

APRIL 1960

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Halsall Parish Magazine



Rector: The Rev. W. H. BULLOUGH A.K.C. & Surrogate

Licensed Readers: Mr. H. NELSON, 90 County Rd., Ormskirk
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HALSALL ST. CUTHBERT'S CHURCH,

HOLY WEEK AND EASTER 1960

PALM SUNDAY, APRIL 10th

HOLY COMMUNION	8-0 a.m.
MATTINS AND DISTRIBUTION OF PALMS	10-30 a.m.
HOLY COMMUNION	11-30 a.m.
EVENSONG	6-30 p.m.

WEDNESDAY, APRIL 13th

DEVOTIONAL SERVICE WITH RELIGIOUS FILM	7-30 p.m.
"THE POWER OF PRAYER"	

GOOD FRIDAY, APRIL 15th

MATTINS AND SERMON AND ANTE-COMMUNION	10-30 a.m.
DEVOTIONAL SERVICE	2 p.m. — 3 p.m.
RELIGIOUS FILM SERVICE	8 p.m.
"I BEHELD HIS GLORY"	

EASTER EVE (SATURDAY, APRIL 16th)

EVENSONG, WITH THE BLESSING AND LIGHTING	
OF THE PASCHAL CANDLE	7-0 p.m.
	(for half an hour)

EASTER DAY (SUNDAY, APRIL 17th)

HOLY COMMUNION	7-0 a.m.
HOLY COMMUNION	8-0 a.m.
HOLY COMMUNION (SHIRDLLEY HILL)	9-0 a.m.
HOLY COMMUNION (BARTON)	9-45 a.m.
MATTINS AND SERMON	10-30 a.m.
HOLY COMMUNION	11-30 a.m.
FAMILY SERVICE	2-30 p.m.
EVENSONG AND SERMON	6-30 p.m.

The Rectory,
Halsall,
20 March, 1960.

My dear Friends,

Much of this month's magazine will be taken up with the parish accounts for 1959 which will be presented to the Annual General Meeting to be held on Tuesday, April 5th.

There are several important features of the accounts to which I must draw your attention.

First notice the total income of the Church in the General Account is £2,140. The total expenditure is £1,964 and the balance carried forward is £176. You will see that you began the year with a balance of £147 and therefore we are £29 better off at the end of the year than we were at the beginning. But — we owe the Diocese £153 and no money has been put away for the fabric

of the Church. At least £100 each year should be invested for the fabric of the Church.

Secondly you will notice that the sum of £954 was received from Church Collections and the F.W.O. Scheme. This means that a sum of £1,010 has had to be found in many and various ways because the total expenditure in 1959 was £1,964.

Thirdly you will note that a large part of the £1,010 which had to be raised came from the Field Day (£155) and the Bazaar (£298) so that without these two efforts we should be £424 in debt today (£298 + £155 less the balance of £29).

Well, there it is! — Your Church is entirely dependent on its Field Day and its Bazaar. Are you happy about this situation? Surely you long to see the day when without the humbug of money raising efforts your Church can remain financially sound. This IS possible but only if

every single member of St. Cuthbert's Church takes his or her share in the work of the Church. I have already told you in a previous letter that in my view the best way for each of us to play our part is to join the Weekly Offering Scheme. If everyone who claims to belong to St. Cuthbert's Church made a weekly gift to the Church then I am sure that the finances would be sound and our Field Day and Bazaar could become grand social functions without the awful feeling that we have got to raise as much as we can at these two efforts or otherwise run into debt. The Weekly Offering Scheme is the simplest of all schemes, it is confidential and all you have to do is to ask for a book of envelopes and make your gift each week, sending, or preferably bringing your envelopes to Church.

It is my hope that the time is not far off when the people of St. Cuthbert's parish by a determined effort make it possible for us to be able to do God's work without having to run Rose Queens and Bazaars, and whist drives and raffles.

To change the subject, I am delighted to notice a slight improvement in the attendances at the Church Services but the numbers at the services of Holy Communion are still very small and we must not forget that Holy Communion is the most important service of all. The Wednesday evening services during Lent have been wonderfully supported. We look forward to the completion of this year's film services on Good Friday evening when you must not miss the great film "I Beheld His Glory."

I close by wishing you all a most happy and joyful Eastertide and look forward to seeing you in Church on Easter Sunday.

Your sincere friend,

HERBERT BULLOUGH.

EASTER

The "Feast of the Resurrection" is by far the oldest of Christian festivals. We can be sure that there has never been an "Easter" unobserved since the first Resurrection morning, which is more than we can safely claim even for Christmas. It is, of course, the greatest of Christian festivals. Nothing can surpass the beauty of the Gospel story of the Resurrection, especially as told by St. John. Mary Magdalene entered the garden before dawn, found the tomb empty, saw the angel, and turning away came face to face with another presence whom she mistook for the gardener in the dawn. "Thus the Resurrection was revealed to a woman at sunrise. And so Easter is particularly a festival of early morning.

Sunrise and Springtime! This is Easter. Even in this present age when so many Church customs have been forgotten the early morning services are by far the best attended on Easter Day. All the beauty of a Spring Festival is there too. The awakening to new life and joy in brightness and fragrance. On the altar there should only be white and green on Easter Day. The white of Resurrection, and the green of eternal life. "Arum lilies and narcissi, white as Angels' flesh by an empty tomb, and the deep green of English Yew, the one evergreen that belongs to Easter, and to no other festival. Yew in a churchyard is an emblem of life, not of death."

White and green only, on the altar, but anywhere else in church all flowers are in favour, Primrose, violet, crocus; daffodil and hyacinth; all the profusion of Spring.

"Easter Eggs" are centuries old. The egg from time immemorial—before history—has been an emblem of new life. Christians at an early date adopted them as symbols of the Resurrection. They were known as Paschal Eggs and eventually in England as Pace Eggs. The true Pace Egg or Easter Egg is a hen's, duck's or goose's egg decorated at home. The true design always contains a leaping hare which was sacred to the Spring deities of pagan times. The industrial modern world has put on the market artificial eggs—Easter Eggs made of chocolate and wrapped in silver paper. I suppose the children find them more palatable, but it is good to remember the meaning behind the custom. Even the lamb and mint sauce of the traditional Easter dinner originates from the old belief that it was the principal dish at the Last Supper.

I am indebted to Laurence Whistler's "The English Festivals" for most of this information.

W.H.B.

