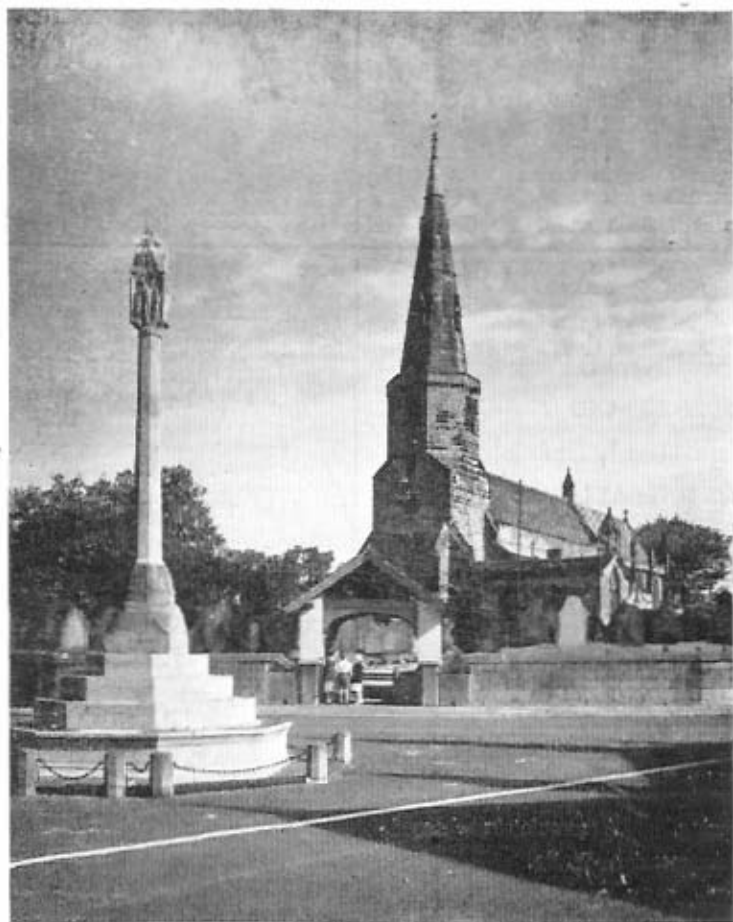


APRIL 1961

Price - Fourpence

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# HOLY WEEK, 1961

**PALM SUNDAY, MARCH 26th**

**EASTER DAY, APRIL 2nd**

Will you try to mark this week by faithful devotion to Christ Crucified? It will mean inconvenience, difficulty and probably weariness of body and spirit. But your presence in Church and your active share in our keeping of Holy Week will be greatly rewarded.

Our Lord said to His disciples "Behold, we go up to Jerusalem." Notice that WE. He says it again, in 1961 to YOU.

## **PALM SUNDAY, 26th MARCH.**

Holy Communion .. 8 a.m.  
Sung Eucharist (Blessing and Distribution  
of Palms) .. 10-30 a.m.  
Evensong .. 6-30 p.m.

## **TUESDAY, 28th MARCH.**

Holy Communion .. 10 a.m.

## **WEDNESDAY, 29th MARCH.**

Film Service ("The Shadow on the Hill")  
.. 7-30 p.m.

## **GOOD FRIDAY, 31st MARCH.**

Mattins: Litany and Ante-Communion ..  
.. 10-30 a.m.  
Devotional Hour .. 2 p.m.—3 p.m.  
Religious Film Service ("The Day of  
Triumph") .. 7-30 p.m.

## **EASTER EVE, 1st APRIL.**

Lighting of the Paschal Candle and  
Evensong .. 7 p.m.

## **EASTER DAY, 2nd APRIL.**

Holy Communion .. 7 a.m.  
Holy Communion .. 8 a.m.  
Holy Communion (Shirdley Hill) .. 9 a.m.  
Mattins (Said) .. 10 a.m.  
Sung Eucharist .. 10-30 a.m.  
Holy Communion (Barton) .. 12 noon  
Family Service .. 2-30 p.m.  
Evensong .. 6-30 p.m.

The Rectory,  
Halsall,  
10th March, 1961.

My dear Friends,

It is inspiring to see so many of you trying hard to keep a good Lent. The services so far have been a great encouragement to us all. It has been quite obvious that many of you have been "making an effort" to attend Church more regularly during Lent. How delighted I am to see more people at the mid-week Communion Service. How encouraging it all is.

We must now remind ourselves that we are only halfway through this important season and turn our thoughts to the two important days which are quickly approaching. Good Friday and Easter Day. Both these days ought to be esteemed holy and kept holy. The first of these two is marked by the faithful Child of God as a day of heartfelt sorrow and true religious solemnity. If it is kept in this way, kept religiously, bearing well in mind the one great thought of the day—Christ suffering for sin, it will certainly bring sweet blessings with heart and mind prepared for celebrating the joys of Easter. Good Friday will then bear good fruits and no evil, for how sad it is to think that the day of man's Redemption has become a day of pleasure, with new temptation to indulge in all kinds of gaiety and amusement. Surely we must remind ourselves that Good Friday is a day upon which Christians ought to cherish a very different frame of mind and disposition, which we should value and observe strictly and thankfully for duty's sake, the soul's sake, and Christ's sake—not following one's own wills and fancies, but self-denyingly, doing what our Master would have us do. Good Friday is indeed a day most unsuitable for people in a Christian country to set apart as a worldly holiday. It ought to be spent as a truly solemn day on which gaiety and pleasure seeking should seem painfully out of place to every right minded Christian, and not only out of place, but selfish and sinful. It is a bad sign of the times to note how so many "Church folk" spend such a sacred day after the world's fashion. The bright shining of the Gospel, and the education of which we boast ought to point us in a different direction. Education, and especially Christian education, should bring an improved intelligence of things all round, both mental and spiritual. It should teach men at least to recognise a propriety and becoming fitness in things, but what fitness and what propriety is there or can there be in making Good Friday, the most solemn day in the year, a day of excursions, jaunts, and visits to various forms of entertainment—the very opposite of what is proper—and so of complete neglect and forgetfulness of its character and of what ought to be uppermost in people's minds. Rather should it be where possible, one of quiet thought and rest. If people become

careless of its proper observance and torn down more and more of its holiness, there will be increased danger of another day—Easter Day—losing something of its holy joy—and not only will this be the case with the Queen of Festivals, but also with the weekly Festival of our Lord's Resurrection—the Lord's Day. It is quite obvious to us all that people are becoming less particular and careful as to how they remember the Sabbath Day to keep it holy. Sunday is in danger of becoming here as in other countries, not a day of rest and worship, not of peace and quietness, but of worldly pleasures and noisy dissipation leading to recklessness and ruin both of body and soul. On the other hand says Sir Mathew Hale:—

