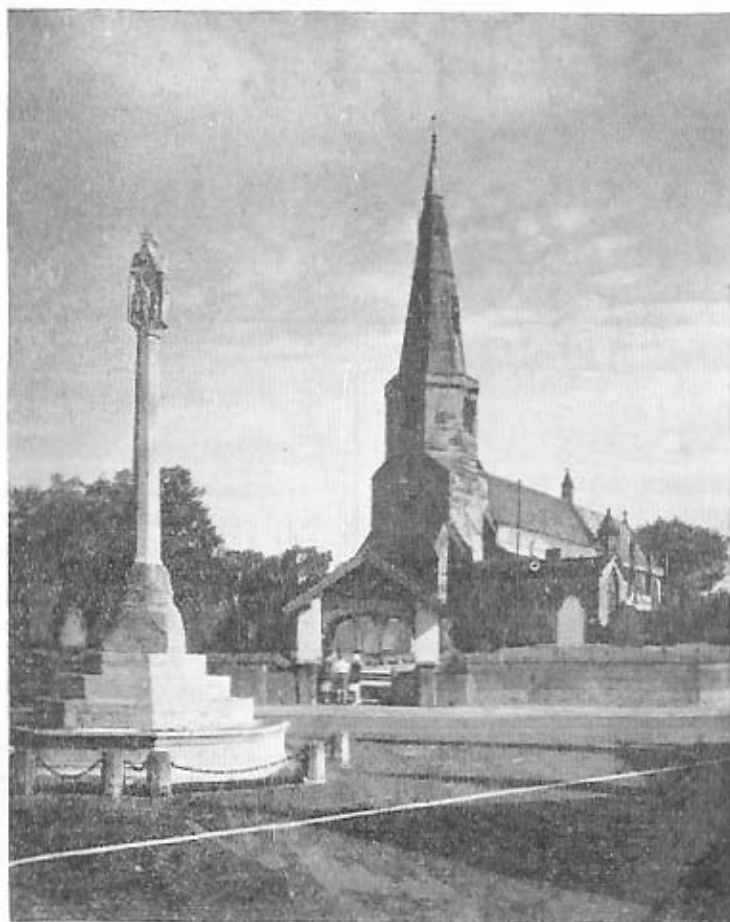


MARCH 1968

HALSALL PARISH MAGAZINE



Rector: The Rev. W. H. Bullough A.K.C. (Surrogate)
"The Rectory," Halsall. Tel. 321.

Church Wardens:

MR. H. GRIMSHAW, Rector's Warden. MR. H. SERJEANT, People's Warden.

Organist and Master of the Choristers.

MR. G. J. P. HUGHES, A.R.C.M., 51 Alma Road, Birkdale. Tel. 66706.

Sub Organist:

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

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inscriptions neatly engraved.

Renovations

Lent at St. Cuthbert's

ALL WEEKDAYS ARE FASTS

A Daily Prayer for Lent

Thou hast a work for me to do;
O Lord, show it to me.
Thou hast a place for me to fill;
give me grace to fill it to Thy glory.
Thou hast given me a soul to make;
make thou it for me,
And build me into Thy spiritual temple,
for Jesus sake. AMEN.

Holy Communion

Ash Wednesday, 28th February,
7 a.m. and 10.15 a.m.
Sundays at 8 a.m.
3rd March, 24th March, 31st March, 7th April, 14th April.
Sunday at 9 a.m.
17th March.
Tuesdays at 10.15 a.m.
Wednesdays at 7 a.m.

Sung Eucharist

Sundays 10th March and 14th April.
(THE FAMILY EUCHARIST)
Sunday 24th March at 10.30 a.m.
Maundy Thursday 11th April at 7.30 p.m.
Easter Day 14th April at 10.30 a.m.
(THE FAMILY EUCHARIST)

Services on Ash Wednesday 28th February

7.00 a.m. Holy Communion.
9.15 a.m. School Service for Parents and Children.
9.45 a.m. Mattins, Litany and Communion Service.
10.15 a.m. Holy Communion.
7.30 p.m. Devotional Service.

WEDNESDAYS AT 7.30 p.m.

On Wednesdays: 28th February, 27th March and 3rd April

A DEVOTIONAL SERVICE

Preacher: The Rector

On Wednesdays: 6th, 13th and 20th March
The Bishop of Liverpool will give three Lectures in The Cathedral on

"THE NATURE OF THE CHURCH IN THE WORLD"

6th March "THE CHURCH CATHOLIC"

13th March "THE CHURCH PROTESTANT"

20th March "THE CHURCH PILGRIM"

Transport will be arranged for those wishing to attend.
Please give your name to the Churchwardens. A bus will be hired if necessary. Do not miss this opportunity of hearing our Bishop.