OUR DUE HOMAGE

APRIL 21st—the Birthday of the Queen

May God grant Her Long Years, Simple Wisdom, Happiness, Governments that see the Christian good of all men, and justice that shall ever be beyond doubt or reproach. Let all Christian folk pray for Her.

THE ANNUAL GENERAL MEETING

Make a note in your diary NOW that the Annual General Meeting this year will be on Tuesday, April 5th, at 7-30 p.m. in the School Hall. It is important that every person in the parish who has a concern for the life of the Church here in Halsall should be at this meeting.



British European Airways

Two Kinds of Easter

NO doubt the roads are going to be pretty well packed this Easter. No doubt we shall be hearing about the rate of traffic per hour in and out of our large cities. And the air liners will be taking off, and the extra trains will be being put on, and the hotels will be reporting themselves full, just as much as, and possibly more than ever than, they have been during the last few years. In other words, this Easter will see yet another of those enormous mass movements of population from one place to another going away for a break, as it is called, which has nowadays become such a feature of life.

Holidays with pay, easy transport, a rising standard of living, and a general taste for this sort of thing, has made it possible. And a very good thing, too. There is a lot to be said for getting away from it all, and most people are all the better for it.

But there is one consequence of this modern habit which is not so good. It makes a sacred season into a holiday season, and if we let that happen it means that we have really forgotten what Easter is truly all about. In times past, when people tended much more to stay put, the age-long pattern of Easter was perhaps more easy to maintain. People stayed at home, they were in their familiar surroundings, and there were infinitely less temptations to stray away from, or to forget

all together, the religious duties which gave it meaning. But now it is all very different, and it can take sometimes a very deliberate effort of will to remember that it is more important to get to church than to get to somewhere-on-sea.

There have always been these two patterns in the Easter tapestry. Both have always been emphasized side by side, and the one need not exclude the other. In other words, there is no harm whatever in having a good break at Easter provided always that we give priority to the Risen Christ and not to the new car. The danger is lest, in our hearts, the age-long procession to the Cross should be swept aside by the press of holiday traffic surging along the main road. 'Is it nothing to you, all ye that pass by?' is a question that comes with tragic force in the modern world.

A New Hymn

It is something of a rarity to come upon a hymn-writer whose work has not yet been seen or heard. Recently, there came into the offices of THE SIGN some examples of the work of a lady who has been writing hymns for some time. We publish this month an Easter hymn, the first of a series, which may be sung to a tune which is familiar at harvest time.

SIGNET

THE SIGN

Not ashamed to confess Christ crucified

No. 664 APRIL 1960 VOL. 56

- 3 S. Passion Sunday.
Richard, B., 1253.
- 4 M. Ambrose, B.D., 397.
- 10 S. Palm Sunday.
- 11 M. Monday before Easter.
- 12 Tu. Tuesday before Easter.
- 13 W. Wednesday before Easter.
- 14 Th. Maundy Thursday.
- 15 F. Good Friday.
- 16 S. Easter Even.
- 17 S. Easter Day.
- 18 M. Monday in Easter Week.
- 19 Tu. Tuesday in Easter Week.
- 21 Th. Anselm, Abp.D., 1109.
- 23 S. George, M., 303.
- 24 S. First after Easter.
- 26 Tu. St. Mark, E.M.
- 30 S. Catherine of Siena, V., 1380.

Days of fasting, or abstinence:

All weekdays in Lent. Fridays, 22, 29.

EASTER HYMN

Tune: *Golden Sheaves*, as for Hymn A. & M. 384. (A. & M. Revised 484.)

WE greet thee, blessed living Lord,
This joyous happy morning,
Thy risen light has filled the world
From resurrection dawning!
Thy love has triumphed over sin,
And by thy grace supernal,
Thy sacrifice has opened wide
The gate of life eternal!

We praise thy name with one accord
In hymns of exaltation,
For thou, O Christ, has won for us
The hope of our salvation;
Thy strength is ours for evermore
If we will trust thy power;
We hail thy victory of love
With every Easter flower!

Lord, thou hast bidden us to tell
Thy truth to every nation,
Proclaiming thou hast overcome
All evil and temptation;
O'er life and death, thou victor art;
Thy love no might can sever;
We have the promise of thy word—
Thou art with us for ever!

Violet Buchanan

THE BETRAYER

Verily I say unto you, that one of you shall betray me.

ST. MATT. 26. 21

THE day was Wednesday; the time, morning; the place, the marble-floored council chamber in the house of Caiaphas the High Priest, overlooking the valley of Gehenna in the south-west corner of Jerusalem.

It was a tense and important gathering. To it, the chief priests and the scribes and the elders of the people had come, summoned hurriedly the evening before as reports had come in from the deputations which had, with conspicuous lack of success, questioned Jesus in the temple. No one who looked on that scene in the council chamber could doubt for a moment what was the ultimate purpose of the gathering. It was reflected in the steely glitter of the eyes of Caiaphas himself; it was reflected in the troubled faces of those who listened to him. All knew that something had to be done: the city at Passover tide was in an uproar. And the cause of the unrest was Jesus of Nazareth. He had to be stopped. 'It is expedient,' Caiaphas had already said, 'that one man should die for the people.'

The Problem

The question was, how? There would be no difficulty in arresting Jesus. The problem lay in finding an opportunity to do it smoothly and secretly, before the crowds could get wind of it. In that way the danger of civil commotion would be considerably lessened. The question, then, was how to take Jesus. This was the problem to which the gathering in the council chamber was giving their mind when a whispering at the curtains draping the entrance suggested a new development.

Caiaphas, from his chair at the opposite end of the chamber, looked up keenly as one of his own servants came pattering across the marble floor towards him. The man bowed, then whispered something into the High Priest's ear. The whole expression on the face of Caiaphas altered as he listened. The message was electri-

fying. 'It is one of the followers of the Nazarene himself!' Caiaphas announced. 'He has sent to say he would speak with us.' The servant withdrew, returning in a moment with Judas Iscariot, the betrayer.



Any inquiry into the character and motives of Judas must begin with the fact that Jesus chose him to be one of his disciples. It follows that Jesus must have loved him and trusted him. And it equally follows that Judas must in many ways have been a man of high quality who was himself sufficiently deeply drawn by the magnetism of Jesus to follow him.

