

NOVEMBER 1959

Halsall Parish Magazine



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RECTOR'S LETTER

St Mathew's Vicarage,
Highfield, Wigan
2nd Nov, 1959

My dear Friends,

I am delighted to have this opportunity of introducing myself to you through the medium of the Parish Magazine. Before long I hope to have the privilege of meeting you and knowing you personally. You will realise that this will take some time.

The service of Institution and Induction will remain a vivid memory for a very long time. I would particularly like to thank all those who helped to make it so, not least those who looked after the seating arrangements and the provision of refreshments afterwards. The first celebration of Holy Communion on All Saints Day was a great inspiration to me and I am grateful to those who came both at the Parish Church and Barton Mission.

Our fine old Church is beautiful in its proportions and impressive in its size, particularly the Chancel, it has very many interesting features about which I look forward to obtaining more information. I deeply regretted the absence of our faithful vergers through his most unfortunate accident and take this opportunity on behalf of all, to wish him a complete recovery although we know it cannot be a speedy one.

My hope for the future is a single one. I am sure that we all have a desire to have a share in the working out of God's Purpose in our Parish. I hope, therefore, that we shall seek out God's will for ourselves and in so doing become better Christians, with a clear knowledge of what our duty is and a dependence upon God for all the courage and strength which we need. As far as our Church is concerned, this means that we all pull together, and make our Church one keen family of fellow workers for the Kingdom.

You will, I know appreciate the difficulties under which I begin my ministry. It will be impossible to live in the Rectory for a few weeks, and after that we shall be "camping out" upstairs for the Christmas season.

I do so want to become your friend, and I look forward to getting to know you in your homes and at Church. There is much to be done.

May the blessing of our God be upon us as we begin our work together for Him.

Your sincere friend,

W. HERBERT BULLOUGH

Letter from the Rev. I. L. Davis

St. James' House,
62 Forest Grove,
Eccleston Park,
Prescot.

My dear Friends,

I really must come back again with another letter. First of all to thank you all for the very generous cheque for £40 which you presented to me. My Shirdley Hill friends for the very useful and attractive table lamp. The Ex-servicemen's Association for the most acceptable cheque. The Bible Study Group for the well selected and interesting book and the individual friends who also kindly gave us parting gifts.

It was grand to see some of you at my admission service. I am grieved that the number had to be curtailed. We have had a wonderful send-off in our work and already we are feeling quite settled.

I am sorry I have not been able to say a personal good-bye to everybody. I know you will forgive me.

My prayerful good wishes to you all and again very many thanks.

Yours very sincerely,

IVOR DAVIS

Letter from Mrs. Davis

Dear Friends,

I wish to thank the members of the Young Wives Group for the very nice Pyrex Casserole and Stand. It was something I always longed for but never thought I would be fortunate enough to possess it. Very many thanks also to the members of St. Aidan's Church for the beautiful bunch of Chrysanthemums.

Yours sincerely,

ANNE DAVIS

A Rose Queen's Appreciation

I wish to express my gratitude to all who responded generously to my appeal on behalf of the Sunshine Committee's Christmas Party for the "old folk." I collected £3 8 6 at the Church door bringing the grand total up to £10 10 0.

JOAN DAVIES

Halsall Rose Queen

Mothers' Union and Young Wives Group

The next meeting will be held on November 3rd at 8 p.m. in the School Hall. The speaker will be

Miss Hesketh. On Nov. 10th a Coffee Evening will be held in the School Hall at 8 p.m. An illustrated talk will be given by Miss Audrey Claxton, also there will be a Bring and Buy Stall. The December 1st meeting will be held at St. Oswalds, Barton at which Miss E. Painton-Smith will give a talk.

PARISH REGISTERS

Holy Baptism

"Suffer the little children to come unto me."

- Oct. 4 Heather Gail Cunnington
11 Paul Blundell
25 Robert Alan Sinton
25 Mark Jason Unsworth

Holy Matrimony

"Those whom God hath joined together let no man put asunder."

- Oct. 17 Robert Sephton and Ruth Eva Core

Altar Flowers

- Nov. 1 Mrs. Ainscough
8 Mrs. Hesketh/Mrs. Winstanley
15 Mrs. Neale
22 Mrs. L. Hyton
29 The Guides
Dec. 6 The Sunday School

Altar Servers

8 a.m. 10-30 a.m.

- Nov. 1 Peter Balmer Harold Grimshaw
8 Brian Heaton
15 Alan Hanson Job Grimshaw
22 Norman Jenkinson
29 Peter Balmer



Railo Times Hulton Library

What Price Work?

I DON'T want too much responsibility because it would get me down. A nice steady job would do me, not too much work, and enough to keep me going until it is time to go home.'

'If passes in the G.C.E. are obtained, then you can expect a luxury life afterwards.'