A Sunday well spent brings a week of content,  
And health for the toils of the morrow,  
But a Sabbath profaned, whatso'er may be  
gained  
Is a certain forerunner of sorrow.

Would that there might be this Good Friday an increased number ready to join with God's people in worship in His House, ready to deny themselves and choose God's way rather than their own, ready to do something they don't quite like. Let such bear in mind that to do so by God's help is to take one step to make a start in the narrow way, the only way to true happiness and pleasure here and hereafter.

The services at St. Cuthbert's on Good Friday give ample opportunity for all to keep this day. I look forward to seeing you in your place at one or other of the services.

On Easter Day I have no doubt that you will all be at your Communion. May I ask those of you who, for one reason or another, have become slack in making your Communion to "make the effort" this Eastertide. Once you make a new beginning you will never regret the effort and it will be all the easier the next time.

A very happy Easter to all.

Your sincere friend,

W. HERBERT BULLOUGH.

### WHAT IS APARTHEID?

Any traveller returning from South Africa will be asked if he or she came across Apartheid. That word looms large whenever South Africa is mentioned. Now Ghana has said she will have nothing to do with any South Africans who practise Apartheid. But what is Apartheid?

There is a well-known poster of our Lord on the Cross, dying for all men, whatever their colour, and another picture alongside it of our Lord with a great barred fence dividing the black and white people who have come to worship Him. Apartheid is like that fence.

Everywhere in South Africa that "fence" is evident. In the Post Office, there is one door by which white people enter and another for the Black and Coloured people. In the trains, Non-Europeans have separate coaches, in the buses certain seats may not be used by Coloured folk. Everywhere there is division **except** in the Church. How could there be Apartheid in the Church? For the Church is the Body of Christ and He knew no difference between black and white. His Cross was carried by an African.

Outside the Cathedral in Cape Town, there is an enormous hoarding, stating that "this Church is open to ALL races, at ALL times for ALL services." Let us thank God for that.

### Apartheid in Cape Town

In the city of Cape Town, there are thousands of people of mixed race, known as the Cape Coloureds. Some of them have pale skins, while others are nearly as dark as Africans; all are classed as Non-Europeans and may not mix freely with white people. Here again the Church knows no difference and treats all as members of Christ's Body, the Church.

Liliebloem is a beautiful home for coloured children on the slopes of Table Mountain. Here are boys up to the age of six and girls from two and a half until fifteen years of age. The Government makes a grant of 50s. a quarter for each child; in a similar home for white children, the grant is £5 a month. There is a lovely chapel where the coloured boys and girls meet for morning prayers the bell being rung by the Headmistress's dog!

One day a Church Sister was talking to a Coloured priest at the Railway Station. They had much to discuss about the work of the Church, for he was in charge of a parish in the country, while she worked in the city. Suddenly one of the police drew near and stood close by, listening to their conversation. The coloured priest moved away. He understood the position. He had no business in the opinion of the policeman, to be talking to a white woman, although she was in the uniform of a Church sister! What do the Africans think of this attitude? Two African Sisters were overheard talking about an Englishwoman who had shown them a little kindness and one remarked "To her our faces are not black." She was merely saying "That lady does not know the meaning of Apartheid."



Twin lambs

F. J. Wymer

# THE SIGN

*Not ashamed to confess the  
faith of Christ crucified*

No. 676

VOL. 57

APRIL 1961

- 1 S. Easter Even.
- 2 S. Easter Day.
- 3 M. Monday in Easter Week.
- 4 Tu. Tuesday in Easter Week.
- 9 S. First after Easter.
- 11 Tu. Leo the Great, B.D., 461.
- 16 S. Second after Easter.
- 19 W. Alphege, Abp.M., 1012.
- 21 F. Anselm, Abp.D., 1109.
- 23 S. Third after Easter.  
George, M., 303.
- 25 Tu. St. Mark, E.M.
- 30 S. Fourth after Easter.  
Catherine of Siena, V., 1380.

*Days of fasting, or abstinence:*

Fridays, 7, 14, 21, 28; Saturday, 1.

## Ever New

ON March 14th a very interesting, very significant, very important book was published. It was the new translation into current English of the New Testament, the first part to appear of the New English Bible, a vast undertaking upon which scholars have been working for the past thirteen years.

This new translation presents, in the language of to-day, the true meaning of the texts as understood by modern scholarship. What is more, the makers of it have had the benefit of increased knowledge of the Greek language as it was in the time of Christ and of much of the background of the life of Bible times. It is fitting that this new translation should be appearing in this year which marks the 350th anniversary of the publication of the Authorized Version of the Bible.

The fact that this month, this April, Christians are celebrating at blessed Easter-time the Resurrection is surely symbolic of the everlasting capacity of all Christian things in every time and generation to keep renewing themselves, and of assuming new life in order to meet the demands and the needs of the passing ages. The word of God does not date; only the forms and language in which it appears tend from time to time to do so. And when

that happens, it is significant that there are always those guided to 'make all things new,' and to give a new presentation to a Gospel which never grows old.

Maybe a hundred years from now, other Christians will be hailing yet another version of the scriptures as they were in 1881 when the Revised Version appeared, and as they were in the time of King James, when the Authorized Version came to take its place as one of the treasures of the Christian life.