Could it be that it was merely love of money which impelled Judas that Wednesday morning up the road from Bethany into the city to the house of the High Priest to betray his Master? Was it only that which enabled him to sit at the Last Supper itself knowing all the time that the deed of betrayal had been done? St. John, indeed, suggests that he was avaricious, as when Judas objected to what he saw as the waste of the valuable ointment which Mary used in the house at Bethany to anoint the feet of Jesus. He also states that he stole from the poor funds which were

entrusted to his care of the little group of disciples. Yet the motive is not large enough for so vast a crime as the betrayal. Nor is it the act which anyone chosen by Jesus would be likely to commit. Nor would it account for the terrible remorse which came upon Judas. Nor was the reward itself, the thirty pieces of silver spoken of by the Scriptures, anything like adequate in proportion to the risk taken. That Judas neither needed nor wanted his miserable thirty pieces of silver is surely shown by the fact that, at the end, he threw them back at the feet of those who had paid them to him.

Judas, then, was no petty villain. He may well have been the instrument of those powers of darkness against which it was fore-ordained that the Son of Man should contend. The evil of Judas is a mystery as the evil of man is a mystery, and there is about him something of a dark dignity which belongs to the satan of *Paradise Lost*.

The Kiss of Betrayal

So it came about that on the night of the Thursday of what, because of these events, Christians have always called Holy Week, Judas kissed Jesus in the Garden of Gethsemane under the Passover moon, thus signifying to the guards whom he had led down from the city the man they should arrest.

Thereafter the trial and the crucifixion followed in grim order. So also did the Resurrection follow. But Judas was not there to see it. Since the arrest in the garden he had passed through terrible hours, feeling friendless and lost and damned. And when in the clear light of the early morning of the Friday of that week he heard that Jesus was to die, he rushed to the High Priest in anguish. But the High Priest only looked indifferently upon him. 'What is that to us? See thou to it,' he said.

So Judas took the thirty pieces of silver from his purse and threw them down so that the coins rolled and tinkled upon the marble pavement. With that, and with a final wild gesture, he rushed from the scene, to take his own life in solitude and shame. It is well to avert the eyes from him at that point. For surely the words of St. Matthew with particular poignancy apply to him: 'It must be that offences come; but woe to that man by whom the offence cometh!'

As I See It . . .

By Rosamund Essex



RECENTLY I have come across two instances of the Church in action in the field of personal relationships. True, they are very dissimilar. One shows an Air Force chaplaincy at work; the other concerns a little-known service for alcoholics run by the Church of England Temperance Society. But both are inspired by the same spirit of service, at once Christlike and practical. Here they are.

Aircraftman C. C. C. Willmingham entered the door of St. Clement Danes—the Air Force Church in London. It was a strange visit for him. He had hardly ever been inside a church before, and he had certainly never asked to see a clergyman. "Padre Rees, please?" he said politely, and waited.

I heard his story (don't bother if I have changed his name: the story is true) from the Rev. W. L. O. Rees himself. Padre Rees has been a chaplain for eighteen years and is now in charge of St. Clement's.

"There are generally two things that bring a man to religion in the Air Force," he said. "It is a combination of homesickness and trouble at home. It is not that the man has rejected religion before. It just has not touched him in his life.

The Problem

C. C. C. Willmingham had a young wife. He found himself as a National Serviceman in strange surroundings

and in a form of discipline that was both unusual and galling. His wife was in financial difficulties at home. He could not send much money back. He felt himself 'caught,' miserable and in trouble.

Where does a young man look—and rightly—when he is worried, if not to someone who will be kindly? Willmingham went to the chaplain. And where did the chaplain start in trying to help? Willmingham's ideas about Christianity were sketchy. Religion was connected with his childhood and its relevance died with childhood. When school came to an end, his religion came to an end. He knew that the Son of God was born in a stable, and that later he was some kind of a 'shepherd.' Later still he was crucified.

Where to Begin?

"What does the station chaplain do first?" I asked. "On the station, I decided that one would never get anywhere while the man's mind was clogged with resentment," said the Padre, "whether it was against the Government, the Air Force or authority in general. I told him that God's Son was born in a stable because of compulsory taxation, and that he was pursued by people who wanted to kill him throughout his ministry. Willmingham found that he was not alone in his difficulties; religion became something real. Teaching had begun."

But it is not the chaplain who does all or even most of the teaching. Willmingham was put in touch with airmen

who were churchmen themselves. He found them *really* different, *really* nicer than the rest. They *really* showed what Christianity meant in station life.

They themselves had been on one of the Moral Leadership courses that the R.A.F. chaplains give in the 'Church Houses' at home or abroad. The picture shows a padre in one of these Church Houses. A course takes a little under a week. No one need go unless he wishes. But once he is there, he can read, learn, pray and speak his mind. He can ask questions without seeming silly or obstructive or just plain ignorant. When such airmen get back to station life they can help men like Willmingham. And they did. They took him to the chaplain's tea break and to a mid-week service. He became part of the 'family.'

The Helping Hand

I found very much the same spirit of family in the Reginald Carter Foundation, at 14 Gloucester Place, London. This is a clinic for alcoholics. The house is open eighteen hours a day; if you happen to knock and ask for help at unusual hours, you will never be turned away. The clinic is run by the Church of England Temperance Society.

Here come men and women who are 'compulsive' drinkers—people who cannot drink in moderation.

They come, they find kindness, they tell their story, they see a doctor, they begin a cure.

How? The physical methods are simple enough. They take vitamin tablets to build up the Group B vitamins which drink destroys. They take antabuse, the effect of which (over a few days) is to make one horribly sick if one drinks alcohol—the very smell of which becomes abhorrent.

It sounds easy enough: but, of course, it isn't. A man who wants to reform one day, repents of it the next.

"We sit down and talk as friends will," said Mrs. Baker of the clinic. "A man gets his troubles off his chest and begins again."

But often it is not just Mrs. Baker, nor the doctor, nor the C.E.T.S. helpers who clinch the matter. It is the other alcoholics. You can see them any time in the clinic—cured or half-cured, or trying to be cured. The waiting-room is packed with cheerful people 'talking their heads off.'

As I see it, here are two splendid pieces of work being done by the Church here and now. So I am glad to write about them here.

If you ask me . . .

ABOUT FAITH

Bishop Bernard Heywood

ST. MARK, in his Gospel, tells us of a lad vexed with an evil spirit whom the Lord's disciples failed to cure. So the boy's father brought him to Jesus. But, before healing him, the Lord questioned the father about his own faith, who, in answer, said: 'Lord, I believe; help thou mine unbelief.'

If this sentence sounds strange, its meaning surely is clear. It is as if the man had said: 'I have faith, but it is not as strong as I could wish; help thou the imperfection of my belief.'

We need to realize that belief in a religious truth or doctrine is not like knowledge of a given fact—which can be absolute. Suppose, for example, in an examination, a candidate is asked to name the capital of England; he either knows what to say or he doesn't know what to say—he couldn't get half marks for his answer.