Each of those sentences was written—the first by a boy of fourteen and the second by one of fifteen—some months ago when both were waiting to leave school and go out to work for the first time. They were among a number of essays written by teenagers and subsequently published in extract by the Industrial Welfare Society. The object of the operation was to find out something of the average teenager's outlook to-day on work. The result is interesting, and gives rise to wonder as to how these Bills and Maurices and Jimmies, and Janets, and all the rest of them, who by this time will have started in on their jobs, are making out in them.

Maybe the doubts of Derek, who wondered whether, if he became a shipping magnate or head of an atomic power station, he would have enough spare time, have by this time been resolved. And perhaps, also, the fears of Leonard, aged fourteen, who was hoping to go into the printing trade but who was uneasy lest his job should be too far away from home, start too early in the morning, and not leave

him enough time for dinner, have by now been set at rest.

It would be unfair, however, to give the impression that all these young people were either looking out only for money and security or were living in a cloud-cuckoo land of impossible dreams. There were some whose outlooks were very different. Margaret, for instance, who wrote that 'The most important part of my future job is that it must be a stimulating, interesting, satisfying, and worthwhile occupation,' has by this time probably found it to be so. And

Michael, who wanted to be a bricklayer, was not afraid of hard work, and intended to give half his wage to his Mum, is very likely by this time enjoying himself quite a lot. This pamphlet, so usefully issued by the Industrial Welfare Society, is more than interesting. It is also rather touching, in the picture it reveals of a lot of young people groping their way to the world at a critical stage of their lives and needing so badly the guidance of those who have been that way before.

There are four questions to parents printed at the end of this pamphlet

TOPIC FOR THE MONTH

THE SIGN

Not ashamed to confess Christ crucified

No. 659

Vol. 55

NOVEMBER 1959

- 1 S. All Saints' Day.
Twenty-third after Trinity.
- 2 M. Commemoration of All Souls.
- 6 F. Leonard, C., c. 559.
- 8 S. Twenty-fourth after Trinity.
Saints, Martyrs, and Doctors
of the Church of England.
- 11 W. Martin, B., c. 397.
- 13 F. Britius, B., 443.
- 15 S. Twenty-fifth after Trinity.
Machutus, B., 627.
- 16 M. Margaret of Scotland, Queen,
1093.
- 17 Tu. Hugh, B., 1200.
Hilda, Abb., 680.
- 20 F. Edmund, K.M., 870.
- 22 S. Next before Advent.
Cecilia, V.M., c. 230.
- 23 M. Clement, B.M., c. 100.
- 25 W. Catherine, V.M.
- 29 S. First in Advent.
- 30 M. St. Andrew, A.M.

Days of fasting, or abstinence:

Saturday, 28; Fridays, 6, 13, 20, 27.

which deserve repetition:

Do you realize how great an influence you have on the attitude of your children to their future work?

Do you take enough interest in what they want to do and in their training?

Do you encourage your children to be loyal to their teachers and to their employers?

What are you doing to help your children take the right road to a successful working life? SIGNET

ALL SAINTS' DAY

... called to be saints—ROM. 1. 7

TO fishermen, who dwelt at Galilee, and toiled upon the lake, there came a call to leave their boats and nets, forsaking all, when Jesus said, 'Rise up and follow me!'

On the Damascus road Saul was set free from error's chains, by a clear blinding light, to know the Christ, and wage his hard-won fight until he reached a blest eternity.

Such are God's saints who come, without delay, when Jesus calls, and tread, with him as guide, the uphill path, through danger, pain and strife; they glow like stars to lead us on our way, who share the sorrows of the Crucified, and dwell with him in everlasting life.

Lucy Bredin

They Need a Country

CHURCHMEN ANSWER A KNOCK AT THE DOOR

By Garth Christian

THESE families have been here for years. They have lost hope. Other visitors have come and gone, and no help has reached them. They have passed the borderline called Despair.

These remarks of an interpreter in a Greek refugee camp, quoted in Miss Essex's article last month, reminded me of the words of a Polish patient in a T.B. sanatorium near Hanover: 'Why don't you drown us?' he said. 'We can't go home. We can't emigrate. We can't work. Nobody wants us.'

Nobody wants us. The words haunted the mind of Miss Muriel Gofton, a Christian social worker. That night she began to wonder: 'Why not another Papworth—to provide a home and work for the Pole and his small daughter—also a victim of tuberculosis—and for others like them?'

A Plan in Action

The sequel is a long story. Briefly, Miss Gofton struggled in vain to find means of putting her plan into action in Norway and Denmark, then in Sweden and Canada and New Zealand. Finally, thanks to the help of three Members of Parliament representing each of the main political parties, she gained permission to bring ten ex-T.B. refugees and their families into Scotland. A house was found in Lanarkshire and Christian Action agreed to back this Cala Sona Enterprise.

