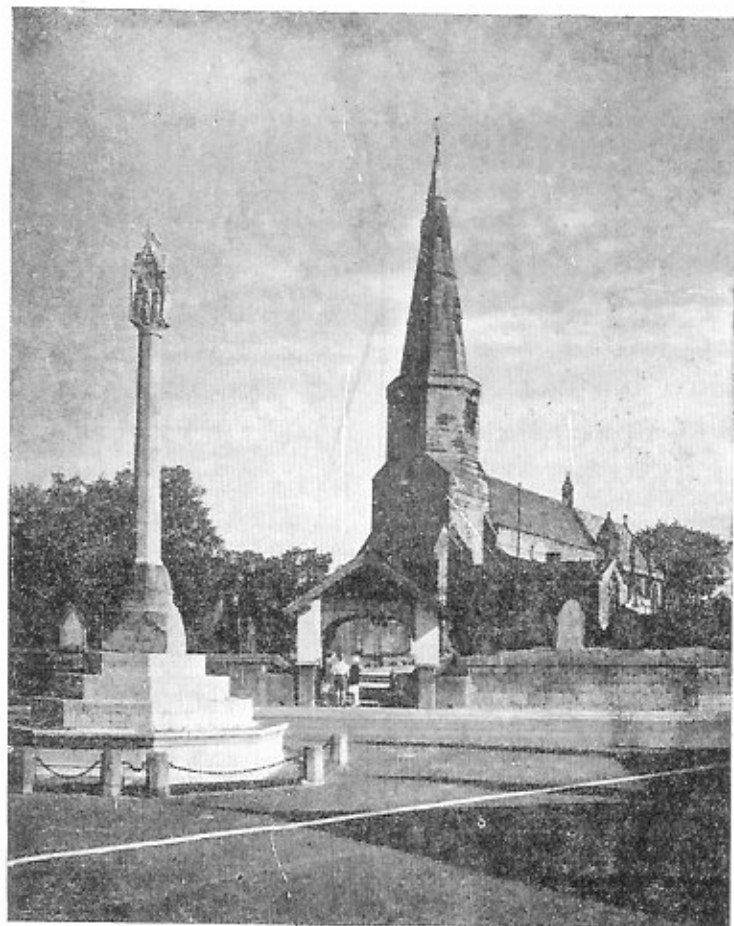


APRIL 1967

# HALSALL PARISH MAGAZINE



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

"The Rectory," Halsall. Tel. 321.

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The Rectory,  
Halsall,  
22nd March, 1967.

My Dear Friends,

By now you will all have had the opportunity of studying the Church Accounts for 1966. The first thing that I would say about them is this—they reveal two things at least. One is the wonderful personal effort and sacrifice and service which so many of our faithful parishioners give to St. Cuthbert's Church. For this we are truly thankful and are ever mindful of it. The other is the ever-rising cost of maintaining the work of the Church in our own parish, and in the wider field of the Diocese and overseas.

Some four years ago a campaign was launched to increase our income. The response was excellent, but since that time we have lost contributors by death, and removal, and costs have continued to rise in so many directions, that our annual income is now sadly inadequate. We have to pay our way like a family or a business, and for our income we depend entirely on the support of parishioners. Before the war we gave a shilling for 20 cigarettes, now we give 4s. 6d. Has our contribution to our church increased in similar proportion? I never like having to ask for money, but the plain facts have to be put before us, and have to be faced. I can only appeal to everyone who has any regard for our church to do their best. We really need a 10% increase in our annual income. We need new subscribers in our envelope scheme to take the place of those who for one reason or another are no longer subscribing.

I have no doubt at all that you will all do your best to keep our Church a flourishing Church, and I thank you in anticipation of your response to this appeal.

God Bless you all.

Your sincere friend and Rector,

HERBERT BULLOUGH.

### CHRISTIAN STEWARDSHIP

"There can be no forward steps without a full acceptance of Christian Stewardship. By stewardship we mean the regarding of ourselves—our time, our talents, and our money—as a trust from God to be utilised in His service. This teaching is an urgent need in every congregation; a parish without a sense of stewardship has within it the seeds of decay."

The definition of stewardship in this quotation is thoroughly scriptural. It is a basic conception of Christianity, and is not the private interpretation of any one particular Church, but is basic in every Church, whether Anglican or Free Church or Roman Catholic. It is even wider than Christianity itself, for it is certainly basic in the Jewish Church.

Throughout succeeding generations there have always been men and women who were aware of this basic principle of stewardship contained in the Old and New Testaments and who have attempted to live up to it, otherwise no Church would survive.

I think of a man (not a member of St. Cuthbert's) who in spite of his wide interests, and the demands of

his business, gave much of his time, his talents and a tenth of his income to his Church. In such a man we see Christian stewardship expressed at its highest. His whole life was regarded as a trust from God to be utilised in His Service.