Imperfect Faith

But, in the matter of belief, we don't believe perfectly or disbelieve entirely; we believe 'more' or 'less.' We all need to say 'Lord, I believe, help thou mine unbelief.' Even the apostles had to say: 'Lord, increase our faith.'

Thus the faith of disciples was tested almost beyond endurance by the Crucifixion. Faith can be strong or weak. It can be compared to the mercury in a thermometer, which is seldom either at the top or bottom of the tube, but at various points between those extremes; and goes up and down.

So it is with faith.

All we have gained then by our unbelief is a life of doubt diversified by faith. For one of faith diversified by doubt, we called the chessboard white, we call it black.

It would, indeed, be difficult to exaggerate the importance of faith.

What Faith is

Again and again during his earthly ministry our Lord stressed the point. Witness such sayings as: 'According to your faith be it done unto you'—and (frequently repeated): 'Thy faith hath made thee whole'—and so on.

Faith, then, being of such vital importance, and our own being imperfect, we must be clear, firstly, as to what

faith is. The marvellous definition given in the Epistle to the Hebrews has never been surpassed: 'Faith is the assurance of things hoped for, the conviction of things not seen,' as the Revised Standard Version of the Bible has it.

Second, we must give due weight to all the reasons which justify Christian faith.

The Foundations

The title-deeds of our Christian faith are written in the Gospels, so that we have here a documentary and historical foundation for the faith which is in us—an historical foundation which has triumphantly survived, and, indeed, been strengthened by, the critical examination of many centuries of scholarship. But also, and perhaps to an even greater extent, we may find the foundations of our faith in the Christ-inspired and Christ-directed lives of those who have sought to serve him over the centuries. In short, the most compelling reasons for faith are documentary and historical, and are to be found in the history of the Church and in the lives of those many, both known and unknown, who have lived by the light of Christ.

The Story of the Early Church

The Gnostics claimed that they had a secret tradition or knowledge making them superior to other Christians. One of the Gnostic schools was led by Marcion.



He learns Celtic and preaches to the Gauls, winning converts

There are, indeed, many compelling reasons for it. But though this be true, it is questionable whether many people are 'argued' into religion.

The arguments perform an invaluable function. But it is religious experience—utter reality in prayer and worship—which alone can establish religious conviction.

If you have been for a holiday and a friend asks you how you returned, you might say 'We came home by plane.' But this is not strictly true. You come to the airport by plane, and you have to finish the journey by other means of transport.

Conviction

Similarly, the arguments will take us—so to speak—'to the airport' and perform a valuable function. But it is religious experience—which alone can establish conviction and take us 'home.'

'Now we believe, not for thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.'

Finally, it is significant that—unlike many others—our own two great creeds—the Apostles' and the Nicene—begin with I. It is not 'we believe'—nor 'the Church believes'—but 'I believe.'

Thus is emphasized the important fact that each one of us has personal responsibility for the faith which he professes.



Marcion is a wealthy ship-owner of Pontus



The Church insists on converts reciting the Creed at Baptism

Animals of the Bible

39. The Gazelle

IN addition to the cloven-hoofed domestic animals like the sheep, which the Children of Israel were

allowed to eat, there were also various wild members of this big group living in and around Palestine. Two different Hebrew words are rendered roebuck in the Authorized Version; one of these occurs but once in the Book of Proverbs, but the other is found over a dozen times and there is little doubt that it really refers to the gazelle. The Hebrew 'Tsabiyah' becomes the name

Tabitha, of which the Greek translation is Dorcas, or gazelle; one of the best known of this very elegant family of antelopes is to-day known as the Dorcas Gazelle. It is one of the smallest of them, and its home is in the northern part of Africa, from Senegal across the north and south edges of the Sahara to Egypt.

Gazelles are better able to do without water than most kinds of antelope, and they live in the driest grass country or even in the actual deserts where rain rarely falls. Their colouring is usually sandy, to give them some

concealment on the very open ground, but they are equally at home in rocky country and are as surefooted as the proverbial wild goat. Their speed is referred to in 2 Samuel 2. 18, in the story of Asahel, who was 'as light of foot as a wild roe.' Asahel's speed in running caused his death at the hands of Abner, whom he pursued, but the gazelle's ability to run at speed is its principal protection from its enemies. Like all animals that chew the cud, they are purely vegetarian, and they live on grass, but they must often range over wide areas to find enough food.



No less than five of the biblical references are in the Song of Solomon. The writer's beloved is compared to the gazelle, whose speed, grace and beauty of line have always been praised, as, for instance, when we read in Cant. 2. 8-9: 'Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart.'

GEORGE CANSDALE

January winners:

No. 1. H. G. Newman (Edinburgh 5), The Rev. R. Y. Holmes (Goodleigh), No. 2. Robert Griffin (Co. Tyrone), Colin Streets (East Croydon), Janet Malings (Leicester), Graham North (Goring-by-Sea).

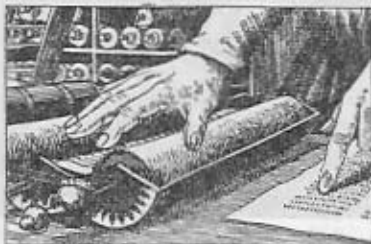
Fighting False Doctrine. A.D. 140 to 200



He comes to Rome to spread his false doctrine



Later, Irenaeus, Bishop of Lyons, writes against this teaching



A list of books to be reckoned as Scripture is drawn up



and the office of Bishop gains importance

Puzzle Column

7. EASTERTIDE ASSOCIATION

(open to all)

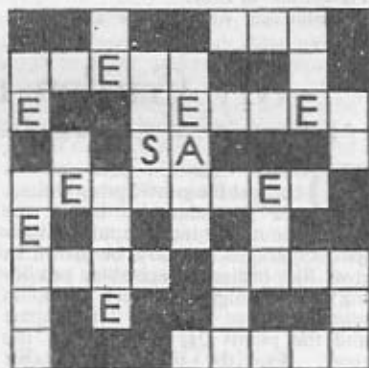
Fifteen words and all punctuation marks are missing from the following verses of a Prayer Book Psalm:

let them now that fear the Lord confess that his mercy for ever called the Lord in trouble and the Lord heard me at large the Lord is my and my and is become my this is the which the Lord hath made we will rejoice and be help me O Lord Lord send now prosperity God is the Lord who hath shewed light

Discover the psalm and the missing words. Write down the first letters of the missing words and add X. Rearrange the letters to make a certain person's Christian name and 'surname.'