But there are thousands of refugees in all parts of the world for whom a home and work in Scotland or anywhere else seem as remote as a trip to Mars. One person in eight of Europe's 550 million people has been robbed of a home by war or persecution in the past forty years.

As Russian tanks moved on Budapest in the October Rising, 180,000 refugees fled into Austria, already burdened with almost as many homeless. Every year in the Middle East, 30,000 children are born to the million homeless Arab refugees.

Nowhere to Sleep

The scenes which shocked Dr. Barnardo and Quintin Hogg when they found urchins sleeping in the streets of Victorian London were repeated every night last year in Hong Kong. For of the 800,000 Chinese refugees, no fewer than 100,000 had nowhere to sleep but the streets. In West Germany and in India, in Korea and in Kenya, the same tale can be told... 'there was no room for them at the inn.'

In this World Refugee Year, which ends next May, it is worth recalling that 90 per cent of all refugees emigrating under the International Refugee Organization were 'sponsored, counselled and met at their final destination by Church people,' reports Miss Janet Lacey, Director of the British Council of Churches Inter-Church Aid and Refugee Service.

The War left ten million displaced persons in Europe. The United Nations

promptly launched U.N.R.R.A., soon to be displaced by the International Refugee Organization, which co-operated with the churches and their voluntary organizations in settling two million people in fresh lands. Since 1951, when I.R.O. closed down, the High Commissioner for Refugees has worked entirely through these voluntary organizations—primarily the World Council of Churches Inter-Refugee Service, the National Catholic Welfare Conference, the Lutheran World Federation and the American Joint Distribution Committee for Jewish Refugees. To-day there are still 160,000 unsettled refugees in Europe alone.

Thanks to the success of the annual Christian Aid Week and other efforts in the parishes, the World Council of Churches raises £15 to £20 million a year for food and medical supplies for refugees from war, oppression and earthquakes. The British Council of Churches, through their Inter-Church Aid and Refugee Service—10 Eaton Gate, London, S.W.1—have helped 5,000 Hungarians and their families to begin life again in Canada; and the World Council of Churches has resettled nearly 100,000 refugees in new countries.

We have grown so used to catastrophe that the spectacle of 300,000 war widows in Korea, or reports of hungry children in Asia attacked by rickets, seldom seem to shock. Yet in prayer the statistics come to life—and we see the single hungry child, the solitary war widow

—as many of them as there are people in Britain.

And because of the prayers and the financial aid of churchmen everywhere, many a doctor in Indonesia and Korea has cured children of the dread disease, yaws, with the penicillin which has already saved more lives than were lost in all the battles since the world began. In the Mau Mau territories of Kenya there are welfare services for the victims of unrest.

(Continued opposite)



This illustration comes from the excellent World Refugee Year publication *Onslaught*, which may be obtained through any bookstall, or from Mowbrays, for one shilling (post 4d.).

They saw it happen (22)

ANDREW

Jesus said unto them, Come ye after me.—ST. MARK I. 17

ON a certain day following the Sabbath, early in the first century, about four o'clock in the afternoon, two young men were standing at the ford over the River Jordan near the village of Bethabara.

They were talking with a third man, John the Baptist. It was he, indeed, whom the two young fishermen had come to see, being drawn much by his holiness, by the stern message which he preached, and by the power of his personality. They were, in fact, at that time followers of John. Andrew had come from his home in the fishing village of Bethsaida, thirty miles to the north, once again to hear the Baptist preach and to mingle with the crowds which for some time past had been gathering about him.

Andrew, the young fisherman, was a man of the outdoors. Simple and direct in manner, he had all the characteristics of his type; a strong body, a clear, far-seeing eye, and a complexion bronzed by sun and wind. His character was a fitting counterpart to his physique, for there was depth and strength in him, and a high reverence for the things of the spirit. That was what had drawn him to the Baptist.

And so the two young fishermen, on that momentous afternoon, stood talking with the Baptist, gazing with awe into the depths of those strange eyes of his. And then they saw those eyes change focus and look over their shoulders to something behind them. At the same time the tone of the Baptist's voice altered as, without any preface, and in an awed undertone, he murmured: 'Behold the Lamb of God!'

Turning, Andrew and John saw at a little distance a man of about their own age, tall, grave of face, as strongly built as they were, and dressed as a countryman in a weather-stained robe of wool.



As if at a common impulse, they both turned away and, irresistibly drawn, followed the newcomer. Jesus, for it was he, turned as they drew up to him. Calmly and directly he asked: 'What seek ye?' They were somewhat abashed, not having expected so quick and uncomplicated an inquiry. So they asked him naively where he lived, and with that he smiled and said, 'Come, and ye shall see.'

