a firmer demand. Going are the days of "please give a little", coming are the days "You should give—you must give". And so we should.

Shelter

"Do you believe in Hell" is the cover of the latest Shelter pamphlet. Inside it reads "We do, we've seen it. Help end the hell of a homeless family". It says £325 will re-house one family, and suggests—next column "£325. Here's how to get it"—how you raise that amount!

Stewardship

Ten years ago Christian Stewardship shocked many a complacent Anglican church—and shocked it into giving, and very often into life. Over the years, by well-meaning people, its edge has been dulled, and its electrifying power and results. And its strength and purpose seem almost to have vanished.



Photo: L. T. Blackmore, Minehead

Oare Parish Church

Half a million

Christian Aid report that over the 14 weeks around Christmas their income reached £½ million—87 per cent better than a year ago. Christian Aid Week comes up this month, May 12-17. An article in this issue of Church News by Alan Brash, their director, tells of their immense task.

Churches give

It is reported by World Council of Churches that a limited number of Churches in Europe—German Evangelical Churches, the Church of Canton of Berne, Methodist and Baptist Churches, England — and United Church of Canada, are all making special financial efforts, substantially, to aid those countries needing economic and social development—it is hoped to give a total sum of about £4 million per year.

A real C. of E?

"What Archibald Tait did in the 19th century in his semi-political attempts to conciliate the 'Nonconformists' Michael Ramsey now does by a positive affirmation of Methodist churchmanship and a recognition of the Methodist place in the religious life of England. Tait knew that there could be no going back to the Victorian high noon of Anglicanism, and Dr. Ramsey knows that the only way is the forward way to a real Church of England which will express all the aspects of the soul of the English.

"This, I think, is the dream the dioceses voted for, and which between now and July 8 could come true for England."

Cecil Northcott,
in the Church Times,



Re-locatable Church

Mr. J. A. Wells-Thorpe, F.R.I.B.A., of Gotch and Partners, Brighton architects, has designed a church of structural timber and plywood sections that can be transported elsewhere, and used again, after a period in one place. Unskilled labour can bolt the sections together in a week on site. The floor is of nylon-cord carpeting stuck on prepared panels and the roof is pitched. Hassocks, to the north of Brighton, will have the first new church seating a hundred people and costing £4,000 ex-works. Cost of preparation of foundations, car park and services must be added to this sum.

Votes & Votes

I am a bit lost on the number of votes being taken in this matter of Anglican-Methodist Unity. We now know the voting of Diocesan Conferences, acclaimed by both those for the scheme and those against it as satisfactory! 77 per cent laity in favour, 62 per cent clergy in favour.

The Convocations of Canterbury and York, that is the elected clergy, bishops and others, meet May 6 and 7 to consider the matter further and again on July 8, when they will vote on it. Meantime in mid-June there will be a referendum and vote by Anglican clergy. May 8-13, the Methodist Synods meet, discuss and vote. Their decisive vote, of the Methodist Conference, will be taken on the same day (July 8), same hour, 7 p.m. as the Convocations.

The Bishop of Carlisle, in his Diocesan Notes, commenting on the Diocesan Conference voting says: "Clearly there has to be a shift of opinion, modest on the laity side but massive on the clergy side,



if, in July, the Convocations are to be able to go forward with confidence."

Ecumenical

An Anglican vicar, Methodist minister and Roman Catholic priest went fishing in the same boat. They pulled some way from the shore. The vicar felt thirsty, stepped overboard and walked to the shore, followed shortly by the priest. On their return the Methodist, clearly bemused, said, "I must go and do it", stepped over the other side of the boat —and sank.

The R.C. turned to the Anglican, "In these more cordial ecumenical days, do you think we should have told him that the stepping stones are on the other side?"

Told by Dr. Dwyer,
R.C. Archbishop of Birmingham.

Buzz

An odd name, but the title of the most zippy magazine which comes my way most months. It is a Christian beat group publication, giving interesting details of "happenings" and their people. It is undoubtedly a growing force. From time to time they pack the Central Hall, Westminster with teenagers. They register some 250 first-class groups of instrumentalists and singers. They are a lively, dedicated lot, spending endless hours rehearsing, travelling, playing, witnessing, wherever they can find a pitch, be it a prison or a coffee house, club or church. Their amusing unsanctimonious approach can be seen from this cartoon in a recent issue.