CLUES: First name and second name end with the same letter. Letters 6, 9 and 16 are the same. Letters 2, 7 and 12 are the same. In the alphabet letter 10 would come immediately after letter 1, and letter 5 immediately after letter 11. And—I don't suppose that any of your friends have a name like this!

Having discovered the name, your next task is to discover the association which exists between the name, the psalm and the season. Please send your entry on a post card. Prize: a book token for one guinea.



8. EASTER CROSSWORD

(age limit 13)

We often have a puzzle for our younger-younger readers. To level things up, here is a puzzle for our older-younger readers—an Easter crossword.

There are no clues at all except this: the crossword can (and must) be completed by words from the Easter Anthems and the Collect for Easter Day in the Book of Common Prayer.

There is probably more than one solution, but that does not matter so long as you return a complete crossword and only use words from the Easter Collect and Anthems.

Don't forget your name, age, and address. Prizes: three book tokens for 7s. 6d.

The closing date for both puzzles is April 20th, and entries should be sent to: Richard Tatlock, THE SIGN, 28 Margaret Street, London, W.1.

Question Page

Questions on the faith and practice of the Church should be sent to Question Page, THE SIGN, 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.

4078. How and when was the Bible first brought to England? And when was it first translated?

Before the invention of printing all Bibles had to be written by hand, and they were therefore extremely costly. The first Bibles to reach England were probably in Latin, and the early missionaries would have translated the more important parts in their preaching. The first substantial translation in English was made by the Venerable Bede at Jarrow, and was completed by Bede on his deathbed in the year A.D. 735.

4079. What does the 'wedding garment' mean in St. Matthew 22. 11, and why was there such dire punishment for the man who appeared without one?

The wedding garment of St. Matthew 22. 11, like the fine linen of the saints in Revelation 19. 8, symbolizes righteousness, or repentance. The wedding feast represents the kingdom of heaven to which all men are called, provided they confess their sins in sincerity and repent. The parable may also have an application to the Eucharist. If a man is insincere and presents himself in order that he may more comfortably return to his sins, or in order to gain honour among his neighbours, the question may well be asked: 'Friend, how earnest thou in hither?'

4080. Should members of the Church of England refrain from eating meat every Friday, and in Lent?

Abstinence, which technically means

going without flesh food, and fasting, which means taking less food of any kind, are both methods of spiritual discipline of a long and honourable

Question of the Month

4077. What is the difference between 'fatalism' and 'submission to God's will' in daily events?

Fatalism is an attitude of mind based on a mechanical view of the universe. It regards the universe as a vast machine in which man is inevitably and helplessly caught up. Submission to God's will, on the other hand, is the attitude of those who believe that the universe has been created by a personal God who is indeed a loving father. Submission is, in reality, active acceptance of a plan, whereas fatalism implies passive resignation.

history. Fasting is enjoined by our Lord in St. Matthew 6. 16. Detailed rules about fasting vary from place to place according to local custom. The spirit in which it is undertaken is more important than the letter, and in these days much must be left to the individual. Fish is traditionally eaten on fast days because in mediaeval times it was considered a less desirable food than meat.

4081. When did Easter Offerings begin,

and when were they first subjected to income tax?

The old Easter dues to which the Prayer Book refers ceased to be collected during the early part of the nineteenth century. Easter offerings as we now know them began in 1892, when a general appeal was made to churchwardens, and in that year 158 parishes responded. The number rapidly grew, and in 1904 the vicar of East Grinstead received an assessment for income tax on his offering. A prolonged lawsuit followed, and although the vicar was successful in the lower courts, the Court of Appeal ruled, in 1907, that Easter offerings were taxable, and the House of Lords made a similar ruling in 1908. Since then, despite protests, Easter offerings have been subject to tax, as emoluments arising from an office held.

4082. What is the Parson's Freehold, and when did it originate?

A parish priest is said to have a freehold because he cannot be removed from office unless he has been guilty of serious moral or ecclesiastical offences. The idea probably originated among the pagan Saxons before they conquered England. When, in the seventh century, the Saxon Lords of the Manor were converted, and began to build churches and appoint priests, they took their independent status for granted. The priests were maintained by tithe and by glebe land, which was given to each parish and could not be taken away.

My Garden in April

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

DON'T over-thin your onions because the green Spring Onions are so palatable. Leave the plants about four inches apart. Excellent Asparagus can now be grown in rows like ordinary vegetables providing the Pedigree variety K.B. is planted. Have the rows 3 feet apart and the plants 2½ feet apart in the rows. Sow the unusual vegetable Salsify now—rows 18 inches apart, seedlings thinned to 6 inches apart later. Don't forget your needs for next February and March, and sow seeds of Cottage's Kale, Asparagus Kale and late sprouting Broccoli in a seed bed.

Plant out the Potatoes and over each tuber put a handful of grass mowings to prevent the scab disease. This is a simple method but very effective. Treat the lawn with one of the new hormone dressings like Verdone, but don't let it drift on to other plants. Give the Polyanthus and Auriculas a feed with liquid manure about the seventh of the month, and a second feed twenty days later. Plant out some new Hollyhocks in the back of the border, and propagate Delphiniums, Lupins and other perennials by cutting off some basal roots and dibbling these

into sedge peat, in a shady spot.

April is the important spraying month for fruit. Use Captan and soak the trees just before the blossoms open and immediately after the blossoms have fallen. This is to control the scab disease. Attend to the training of Blackberries, Loganberries, Boysenberries and the delicious Nectarberries against a fence or wall. The latter are grown in Windsor Castle gardens.

Though people will not believe you—it isn't too late to take cuttings of Dahlias; in coarse sand and fine sedge peat struck now, the plants will be very successful. Why not at the same time take cuttings of Geraniums, Salvias and Heliotropes? Most of the biennials and perennials raised in your



Planting Potatoes

greenhouse should be planted out towards the end of April.

THE CHRISTIAN HOME

By Anne Proctor

WHEN April begins this year, Lent will be well on its way with only Passion Week and Holy Week left before the climax of Good Friday. At the beginning of Lent we are always reminded of our Lord's forty days and forty nights in the wilderness, and of his three temptations there. It always seems to me that in the last three weeks of Lent those temptations were assailing him at every turn in different and more subtle disguises. Even miracles carried the dangers of some of Satan's suggestions, and perhaps that is one reason why he so often tried to keep the miracles secret. The feeding of the five thousand was an act of compassion on tired, hungry people far from home, yet it could have tempted people to follow him for the sake of what he could give them in material comfort. Raising Lazarus from the dead carried the danger of drawing people to him because he could work wonders. Lastly, on Palm Sunday came the temptation to use his power to draw crowds to follow him, and to head a revolution. The extremists were ready, the people were acclaiming him, Satan's offer of temporal power was never put so forcefully.