Walking one on either side of Jesus, they went up to the house by the ford in Bethabara where Jesus was staying,

and there they remained with him, deep in talk, for many hours.

To find his Brother

What transpired in that long talk can never be known. But that it was deeply stirring for Andrew is shown by the fact that he went straight thence the very next day, in a high state of excitement, to find his brother, whose name was Simon. Andrew could scarcely wait to tell the immense news which he brought. 'We have found the Messiah,' he announced, and nothing would satisfy him until he had brought Simon in his turn to see Jesus. Of that historic encounter, when Jesus, looking deep into the heart of Simon, and seeing in an instant the vast strength of the man, renamed him Cephas, - which is by interpretation Peter, the Gospels bear witness.

But the encounter had been decisive for Andrew also. He who had been among the followers of the Baptist became henceforth a follower of Christ. There are brief glimpses of him henceforth in the Gospels; it is he who, at the miracle of the feeding of the five thousand, tells his Lord of the boy among the crowd with the barley loaves and the fishes. It is he who, again as recorded by St. John, takes the Greeks, who had come seeking the Master, to see Jesus.

His later history as a bearer of the good news of the Gospel is a distinguished one. Not for nothing is the season of his feast observed as a special time for prayer for the missionary work of the Church. For Andrew, who met his master by the shores of Galilee, wandered afterwards by many shores and in many strange places telling others of the grace and the power which he had encountered in his own life. He died a martyr at the hands of a Roman official in Achaia, bound to that St. Andrew's cross which has become the symbol of his faith and of his faithfulness.

They Need a Country (from opposite page)

and special training courses that give Africans the contentment and self-assurance that spring from the possession of a craft that can be used in the service of God and man. The churches together, it has been said, have given more, and done more for refugees and others than any other body. But they want help, not credit.

For the need remains immense and urgent. 'Nobody wants us.' The cry of despair from the Polish victim of T.B. might be echoed by many millions all over the world for whom Christ lived and died and rose again.

The basis of all this work of the World Council of Churches is the conviction that 'As long as you did it to the least of these my little ones, you

did it unto me.' And since the world is now such a small place with every man our neighbour, it is no exaggeration to say that the lives of millions in Hong Kong and Korea, Kenya and Austria may be shaped by the attitude and the generosity of Christians in London and Liverpool, Birmingham and Bacup. For this is one world. We are indeed 'all one in Christ Jesus.'

I, PAUL

By Charles Dunscomb

PART 10

PAUL'S last visit to Jerusalem began so peacefully and uneventfully that it almost seemed that the forebodings of the journey and the gloomy pessimism of the prophet Agabus would be proved groundless. The days when Peter and Paul had been estranged were past, and nowadays the Church in Jerusalem regarded Paul with the reverence reserved for the successful pioneer. He was no longer distrusted as a dangerous heretic and revolutionary. On the contrary, the founding of the Church throughout Asia Minor and in Europe had made a respectable figure of him. But, even if he was welcomed in peace—and, indeed, with respect—the Christians of Jerusalem were unable to hide the fact that his presence made them nervous; for, if the Jewish Christians had learnt to tolerate their fire-eating brother, the orthodox Jews loathed his very name. To Judaism, Paul was the renegade Pharisee who had swept through the synagogues of the dispersion, leaving a trail of havoc behind him. No fate could be too bad for him, no words could adequately express the Jews' hatred of him. It was, therefore, with nervous earnestness that the Christians in Jerusalem urged tact and discretion upon Paul and his companions. The great thing was for Paul to do everything possible to disarm the hatred of the Jews: to show himself to be more orthodox than the orthodox; to go out of his way to conform to the dictates of the Law. That was the advice of the Church in Jerusalem. Paul followed it, and it was his undoing.

The storm burst on Paul, appropriately enough, in the temple. That it was one of those stiflingly hot afternoons when a burning wind whipped the dust up into men's faces in choking clouds cannot be blamed for the sudden efflorescence of violence. Tempers were always short in such weather, but where Paul was concerned the Jews needed no encouragement to violence. It was sufficient that they recognized him. Within three minutes of his discovery, the temple was in an uproar. By an ironical trick of fate, Paul owed his life to the requirements of the Law which he had done so much to bring into discredit; for he would have been killed on the spot if it had not been unthinkable to defile the temple with blood. So he was dragged away by a howling mob who were only waiting to get him off holy ground before tearing him limb from limb. Fortunately for Paul, they made a great deal of noise about it. The city was roused,

Men and women rushed to the temple to find out what was happening, and the whole town was in an uproar. But Jerusalem was not a big place. The streets were narrow, the houses crowded together, and the total area of the city was small. So the noise of the commotion came as quickly to the Roman garrison as it did to the excited Jews, and a harassed young Roman tribune arrived at the double with a small force of soldiers just in time to rescue Paul from the Jews by arresting him.