Two special features distinguish this latest translation from others made in our times. The first is that it is the

result of a joint effort undertaken by the major Christian Communions (other than the Roman Catholic) of the British Isles. The work of a group of distinguished scholars appointed by those churches, it is therefore symbolic of the

new mutual understanding and willingness to co-operate which is such a feature of the Christian history of our times. Secondly, while the makers of the Revised Version set out to make as few alterations as possible and to express them as far as they could in the language of the Authorized and other earlier English versions, this New English Bible employs contemporary English idiom.

Here, in fact, is the old in a new form offered to all who treasure and use the Bible as, in the words of the Coronation Service, 'The most valuable thing that this world affords. Here is wisdom, this is the Royal Law: these are the lively oracles of God.'

SIGNET

## Easter Morning

*She, supposing him to be the gardener . . . —ST. JOHN 20, 15.*

THROUGH tear-blurred eyes she sees him standing there, and, from the anguish of her soul's dark night, cries, desperate for help. Her dull despair obscures her vision in the dawning light.

'Mary!' . . . That well-loved voice has called her name. She turns. And there, in ecstasy most sweet, she knows her Risen Lord, and, heart aflame, 'Rabboni!' answers, falling at his feet.

Margot Crosse



# Sunday Teaching

By Rosamund Essex



Preparing for Sunday's lesson

THE girl became a Sunday School teacher because she belonged to a folk-dancing group—of all queer reasons. Yet it actually happened at St. Albans (which is my home ground, because I live there). She talked to a dancing partner, and that was that.

I go to St. Albans Abbey, so I have every chance to see how Sunday School teachers are trained, and to notice how they stick to an exacting job. They have all kinds of backgrounds. Look at my picture of one small group at work. The man was lately a Guardsman: he is now teaching Christ's little 'soldiers and servants' for a change. The woman next to him is a secretary and the Superintendent of the Kindergarten classes. Next to her is a grammar-school girl, who wants to become a day-school teacher. And last along the row is a girl who has worked in a shop: but while she was visiting the home of one of her Sunday School children, she often saw a child helpless in a pram, suffering from cerebral palsy. So now she wants to give her life to help the helpless.

They (and many more teachers) and I and all the congregation make our Communion at the Parish Eucharist on Sunday mornings at 9.30. For if you are going to be a Sunday School

teacher, it is no earthly good pretending that you won't have to take religion very seriously yourself.

'Just what *does* it mean?' I asked the 'Super.' She has grown grey-headed at the job, and has been a Sunday School teacher since 1924.

'It means being regular at church yourself for a start,' she said. 'And, of course, a communicant. It means attending a weeknight class. It means reading your Bible and learning up the facts as well as the method of getting them over—' 'And it means always and always giving up the precious Sunday afternoon's laze to be punctually in school,' added the Precentor, under whose supervision the Sunday School teachers work.

## A Leap Forward

The Kindergarten 'Super' at St. Albans Abbey has seen a great number of Sunday School teachers in her time. 'They've changed a lot,' she said. 'In the old times they were more amateur and often less educated. Now the girls and men come from grammar schools and have a vastly different background.' This in turn means that the Sunday School itself has made a leap forward. Both teachers and children subconsciously compare the Sunday teaching with the weekday classes in school.

The teachers' classes are all important. A priest takes them if possible: a superintendent if not. 'It is of no use whatever letting the teachers swot up the material at home.' Everybody insisted on telling me this most earnestly. 'The Sunday School must be a unity. The classes are times when not only do the teachers learn their lessons: they have opportunity to talk, to discuss, to question. A young teacher's faith for life may be strengthened and established in the classes.'

As for method, the Abbey has just begun a new one. I have in my hands, as I write, a number of duplicated papers, and each child gets one every Sunday. For instance, there is one paper on 'God's Family.' 'We all belong to a human family,' the paper tells you, 'so write your family name here. Draw your home'—and there is a space. 'You talk to each other and have meals together. Draw your family round the dinner table'—and there is another space. By the time the child has finished, he has learned about God's family and has drawn a picture of the house where God's family meet. Thus an excellent series of Church teaching is begun. The children are occupied all the time finding out the answers from their teachers, and drawing, writing and taking home the result. It is the kind of efficient and imaginative help that encourages the teachers immensely.

The teachers even get the children to do a diocesan exam now and then. It is achieved by what was described to me as 'holy guile.' The children were asked if they would like to take part in a quiz, just to see what they knew. And because they are used to quizzes on the 'telly,' and the word exam was not in evidence, they all rushed to say yes. Of course, in such an exam there are moments of fun, as when a child, asked to write down three things about David, wrote: 'David was a king. He killed Goliath. He was Welsh.'

As I see it, these teachers are doing a wonderful and self-sacrificing job. As I see it also it is sad to see some parishes struggling on with one teacher, or none at all. I know of one great housing estate where the clergy are crying out for teachers, and there is no response. The reason sounds valid—too much other work. But if there are devoted young people in one parish who can surmount the difficulties of evening prep, night classes, home chores, social engagements and the 'telly,' so could there be everywhere.

# A New Look at the Old Testament

By William Neil

## 4. FROM DEATH TO LIFE

THE Easter message of the Church is that the Cross was not the end but the beginning. The Resurrection was the historical pledge that death does not terminate the Christian life, but rather opens the door to a richer and fuller knowledge of God. This basic foundation of our faith has often been seized on by rationalists and atheists as clear proof that our beliefs are part and parcel of the mythology of a vanished age. It is pointed out that in the ancient world the passing of winter and the coming of spring were often translated into religious terms. When the bare branches of winter gave place to the first blossoms of a new growth, the natural cycle of the seasons, we are told, suggested the image of a god whose dying and rising produced this rhythm in nature.

It is, of course, true that religions of this sort flourished in the ancient world, and that they had other features which were akin to Christian belief and practice. Whether they borrowed these from Christianity or whether Christianity, as in so many other ways, answered these half-formed aspirations and questings of men, is a matter that need not concern us here. The main point is that no pagan religion in the ancient world ever claimed that

the death and resurrection of their god actually happened. They recognized it as a myth.