Sundays

Preachers:—

1st Sunday in Lent, 3rd March, 10.30 a.m. the Rev. Canon D. W. Gundry, B.D. (Chancellor of Leicester)
6.30 p.m. the Rev. Canon Gundry.

2nd Sunday in Lent, 10th March.
10.30 a.m. The Bishop of Warrington (Family Eucharist).
6.30 p.m. The Rev. Canon Naylor M.A. (Chancellor of Liverpool).

3rd Sunday in Lent, 17th March.
10.30 a.m. The Archdeacon of Warrington.
6.30 p.m. The Rev. Tom Denham (C.M.S. Area Secretary).

4th Sunday in Lent, 24th March.
10.30 a.m. The Rev. Frank Hambrey, B.A. (U.S.P.G. Area Secretary).
2.30 p.m. Rev Gordon Bates (Diocesan Youth Chaplain).
6.30 p.m. Rev. Gordon Bates.

5th Sunday in Lent, 31st March.
10.30 a.m. Rev. Canon G. R. Lindsay, M.A.
6.30 p.m. "The Cross of Christ."

6th Sunday in Lent, 7th April.
10.30 a.m. Rev. Canon L. Hopkins, M.A., B.D. (Director of Religious Education).
6.30 p.m. The Archdeacon of Liverpool.

Mothering Sunday, 24th March

A Special Family Service at 2.30 p.m.
Preacher: Rev. Gordon Bates (Diocesan Youth Chaplain).

Maundy Thursday, 11th April

Sung Eucharist 7.30 p.m.

Good Friday, 12th April

10.30 a.m. Mattins, Litany and Ante Communion.
2.3 p.m. Devotions.

Holy Saturday (Easter Eve)

7.00 p.m. Shortened Evensong. Lighting of the Paschal Candle.

Easter Day, 14th April

7.00 a.m. Holy Communion.
8.00 a.m. Holy Communion.
10.30 a.m. The Family Eucharist.
6.30 p.m. Evensong and Sermon.

Easter Decorations

We shall be grateful if parishioners and friends would hand small donations to the Churchwardens during the services in Lent. Easter Flowers are always very costly but we must worship God in the beauty of holiness on Easter Day.

Special Music for Lent and Easter

PASSION SUNDAY 31st MARCH at 6.30 p.m.

"THE CROSS OF CHRIST"

HALSALL PARISH CHURCH CHOIR

with

CHAMBER ORCHESTRA

(Leader: June Morris)

Organ: Edward Carr

Conductor: Gordon J. P. Hughes

PALM SUNDAY 7th APRIL

RESPONSES: SMITH

ANTHEM: "O SAVIOUR OF THE WORLD" (Goss)

INSTALLATION OF THE HEAD CHOIRBOY AT EVENSONG

MAUNDY THURSDAY 11th APRIL

7.30 p.m. CHORAL EUCHARIST

8.15 p.m. ORGAN RECITAL

Music by: BACH-MENDELSSOHN
FRANCK-HIMDEMITH

EASTER SUNDAY 14th APRIL

RESPONSES: SMITH

ANTHEM: "THE STRIFE IS O'ER" (Ley)

The Rectory,
Halsall.
10th February, 1968

My dear Friends,

A gentleman I meet regularly in committee said to me when last we met, "Well, Rector, how are things at Halsall?" I replied "Very encouraging, but you know there is always room for improvement, Mr. X." He then told me that both he and his wife had once been very regular "Churchgoers" years ago, but he doubted if they had been to Church half a dozen times during the last six years. I asked him if he could say why this was so and he said, "I'm afraid we've grown slack, we all need shaking up, of course I know we ought to go to Church."

How often and constantly do I hear such remarks; a sort of apology for a bad conscience.

Providing we are not out late on Saturday night; providing the morning is not too bad and bed not too tempting; providing we have had a good night's rest and feel like getting out of bed; providing there is no other encumbrance, then we will come to Communion . . . but if not, there is Mattins . . .

Providing we feel like it; providing it is a pleasant morning; providing there is nothing else which "must" be done; providing there is no person we "must" see . . . we may come to Mattins. But of course it is perhaps more original just to relax, or to do the odd job and satisfy our conscience with the explanation that we ought to be at Mattins, but it is not just what we feel like or can manage today . . . and we may go to Evensong . . .