METHODISM

WILLIAM HETHERINGTON



John Wesley

JOHN AND CHARLES WESLEY

were sons of the Rector of Epworth, who with his wife had become Anglicans in the seventeenth century tradition of High Churchmanship after upbringing as Dissenters. Seriousness and sound learning characterised their home, and it was not remarkable that the brothers dedicated themselves to the pursuit of holiness.

At Oxford John and Charles Wesley formed a 'Holy Club', whose members were committed to keeping the University Statutes and a strict 'method' of living in obedience to the ordinances of the Church. They also pledged themselves to charitable works. Probably rather arrogant in it, they were nicknamed 'Methodists'.

Later ordained, and mission workers in the American colony of Georgia, which was hardly successful, left them feeling that they were not really right with God. As they put it, theirs was the faith of servants, not of sons. Encounters with Moravian refugees made the brothers even more aware of their deficiencies, for not all their scrupulous adherence to Church rules had given them such courage and personal trust in Christ.

Soon afterwards, however, in May, 1738, John and Charles underwent an inner spiritual experience that they could only describe as conversion. Immediately there was a tremendous increase in their effectiveness—and in the opposition they aroused!

Charles' particular contribution to the movement—and to the whole Church—was his hymns; John laid the foundations, albeit unwittingly, of organised Methodism. He was never content merely to make converts wherever he preached. He refurbished the rules of the 'Holy Club', and organised his followers into societies to pray, share their experiences, and help each other to grow in Christian understanding.

Early Methodism was thus a combination of freedom and discipline. Like the Protestant Reformers the Wesleys had come to assurance of salvation only by trust in Christ, but they were also convinced that to be a Christian must make a difference to character and conduct.

John Wesley loved the Church of England and wanted his followers to be loyal members. But a nationwide system of many thousands of people whose allegiance was to a particular priest not to the Church as a whole was bound to be an embarrassment to the bishops. Wesley's own High Churchmanship accentuated the difficulties. He believed that the sacraments were vital to the Christian life—but Methodists were repelled from many altars. Then the American Revolution caused Anglican clergy to leave that country; Wesley's lay preachers remained—yet could not administer Communion. It was this which made John Wesley take the step which created the breach between the Methodist Society and the Anglican Church. He ordained two of his preachers as ministers and consecrated Thomas Coke as superintendent for America.

Charles Wesley opposed this move vehemently, for he saw its consequences more clearly than John. In 1795, four years after John's death, separation came.

It was without militancy: *there was no ordination of ministers in this country until 1836*, and it was also laid down that 'the sacrament shall never be administered on those Sundays on which it is administered in the Parish Church'. Unfortunately this provision resulted in the decline of frequent communion and the neglect of the Wesleys' eucharistic teaching, so that most Methodists ceased to regard the Communion as the central act of Christian worship.

Inevitably the breach widened—nineteenth century social ostracism of dissent and Methodist suspicion of the Anglo-Catholic movement. Despite all, Methodism spread across the world with a noble record of missionary enterprise. In America the Methodist Church is the largest non-Roman Church.

This century has seen a reunion of the major branches of Methodism. Now Methodism, like Anglicanism, assesses its future vocation. It is essentially only the means and timing of reunion that are under discussion. All are agreed that union must come in the end—and nothing would more rejoice the hearts of John and Charles Wesley.

Oberammergau

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THE WIDER FELLOWSHIP

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

This Month: The Rev. Kenneth Slack, Minister, The City Temple

METHODISM CONTINUED?

Two groups that oppose the present proposals for Anglican-Methodist unity made a dramatic proposal earlier in the year. The two bodies are called "The National Liaison Committee" and "The Voice of Methodism Association". They are led by one of Methodism's most distinguished scholars, Professor C. Kingsley Barrett, and one of her best known preachers, Dr. Leslie Newman. It is not known how much popular support either body has, and one reason for the proposal may be to discover the measure of commitment to opposition there is among the Methodist people.

