

HALSALL PARISH MAGAZINE



Rector: The Rev. Canon W. H. Bullough A.K.C. (Surrogate)

Rural Dean of Ormskirk

The Rectory, Halsall. Tel. 321.

Church Wardens:

MR. R. HEATON, Rector's Warden.

MR. H. SARJEANT, People's
Warden.

Organist:

MR. E. CARR, L.L.C.M., 99 New Lane Pace, Banks. Tel. 85650.

Vergers:

MRS. E. HUYTON, 28 Gregory Lane, Halsall.

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Services at St. Cuthberts

1st SUNDAY IN THE MONTH

9.00 a.m. Holy Communion
10.30 a.m. Mattins and Sermon
6.30 p.m. Evensong and Sermon

2nd SUNDAY IN THE MONTH

10.30 a.m. Family Eucharist
6.30 p.m. Evensong and Sermon

3rd SUNDAY IN THE MONTH

8.00 a.m. Holy Communion
10.30 a.m. Mattins and Sermon
6.30 p.m. Evensong with Holy Communion

4th SUNDAY IN THE MONTH

8.00 a.m. Holy Communion
10.30 a.m. Sung Eucharist
6.30 p.m. Evensong and Sermon

5th SUNDAY IN THE MONTH

8.00 a.m. Holy Communion
10.30 a.m. Mattins with Holy Communion
6.30 p.m. Evensong and Sermon

Holy Baptism: Second Sunday in the month at 3.30 p.m.

Churchings: By appointment

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14th December, 1971.

My dear Friends,

It is with profound thanks and a justifiable pride that I begin my letter this month. Thanks to all those who worked and supported our Christmas Bazaar at the end of November. The wonderful total of £1,138 speaks for itself. It indicates the tremendous effort put in by the stall-holders to achieve their targets of last year which were in themselves records. Of course we cannot go on breaking records every year but I do want you all to know how "proud" I am to be your Rector and receive such faithful support from so many of our villagers. I am sure you are all just as thrilled as I am at the result. People outside the parish just don't believe it is possible, but as each year comes round you show them that it is. A very sincere "thank you" to all who helped us in any way whatsoever to achieve this magnificent result. You will see how it was done in the balance sheet elsewhere in this magazine.

The dying of an old year often enhances our awareness of the passage of time. Each year has its own particular associations, and recedes into the past with memories of irretrievable days. There are incidents in this old year which you will never forget, and which I shall never forget—new friendships sealed, old friendships retained—new experiences of good and evil, new insight into our own natures and into the natures of our acquaintances! Above all, will this year be remembered by those for whom it has brought new understanding of the Gospel of Christ, for therein lies the key to the knowledge of ourselves, of other people, and of the world. At this season other years, too, come back to mind—years long since departed, and with them come memories of much that was beautiful in men and women and children of other times. All of us, especially older people, find pleasure, even if at times it is tinged with melancholy, in contemplation of these bygone fields of experience "Where the Enchanted Long Ago murmurs and smiles anew."

But a new year is beginning, in which we have to meet the continued challenge of life, and of our faith. The world outlook is still grim. But whatever life brings, let us believe that the thing of greatest importance is not to preserve our lives, but to spend them well and faithfully in the service of God, and of our fellow men. We must learn not to put ourselves first, but rather to live for others. If we live to give and not to get we shall not be disappointed nor disillusioned. To live in this spirit we need the inspiration of Christ. It is not the life of the "natural man," but the life of the man who has been born again—who has entered into the new life of the spirit, and fulfills the loyalties of citizenship in a spiritual Kingdom. This is the life which Christ lived. It is this life we must accept from Him, and use in our turn to transform the world. We can only do this by putting religion in the only place it can be put, that is FIRST. And religion is the worship of God—the knowledge which comes only through knowledge of God. Not one of us can say

we need to progress no further. There is no time when the Christian can rest, and say, "I've done enough, I understand enough about God." It is far easier to find many men converted to good, than to find one man passing from good to better. In this new year let it be our aim individually, and as a parish, to be more seriously concerned with our religion, and to pass from good to better in our understanding of God and in our fellowship with Him.

It is supremely important that we show our Confirmation candidates "The Way". If they get a clear lead from us all they will follow. This is our earnest wish.

A very happy New Year to you all.

Your sincere friend,

Herbert Bullough.