Providing Sunday tea is over in good time; providing it is not "essential" we listen to the six o'clock news or some other programme; providing we "must" not go to some concert, providing we have no one to tea today; and always providing we feel like it, then perhaps we may come to Evensong . . . but if we miss this week, there will always be another Sunday. But the week comes and the week goes, and there is probably always some good reason why this time we cannot just manage it. Perhaps we have even reached the point where we no longer bother to give excuse to our conscience.

Do I write with bitterness? Let it be confessed, Yes. Perhaps a little, but certainly not too much. Rather, knowing myself, do I write with a sense of hurt. Hurt because for any Rector to battle with and war against this sort of thing is well-nigh impossible. Hurt, because of it many a good parson wilts and dies either mentally, spiritually or physically; many a young man turns away from ordination to some other calling (Oh yes, I know, but not every man can be a hero); hurt, because the Church, as a whole, is enervated by this situation; hurt because as we learnt in the Catechism years ago, and as Jesus said, "the cares of this world, the pleasures and riches" are stifling the noble ideal and destroying our souls; hurt because the younger people, full of the desire to live the good life, see their elders, and the desire (heaven only knows how hard to live up to), finding little enough encouragement, withers and dies.

I suppose by straining and doing this and that (and some clergy try to do it) we could superficially revive interest in some people; we could try to make some of the Sunday services and sermons more of an entertainment. It is no cure. The cure lies within ourselves, within our wills—to stop "knowing what we ought to do" and do it.

"We know the paths wherein our feet should press,
Across our hearts are written thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.
"Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed."

There is no doubt that our religious life has suffered, not because the Church asks too much, but because it expects too little. If we came to the three main services on Sunday it would involve us in no more than three

hours out of a total of 16-hour waking Sunday, or three hours out of a total of 112 hours waking week. To my mind—and I am completely biased?—it is incredibly little to offer in our worship and obedience to God.

I wonder if you dare contemplate what it would mean to the life of the Church which I have no doubt the majority wish to see strong and vigorous? It would mean that our Churches would be full; there would then grow up a new life and vigour; the atmosphere of decline would vanish. We ourselves would become conscious of our genuine membership. The self-discipline and purpose would invigorate our personalities. Our minds would respond to the awareness that we were doing our part to maintain the faith in our midst. It would transform the clergy of our land.

What shall we do as we begin this season of Lent? Shall our bad consciences be replaced by a new desire, a new vitality? Or shall we just continue to drift. It depends entirely on each one of us.

God bless you all,

Your sincere friend,

Herbert Bullough.

MOTHERING SUNDAY, MARCH 24th

In Chambers' *Book of the Days* we are told that on Mid-Lent Sunday it was an old English custom for children to give presents to their parents—particularly to their mothers. It was a day of family re-unions when grown-ups visited their parents also taking gifts to their mothers. Anyone setting out on such a visit was said to go "a mothering." Hence the name "Mothering Sunday." This Sunday is also sometimes called "Simnel Sunday." The two are closely connected, because it was the custom to take amongst other things a simnel cake to one's mother on this day. There are many traditional stories of the origin of the Simnel cake. One is of two newly-weds, Simeon and Nelly, who had an early quarrel as to whether an experiment of Nelly's with flour and currants and raisins and various spices should become a pudding or a cake. Finally, they compromised, and boiled it first, and then baked it. The name given to the result was made up of the two names in the following manner—Sim-Nell. Robert Herrick (1591—1633) has an interesting lyric on Mothering and Simnel cakes:—

"I'll to thee a Simnell bring
'Gainst thou go'st a mothering,
So that when she blesseth thee,
Half that blessing thou'lt give me."

The Church did not originate this custom. The custom itself belongs to old English country life, and the Church encouraged people to link it up with religion, thereby acknowledging the sanctity of family ties and particularly of motherhood.

The keeping of Mothering Sunday is a bit of merry old England coming into the present. It is a part of the sound tradition of English home life. We may have no violets to bring, nor Simnel as rich as Simeon's and Nelly's, but we can bring to Church hearts as thankful to God for the blessing of homes and mothers as our English forefathers.

Please do your best to be in Church with your children at 2.30 p.m. for our Mothering Day Service. Preacher: The Rev. Gordon Bates, Diocesan Youth Chaplain.