Should the proposals coming before the Convocations of Canterbury and York and the Methodist Conference find acceptance the two opposing bodies plan the formation "of a Methodist Evangelical Church separate and distinct from that part of the present Methodist Church which accepts the historic episcopate". In order to measure support printed forms are being widely circulated on which those who agree are asked to put their names and addresses.

"Almost certainly", the two leaders write, "Parliament would wish to know who and what number request such a clause (i.e. contracting-out of the proposed union)". On this basis they would hope for a division of the assets of the present Methodist Church.

All Church unions depend now on the passing of an Act of Parliament in order to deal with the difficult questions of property and financial trusts. The Joint Committee for Congregational-Presbyterian union has been busy with the lawyers in preparing its Bill.

Historic Visits

On the more positive side of unity,

the Archbishop of Canterbury, Dr. Ramsey, preached at evening worship at my church, the City Temple. Fifty-two years before, the then Bishop of Durham, the famous Dr. Hensley Henson, had preached there in defiance of the Bishop of London. Dr. Ramsey's sermon included a quotation from the Bishop's letter, urging that Dr. Henson should only speak in "a neutral hall", as showing the distance that we had moved in half a century.

On one occasion I referred to the striking visit of Cardinal Heenan to Hinde Street Methodist Church, London, to preach at morning worship. One rather belligerent worshipper tackled me at the church door, "What I would like to know is when a Methodist is going to preach in a Roman Catholic Church." I was able to reply, "Tonight, madam, in Westminster Cathedral, Gordon Wakefield is preaching."

One Day's Pay

On Good Friday all members of the Methodist Church were invited to give the equivalent of one day's pay for the alleviation of world hunger. This imaginative effort, on the day when we commemorate our Lord's sacrifice "for us men and for our redemption", was intended not only to raise a sum, but to awaken the whole church to the need for a radical re-ordering of the structure of our world.

Dr. Edgar Jones has been appointed Principal of the Congregational College, Manchester. He has been on the College staff since 1958 and previously with the Yorkshire Independent College which united with Manchester in that year.

If only they'd plant the right seeds.

When your land is infertile but your wife isn't, you naturally build your future round a family.

And though you often go hungry, you all stick together. Except when a son or a daughter dies of some illness.

Then one day, the children that are left have children themselves.

But the land still doesn't produce enough food. (In 1965, world food production went up 1%. The population increase was 2%.)

So you have famine.

And you have people like us, Christian Aid, who ask you for money so we can fly out food and medicines.

Well, we don't want to have to do it.

Because we want

to stop famine before it begins.

And that means teaching people two things: how to grow more food and how to have less children.

We've helped build farming schools and family planning clinics in many places already, in fact.

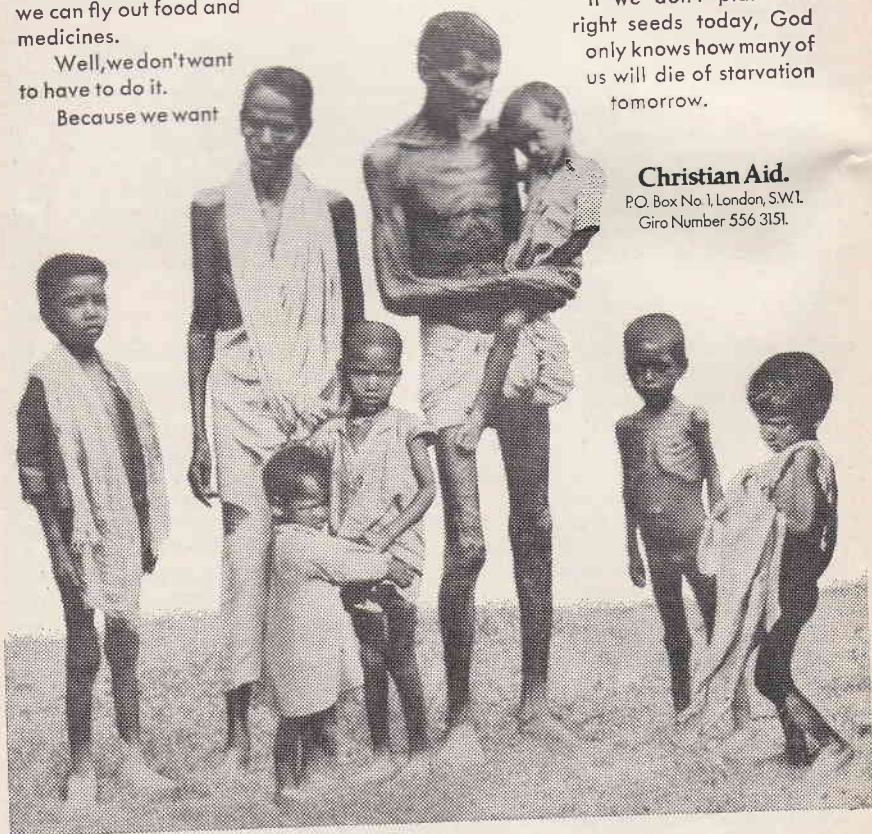
South America. Asia. The Middle East. India. Africa.