The tribune was hot. Sweat was running down his forehead underneath his helmet, and his brown neck was shining in the sun. He was not only hot, but he was bothered too, for he had arrived only just in time to prevent a murder; and in Jerusalem, with its violent and passionate political currents and cross-currents, a murder might touch off a much more ugly situation than the little local garrison could cope with on its own. Now this young man found himself faced with the task of getting Paul back to garrison headquarters alive, and he did not like the prospect. He manacled Paul, so that there should be no chance of his escape on the journey; and he tried to discover who his captive was. But the surrounding mob was in such a state of menacing uproar that interro-

gation was impossible. So Paul was placed in the middle of the little squad of soldiers, who marched through the streets in a tight square, making their way by laying about them with their truncheons. After twenty minutes they reached the barracks, but the Jews were so incensed at the prospect of losing their victim that Paul actually had to be carried to safety up the flight of steps which led to the soldiers' quarters. It says much for Paul's powers of detachment and persuasion and much for the tribune's calmness that Paul got permission to speak to the Jews. It says even more for Paul's extraordinary powers of command that, when he turned and faced his persecutors and raised his hand for silence, they fell as silent as leaves after a gale. But even Paul's eloquence was unable to defeat the hatred and prejudice of his listeners. They heard him for a while, but when he mentioned the Gentiles there was such a storm that the tribune intervened, and Paul was taken into the safety and custody of the barracks.

The Romans assisted the memories of their native prisoners with violence when they interrogated them. In a brutal world, this was a small brutality that no one questioned. So, when Paul turned to the man who was binding his hands preparatory to the usual methods of third degree interrogation, and asked him quietly whether he was in the habit of so treating Roman citizens, there was a silence of pure astonishment. For a moment, the soldier looked as though he believed that this dishevelled Jew was pulling his leg. But there was something

*(Continued on page 78)**The Story of the Early Church*

While Nero is Emperor, a great fire breaks out in Rome.



This is blamed on the Christians and many are arrested.



Peter is crucified.



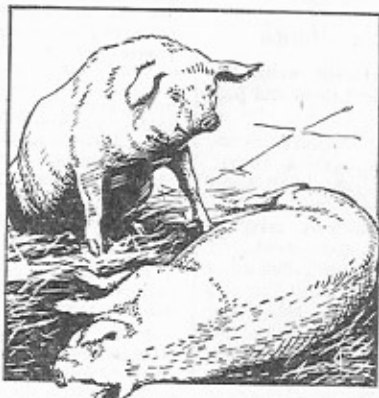
While Paul being a Roman citizen is beheaded.

ANIMALS OF THE BIBLE Puzzle Column

34. Swine

MENTION has already been made of the sound sanitary reasons that lie behind some of the regulations in the Mosaic Law. The rule that only animals with cloven hoof that chewed the cud should be fit for food might be rough and ready, and it might exclude a few animals whose flesh was quite safe to eat, but it was essentially practical and easily understood, and it very clearly excluded the pig, which has a cloven hoof but does not ruminate.

Then, as to-day when it has the chance, the pig was a scavenger and it ate almost anything, including refuse and dead bodies, though it is only fair to say that if it is well housed and fed, a pig can be as clean as any other animal. Thus it could not only carry with it such diseases as dysentery; it was also the host of sundry parasites which go on to spend the second part of their existence in the human body, perhaps causing death. Little could those priests have realized how far ahead of their time they were in enforcing these rules. The position is



different to-day, for with modern knowledge these dangers can all be overcome.

Of the six Old Testament mentions, five concern the pig as an unclean animal; and of fourteen in the New Testament, all but one are contained in two stories in which herds of swine were being kept by foreigners who did not observe the Jewish law. The other two verses are proverbs, the first from a collection of Solomon, who often drew illustrations from the animal world: 'As a jewel of gold in a swine's snout, so is a fair woman without discretion' (or, perhaps better, without taste or modesty), (*Prov.* 11. 22); the meaning is very clear, as it is in our Lord's pungent comment in *St. Matthew* 7. 6 about casting pearls before swine.

The wild pig, often known as the wild boar, lived in the wooded parts of Palestine and the surrounding country, but it is mentioned only once (*Ps.* 80. 13), and there without any special significance.

GEORGE CANSDALE

19. PLEASE IDENTIFY (open to all)

In the pattern below, and in the clues, the numbers stand for letters. Discover the Master Phrase by noting the clues and filling in the letters indicated by the numbers. Number 0 stands for any letter not in the Master Phrase. The clues, as you may readily see, are phrases from the Prayer Book Collects. And just for interest, see how far you can get without referring to the Prayer Book. But use it by all means in order to finish the puzzle.