NEW YEAR—OR THE TWELVE DAYS OF CHRISTMAS

We reckon our ages in years, and, in a sense, they are stages on our journey through life. It is, therefore, a good and friendly thing to wish each other happiness as we enter a new year, but a great deal of our social behaviour at this time seems a little odd.

It is astonishing with what varied emotions we celebrate the passing of an old year, and the dawning of a new one. Whether we see the old year out in feasting, dancing and merriment, or in solemnity, or sadness, our behaviour seems equally irrational. The earth has completed another revolution round the sun! This seems to be no occasion for merriment, or regret. Nothing has occurred to change the continuity of our experience. No new, or dynamic change, no transforming innovation, has occurred to affect either the course of history, or our own lives. Perhaps this is why social behaviour on New Year's eve is so various, and conflicting. Many of us go dancing, or merry-making at private parties, for several hours we are full of gaiety, and abandon. Midnight strikes, we form a circle holding hands, and sing "Auld Lang Syne"—some in all seriousness, others still full of laughter. Many attend a "Watch-night Service" where so often the past is chastised for its iniquities and the future is depicted as full of menace and uncertainty.

New Year has no place in the Church Calendar. We are still within the Twelve Days of Christmas, and before the grim hand of Cromwell fell on the country, the twelve days were days of goodwill, good cheer, and joy with the Christmas message as background. Cromwell forbade any observance even of Christmas Day itself, and people were imprisoned for disobedience. The Puritan alternative to Christmas became New Year. It had no traditional Church significance and observance of it could have no "Romish" implications, which was always the 'bee in their bonnet'.

After the Puritan regime under Cromwell many of the old ways returned, but some never have — Christmas was too deep rooted to have been stamped out. Indeed, people continued to observe it and took the risk of imprisonment. It was no mere social function, but a religious observance.

We do not always analyse our behaviour, but I think that if we did on this matter, a vast number of us would find that at New Year, it is still the Christmas spirit that is in us. If New Year fell two or three months apart from Christmas Day I cannot imagine its being the occasion for anything approaching the celebrations which are at present associated with it—at least not in England.

It is in the spirit of the Twelve Days of Christmas that our "Happy New Year" wishes are clothed with richest meaning. "Glory to God in the highest, and on earth peace, goodwill towards men."

REFLECTIONS

The Season of Epiphany which begins on January 6th commemorates the visit of the Wise Men to Bethlehem. The word Epiphany is derived from the Greek and means "the showing forth of divinity." It is the season of light. Light in the very widest meaning of the word. Applied to ourselves in everyday life it means diffuse light rather than darkness, or dullness. Think for a moment of the behaviour which brings light, darkness, or dullness into life.

Darkness is introduced by the quarrelsome, touchy, selfish, jealous person; by temper and spite. It is produced by the thoughtless, who indulge in rash speech, who are swayed by prejudice; who have little regard for exactitude; who are content to express opinions very forcibly without recognising any obligation to seek for truth.

Dullness is something not so definite as darkness, yet it dims the light. Dullness is produced by the sort of person we call the "wet blanket," who pours cold water on everything; for whom nothing is ever right. He is the know all, and the bore, because he is really very ignorant.

If we accept the judgment of Christ, the person who is nearest the image of the Creator is the one who brings light; who is cheerful, generous, tolerant, kind—who would rather forget his own prejudices, and preferences, and try to make other people happy—who is always ready to believe the other person may be right.

Christ said: "I am come that they may have life, and that they might have it more abundantly." Here lies the secret, I think. So many people are only half alive. They do not realize the possibilities of their own nature, nor the wonders of the world in which they live. (And many of them would be terrified if they did!).

What a blind, narrow, puny mind is that of the quarrelsome, touchy, criticizing, spiteful person! What a slow, muddy, perverted mind is that of the "wet blanket" and the bore!

R. L. Stevenson said that desire and curiosity are the two eyes through which we see the world in its most enchanting colours. To be deeply interested in the affairs of life; to enjoy keenly the varied experiences which the world offers; to enter into life trying to understand, to discover, to appreciate more and more the inexhaustible riches that it holds—this is to be truly alive, to possess light, and to be in a position to give it out. "Vast is the stretch of earth, and wide the territory of one's life should be." Why dwell a mere rabbit of a man in one field and one burrow, when the whole wide world, and the wonderful variety of experience is at one's disposal? "Alack for the years that are forfeit if we fail to perform one great task of happiness, and truly live while alive."