Cleanliness

How the spring days show up the dust which has accumulated through the winter. In our house certainly the time is ripe for a thorough spring clean. All the curtains need to come down, some to be washed, and the heavier ones to be well shaken in the open air or perhaps sent to a cleaner's. While they are away the walls can be brushed down even if nothing more is to happen. I clean the brush end of my vacuum cleaner and brush the walls with it, using the smaller attachment nozzles to go along the mouldings of the ceiling and along the top of the window frame and curtain rails. Rugs and carpets should come up if this is practical, and smaller items can be freshened (suggests M. B. of Leeds) if they are dragged face down across grass after having been well beaten. The same reader says be sure your surfaces are thoroughly dry before attempting to paint. Mrs. A. B. of Wirksworth adds, always start at the bottom when washing down paintwork, and work upwards to avoid dirty running watermarks on the dry paint. Mrs. M. J. E. of Ruabon advises transparent sticky tape should be fixed round the panes of glass when

painting the frames. It can be stripped off afterwards, removing any streaks of paint which otherwise might have been left on the glass. Mrs. M. P. of Brierley Hill says that red polish for



April sunshine

D. E. Tyler

tiled floors will spread much more easily if it is warmed, and that this will stop tiresome streaks in the polishing. She adds that warmed dusters when polishing furniture are also helpful, especially in dealing with 'bloom.'

Rich Fruit Pudding

This comes from an old lady who lives alone in Bideford, and who not only makes this pudding, but has evolved an economical way of steaming just enough for one while she cooks her vegetables. One potato goes into the boiling water in her pan, and a

good thick slice of pudding in a basin in the steamer above. Later the potato goes into the steamer to finish while the green vegetable goes into the water and in 25 minutes all is ready. Here is the recipe.

3 oz. each of white flour and of beef suet, 4 oz. each of sugar, brown bread-crumbs and currants, 6 oz. each of sultanas and large stoned raisins, 2 oz. chopped candied peel, 3 good eggs, 1 teaspoonful baking powder, $\frac{1}{2}$ teaspoonful mixed spice, $\frac{1}{2}$ teaspoonful of nutmeg and of cinnamon and 1 large sliced, chopped apple. Thoroughly mix together all dry ingredients, then add beaten eggs and a little milk; mix again, then add chopped apple, washed fruit, peel; add enough more milk to make a stiff dough. Put into basins one quarter full, tie down with greaseproof paper and steam for 4 hours. This will keep a couple of months and slices can be cut out and steamed as needed. Some cooks would include a good pinch of salt. (Miss M. V. S. W., Bideford.)

Matrimony Cake

Another seventy-three-year-old has sent us a recipe with a name which fits this season of the year. It needs 7 oz. rolled porridge oats, 5 or a little more oz. brown flour, 3 oz. each of sugar and margarine; rub these into a dough or paste, adding $\frac{1}{2}$ teaspoonful bi-carb. soda melted in a little milk. Roll or press this out and put half on the bottom of a baking dish. Now boil a handful of dates with a tablespoonful of brown sugar. Spread this over the dough and put the second half over it. Bake in a medium oven until crisp and cooked. Cut into fingers, it is like a date sandwich, and also good as a mild and natural laxative. (Mrs. A. L., Oldham.)

The Man About the House

By VICTOR SUTTON

HARDBOARD is in universal use now in the home, but there are some things we like to know about it. The edges, rough as they are, will absorb paint and still remain dull and unsightly. Give them a coat of thick size first and then paint over. Where you are doing large jobs in a bathroom or kitchen or wherever you find atmospheric conditions, then allow the timber and wood to stay in the room for some time before using. This allows it to adjust itself and warping is not so bad.

Most art and craft shops stock flocking powder and adhesive. Flocking is most effective and gives that velvet finish to lampshades, card tables, souvenir boxes and similar

articles. The basic shade of the adhesive makes the depth of shade for the finish. You can have shades of deep green, yellow, blue and red.

Have you a large old frame in the loft? Then line it up with hardboard, paint one half in blackboard black paint for messages and the other half line with green baize. Fix tape across to hold letters and add hooks to hold Bull-dog clips. Bills, letters and bulky documents can be put there. Books for the insurance man on that day can be handy and messages can be written on the blackboard side. A little shelf at the bottom can hold chalk and a pencil would be handy. Just the idea for the busy holiday season.

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All our boys, with the exception of those on the 'Arethusa',
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MOWBRAYS

28 Margaret Street, London, W.1

It is YOUR meeting; it is to discuss YOUR business; it is to plan the policy of YOUR Church; it is to elect YOUR officers, therefore YOU should be there.

Before the A.G.M. there is the Vestry Meeting which is open to any person who resides within the parish boundary and who is a ratepayer. But only those who are on the Electoral Roll may speak or vote at the Annual General Meeting. It is vital, therefore, that if YOU are not already on the Electoral Roll you should have your name entered on that roll immediately. If you are over 18 years old, if you reside in this parish, and if you care for the Church in this place, you ought to be on the Roll. Please ask for a form and fill it up, and return it to the Rector or Mr. Dutton as soon as you can.

Also at this year's meeting eight members of the Council are at the end of their term of office—Mrs. H. Grimshaw, Mrs. Huyton, Mrs. Prescott, Mrs. Sephton, Mrs. Shacklady, Messrs. C. Aindow, J. Banks, R. Dutton, Shacklady, Wood. We take this opportunity to thank them for their services.

There will be a list put in the porch upon which you should put your nominations for the eight vacant seats on the Council. Those who are proposed must be communicant members of the Church, and those who propose and second them must be on the Electoral Roll.

The Annual General Meeting should be a family affair. All the members of St. Cuthbert's family should be there. Let us try to see to it that this is the case this year.

THE MOTHERS' UNION AND YOUNG WIVES

There will be a combined meeting of the Mothers' Union and the Young Wives in Church on Tuesday, April 5th, at 2-30 p.m. The Rector will be the speaker.

A MOTORIST'S PRAYER

Grant me, O Lord, a steady hand and watchful eye.