PASSION SUNDAY, MARCH 31st

Great excitement is building up at the prospects of one of the finest musical events ever held in St. Cuthbert's Church. Our choir will be augmented and there will be an orchestra to take part in the service. The service will be widely advertised and visitors will come from far afield. It will be advisable to be in church a little earlier than usual to occupy your usual seat. Seats will be reserved for the parishioners travelling on our bus. There will be a collection to cover the extra costs involved in arranging this special Passion Sunday Service.

U.S.P.G. PROJECT NEWS A CONCERN OF OUR PARISH

AFRICA—Diocese of Kimberley and Kuruman—
Maintenance of St. Michael's Hospital, Bathharos.

Meeting the Problems

When supporters have read this report from Dr. Donald MacKenzie they will realise why there has been such a long delay in the transmission of news. It must be difficult, when you are as busy as this, to find time to write newsletters. Also, Joyce Ebdon is now in this country on leave which must place an added burden on the already overworked staff.

"We are faced" he says "with the challenge of providing medical care for a population of more than 50,000 indigenous Africans in a semi-desert area of about 5,000 square miles. The problems facing us are:

"Chronic famine, giving rise to widespread malnutrition in all forms, aided by ignorance and indolence.

Pulmonary Tuberculosis.

All forms of acute medicine, surgery and obstetrics.

To meet these problems we have:

A Hospital now enlarged to 215 beds but usually housing between 250 and 280 patients. This comprises medical and surgical beds with a children's ward, obstetric unit and T.B. isolation block; eight district clinics scattered around the Bantu Homeland in which the hospital is situated; an 'under fives' clinic and an ante-natal clinic, both held at the hospital. Immunisation programmes.

Our Aims

"Our aims are (a) to treat the diseased and the injured; (b) to teach hygiene, preventive medicine, nutrition and all skills required to run a modern hospital. St. Michael's is recognised as a training school for Auxiliary Nurses and Midwives; (c) to spread by example the word of God.

"Our main problem here is the tremendous pressure on our hospital service. This Bantu Homeland is being steadily increased in size and more and more Africans are being brought into this area from others, under the Group Areas Act. This workload will get increasingly heavy and as yet there is no clear-cut future hospital for the area. The Department of Bantu Administration and Development is considering building a new hospital at the Kuruman Township. I was hoping that they would turn our hospital into a T.B. hospital and build a new St. Michael's a few miles away so that the two hospitals could be run together with the minimum increase of senior staff which are simply unobtainable here. This plan has, however, been turned down for various reasons, but I am somewhat amused to have received a letter asking if my 'missionary society' would staff the new hospital."

Full of Interest

"The work here remains very interesting" continues Donald MacKenzie. "Malnutrition is still rife—105 cases of pellagra were admitted last year, and 70 cases of frank starvation. Scurvy is also common but we are now dealing with a particularly bad outbreak. Also this year we have had a diphtheria outbreak and have had a case of rabies and several of Typhoid Fever. T.B., of course, remains the chief scourge here and is now really quite out of control. The Asbestos and Manganese mines provide many patients which we have to try and cope with as well as all the 'locals'. The number of surgical admissions has increased very rapidly. In April, May and June, 1966 sixteen major operations were done in this hospital. In the same quarter this year, the figure is 77. Burns are common. Assaults are frequent, especially at week-ends, and we also have a large number of dental extractions every week.

The Children's Ward suffers from gross overcrowding and is the province of my wife, Rachel. Again malnutrition is very common; kwashiorkor, pellagra and scurvy are also much in evidence. Half the children admitted with malnutrition are also found on examination to have T.B.

"The work of the Maternity Unit is increasing very fast; we were hoping to build a new unit but this, at the

moment, has been postponed. Sister Joyce Ebdon certainly did wonderful work and I am glad to say that the department continues very efficiently, following the groundwork she put in. All types of abnormal obstetrics are seen here; and dealing with this is most rewarding work."

A Great Need

Not only problems but needs abound at St. Michael's were Donald MacKenzie says there is an "ever-increasing work load and the difficulty in recruiting senior staff. We are fortunate here in having several stalwarts such as Mary Carter and Daisy Bishop but we badly need experienced, capable Ward Sisters and it is virtually impossible to find these among the local population . . . We are hoping very much to be joined by a Hospital Treasurer (who is a South African) and his wife, who is a Nurse. The administration of this hospital has increased so rapidly that it is most necessary to have the post of Treasurer and Secretary divided.