Stevenson epitomised the bore, and the bringer of darkness in the following passage—and this in the days before television!

"The air of the fireside withers all the fine wild-ings of a man's heart. He is so comfortable that he begins to prefer comfort to everything else on earth. Twenty years ago he was equally capable of crime or heroism; now he is fit for neither. His soul is asleep and you may speak without constraint; you will not wake him" . . . But this is the man who is a perfect menace when he does leave the fireside, and mix for a brief hour with others. He is selfish, self-centred, touchy, self-opinionated, utterly intolerant—as a rule. He has lost the ability to live. He has become a mere cabbage of a man, and he cannot understand those who still can live.

The Epiphany message is to show forth divinity. The fundamental quality of divinity is Light. With all our imperfections we can give light rather than darkness. The ordinary man can bring good cheer and brightness; humour, and generosity into the circles in which he moves—and to conclude with yet another quotation from Stevenson:

"Every heart that has beat strong and cheerfully, has left a hopeful influence behind it, and bettered the traditions of mankind."

FAREWELL

It is with many regrets that we say farewell to Mr. and Mrs. Brett and family. They have endeared themselves to so many of us we shall miss them. I know that the farmers would wish me to say how sorry they are to be losing the wise counsel and understanding of Mr. Brett. On behalf of all the parishioners we wish them a long and happy retirement and thank them for their friendship and support over the past years. H.B.

CHRISTMAS BAZAAR 1971

BALANCE SHEET

Stall etc.	£	p
Barton Stall	26	45
Hand knitted goods (Mrs. Carr)	41	00
Rector's Stall	53	50
Bottle Stall	18	45
Cake Stall (including Fashion Show £60.58) ..	160	71
Guild Stall (including donation from Bad- minton Section)	26	35
Grotto (including donation from Scouts £10)	8	10
Grocery Stall (including Coffee Evening at Mrs. Hunter's £34)	51	40
Donations	10	00
Choir Handkerchief Stall (including Coffee Evening at Mrs. Abrams £19) ..	32	56
Choir Linen Stall (including Jumble Sale £35)	56	35
Guides and Brownies	8	31
Sweet Stall (including Coffee Evening at Gettern Farm £40)	77	59
Fancy Goods Stall (including balance of M.U. Fund £36)	72	30
Christmas Gifts and Toys (including Gar- den Party and Coffee Evening at Rectory £163)	365	07
Vegetable Stall	50	17
Refreshments	22	77
Draw	55	71
Whist Drive	12	30
Nursery	65	
Unspent Thrift Tickets	70	
	<hr/>	
	£1150	44

EXPENSES

School	£6	00
Caretaker	£3	00
Amplifier Extension	£1	25
Father Christmas Outfit	£1	50
	<hr/>	
Balance handed to Church Treasurer ..	£1138	69

A STORY FOR BOYS AND GIRLS

My story this month is told about a Chinese who lived in old China.

A poor Chinese had worked hard in the rice fields through a long hot day. At night he received for his pay seven copper coins. Carefully the man for whom he had worked counted out for him seven small round, copper coins with a square hole in the middle. Carefully, the workman counted them over again, One, two, three, four, five, six, seven, as he strung them securely on a stout cord. Then with his cash that made a little over half a penny of our money he started for home very tired, but happy with his seven funny coins. He was thinking how good it was to have seven coins all his own to do with as he pleased. And he felt so happy that he sang a song and swung his string of coins back and forth keeping time to his music.

But on his way home a beggar met him and saw him swinging his seven coins, so that he knew he had money. The beggar told him that the times were very hard, that he was very hungry, that he had no money, and would he give him some of his seven coins. The man with the seven coins knew what it meant to have no work and no money and no food, so that he was very ready to share with the beggar. Only one thing troubled him—**How should he share evenly with the beggar?** for he could not divide seven by two. So he gave him three of his seven coins. But as he started to go on he felt that he had not done right to give three and keep four for himself. So he called the poor man and gave him three of the four coins he had left. He then felt much happier to think he had helped the poor man and had not been selfish.

So feeling happy, although very tired, he lay down for a moment to rest before going on to his home. Quickly he fell asleep. When the beggar saw that the man was asleep he crept up and stole away the one coin the man had kept for himself and ran off with it, leaving the man who had been so good to him with not one single coin.