It is, therefore, not to pagan religion that we must look for the origin of the Easter faith of the Church, but to the historical events of a certain Friday and a certain Sunday. Both of these events came as a shock to the small band of disciples who had followed Jesus from Galilee to the holy city. As they searched the Old Testament scriptures to find clues which would help them to understand why these things had happened, there was, apart from what the risen Lord himself told them (*St. Luke* 24. 44-47), little enough to help them.

As we saw last month, they found the key to the meaning of the Cross in the prophecies of Isaiah, especially in chapter 53, but in the case of the Resurrection they had some difficulty in finding Old Testament signposts which pointed forward towards it. A few words of a psalm (*Ps.* 16. 10) and a hint from a prophet (*Hosea* 6. 2) make it plain why for lack of anything better St. Matthew had to resort to the doubtful analogy of Jonah (*St. Matt.* 12. 40). But it was not long before the Church came to see that the pattern of death being turned into life was one of the basic themes of the Old Testament.

When the Hebrew writers thought of the creation of the world they had no knowledge of the infinite series of galaxies stretching into space, or of how tiny a fragment of the universe constitutes our planet. They were not scientists but theologians, and their conviction was that however the world came into being it was through the mind and purpose of God bringing order out of chaos, or, as we might say, life out of death.

Above all was this true of the Exodus. As the people of God in Old Testament times looked back on the chequered path along which they had been guided, it seemed as if one moment stood out more clearly than the rest as the signal intervention of God in their affairs. The escape of the slave labour gangs from the Pharaoh's building operations in Egypt, and the dramatic nature of the events that accompanied it, was always regarded not only as the real beginning of their story, but also as an unforgettable token that the God whom they had learnt to know and serve was a God who had delivered them from the grim death of bondage into new life and liberty.

Later, when through their own folly the people of Israel found themselves without a kingdom, with their capital city in ruins and the cream of its citizens in exile in Babylon, the prophet Isaiah looked forward to a new Exodus when once more God would give his people a fresh start, allow them to return to the homeland, and as a sign of his forgiveness offer them the opportunity to rebuild the shattered fragments of his house in Jerusalem (*Isa.* 51. 9-11).

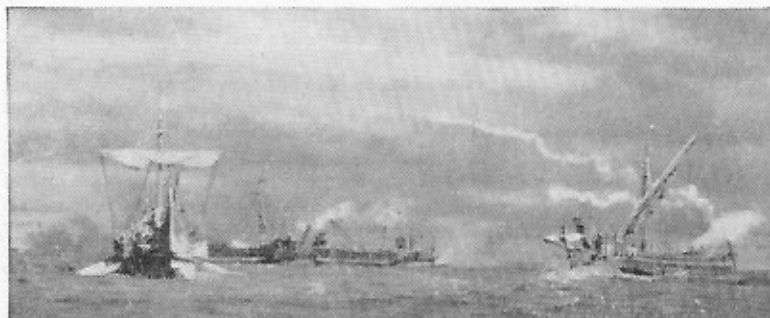
So it is that St. Luke interprets Easter as the greatest Exodus of all. At the Transfiguration, in their vision, the disciples see Moses and Elijah talking with Jesus about his impending 'Exodus' (Greek *exodos*, *St. Luke* 9. 31), by which he would deliver men from the living death of pride and self-centredness into the life and liberty of their true being, which is to become sons of God. So also, for the rest of the New Testament writers, Easter is the festival of the new life which death cannot destroy. This is the kind of God we serve, they would tell us, who has time and again stretched out his hand to rescue his people from black despair and put a new song in their mouth, but who has now, by raising his Son from death, given us the supreme pledge that we may, if we commit ourselves to him, live for ever with him.



So Moses brought Israel from the Red Sea.—EXODUS 15. 22

# BEN-HUR

*A Tale of the Christ, retold by John Lanningham*



PART 4. THE SEA FIGHT AND ITS SEQUEL

FOR three terrible years Ben-Hur laboured as an oarsman in one of the galleys of Rome. From such a fate there was no release but death and that, except in the case of the strongest, came soon. Chained below decks, under the whips of the overseers, it was often the best for which any captive could wish. And in those three years, though Ben-Hur had no word of the home and family from which he had been torn away, the flame of his spirit continued to burn high because it was fed by a burning desire for vengeance.

The possibility of relief came at last unexpectedly, in the form of a Roman nobleman named Quintus Arrius who, one cool September evening in the year 24, made his way to a certain galley moored at the quay in the city of Misenum, a Roman port south-west of what is now Naples. Quintus Arrius, who was accompanied by a party of his friends, had come on a special mission. He had been appointed by the Emperor to command a fleet of galleys in order to seek out and destroy a concentration of pirates who were terrorizing the Aegean Sea. Within a short while of his going aboard, the galley commanded by Quintus Arrius was at sea. Only then did he find time to go below and look upon the slaves.

## A Marked Man

As the keen eyes of Arrius roved from bench to bench of the sweating slaves his gaze settled on a very young man above whose head, on the bulkhead, was marked the number 60. 'By the gods,' he muttered to himself, 'the fellow impresses me! A Jew, and a boy!' Even as he gazed the slave looked up at him from his bench and, as their eyes met, the handsome face of the slave darkened in a flush of anger. The slave was, of course, Ben-Hur. He flushed with anger because he was looking into the eye of a Roman. Yet when he looked

up again he was profoundly astonished to see upon the face of the commander looking down from his high platform, a kindly smile. The reason for the smile was that Arrius was thinking to himself, 'That fellow has a spirit! I would know more of him.'

Thus it befell that some four days later Ben-Hur found himself summoned to the cabin of Arrius, who surveyed the sinewy figure of the slave at close quarters with renewed interest. He had already seen in Ben-Hur the possibility of a fine gladiator whom he had thought he might himself train and use in the arena.