That no one shall be hurt as I pass by.
Thou gavest life—I pray no act of mine
May take away or mar this gift of Thine.
Shelter those, Dear Lord, who bear me company,
From all evil and from calamity.
Teach me to use my car for others' need:
Nor miss through love of undue speed
The beauty of the world: that thus I may
With joy and courtesy go on my way,
Through Jesus Christ our Lord.

THE VICAR DID NOT KNOW

The following verse comes from a magazine in Buffalo.

MIND-READING CLERGY

Mrs. Huff is up the miff tree
On a seat fixed good and firm,
And she's set to tell the rector
Several things to make him squirm.
Mrs. Huff was sick in bed, sir!
She was bedded down a week,
And the rector never called, sir,
Didn't even take a peek!
Really, wasn't that enough now
To provoke a saint to wrath?
Or to cause a Christian pilgrim
To avoid the churchly path?
When I asked her if the doctor
Had called, she answered "Sure."
And she looked as though she thought, sir,
That I needed strong brain cure.
Then I asked her how the doctor
Knew that pain had laid her low.
She said, "I simply called him
On the 'phone and told him so."
So the doctor came to see her,
But the rector didn't go.
For the doctor she had called, sir,
But the rector didn't know.
Now the doctor gets his bill paid
With a nicely written cheque.
But the rector (for not knowing)
Simply gets it in the neck.

UNEXPECTED ANAGRAM

It took an American to discover that the anagram of "episcopal" is "pepsi-cola."

THINK THESE OUT

Vicar, admiring baby: "And how old is the little fellow?"

"Three months, sir."

"And is he your youngest?"

A Tight Fit. Advert: Wanted, Budgie Cage for old age pensioner. Please state price.

STEPPING STONES—

to a more Effective Life

by MARGARET MILLOY

★ The writer, who is blind and an amputee, originally entitled these steps "Resolutions of an Invalid." The change in title is due to the belief of the editors that the ten "guideposts" have a far wider application, not only for those who are ill, but for the healthy as well.

(1) I WILL THINK OF, and appreciate, what my incapacities mean to the lives of those around me, not forgetting how their lives are adjusted to help me get the most out of mine.

(2) I WILL CHERISH even more my friendships, knowing how they broaden my life. Therefore, I will gather within my heart every friend and acquaintance given me.

(3) I WILL ENTER wholeheartedly into the rejoicings and advancements of my friends, refusing to entertain even the tiniest feeling of "Why not I, too?"

(4) EVERY DAY of the year, I will do something for at least one person, even if it is only to bring a smile to that person.

(5) I WILL TRY to increase my knowledge of nature, knowing that, at any time of the day, any day of the year, she is working her miracles around me, and that, although I cannot see, she is waiting and eager for my acceptance.

(6) I WILL BROADEN my general knowledge, and use whatever talent I have to the best of my ability.

(7) EVERYTHING I CAN DO for myself I will do, being as independent as possible. Beyond this, I will accept graciously any help I must have.

(8) I WILL USE ANY DISCOVERY of science to relieve my suffering and overcome my handicaps. Having done this, I will endure what I must, quietly and uncomplainingly.

(9) I WILL ASK for strength and encouragement from the One who has promised to help me every step of the way.

(10) I WILL REMEMBER that I have been given the honour of being a human being, and accept the responsibilities, filling my place in God's pattern of life to the best of my ability. And when I fall short, as everyone does, I will pray for strength to begin over and over again.

—from "Faith and Work," U.S.A.
(Reprinted from "Home Words.")

ALTAR FLOWER ROTA

Easter Day—The Congregation. Gifts for purchase of flowers will be welcome. Decoration of Church will take place on the Saturday morning and afternoon.

April 24th — Mrs. Knowles and Mrs. Swift.
May 1st — Miss Mawdsley and Mrs. Parker.
May 8th — Mrs. Serjeant and Mrs. Howard.
May 15th — Mrs. Forshaw.
May 22nd — Mr. E. Lord.
May 29th — Mrs. E. Grimshaw.
June 5th — The Congregation.

SIDESMEN'S ROTA

10-30 a.m.—

April 3. H. Serjeant, T. Swift.
April 10. H. Prescott, H. Gaskell.
April 17. E. Grimshaw, R. Brett.
April 24. E. Serjeant, H. Guy.

6-30 p.m.—

April 3. J. Serjeant, J. Banks.
April 10. R. Lewis, R. Dutton.
April 17. C. Aindow, T. Forshaw.
April 24. J. Huyton, S. Parks.

ALTAR ROTA

8 a.m.

11-30 a.m.

April 3—Peter Balmer. Harold Grimshaw.
April 10—Norman Jenkinson. Job Grimshaw.
April 17—Alan Hanson. Peter Balmer.
April 24—Robert Gaskell. Ronald Elliott.
May 1—Peter Balmer. Harold Grimshaw.

HOLY BAPTISM

"Received into the Family of Christ's Church."

March 13—Colin, son of Eric Lea and Nora Tinsley of 2 Linaker Drive, Halsall.
Janet Elizabeth, daughter of Nicholas and Elizabeth May Mawdsley of Poplar Farm, Barton.

HOLY MATRIMONY

"Those whom God hath joined."

February 27—Ronald Hanson of 44 Part Street, Southport, and Dorothy Catherine Cheetham of 96 Park Crescent, Haskayne.

BURIAL OF THE DEAD

"In sure and certain hope."

February 20—Elizabeth Marshall of Primrose Hill, Scarisbrick, aged 86 years.

CHURCH COLLECTIONS

	F.W.O.			Cash		
	£	s.	d.	£	s.	d.
Totals carried forward ...	47	13	6	55	1	2
21st Feb. Sexagesima						
8-0 a.m.					14	6
9-0 a.m. (Shirdley Hill)					17	6
10-30 a.m. & 6-30 p.m.	5	19	6	8	11	8
28th Feb. Quinquagesima						
8-0 a.m.				2	2	0
10-30 a.m. & 6-30 p.m.	8	16	0	9	0	2
6th March. First Sunday in Lent						
8-0 a.m.				1	16	0
10-30 a.m. & 6-30 p.m.	7	12	3	7	6	9
13th March. Second Sunday in Lent						
8-0 a.m.				1	7	0
10-30 a.m. & 6-30 p.m.	9	4	9	7	4	11
20th March. Third Sunday in Lent						
8-0 a.m.				18	6	
9-0 a.m. (Shirdley Hill)				17	0	
10-30 a.m. & 6-30 p.m.	5	13	0	7	6	1
Midweek Services						
Total to 22nd March inclusive				21	6	0
Totals ...	£84	19	0	£124	9	3