Local Interest

"More and more people in Kuruman are taking a very real interest in the hospital and indeed we are being joined for his vacation by a medical student from Kuruman. This would have been unheard of a few years ago. We also have one medical student from Pretoria University and are being joined in a few days by another from Cape Town . . . One of the main pleasures this year has been the increasing good will among the local people. More and more of them are getting to know us and the place. We are becoming accepted which certainly makes life for us all much more pleasant, and it is a joy to be on good terms with Kuruman."

Safer Surgery

The existence of this good will is borne out in a letter from Dr. MacKenzie to the magazine **Highway**, in October. "As I expect you know, the parishes in easier and safer. The Bishop, before he left, promised Kimberley united to pay for most of a new operating table here which has really made surgery very much easier and safer. The Bishop before he left promised us an air conditioner for the theatre, and this has now been installed. I would be very grateful if you would in **Highway** record our thanks to all those who have made these two invaluable gifts, and please tell them that the operating theatre has indeed made surgery here much safer."

For Your Prayers

Donald MacKenzie refers to "the Bishop, before he left . . .". Supporters doubtless know that the Bishop of Kimberley and Kuruman was deposed from his diocese and has since resigned. When you pray for St. Michael's Hospital, will you also pray for the wider issues involved in the election of a new Bishop? M.G.J. 5:1:68

A PRAYER FOR THE MIDDLE-AGED

Lord, thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but Thou knowest Lord that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing, and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility, and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to be a Saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places, and talents in unexpected people. And, give me, O Lord, the grace to tell them so. Amen.

OVER AGAINST THE TREASURY

The Church is not keeping pace with the trend of events in our times, and those who care greatly are deeply distressed when they hear of urgent Christian work being abandoned for lack of means, in an age of secular civilization which is throwing out a challenge to Christianity. We know that the Church has the spiritual resources, but she is being "withstood" and so cannot apply them.

Some are ever ready to cry, "The Church is always asking for money," others that "the Church now wants to introduce commerce." We must not make any apology for the asking for money as if it were some tainted thing. The giving of money is sacramental, and our people must be asked to dedicate themselves and their money to God. Our baptismal responsibility places upon us the recognition that the family of God has a claim upon each member for a systematic proportionate giving, and that this giving is their gift to Christ, and each must look at the cost value of the gift and not the cash value. Money raising is a superhuman process, and consecrated money is omnipotent. There is no limit to what Christ can do with it; it can reach to the ends of the earth. The eternal centuries prove this.

Then we must not lose sight of the fact that, though Christianity is not a business, yet it is the application of the principles of the Gospel to the greatest concern in the world. But the Church to-day is not so anxious to extract more gifts as she is to lead her people to a new mind about giving. We are still "exceedingly amazed" at the Master's teaching on money, as were the disciples of old, but we can see that His aim was not outward poverty but the inward spirit, and that is the spirit we want to get into the Church to-day.

This spirit will show us where we have been acting in ignorance and it will stay our anxiety, as individuals, that the world may know of our gifts. This is really a private matter between myself and the Chief Partner. We shall gain the spirit of vision which will enable us to look beyond the parish walls to the great Church of God, while it will at the same time, take away that mean outlook which shames us into giving because we see certain names upon a list, and this spirit will help in another way, by preventing our generosity from being spoiled by boasting.

We want the mind of the Spirit in gift and service, given to us in answer to prayer and sacrifice. "Shall I serve my God with that which has cost me nothing?" We cannot forget His words, "Lift up your eyes and behold the fields," or "The night cometh when no man can work." The new spirit in giving tells us that the living Christ is dealing with us in a living enterprise, and the time is short. God Himself is in the whole business, and because God is nigh He has put us on holy ground. So we have put money on a spiritual basis, and we rejoice to feel that we are counted worthy of being in league with the Master Himself in pleading His cause.

For the spread of the Gospel overseas the nation gives about twopence for every pound raised by direct and indirect taxation. We wonder what could an enlightened Church do to further the kingdom of God? Could we but get back to the system of St. Paul, we should make real progress. Notice the heart of his rules: "On the first day of the week"—that is, regularly; "Let every one lay by him in store"—that is, the spirit of self denial which must inspire the Christian: "As God hath prospered him"—that is, giving in proportion to one's means. With this system the collections would fall into the background, and a danger be removed. Not so much that the collection tends to create a spirit of hypocrisy among some of the congregation, for the passing of the bag is often such mere formality that it does not satisfy the donor's own spirit, but that it introduces an element of utter uselessness into a religious service, when so many do not understand the collection or put in a coin which has no relation to income, and so is not understood to be a gift offered as part of worship. My gift should be, Christ's love for

me and my love for Christ.