It is not necessary to ask you what you think of a man who would pay back kindness done to him in such a fashion. But I must tell you that many people appear to treat God in the same way.

Do I need to remind you that sometimes you would almost treat God the same way too? God has

made all the days, all seven belong to him. But without even waiting for men to ask for them he has given men six days for their work and pleasure. He has given boys and girls six days for their lessons and all the things in work and play that boys and girls love to do or have to do. He has kept one day specially for himself and wants you to use it as though it were his day. When you have six days for your lessons do you not think it is not just right for you to try to take God's day for your lessons? When you have so many days in which to have your games and fun, is it not rather selfish to say you must also take Sunday for them? But God shares his day with you, too, for Jesus said it was made for us. It was made for us to use as God would have us. It was made to be a special day for God and us to share together in ways we cannot spend the other days, even though we use them well.

SANCTUARY FLOWERS

- Jan. 2 Mrs. R. Heaton
 9 Mrs. R. Gaskell
 16 Mrs. Lewis
 23 Mrs. Sumner & Mrs. M. & D. Dickinson
 30 Mrs. H. Dickinson
 Feb. 6 Mrs. W. Barwiss

SERVER'S ROTA

- Jan. 2 9-00 a.m. Tony Gaskell.
 9 10-30 a.m. Stephen Dutton, Raymond Juba.
 16 8-00 a.m. Brian Heaton.
 6-30 p.m. David Stopforth.
 23 8-00 p.m. Michael Lewis.
 10-30 a.m. Harold Grimshaw, Malcolm Serjeant.
 30 8-00 a.m. Jim Heaton.
 Feb. 6 9-00 a.m. John Gaskell.

SIDESMEN'S ROTA

1972

- Jan. 2 J. D. Grimshaw, R. Dutton, R.H. P. Attwood, H. Rimmer.
 9 J. Cheetham, H. Dean, J.H. B. Heaton, J. Gaskell.
 16 P. Ainsley, R. Gaskell, J.R. G. Porter, S. Park
 23 H. Grimshaw, R. Hunt, H.S. E. Grimshaw, D. Sephton.

30 J. Heaton, J. Banks, R.H. W. Pounds, J. Halsall.

Feb. 6 H. Huyton, A. Grimshaw, J.H. T. Swift, T. Hunter.

HOLY BAPTISM

"Received into the family of Christ's Church"

- Dec. 5 Samantha Louise, daughter of Edward Charles and Shelia Elizabeth Nicholls of Stock Cottage, School Lane, Haskayne.
 Dec. 12 Richard, son of George Peter and Elizabeth Dawson Gerrard of 7 Summerwood Lane, Halsall.
 Dec. 12 Cary Alexander, son of Philip Martin Jones and Carol Rosemary Bailey of 17 Carr Moss Lane, Halsall.
 Dec. 12 Tracey, daughter of Arthur Henry and Carol Mary Gilbert of 19 Linaker Drive, Halsall.
 Dec. 12 Roy William, son of Brian William and Barbara Ellen Kenyon, of 13 Linaker Drive, Halsall.
 Dec. 12 Brenda, daughter of James Roy and Joan Webster of Lower House Farm, Shirdley Hill.

CHRISTIAN BURIAL

"In Sure and Certain Hope"

- Dec. 1 Harry Barlow Dickinson, Scarisbrick Arms Halsall. Aged 63 years (cremation).
 Dec. 2 Mary Rimmer, Southport Road, Scarisbrick. Aged 76 years.

IMPORTANT

THE CHURCH ELECTORAL ROLL

Under the Synodical Government Measure 1969 all electoral rolls in all parishes have to be re-created as from January 1st, 1972. The Electoral Roll at St. Cuthbert's ceases to exist on 31st December, 1971. Application forms for enrolment on the new roll must be completed and the forms can be obtained from the Electoral Roll Officer, Mr. R. A. Gaskell, 10 Jacksmere Lane, Scarisbrick. All applications will be considered by the Parochial Church Council.

QUALIFICATION FOR MEMBERSHIP

- 1 Holy Baptism
- 2 Membership of the Church of England
- 3 17 years of age.
- 4 Residence in the Parish or habitual attendance at St. Cuthbert's Church over the past 6 months if resident outside the parish.

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