STATEMENT OF ACCOUNTS — HALSALL PARISH CHURCH
YEAR ENDING 31st DECEMBER, 1959
GENERAL ACCOUNT

	£	s.	d.	£	s.	d.		£	s.	d.
Balance				147	9	6				
Collections:—							Church Maintenance	432	15	10
Cash	520	11	4				Church Services	640	5	7
F.W.O.	420	7	2				Parish Commitments	104	0	3
Box	13	11	6				External Commitments	425	1	0
				954	10	0	Sundries	361	18	9
Curacy Fund (Grants)	270	0	0				Total Expenditure	1964	1	5
Presentation Funds:—							Balance	176	1	7
Rev. J. Burkinshaw	29	16	6							
Rt. Rev. C. R. Claxton	58	4	0							
Rev. I. Davies	40	0	0							
Magazine Box	3	17	11							
C.M.S., Ex Shirdley Hill Sun. School	1	0	0							
C.E.Z.M.S. per Mrs. Claxton	1	10	0							
Donation—Pulpit Lantern	5	0	0							
Telephone A/c—Rev. J. Burkinshaw	13	0	0							
St. Oswald's Contribution—										
Church Aid & Quota (1958)	14	0	0							
Ex Halsall Sunday Sch. for purchases										
from S.P.C.K. & 'Ark' sub.	11	9	0							
Ex Rector's Fund for garage at										
Curate's house	5	0	0							
Donation—Halsall Men's Bible Class	14	1	8							
Proceeds from Field Day	155	10	0							
Proceeds from Bazaar	298	17	0							
Church Rate	33	19	6							
S.P.G. Lenten Boxes	7	6	9							
C.M.S. Lenten Boxes	2	15	10							
S.P.G. Boxes (Annual collection)	4	9	8							
C.M.S. Boxes (Annual collection)	10	6	2							
Collections etc.—St. Aidan's Mission Ch.	18	19	6							
Choir Trip contribution	9	0	0							
Ex Church Repair A/c	30	0	0							
				£2140	3	0				
								£2140	3	0

GRAVEYARD ACCOUNT

	£	s.	d.		£	s.	d.
Balance	215	9	9	Excavating Graves	112	5	11
Graveyard Fees	120	0	0	Graveyard maintenance			
Bank Interest	3	17	4	(Wages, mower maintenance, plants)	109	15	8
				Balance	117	5	6
	£339	7	1		£339	7	1

CHURCH FABRIC ACCOUNT

	£	s.	d.		£	s.	d.
Balance	16	1		Church Inspection	3	3	0
John Sergeant Legacy	200	0	0	Cleaning drains	6	3	6
Bank Interest	2	19	5	Painting & repairs to Church roof ...	18	10	0
				Balance of payment—			
				Vestry roof & dry rot repairs	5	17	8
				Architect's fee—do.	21	9	0
				Balance	148	12	4
	£203	15	6		£203	15	6

ANALYSIS OF EXPENDITURE HEADINGS

Church Maintenance

	£	s.	d.	£	s.	d.
Water Rate				17	1	
Electricity				68	13	2
Coal and Coke				174	4	9
Sexton: Wages	72	16	0			
Insurance	16	19	7			
				89	15	7
Cleaner: Wages	52	0	0			
Materials	15	3				
				52	15	3
Wages—boiler work & winding				5	0	0
Laundry (surp ices)				12	19	0
Electric lamps				1	5	6
Church Insurance				2/	5	6
				£432	15	10

Church Services

	£	s.	d.	£	s.	d.
Curate's Salary				487	17	9
Organists	52	2	0			
Car allowance	12	0	0			
				64	2	0
Choristers				24	12	0
Bell Ringers				18	0	0
Candles				10	7	2
Communion Wafers				5	9	8
Music Sheets, etc.				9	5	10
Affiliation fees R.S.C.M.				2	0	0
Palm crosses				1	13	0
S.P.C.K. books, Bible, Baptism						
cards, Priest's pad, etc.				8	18	2
Induction Service forms				4	10	0
Printed postcards—P.C.C.				1	10	0
Lent leaflets				2	0	0
				£640	5	7

Sundries

	£	s.	d.
Choir Outing	28	5	3
Presentations: Rev. J. Burkinshaw	30	0	0
Rev. I. Davies	40	0	0
Rev. C. R. Claxton	60	0	0
Magazine A/c (1958)—Miss Ballard	4	16	11
Treasurer's Ledger (F.W.O. records)	17	0	
Prayer books, Bib'es	4	9	0
Hymnal music & words—			
Halsall Sunday School	17	13	6
Diocesan Year Book,			
Electoral Roll forms	10	6	
Balance of allowance—			
Curate's house (J. Burkinshaw)	4	11	4
Supplying and erecting garage—			
Curate's house	60	0	0
Insurance & Expenses—Field Day	3	14	0

Parish Commitments

	£	s.	d.
Curate's house—Water rate	3	14	4
General rates	8	6	0
Telephone A/c	37	7	5
Repairs to chimney	3	10	0
Insurance	3	7	6
Sunday School (Festival collection)	14	10	9
Day School (Festival collection)	31	2	10
St. Aidans, Shirdley Hill—water rate	11	9	
Electricity	12	2	
Ormskirk Rural Deanery subscript'n	17	6	
	£104	0	3

External Commitments

	£	s.	d.
Church Aid	216	10	0
Maintenance Quota	114	0	10
C.M.S.	26	19	0
S.P.G.	11	16	5
S.P.C.K.	2	6	6
S.A. Missionary Society	2	6	6
Melanesian Mission	2	6	6
U.M.C.A.	2	6	6
Col. & Cont. Church Society	5	0	0
Church Mission to Jews	3	6	2
Jerusalem & The East Mission	3	6	2
C.E.M.S.	1	10	0
Mersey Mission to Seamen	13	6	5
Ordination Candidates Fund			
(Trinity Sunday collection)	20	0	0
	£425	1	0

	£	s.	d.
'Ark' Subscription—			
Halsall Sunday School	2	4	0
Mortgage Loan—Rectory	30	4	9
Advertisement—Bazaar 1958	1	4	0
Refreshments—Rev. I. Davies			
Farewell Evening	1	8	3
Refreshments—Induction and			
Social Evening—New Rector	15	19	4
Laundering of tablecloths	12	9	
Invitations to Induction & postages	7	7	9
St. Aidan's—collections less payments	17	15	7
Cheque books	1	0	10
Bank charges	8	8	0
Postages	16	0	
Returned to Church Repair A/c	30	0	0
	£361	18	9

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FUNDS OVER

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