\* \* \*

For several more days the galley of Quintus Arrius continued on her course, leading the great fleet of which she was the flagship. By observing movements of the sun's rays shining through the hatchway above him, and casting shadows on the floor, Ben-Hur knew that the ship was in the Aegean Sea. And now other activities within the ship brought him signs of which, as a result of long experience, he was able to interpret the meaning. First, as the whole fleet rested on its oars, there floated down to the compartment from the deck above the smell of incense. This meant the commander and his crew were offering sacrifice to the gods, the invariable prelude to battle. Next, down came Quintus Arrius to superintend the donning of armour. Then Ben-Hur knew that the third and final preparation for battle was imminent. It was the one he hated most—the chaining to his bench of each individual rower so that, in the event of the ship sinking, he would go down with her. So Ben-Hur saw the locksmith arrive; heard him move from bench to bench, the same sounds accompanying each movement; the rattle of the chain, the blows of the hammer. Meanwhile, from his seat high above at the stern of the vessel, Quintus Arrius had been

observing the proceedings. The jailer had reached Ben-Hur, when the great man from his platform chanced to look up. Ben-Hur saw him sign to the hortator and murmur something. As a consequence the captain of the rowers spoke to the jailer who, miraculously it seemed, passed Ben-Hur by when it came to his turn. He was the only slave in the ship left unchained as the galley moved into battle.

Soon Ben-Hur, with his companions, was able to hear the sound of many oars upon the waters round about, and their own vessel rocked in the wash of many others. This, added to the cries which now arose on all hands, indicated that they were in the midst of the enemy fleet. That realization was immediately followed by the order to attack. Fast, and faster yet, the whole great galley moved. Then there was a rending crash; the rowers on their benches were thrown in all directions. The ship surged backwards; there was a cry of command; the hortator's gavel began to beat upon the sounding board once more, and yet again the ship swept on. She had rammed; she had triumphed; and now it was necessary to seek another enemy.

## Disaster

But the next enemy proved her undoing. For a while she surged on, once through blinding smoke filled with the smell of burning flesh as she passed through the area where a ship was on fire and where its rowers were perishing at their benches. Then suddenly she stopped with a grinding of woodwork against woodwork, and a wild outcry of shouts and the clashing of metal upon metal as sword met sword upon the deck above. And then, at the height of all this bloody confusion, the half-naked body of a man, still holding a shield of bullhide, fell through the hatchway and crashed to the floor at the feet of Ben-Hur. He looked down and in an instant realized what had happened. The galley had been grappled by a ship of one of the pirate fleet and here was one of the pirates who had boarded her. With that he sprang from his bench and dashed on deck. A scene of tremendous confusion met his eyes; fighting was going on in all directions. He saw Quintus Arrius himself at a distance beset on all sides. Shouting, smoke, fiendish noise filled the air. Then the whole vessel seemed to rend apart as the ram of yet another enemy caught her amidships. Ben-Hur found himself thrown into the air, then into the sea, then into its depths. When he rose gasping to the surface he saw the galley disappearing beneath the waves.

Beside him a plank was floating. He struggled to it. Dazed and stupefied, and holding on to it, he looked around. Even as he looked a helmet gleaming with gold rose up from the



sea within an arm's reach. After the helmet came the ashen face of a man, the mouth gaping wide. It was the face of Quintus Arrius. With infinite difficulty Ben-Hur dragged the Roman across the plank and held him there while the battle drew away.

It was some time before Quintus Arrius recovered sufficient consciousness to realize where he was. When he did, and at first incoherently, he drew the story of the last stages of the galley's fight from Ben-Hur since he himself had not seen her sink, being thrown into the water unconscious. His face set in grim sorrow when he learned that he had lost his ship. But he gathered himself together to thank Ben-Hur. 'Thou hast saved my life at the risk of thine own,' he said simply. 'I make the acknowledgement broadly; and whatever cometh, thou hast my thanks. More than that, if fortune does but serve me kindly, and we get well out of this peril, I will do thee such favour as becometh a Roman who hath power and opportunity to prove his gratitude.'

He added, however, a grim request, forced from him by the sudden appearance in the distance of a ship bearing down upon them. Quintus Arrius well knew that if that ship should turn out to be an enemy, then it would mean that his own fleet had been defeated and that he himself was destined for captivity. In those circumstances he asked Ben-Hur to push him from the plank and drown him rather than allow him to be thus dishonoured. He demanded, 'Dost thou hear? Swear thou wilt do it!'

'I will not swear,' said Ben-Hur firmly, 'neither will I do the deed. The Law, which is to me most binding, would make me answerable for thy life.'

Meanwhile, the approaching vessel continued to bear down upon them. On the plank, both men became silent. At last Ben-Hur asked: 'Art thou sure she is an enemy?'

'I think so. Dost thou see her flag?'

'No: is there no other sign by which she may be known, if Roman?'

'If Roman,' said Quintus Arrius, 'she hath a helmet over the mast top.'

'Then be of good cheer,' said Ben-Hur, 'I see the helmet.'

Thus it was that when Quintus Arrius, the commander of the fleet, was lifted from the sea on to the deck of one of his own ships, those on her were astonished to see him followed by a young galley slave, clad only in the loincloth of his wretched kind, whom the commander-in-chief treated with every sign of affection and honour.

The victory over the pirates had been complete. When the fleet of the Roman returned to Misenum Quintus Arrius was informed that a great triumph awaited him in Rome. To that triumph he accordingly went;

but he took with him Ben-Hur—a Ben-Hur scarcely recognizable from the sweating slave who had toiled at the oar.

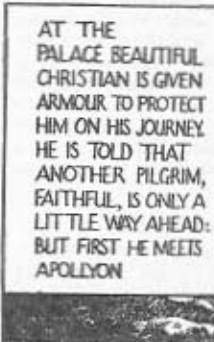
To be continued

This story is from the book by General Lew Wallace, on which Metro-Goldwyn-Mayer have based their motion picture William Wyler's presentation of Ben-Hur. Photographs © by Metro-Goldwyn-Mayer Inc., 1961.