But we need to do more. And we need every penny you can send us to do it.

Mother Earth isn't making a great job of feeding everyone right now.

In 32 years time, she'll have twice as many people to support.

If we don't plant the right seeds today, God only knows how many of us will die of starvation tomorrow.



Christian Aid.

P.O. Box No. 1, London, SW1.
Giro Number 556 3151.

OUR PLIGHT

DAVID
ATTFIELD

DO YOU THINK THAT ENGLISH Christianity will survive much longer? Many things today suggest our faith is losing out among our people. Few find belief in God or Christ credible, relevant or even an important issue to think about.

Imagine churches and chapels closed and sold as supermarkets or filling stations; cathedrals becoming concert halls and museums; clergy giving up in despair; congregations losing heart and losing interest; Christian belief written off as a picturesque superstition . . . From Land's End to John O'Groats the Cross no longer recognised, worship silent—England post-Christian.

Once before, centuries ago, Christianity was wiped out in most of England. In early Saxon times Augustine had carried the faith from Rome to Canterbury and Paulinus had taken the Cross into the great kingdom of Northumbria which stretched from the Forth to the Humber . . . Then defeat in battle swept it all away and paganism returned.

Northern England, the Midlands, Sussex and the South West had painfully to be reconverted.

In A.D. 635 Aidan made his headquarters on the isle of Lindisfarne (later called Holy Island). It was hard by the royal castle of Bamburgh on the Northumberland coast. From there he travelled over the length and breadth of Northumbria winning the people for Christ aided by the Christian king, Oswald. Aidan gathered a class of 12 boys and trained them in his school. Among them were Chad who converted the Midlands and Wilfrid who conquered for Jesus the fierce pagans of Sussex. Aidan also called Hilda to assist him and she later founded famous monasteries at Hartlepool and Whitby.

Aidan was known for his strength and vigour, for his gentleness and love, for his zeal for prayer and the singing of



St. Aidan's Statue, Holy Island

psalms. Oswald's successor, Oswyn, once gave Aidan a fine horse from the royal stables. Aidan was travelling when he met a poor man. He gave him the royal charger. The king objected, "Were there not poorer horses, or other less costly gifts to bestow upon a beggar?" Aidan replied, "What sayest thou, king? Is yon son of a mare more precious in thy sight than yon son of God?"

Look up Aidan's life and Columba's and the other early saints for yourself.

Such a man and others like him once won back England for Christ. Could they reconvert our country today, if the Cross should disappear from our towns and villages? Can strength and piety, education and learning, charity, gentleness and wit and a passion for the faith overcome modern unbelief and apathy? Do we need monks from the North-East or perhaps missionaries to London or Birmingham or to our countryside? Or immigrants from Jamaica or Kenya to recall us to the faith of our fathers?

Maybe the Church will revive without foreign help and even one day unite. A new surge of faith might begin in your parish and in you. Yet how? For are we not all of us, young and older Christians alike, without a clue and completely baffled in trying to convert our friends and fellow-countrymen? The Church today, it appears to me, can do everything—worship, organise, serve and even pray—except the one thing on which survival depends, namely evangelise.

Yet the task could not have seemed easy to Aidan. The Northumbrian saints succeeded, however, and their Christ is our Lord.