1	2	3	4	5	6	7	8	9
---	---	---	---	---	---	---	---	---

10	11	12	13	14	15	16	17	18	19
----	----	----	----	----	----	----	----	----	----

20	21	22	23	24	25	26	27	28
----	----	----	----	----	----	----	----	----

Clues:

- In his 5.10.24.0.18.3.6 and glorious kingdom.
- The example of his great 13.14.4. 26.6.26.10.0.
- Nothing is 13.22.2.0.
- All that we can 19.12.9.26.0.28.
- The bright 16.7.3.4.15 of thy light.
- The 21.0.17.26.2.10.0 of our nature.
- Prevent and 21.20.2.22.25 us.
- Destitute of thy 4.3.23.26.27.20. 6.19 gifts.
- The 1.3.18.19.8 of those sins.
- In the substance of our 27.6.5.8.11.

When you have discovered the Master Phrase, state *exactly* where, in the Prayer Book, it can be found. A book token for half a guinea will be awarded for the first correct entry examined.

20. AN ACROSTIC (age limit, 13)

My first is in Joke, but not in Moke,
My second in Clock, as well as Cock;
My third is in Phial, but not in Dial;
My fourth is in Clean, but not in Scene;
My fifth is in That, as well as Cat;
My sixth is in What, as well as Not;
My seventh is in Pane, but not in Pain;
My eighth is in Pass, as well as Class;
My ninth is in Soot, but not in Put;
My tenth is in Hymn, but not in Whim.

This acrostic will give you the two initials and the name of a very famous missionary. Write his name on a *post-card* and give a brief description of his work and where he went, in *not more than thirty words*. Competitors who use more than thirty words will be disqualified.

Three five-shilling book tokens will be awarded for the best answers. Don't forget to add your name, age, and address.

Entries for both puzzles should be sent to the Puzzle Editor, THE SIGN, 28 Margaret Street, London, W.1. Closing date: November 16th.

October solutions:

No. 17. LATITUDINARIANISM: And the Association is that this is what is condemned by Article 18, from which the quotation comes.

No. 18. EPISCOPACY: Which is a system of Church government by bishops.

The Neronian Persecution, A.D. 64



Nero makes their death a spectacle to please the people



Both Peter and Paul are imprisoned.



John Mark writes the first Gospel in Rome

IN the Neronian persecution many Christians were charged with being 'enemies of the human race' and put to death

Question Page

Questions on the faith and practice of the Church should be sent to Question Page, THE SIGNS, 28 Margaret Street, London, W.1, with a stamped addressed envelope for reply. Each will be answered by post individually; some will be printed on this page. A book token for 5s. will be awarded to the sender of each question published.

4051. Where are the origin and authority for the christening of infants to be found?

Children born to Christian parents have been baptized in infancy since at least the third century. The New Testament does not directly mention the practice, but nowhere is there any suggestion that children will have to seek baptism on reaching years of discretion. St. Paul speaks of baptism as the spiritual counterpart of circumcision, the rite whereby Jews were admitted as infants to membership of the religious community (Col. 2. 11). Further, the households whose baptism is mentioned in Acts 16. 15 and 33, and 1 Corinthians 1. 16, may well have included children. In the second century, Polycarp at his martyrdom (A.D. 155 or 156) claimed to have been 'Christ's servant' for eighty-six years, which would imply infant baptism. Origen, a Christian writer who lived from 185-254, refers to infant baptism as an established custom which the Church had received from the apostles.

4052. I have recently been appointed a sidesman, but the duties do not appear to be clearly defined. What are they?

The name sidesman was originally 'synodsmen,' and in the Middle Ages he was a layman who was summoned to the Synod by the Bishop. In course of time the duties have changed, and nowadays the sole duties of sidesmen are to assist the incumbent and churchwardens in

such ways as they may direct. A loyal band of sidesmen can do much to promote the efficient and smooth working of a church, but because their duties vary

Question of the Month

4050. Did King David write the Psalms, or did he collect them and perhaps set them to music?

The Psalms are a collection of devotional songs written over a period which may be as long as a thousand years. The oldest were probably of Canaanite origin and were adapted by the Hebrews for use in temple worship. It is quite possible that some were composed by King David himself; some were written during, and some after, the exile, possibly as late as 150 B.C. It is a characteristic of the whole collection that generation after generation has been able to give them new meaning, and has in them found inspiration for praise and worship of God.

from one parish to another it is impossible to set them out in detail. A sidesman should make a special point of welcoming strangers and, under the direction of the churchwardens, of seeing that they are shown where to sit, and have the necessary books.