If we press home the necessity for periodic, progressive and proportionate giving, we are sure to be reminded that "our resources are spiritual and in God." This is true, but God's resources are also in us, and He expects His fellow workers to work with Him, for His causes, and especially in converting the money-relationship of Christian people to the kingdom, into a habit of life, the life of regular systematic sacrifice on the part of its adherents.

Our teaching should be that the aim of the worshipper is a conscientious, thought-out share, as a definite spiritual impulse, expressed in terms of our well-being, "as God has prospered me." The teacher and pupil alike must realise that our Lord is absolutely necessary, that there is no other who can take His place, so our deepest belief is in His absolute indispensability, for His open offer is only accepted by those who are prepared to be stewards, and to be a Christian is to realise our stewardship. The old system cannot be abolished until people have seen that the old methods have lost their meaning, and that there is little disciplined giving left in them, except on the part of a few. But for the majority, it is so easy to forget that the Master sits over against the treasury, and watches our gift, as the indicator that shows the pressure of love within the heart; and it is not easy to remember that the greatest joy the heart can know is to make a sacrifice, mindful only of the Loved One, and known to Him alone.

We ask, "Is not money a sordid thing?" And the answer comes at once: "The silver is Mine and the gold is Mine," saith the Lord of Hosts.

BY YOUR ACTIONS . . .

I'd rather see a sermon than hear one any day
I'd rather one should walk with me than merely tell the way

I can soon learn how to do it, if you'll let me see it done

I can watch your hands in action, but your tongue too fast may run

And the sermons you deliver may be very wise and true,

But I'd rather get my lesson, by observing what you do.

For I may not understand you and the high advice you give,

But there's no misunderstanding how you act and how you live.

SANCTUARY FLOWERS

March 24 Mrs. Pilling.

THE MOTHERS' UNION

On Tuesday, 5th March at 7.30 p.m., we welcome Mr. Norman Pritchard. He will speak to us and illustrate his address with colour slides on the new town of Skelmersdale.

SIDESMEN'S ROTA

March 3—J. Cheetham, H. Gaskell, G. Porter, S. Park.

10—P. Aynsley, N. Britnell, T. Swift, J. Hunter.

17—J. Heaton, J. Banks, H. Huyten, A. Grimshaw.

21—H. Huyton, A. Grimshaw, J. Grimshaw, G. Midgley.

31—R. Gaskell, R. Hunt, C. Shacklady, J. Balmer.

April 7—E. Serjeant, D. Swift, J. Cheetham, H. Gaskell.

SERVERS' ROTA

March 3—8.00 John Gaskell.

10—10.30 Harold Grimshaw, Brian Heaton.

17—9.00 Jim Heaton.

6.30 Michael Lewis.

24—8.00 John Pounds.

10.30 Roger Dutton, Tony Gaskell.

31—8.00 John Davies.

10.30 Malcolm Serjeant.

April 7—8.00 Peter Balmer.

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C. M. HESFORD & CO. LTD.

ORMSKIRK.

Telephone: 2564

**K SKIPS
ARE
LIGHTER**

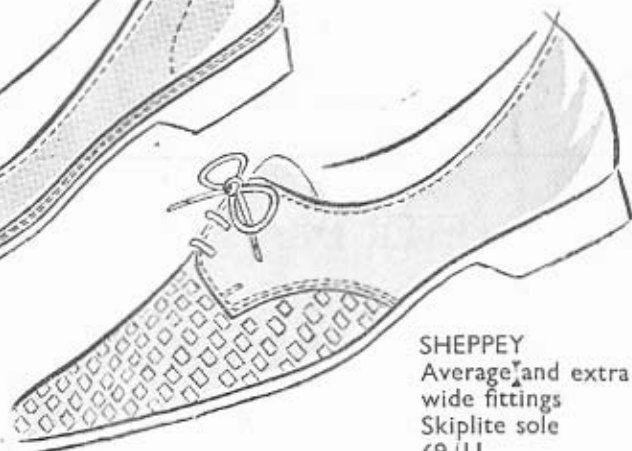


Each K Skiplite sole has over 30 million tiny air bubbles to cushion every step you take. Skiplite is a sole material specially developed for K Skips. It resists wear for months even at the heel. And its springiness makes K Skips a heaven if your'e on your feet a lot.

SARONG
Light, hardwearing
casual.
Skiplite sole
75/11



Wm. ABLETT Ltd.
14 MOOR ST., ORMSKIRK



SHEPPEY
Average and extra
wide fittings
Skiplite sole
69/11