## The Pilgrim's Progress

## Christian defeats Apollyon

### CHRISTIAN REACHES THE TOP OF THE HILL



# QUESTION PAGE

4145. I have been appointed treasurer to our P.C.C. Will you please tell me about my duties?

A parochial church council has the powers, duties and liabilities which formerly fell on the churchwardens with respect to 'the financial affairs of the Church, including the collection and administration of all monies raised for Church purposes, and the keeping of accounts in relation to such affairs and monies.' The treasurer, who has to carry out these duties, under the direction of the council, therefore holds an important office. He must submit to the council each year the audited accounts for the year ending on December 31st immediately preceding the annual church meeting, and an audited statement of the funds and property in the hands of the council on that date. The treasurer is also responsible for various diocesan returns, and should make contact with the rural-dean treasurer, who has the task of collecting the information from the parishes and who will be ready to give advice.

4146. Is it true that a treasurer of a P.C.C. may not receive any remuneration, although organists, bellringers, vergers and others may do so?

A parochial church council may appoint one of their number as secretary; or some other fit person, with such remuneration (if any) as they shall think fit. It is, however, illegal for the treasurer to receive any remuneration, as if there

## Question of the Month

4144. A reader in Ghana asks: Were all men created equal? If not, why not?

All men are of equal value in the sight of God. It does not follow that all men are equal; some have more talents than others, some have one skill and some have another. There is variety within every family, and so there is within God's family. But in God's family there is a place for all, and all share equally in his love.

is no member of the council who is willing to act as treasurer the office must be discharged by the churchwardens, who may not be remunerated.

4147. Is residence in the parish a necessary qualification for the office of churchwarden?

It is not necessary to reside in a parish to qualify for the office of churchwarden. Persons qualified include all those entitled to be members of the parochial church council, that is to say, non-residents are eligible if they are on the electoral roll.

4148. Why was the New Testament written in Greek? Surely all the disciples were Jews, and their native tongue was Hebrew?

The New Testament was written in Greek because at that time Greek was the international language of the Mediter-

anean seaboard. Hebrew was a dead language, as Latin is now, and the Old Testament had been translated into Greek before 100 B.C. The local language of Judea and Galilee, which was used by our Lord, was Aramaic, and the local language at Rome was Latin; but Paul wrote his Epistles to the people of Asia Minor, of Greece, and of Rome, in Greek, because this was the common language. The Gospels were written in Greek for the same reason, and although some have claimed that Matthew in particular was first written in Aramaic and then translated into Greek, the evidence for such a theory is weak. It would appear that Greek was as widely used in Palestine in the first century as English is in Wales to-day.

4149. What is required of a person baptized in another Church who wishes to become a member of the Church of England?

If a person who has been baptized in the normal manner in one of the Free Churches wishes to become a member of the Church of England, he or she is required to be confirmed, after a course of instruction. A person who has already been confirmed in the Roman Catholic or Eastern Orthodox Church is likewise required to undergo a course of instruction, but is not required to be confirmed again. A short service of reception into the Church of England is used in such cases.

*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.*

## Housewives' Choice

By Elizabeth Gundry

WHY so many complaints about school blazers?

The Consumer Council's complaints service (and its lecturers, when visiting women's organizations) has been getting tales of woe and wear from countless 'mums' who think quality is not what it used to be.

But the reason may lie with changing habits. The blazer used to be just an occasional garment: now it is part of school uniform, and gets daily wear—sometimes very hard wear at that.

Even so, it is possible for a blazer to stand the strain of such use. Nor need it be extra costly. Price and durability, as has often been proved in other cases, do not necessarily go hand in hand.

The Council has tested eighteen different brands of blazer—from 27s. 6d. to £6 9s.; of wool, cotton, rayon, or nylon, in all kinds of mixtures.<sup>1</sup> Toughness was the most important characteristic tested, but other things like shrinkage and colour fastness were included too. And it emerged that although an expensive blazer may be very good, for £3 or £3 10s. you can get one almost as good. The still cheaper ones, naturally, were the least

likely to prove satisfactory.

Some manufacturers put a trifling amount of nylon in, and the shopper then

expects a marked improvement in strength as a result. But anything less than about 10 per cent is not likely to make much difference. Nor is all-wool necessarily stronger than wool-and-rayon: much depends on the weaving method, for instance.

### How Many for how Much?

By the time this is printed, Parliament may have passed a new Act governing weights and measures. A much-needed reform this, now that so many things are sold in packets—some of them very deceptive to the eye.

For instance, last winter SHOPPER'S GUIDE reported on pots of face cream and packets of stationery. Most plastic pots have false bottoms—but some are false than others. The worst offender was a very expensive brand: despite its price, the pot was only about one-third full. Sides and bottom had empty cavities making it seem much larger than its contents. America has a law preventing such trickery—but, at the time of writing, there is, unfortunately, no suggestion that we should follow suit.

One thing, however, that may be in

the new Act is a requirement that packets of stationery should have quantity marked on them. SHOPPER'S GUIDE has found all sorts of variations in the amount of writing paper or envelopes in what looked like similar packets. And those eye-catching cardboard compendiums: sometimes more than half the price you pay goes on these packs. Once more, size is no guide to contents: SHOPPER'S GUIDE showed two from the same firm, one at 5s. 11d. much bulkier than another at 2s. 9d. But both had in them only 34 sheets and 22 envelopes.

### A Pretty Kettle

Electric kettles are most often made of chromium, enamel or aluminium—the last often given a gay and colourful look by anodizing. Some housewives, however, have been disappointed because leaks develop in the aluminium after eighteen months or so.

The trouble is not that the kettle is badly made. But water which passes through copper pipes can leave a slight deposit on aluminium which, with time, corrodes it. If you have got a kettle of this kind, the trouble can be at least minimized by letting water run for a while before filling the kettle, never using the hot tap for this purpose, and always emptying the kettle after use.