IN AUGUST, 1968, I WROTE about women's prisons in England and the desperate need for a completely new attitude towards their inmates. Lord Stonham has said recently that crime is almost a man's disease. The latest figures show it. For every one woman in prison for an indictable offence, there are 60 men.

Most women who fall foul of the law are disturbed rather than criminal, lacking mental and emotional stability, frequently coming from unhappy and unsettled backgrounds. They are, in fact, like insecure children who show off and behave outrageously simply because they are frightened, unsure of themselves, seeking to attract attention and sympathy—and going exactly the wrong way about it! So these women are desperately needing firm, well-regulated discipline, but in love and wisdom—not cold prison cells—in

which they can find security and lose their feelings of panic and despair.

THE Report of the Prison Advisory Committee has been received by the Government and the next ten years will see sweeping reforms in the prison system, more particularly where women are concerned. The old harsh attitude of repressive punishment will give way to remedial—medical and psychiatric treatment for those who need it, punishment will no longer be the purpose.

HOLLOWAY Prison—as a small child, I frequently drove past that grim, grey mass. It was always somehow associated in my mind with the Bastille of the French Revolution! A shudder of fear used to run down my spine as I looked up at its fortress-like walls and sensed (I hope, incorrectly!) the horror which went on behind the barred, sinister window-slits! Once I saw a Black Maria driving up to the



HOME FRONT

Earlier this year we suffered from burst pipes. What a dreadful experience. Yet once one gets over the initial shock of ceilings down, sodden furniture, cascading water down the stairs—certain great lessons I have learned—and I pass them on. I hope you may find them useful. First, know where your stop-cock is, and turn it off if you are going away for a few days in winter! Second, in the not so busy months of summer have a plumber in to check the water system and

see that cisterns, tanks, joints are in good order. Third, get carpets, underfelts, hung up to dry quickly as they rot or run. Better, get them cleaned straight away. Insurance claims will allow for that. Fourth, insurance inspectors are usually extremely helpful, I gather from others who have also had to call them in. They will often be able to give advice on drying problems—after all, they deal with it more often than most of us do!

But there have been weeks of drying out, waiting for builders and decorators, in bare-boarded, empty rooms. And this, really, is where splendid opportunity comes in! The chance of completely different decorations. The throwing away of useless lumber, the tackling of so many of those jobs one could

great nail-studded door—and a woman's white face peering out through the little back window—probably a wardress—but at the time I was sure it was some wretched prisoner now to be incarcerated for ever behind those forbidding black walls. I could almost see bitten into the walls above the entrance the words, 'Abandon hope, all ye who enter here'. A truly grim-looking place.

NOW, 127 years after being built, and 66 years after it first became a woman's prison, Holloway is being demolished. Eventually a new 'secure hospital' will be built on the site. Here the more seriously disturbed types of prisoner will receive proper remedial treatment. The aim is rightly that many will eventually be able to regain their place in ordinary life and prove of worth to the community because they themselves have gained deeper insights into the reasons for human behaviour and a compassionate understanding of others.

Other women's detention centres will be grouped into two complexes, one in the North and one in the South

of England, and a Borstal mother and baby home established in Cheshire. Much more will be done to ensure that trades training and domestic classes will be provided to give their creative abilities a chance to flow into useful and productive channels.

CLEARLY the Home Office is doing its best to solve some of the problems involved and rehabilitate these women as useful members of society. Less, at the moment, is going to be done for men, since the problems are different and more complex.

What of Christians in this? Most of us may not be able to obey our Lord's words literally and visit prisoners, but we should be deeply interested in what is happening and support these humane efforts. Where possible we could accept newly-released prisoners and offer them friendship and understanding—open our homes to them, offer hospitality for a weekend. Redeeming, you know, is one of the loveliest and finest of all Christian words—and to help to redeem some poor lost, frightened soul is perhaps nearer to our Lord than many things which go for the Christian Faith.

never quite "fit in". Routine housework has been at a minimum, and the time used for coping with all sorts of small odd mending jobs on furniture, cushions, curtains, odd bits of carpentry and painting, normally pushed on one side. By the time the rooms are ready again for carpets to be put back and all is restored to normal, all these small jobs will be done and a real sigh of satisfaction, greater even than that after spring-cleaning!