4053. Could you please tell me the difference between the Virgin Birth and the Immaculate Conception?

The Virgin Birth refers to the belief that Jesus Christ had no human father, but was conceived by the Blessed Virgin Mary by the power of the Holy Spirit. This is clearly stated in the two narratives of Christ's infancy recorded in the Gospels, in St. Matthew and St. Luke. The Immaculate Conception refers not to the birth of our Lord but to the birth of the Blessed Virgin herself. Certain Christian teachers in the second century regarded Mary as the 'new Eve' corresponding to Christ as the 'new Adam.' In mediaeval times some theologians argued that the Blessed Virgin was free from all stain of original sin, while others maintained that in every natural conception the stain of original sin is transmitted and that Mary was not exempt.

4054. How and when were Lay Readers first appointed?

In mediaeval times Readers were a minor order of the ministry, but they did not have the responsibilities which they bear to-day. The office was revived in 1866, and there are now some six thousand Readers in England helping to maintain church services, particularly in country districts where one priest frequently has to serve two or three churches. A Reader must be nominated by an incumbent, and nowadays he has to pass an examination before being admitted to office and licensed by the Bishop.

My Garden in November

By W. E. SHEWELL-COOPER, M.B.E.

A GOOD rose-planting month—put in easy-to-grow varieties like Peace, the Queen, Picture, McGredy's Sunset, and Bacchus. Include Hybrid Polyanthus like Frenchman, Circus, and Vogue, a hybrid musk like Berlin, and a moss rose, Blanche Moreau. Weeping standards are popular again. Plant, if you will, Albertine and Emily Gray. Give top dressings of sedge peat to the flowering shrubs to a depth of at least an inch. As this work proceeds cut out any diseased and dead wood you see. A bulb which does well in the border is the Galtonia. Plant a dozen or so in a group straight away.

The new flowering hedges are very popular. Try Sloepink, Purple Flash, or Blaze. Set these new hedging plants out 18 inches apart. They are far better than the old-fashioned privet or quick. Give the lilies of the valley a dressing of sedge peat and plant ranunculus corms about the 15th of the month. Give the lawns a good raking with a spring-tined rake. Then brush with a besom to stimulate the grasses. Protect the Christmas roses from the cold and wet if you live in a rainy spot. A little glass covering will

do good. If you wish to grow your soft fruits by the no-forking or hoeing method, apply straw one foot deep all over the soil now where the bushes and canes are growing.

I, Paul (from page 76)

about Paul which made the man take him seriously. He called the tribune. 'What's this I hear?' the young man asked him.

He was still hot, and the dust was sticking to the sweat on his face.

'Do you claim Roman citizenship?'

Paul bowed his head, and said 'Yes.'

'And when did you acquire this?' asked the tribune. 'It costs money, you know. I bought my own citizenship, so I should know.'

Paul hesitated, looking quietly and kindly at the young man, before replying. He chose his tone of voice with great care, for he did not want to hurt the other's feelings.

'I was born a citizen,' he said, very quietly and without pride. It was almost as if he were apologizing for what he said.

For a moment the tribune looked

completely taken aback. But he was a nice young man, honest, straightforward, and incapable of meanness.

Hesitated Paul and said, 'I'm sorry, then, that you have been treated improperly; but I had no means of knowing that I was dealing with a citizen. I shall have you unbound, and to-morrow you must see the Commandant.'

He grinned rather sorrowfully at Paul, and added, 'You're too big for me to handle. I could lose my commission for what I have done to you.'

Paul felt his heart expand to the man. He was overwhelmed with a sudden passion of thankfulness to God that, at last, the Church stood open to such men. He realized, too, that he did not mind dying—did not mind what the Jews might do to him—for he had been the instrument by which the door of the Church had been opened to such men as this young Gentile soldier; and it was worth dying to achieve such an object. But he did not say any of this. Instead, he smiled, and said gently, 'You will lose nothing through me. I have no complaints to make. I am grateful to you.'

'You're an odd kind of citizen,' the young man said, smiling at Paul; 'and an odd kind of Jew, too.'

'Yes,' said Paul. 'Yes, I am an odd kind of Jew; a new kind. God has made me so.'

(To be concluded)

THE CHRISTIAN HOME

By Anne Proctor

NOVEMBER opens with a general thanksgiving by the Church for all the saints, and during the rest of the month there are days devoted to twelve individual Christians whose names we still honour, though the most modern of them, St. Hugh of Lincoln, died in 1200. What they did is largely forgotten apart from incidents like St. Martin's cloak, or their martyrdoms like St. Catherine's wheel; but in keeping their saints' days we pay our respects to what they were, "holy and humble men of heart." Nowadays we set great store by what people do, even more perhaps by what people have in the way of material goods, but Jesus told us again and again and in many different ways, "Seek ye first the kingdom of God and his righteousness." This is what the saints did, and it is because they did this that they became saints. Christianity offers us all the vision of God, and calls us to follow that vision, and from our vision and knowledge of God comes the power and love and energy which can make ordinary men and women react spontaneously to do the will of God and so serve their fellow men. The saints show us what God can do through those who truly put him first in their lives.