<sup>1</sup> The results appear in *Shopper's Guide*, obtainable from Orchard House, Orchard Street, London, W.1. (10s. p.a.).

# HOME AND GARDEN

## 1. MY GARDEN IN APRIL

By Dr. W. E. Shewell-Cooper

**P**LANT out the violas that have been wintering in frames, and the pentstemons and calceolarias as well. Northerners may want to plant out the sweet peas. Leave the early-flowering chrysanthemums until about the third week in the month, and the border carnations too. Prune the roses so that by the end of the month all rose pruning will have been completed. Most people to-day are moderate pruners. Cut back the dead flowers in the rock-garden plants the moment they cease to be at their best. This stops them going to seed and saves unnecessary exhaustion.

This is an important spraying month with apples and pears, and Captan is the new spray to use to stop the scab disease. Spray before the blossoms and after the blossoms have fallen, soaking the trees from top to toe. Early in April sow a row of peas, a row of carrots, a row of turnips and a row of spinach.

Make further sowings fourteen days later. The new K.B. Asparagus is very delicious. Plant this pedigree variety in rows 3 ft. apart with the plants 2½ ft. apart in the rows. If you cannot get this variety locally write to me enclosing a stamped addressed envelope.

Grow your raspberries, red and black currants on the straw mulch principle. This means you cover the whole of the ground where they are growing with straw a foot deep. This means no forking or hoeing to do for the rest of the summer. Feed through

the straw with a good fish manure at 3 oz. to the square yard. Many of the flowering perennials can be propa-



*Daffodils transform a mound*

gated about the middle of the month by cutting off some of the basal growths that are being produced liberally around the plants and dibbling these in 3 in. apart in a shady spot.

A modern way of ensuring very early dahlias is to put the stools into a box of dampish sedge peat and then stand the box on the staging of the greenhouse. This will cause the plants to grow. About the middle of May separate the tubers with a sharp knife and plant them out—with the shoots that have developed—where they are

to grow. Plant the early varieties of potatoes and if you have noticed that the tubers have been scabby in the past, put a handful of fresh grass mowings over each potato as you plant. During the third week-end of April the evergreen flowering shrubs should be planted firmly. Read all about colours and varieties in the book, *The ABC of Flowering Shrubs*, published by the English Universities Press, price 7s. 6d.

## 2. TWO FRUIT PUDDINGS By Hazel Macleod

**T**HIS is the time of year when eggs are usually in good supply and reasonably cheap. Each of these two puddings needs 2 eggs (separate the yolks and whites before you begin) and each should be baked in a moderate oven in a baking tin of hot water (1 inch deep).

### Baked Lemon Pudding

Beat 2 egg yolks; add 3 oz. sugar, 2 oz. plain flour, a pinch of salt; stir in ½ pint milk; add the rind and juice of a small lemon; fold in 2 stiffly-beaten egg whites.

Pour into a greased pie-dish and bake until firm as directed above (approximately 50 minutes baking time). Gas regulo no. 4—350 deg. F.

This pudding separates into a spongy top with a 'built-in' sauce below.

### Baked Prune Whip

Mix together 8 oz. finely cut-up prunes (cooked, drained, stones removed), 3 oz. castor sugar, juice of half a small lemon; fold in the stiffly-beaten whites of 2 eggs; bake until firm (30 minutes approximately), as for lemon pudding. Use the egg yolks to make a custard sauce to serve with the pudding.

It isn't really a 'puzzle' at all. All you have to do is to answer the following question:

How many of the Prayer Book Collects, from the First Sunday in Advent to the Feast of All Saints (ignoring all other Collects) mention these things:

1. Baptism
2. Good works
3. Good things
4. Charity
5. The Holy Spirit (or Ghost)?

Make a complete list in each case, just giving the name of the Sunday or Saint's Day where the appropriate 'thing' is mentioned in the Collect. Give your name, age and address. Neatness counts. The prizes are three book tokens for 5s.

The closing date for both puzzles is April 15th. Entries to: The Puzzle Editor, The Sign, 28 Margaret Street, London, W.1.

### January winners:

- No. 1. Mrs. A. Williams (Ordsall, Retford).  
Mr. P. J. Broughton (Weymouth).  
No. 2. Jane Redfern (Tattenhall, Chester).  
Ann Cory (Brackley), John Park (White-chapel, E.1).

## Richard Tatlock's Puzzles

### 7. WHIRLIWORD (open to all)

January—St. James; February—Ephesians; March—Colossians; and this month's puzzle is on the Epistle to Philemon.

To make the puzzle and the epistle more interesting (if you don't already know), Philemon had a slave, Onesimus. Onesimus ran away—a serious offence punishable by death—and came to Rome, to St. Paul, who converted him to Christianity and then sent him back to his master, no longer just a slave, but a Christian brother.

Some scholars think that the Church preserved this not otherwise important epistle because Philemon later

became Bishop of Ephesus.

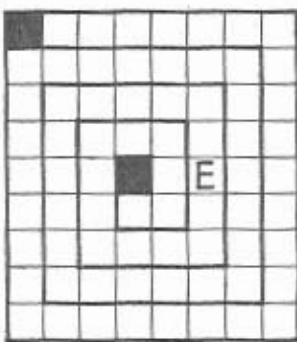
Complete the Whirlword by inserting words of suitable length *all* drawn from the Epistle to Philemon. The words must read either left to right, or top to bottom, but not *vice versa*, and make a whirligig clockwise.

Obviously, the first and last letters will have to coincide as necessary. And in my usual 'helpful' way I've supplied the letter E. Please supply, as well, a list of verse numbers where your words can be found.

Two half-guinea book tokens for prizes.

### 8. SEARCH-PARTY (age limit 12)

This month's puzzle is very simple. In fact,





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## CHILDREN LEARN WHAT THEY LIVE

If A CHILD lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to feel sorry for himself.

If a child lives with ridicule, he learns to be shy.

If a child lives with jealousy, he learns to feel guilty.

If a child lives with tolerance, he learns to be patient.

If a child lives with encouragement, he learns to be confident.