Builders are dealing with ceilings and bedrooms, but we are having to redecorate the hall, landing and stairs, which we had looked at so often and said, "We must do that..." and got no further! Now it has to be done, and we can really work from scratch—before we would probably have "made do" by putting dust-covers and sheets over everything and eventually tried to

skimp the job...! It is indeed a very splendid opportunity.

Mother's Cure

Looking through a bundle of recipes my attention was arrested by two words on a printed piece of paper; they were "Mother's cure". I read it—a simple cure for a cold. The recipe: "Cut a fair-sized onion in half, sprinkle with brown sugar, put it under the grill. When the sugar begins to bubble, eat the onion and your cold will vanish in the night."

Having been troubled with a stubborn cold for nearly a month I tried the suggested cure. It worked. I recommend it to other sufferers. You may not like it; I didn't, and the following morning my mouth tasted terrible and I had a thirst. But the cold was gone.

Charles Taylor, Bakewell.



Anglo-Saxon Church, Escomb, Co. Durham.

Your Letters

Request 1

Can any reader provide a copy of a small book "My Councillor" (Oxford University Press, 1936-38), now quite unobtainable—in any condition—for a priest who has lost his copy, having had it with him through the war, including Burma, to Mr. F. A. Belt, 73 King George VI Mansions, Court Farm Road, Hove, BN3 7QY.

Request 2

I am writing my doctoral thesis on the attitudes of the Methodist and Anglican churches toward the trade union movement and toward the Communist Party, between 1914 and 1968. I would appreciate hearing from any of your readers who remember actions or statements made by these churches, their members or their clergy, especially with regard to

1. General Strike, 1926.
2. World War II strikes.
3. London Busmen's strike, 1958.
4. Episode of the "Zinoviev Letter".
5. Investigations with regard to Internal Security.
6. Communists in the Trade Unions.

Yours,
Nancy van Vuuren.

History Department, University of Pittsburgh,
Pittsburgh, Pennsylvania, 15213.

Country Churches

Norwich.

Dear Canon Rhodes,
Anne Efemey's article in your February issue on Church and Countryside voices what many of us are thinking. I am convinced that the people (as a building) is still the centre of village life. It may only be our Indian Totem pole where we mark up the events of our life, birth, marriage and death. We may not use it for worship, but it still holds us together and gives us the continuity with the lives and ways of the past. We still like the pomp of christening although the child may not enter the church again until a White Wedding to make vows that are too soon broken. But, if the church were destroyed, and there is much talk of getting rid of unwanted churches, it would surely get rid of what little remains of the warmth of English village life?

Yours sincerely,
Catherine Gurney.

Dover.

Dear Canon Rhodes,
While joining in what I am sure will be wide appreciation of the Archdeacon of Suffolk's article as a whole, I feel bound to object to one implication—that clergy will not let laymen play their proper part. Surely the fact is rather that everything falls on "the poor old parson" because there are not enough laity willing to play their proper part.

Yours sincerely,
(Mr.) P. E. Philpott.

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. May 1969.

Tunbridge Wells.
Dear Mr. Editor,
Those interested in the Church in the Guild Countryside might wish to know of the Guild of St. Ethelbert which prays for that cause. Hon. Sec.: Rev. P. Walpole Wigginton, West Keal Rectory, Spilsby, Lincs.
Yours,
Cicely M. Botley.

Church Services

Bedford.

Dear Canon Rhodes,
Church services are cut short, the New Testament read in modern jargon, with a loss of its beautiful imagery, many of the grand old hymns put to "Pop" music for the benefit of the young. And when I look around the congregations of the places of worship I attend, I find youth conspicuous by its absence.
Should we be compelled to endure these changes designed for the benefit of absent youth?

Yours truly,
A. Lynch.

Vivisection

Walton-on-Thames.

Dear Canon Rhodes,
There is in this country an organisation which exists to further genuine medical research without the use of animals. This is the Lawson-Tait Memorial Trust, 37 Harley Street, London, W.1. People who, like myself, hesitate to contribute to cancer research and such causes for fear of being a party to unnecessary suffering, may like to know of this as an alternative possibility.