The Mission Field

November ends with St. Andrew's Day, which is kept in many parishes as a day of prayer for missionaries. All over the world there are lonely people who have obeyed our Lord's command to go and preach the gospel to every creature. We, who stay at home, ought to support them by prayer and money and other gifts. Many churches hold bazaars at this time to raise money by the sale of cakes or knitting or needlework done by the stay-at-home church members. So my recipes this month are mainly for cakes which might be sold at such a sale, and I have chosen those with place names.

Canadian Cake

Place 2 oz. of butter or marg. in a pan with 2 cupfuls of sultanas and 1 cupful of hot water. Bring to the boil and simmer for a minute or two. Remove from heat. Put 2 good cupfuls of flour into a mixing bowl with $\frac{1}{2}$ teaspoonful of bi-carb. soda and 1 cupful of sugar and mix thoroughly. Add boiled ingredients and mix well. Last of all add 1 well-beaten egg. If making one cake, bake in moderate oven for 1 hour 20 minutes. If making two cakes, divide mixture into small bread tins and bake for about forty

minutes. (Mrs. L. F., Llanfair-T.H., N. Wales.)

Cornish Ginger Breads

Mix together 1 lb. plain flour, 1 lb.



brown or gran. sugar, 2 teaspoonfuls of each of ground ginger, mixed spice and cinnamon, and 1 teaspoonful of bi-carb. soda. Then rub in $\frac{1}{2}$ lb. marg. Beat up an egg and mix this with 1 tablespoonful of syrup. Add this to the dry ingredients and knead all together. Roll into little balls and arrange them on a baking tray rather far apart as they will spread out when cooking. Bake in a moderate oven for about twenty minutes, but watch them

carefully as they are apt to burn unexpectedly. Lift with a knife to remove from the sheet and cool on a wire tray.

Suffolk Rasks

These would make a change at the buffet counter. Rub 5 oz. fat (lard and marg. mixed) into 1 lb. of self-raising flour, to which $\frac{1}{2}$ teaspoonful of sugar and a pinch of salt have been added.

Mix to a soft dough with sufficient milk. Roll out and cut into rounds $\frac{1}{2}$ inch thick. Bake in a fairly hot oven until a pale brown. Then split each rusk lightly in two with the edge of a knife, put back into the oven at once and bake until a golden brown. These are delicious when eaten cold with cheese, jam or butter. (Mrs. C., Stowmarket, Suffolk.)

Yorkshire Fat Rascals

Add a pinch of salt to 8 oz. flour, rub in 4 oz. marg. Add 2 oz. currants and $\frac{1}{2}$ oz. brown sugar, and mix to a stiff dough with milk and water. Roll out $\frac{1}{2}$ inch thick and cut in rounds. Sprinkle with castor sugar and bake for 20 minutes in a hot oven. (M. H., Rochdale.)

Devonshire Rocks

Sieve 6 oz. flour into a bowl, add 1 teaspoonful of baking powder, and rub in 2 oz. marg. Well beat the egg. Add 1 oz. candied peel, 4 oz. chopped dates, $\frac{1}{2}$ teaspoonful of grated nutmeg and 4 oz. sugar, part brown, part white. Mix all together with the beaten egg and milk if necessary, but keep the mixture as dry as practicable. Put in small heaps on a greased tray and cook at high temperature for 10-15 minutes. It should make between twelve and fifteen cakes. (M. S., Cullompton, Devon.)

Our grandmother this month is Mrs. Hyne, of Forest Hill, London.

The Man About the House

By VICTOR SUTTON

THIS is a good month in which to add to floral arrangements in the home. If you have one of the old-type five-tier saucepan stands, this can be cleaned with sandpaper, given a coat of non-gloss deep green paint, and used as a very attractive plant stand. By the design of the shelves one can adjust the heights of the plants and a short and well-polished half-tub on the top will enable you to have a really flowing show of foliage and blooms.

Do not throw away the old umbrella frame. If you sort out the best lengths and those not broken, you can sandpaper these and paint in green. They make ideal plant stakes for potted types and are scarcely seen when in

use. They will bend over and you can make useful hook shapes to them.

When we get company we like the log fire, but it is not always convenient to keep going out for logs. If you have a two-handle aluminium bath, give this a coat of mottled linoleum paint and it will always hold four or five good-sized logs. Bind the handles with raffia or cane to make it a little more decorative.

Most fires are guarded by the new small-mesh guards. Be sure they cannot be pulled away by the inquisitive child. Two hooks under the mantel board and one in the floor at centre will enable you to arrange curta in wires from each end over the back of the guard. No youngster will pull this away.

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