If a child lives with praise, he learns to be appreciative.

If a child lives with acceptance, he learns to love.

If a child lives with approval, he learns to like himself.

If a child lives with recognition, he learns to have a goal.

If a child lives with honesty, he learns what truth is.

If a child lives with fairness, he learns justice.

If a child lives with security, he learns to have faith in himself and those about him.

If a child lives with friendliness, he learns that the world is a nice place in which to live.

With what is your child living?

(with acknowledgments to "Truth in love"

ed. A. E. Winstanley).

## THE ARCHDEACON'S VISITATION

The Service will be held in Ormskirk Parish Church, on **THURSDAY, 27th APRIL**, at 7-30 p.m. All sidesmen are expected to attend. Please meet at Halsall Church at 7 p.m. for transport.

## CHRISTIAN STEWARDSHIP

News is coming from parishes in all parts, testifying to the great change which has taken place as a result of Stewardship Campaigns. All of them tell of giving to God on a scale altogether unprecedented, and many bear witness to new life and a new sense of Christian responsibility, which is clearly seen. As more parishes plan for and have similar campaigns, the whole level of Christian giving of time, talents, and money will reach a new level.

This is important to us in Halsall as we are preparing to tackle the repairs to the Church Spire very soon.

We are planning our own financial reorganization for January, 1962, and we look forward to the future with hope and confidence, thanking God for what we have been able to do in His name.

## THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

### THREE MEN GO INTO THE MOUNTAINS

#### New S.P.G. Venture in Africa

On January 26th three men left England to go some nine thousand feet up into the mountains of Basutoland ("the Switzerland of South Africa").

They are to start from scratch and, working with Africans, build a hospital in virgin territory.

This pioneer team consists of a doctor, 26 year old Kenneth Edward Luckman, of Birmingham, a male nurse, 37 year old Arnold Skelton, of West Derby, Liverpool, and a builder, Gerald Garraway, of Bath who is 24.

As far as can be estimated the cost of building the hospital, which will have to be constructed from the first brick (including making the bricks themselves) is some £15,000, while running expenses will amount to £8,681 in the first three years. The beginning of this great venture of faith has been made possible by a legacy from the late Miss Purser. It will be the responsibility of the S.P.G. Budget of opportunity to help bring the scheme to fruition.

The site is to be in the deep gorge of the Mantsonyane River, a few miles from Chookos where there is an existing mission station. Only very recently has a road been built to this spot and even now transport is so difficult that it costs 8s. 6d. to get a 6s. bag of coal there!

A Government medical officer who has surveyed the site says the area will provide enough work to exhaust seven doctors while another visiting mission doctor advises "The stark isolation and loneliness of this job makes careful staff selection a priority."

This will be the first Anglican mission hospital in Basutoland. As the work develops it will be essential to increase both African and European staff.

### HOLY MATRIMONY

*"Those whom God hath joined"*

- Mar. 11—Paul Crosby Lockett, of Deysbrook Lane, West Derby and Rita Balshaw, of Ship Lane, Haskayne.  
Mar. 11—Roger Emerton Wells, of 145 Chorley New Road, Horwich and Beryl Sephton, of White House Farm, Barton.

### BURIAL OF THE DEAD

*"In sure and certain hope"*

- Feb. 24—Emma Hesketh, aged 93 years, 525, Liverpool Road, Southport.  
Mar. 7—Elizabeth Woodcock, aged 73 years, 12, Argyle Road, Walton, Liverpool.  
Mar. 8—Alice Horsley Jordisn, aged 68 years, 48, Sumner Avenue, Haskayne.

### SIDESMEN'S ROTA

- April 2—10-30 a.m.: H. Dean and J. Balmer.  
6-30 p.m.: R. Gaskell and H. Baldwin.  
" 9—10-30 a.m.: W. Jenkinson and T. Sismey.  
6-30 p.m.: J. Cheetham and E. Battersby.  
" 16—10-30 a.m.: J. Serjeant and J. Banks.  
6-30 p.m.: H. Serjeant and T. Swift.  
" 23—10-30 a.m.: R. Lewis and R. Dutton.  
6-30 p.m.: H. Prescott and H. Gaskell.  
" 30—10-30 a.m.: C. Aindow and T. Forshaw.  
6-30 p.m.: E. Grimshaw and R. Brett.

### ALTAR FLOWERS

#### EASTER DAY—

#### April 2—THE CONGREGATION.

Gifts for purchase of flowers will be welcome. Decoration of the Church will take place on Saturday morning and afternoon, 1st April.

- " 9—Mrs. R. Heaton.  
" 16—Mrs. J. Morris.  
" 23—Mrs. Knowles and Mrs. Swift.  
" 30—Miss Mawdsley and Mrs. Parker.  
May 7—Mrs. H. Serjeant and Mrs. H. Banks

### ALTAR ROTA

- April 2— 7-00 a.m.: Arthur Gilbert.  
8-00 a.m.: Louis Hanson.  
10-30 a.m.: Harold Grimshaw and John Gaskell.  
" 9— 8-00 a.m.: Peter Balmer.  
" 16— 8-00 a.m.: John Davies.  
11-30 a.m.: Anthony Grimshaw.  
" 23— 8-00 a.m.: Stanley Marshall.  
10-30 a.m.: Harold Grimshaw and Peter Balmer.  
" 30— 8-00 a.m.: Arthur Gilbert.  
11-30 a.m.: John Davies.

### NOTICES

There will be no celebration of Holy Communion on Sunday 9th April at 11-30 a.m.

The men on the Parochial Church Council are asked to meet in School on Monday 24th April to arrange the future programme for the Farmers' Discussion Group. Mr. Clarke will be with us to make several interesting recommendations.

The Parent-Teachers' Association will hold a meeting on Wednesday 19th April at 7-30 p.m. when Mrs. Bullough will introduce the subject of Dental Health. Two interesting films will be screened.

The next meeting of the Mothers' Union will be held on Wednesday 26th April at 7-30 p.m. in the school. Details will be announced later.

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