Yours sincerely,
(Mrs.) C. M. Leach.

Anglican R.C. Magazine

Dear Canon Rhodes, Yelverton, S. Devon.

This parish, St. Paul's, Yelverton, Devon, shares a magazine (under the title "Round-up") with two other Anglican parishes (Meavy and Walkhampton); a Roman Catholic parish (Holy Cross, Yelverton); and two Methodist churches (The Rock, Yelverton and Walkhampton).

(Miss) Brenda M. Wilson.

Industrial Sunday

London E.C.3.

Dear Canon Rhodes,
Each year the Industrial Christian Fellowship sends out 16,000 copies of a leaflet about Industrial Sunday. The response to this suggests that the observance of Industrial Sunday is by no means extinct.

Yours sincerely,
David Wardrop.

Imprisonment

Birmingham 5.

Dear Canon Rhodes,
Imprisonment as such is surely inhuman, especially so when related to long-term retention.

It is no wonder Prison Authorities meet with violent resentment. In this matter the law must be regarded partly to blame.

There are surely other forms of punishment, equally if not more effective.

Much can be said for the old-fashioned forms of punishment—the stocks and the birch—each of which must have been far more humiliating than being locked in a prison cell.

Building modern security prisons obviously does not answer the problem.

Yours faithfully,
Francis B. Willmott.

membership of the Church. We don't want an unctuous heartiness that means nothing. We do need genuine friendship which will continue the contacts of Sunday during the week, so that as a Christian community we feel that we belong to one another, and when this happens the world will begin to say and mean "See how these Christians love another!" This can be the prelude to real evangelism.

Yours sincerely,



EASTER VESTRY AND ANNUAL CHURCH MEETING

Tuesday, 25th March, 1969

The following were elected to serve as Churchwardens during the forthcoming year :—

Vicar's Warden : Mr. Clifford Dunkley
People's Warden : Mr. Victor Cardy.

Election to the Parochial Church Council is as follows :—Miss Baker, Dr. Carter, Mrs. Carter, Mr. Casterton, Mr. Day, Mrs. Harlow, Mr. Marsh, Mr. Maund, Mr. Oliver, Mr. Porter, Mrs. Rimmer, Mr. Sargeant, Mr. Sheppard, Mr. Sidebottom, Miss E. Warburton, Mr. Webb, Mr. Whetham, Mrs. Williams and Mrs. Wood. Ex. Officio : Miss Lodge.

MARSTON PLAYERS

Our local group, who have been struggling against many odds, have launched out with a production of a bang up-to-date play: "The Irregular Verb to Love," by Hugh and Margaret Williams. They will be putting it on at the Mortimer Hall on two nights only, Wednesday and Thursday, May 21st and 22nd at 8 p.m. Anyone who has had anything to do with an amateur production knows what hard work goes into putting on a play. So please roll up and give the Group your support!

BELLRINGERS NOTES

A quarter peal was rung for the Easter Evensong by Miss C. Cartledge, M. Bolton, L. Porter, A. Gammon, R. Jones (Conductor).

On the 29th March a peal was rung as a compliment to the Vicar on becoming Rural Dean (the first ever from Marston?). The ringers were: Harold Dunsden (Blewbury), Richard Miles (Faringdon), Alec Gammon, Leonard Porter (Conductor), Roy Jones.

Congratulations to Leonard Porter on ringing his 20th peal at Marston and on his election to the Coventry Diocesan Association of Ringers; to John S. Walker, a former ringer, of St. Neots, on the birth of a second son; and to Miss H. Williams, a former ringer, on her marriage.

We have been pleased to greet old friends at various practices at Marston. Elizabeth Miller, Reg. Allsworth (St. Aldate's), June Todd and Janet Farrow (North Hinksey) and John Lucas.

WE STILL NEED RINGERS FOR THE ANCIENT TOWER OF ST. NICHOLAS — FREE INSTRUCTION FOR ALL COMERS EVERY FRIDAY NIGHT AT 7.45 P.M.

N.B. Copies of our Tower Captain's booklet on Bells and Bellringing are still available (2/6).

MUSINGS

Take a look at the Church Hall kitchen, which until recently looked like something left behind from the Blitz! Now with a madarin shade on the walls, and pastel blue woodwork it makes tea-brewing and sandwich cutting an absolute delight! Thank you Stuart Webb and the team (not forgetting Mrs. Webb) who have replaced an eye-sore with an attractive room.

No, the rumour is not true that Peter Sheppard wants his picture in "Homes and Gardens"—but he certainly deserves it for the wonderful state of our churchyard. Either we or the Almighty got our dates wrong at Eastertime, as the daffodils made a quite splendid show on Low Sunday. Mr. Sheppard is always glad to hear of volunteers to help with the churchyard. They are asked to form an orderly queue when offering their help.

Why do so many people either ring up or announce the 'phone without announcing their name or alternatively their number?

What a lot of time and confusion could be saved if subscribers would only follow the Post Office instructions!

Is it true that whilst the choir turns up in strength for the Parish Communion ("How on earth do they all fit into the vestry?") and is fewer in number at Evensong, the congregation sing better in the evening than in the morning? Do let us have audible responses and full participation at all services! It is better to make a "joyful noise to the Lord" than to utter a hallowed whisper! Have you ever noticed the small crosses carved on the churchyard wall at the S.E. side? Why were they carved and by whom? Some say by villagers on returning, unmolested by highwaymen, on a journey from London. And by the way, thank you to Jim Casterton and helpers for repairing another corner of the church wall. This muscular Christianity reminds one of the Freechurchman who translated the Biblical phrase: "Make bare thy holy arm" as "Rowl up thee sleeves, Lord."

THANK YOU!

From the Rev. W. H. Medcalf, M.A., Director of "The Bible Come to Life" Exhibition, Church's Ministry Among the Jews:

My dear Friends,

I would like to express my warmest thanks to all the stewards and helpers who gave so freely of their time and energies during the recent Exhibition.

This week of fellowship together was a great inspiration to me and it is my hope that each of you has found your spiritual life enriched and refreshed by all that you have seen and heard and that you will each have a renewed interest in reading and studying the Holy Scriptures.

Fourteen people signed the book indicating their willingness to help forward the work of C.M.J. in one way or another and to each we extend a warm welcome.

Finally, I trust that you will pray for the Jewish people that many of them may come to know the Lord Jesus Christ as their Messiah and Saviour so that they may share with us the joys we have in Him.

May God bless you in His service,

Yours in Christ,

W. H. MEDCALF.

(N.B. The grand total reached at this exhibition was £525 12s. 1d., including over £148 from the sale of books. Editor).

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 :
Parish Magazine : Sec. : Mr. & Mrs. Finch, "Stanmore," Boults Lane.
Mothers' Union. Enrolling Member : Mrs. R. Venede, 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 Raymond 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, 81 Woodstock Close, Woodstock Rd.
Over 60's Club. Sec. : Mrs. J. Yates.
Treas. : Mrs. W. Tomlinson, 35 Oxford Road.
Parish Council. Chairman : Mr. A. Gammon, 50 Oxford Road.
Parent-Teacher Association. St. Nicholas County Primary School :
Mrs. M. Smith, Appletree House, Boults Lane.
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.
Health Visitor : Miss E. McDermott. Phone KIDLINGTON 3502.
Infant Welfare Clinic : The Village Hall, Thursdays 2—4 p.m.
Library : The Village Hall, Old Marston.
Monday and Wednesday — Closed.
Tuesday — 2 p.m. to 5 p.m. 5.30 to 7.30 p.m.
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.
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. Tasker, 35 Mill Lane, Old Marston.
St. Nicholas' Church Hall and Committee Room. All Bookings to Miss
O. J. Lodge, The Flat, 15 Mill Lane, Old Marston.
Nursery School. All enquiries to :— The Village Hall during school
hours.

DIRECTORY

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

- Baby Linen, Children's and Ladies' Wear, Wool, Slippers :**
"Joyce's," 18 Cherwell Drive, Marston.....Tel. 63846
- Baby Linen and Ladies' Wear, Wool, etc. :**
North, 5 Salford Road, Old MarstonTel. 41451
- Butcher (High Class) :**
V. C. White (Marston) Ltd., 17 Salford Rd., Old Marston...Tel. 43177
- 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