Not all church people are able to attain such a level, but there is need for all to attempt it. The Churches are today asking all of us to reconsider what Church membership means. We are challenged to face the implications of that basic principle that our time, our talents and our money are a trust from God to be utilised in His Service. The challenge is to review our lives in the light of this principle, and honestly to consider how far we are expressing it, or failing to express it! There are, of course, many people in the world who will say: "Our time, our talents and our money are our own to be used in our own service." There is nothing to prevent anyone taking this view. We are free to choose, but this view of life and the Christian view are mutually exclusive. To accept it is to imply: "I do not accept the Christian view of life."

If we claim to believe in the Christian way of life it means acceptance of the basic principle stated above, and to express this principle in our lives becomes our chief concern. Here we find our sense of direction, and our actions take on a meaning and significance which they never had before. We are no longer pursuing a lone course through the world. We are no longer fighting a lone battle to survive and to succeed for ourselves. We are using our gifts as members of a fellowship in the service of God.

There are many people who would not go so far as to deny Christianity, but who have never seriously and rationally faced up to its implications. Our basic principle that "Our time, our talents and our money are a trust from God to be utilised in His Service" provides a point of departure for our thinking, and should remain the basic principle of our lives.

### HOW THE CHURCH COMMISSIONERS' INCOME WAS USED IN THE YEAR TO 31st MARCH, 1966

	Proportion in £
	£ s. d.
Stipends	11 5
Church Pensions	1 11½
Houses	
(a) Maintenance and outgoings	1 7½
(b) Provision and improvement	8½
Other Church Property	3½
(buildings in new housing areas, schools, chancel repairs)	
Other Grant Schemes	1½
Added to Capital to improve future income	1 2½
Irrecoverable Income Tax (note 1)	6½
Administration (note 2)	10½
General Reserve (note 3)	1 3
Total	£1 0 0

Note 1—As a result of the Finance Act, 1965, the

Commissioners will not suffer this tax loss after 5th April, 1966.

Note 2—The Commissioners perform administrative functions under Measures of the Church Assembly apart from the management and use of their funds.

Note 3—The Commissioners use this reserve for major schemes. For example, in the year to 31st March, 1966, a further sum of £2 million was allocated from the reserve for the provision of church buildings in new housing areas.

### ROGATION-TIDE

The Rogation Days in the Church Calendar are the three days preceding Ascension Day. Nowadays we name the Sunday which begins the week Rogation Sunday. Like so many of our Church practices, this one is a Christian rite superimposed upon an ancient pagan ritual. Long before the Christian era, in lands where the ancient Greek and Roman culture had been established—that is in all Europe—religious ceremonies had been enacted in the early Spring in honour of the return of Persephone (goddess of vegetation) from the Underworld, and also in worship of her mother Demeter (the Roman name—Ceres, goddess of the corn, from which we get the term cereal).

Sometime in April in the old days these festivals took place amongst the agricultural population. In the early morning people washed in a clear stream and put on clean white clothes. Ploughs, and other implements, were put away speckless; oxen were set free after being well-fed, and garlands of spring flowers were draped around their heads. In the farmhouse tables were laden with food and wine. After these preparations, at the time appointed, in each locality a procession formed headed by a priest leading a white lamb. The procession made a circuit of the fields, and at a fixed point the lamb was sacrificed to the gods, with prayers that the young crops might come to a rich harvest. The procession then returned, and the rest of the day, or days, was devoted to feasting and dancing.

Long after Christianity had supplanted the old pagan religions, people continued to keep the old customs, they were rooted in the social life of peoples. Although they had ceased to worship Persephone and Demeter, the habits of centuries died hard, or even refused to die at all. ("Easter," for example, is derived from the name of a Saxon Spring goddess named "Eostre").

About the year A.D. 460 there was widespread famine in certain parts of France, and the situation was made worse by the last eruptions of the volcanoes of Auvergne.

Mammertus, Bishop of Vienne, called upon the people of his diocese to join in a common act of prayer to God on behalf of the growing crops, and fixed the three days preceding Ascension Day to be used for this purpose. He thereby gave Christian significance to rites which had been enacted from time immemorial. The processions round the fields were now accompanied by prayers to the Christian God for the growth of the crops. In A.D. 501, these days were appointed to be observed throughout the Western Church. The word "rogation" is from the Latin, and in this context means

a "formal request." It is the formal, or common prayer, or request to God by the Christian Church that God will continue to bring the crops to a rich harvest.

It is good that in this technical and industrial age the Church continues to remind mankind that ultimately we depend upon God for all life's necessities.

We are all looking forward very much to the visit of our Bishop for the Rogationtide Processions which we shall hold on Sunday, 7th May, starting from the Church at 1.45 p.m. It is a great joy to us to know that our Bishop will join us and I hope Halsall Church will be packed to capacity at the evening service when the Bishop will be the preacher. H.B.

### ASCENSIONTIDE, WHITSUNTIDE

Ascension Day and Whit Sunday recall the two events recorded in Scripture which complete the story of Christ's mission, and Gospel of the Kingdom of God. Ascension Day marks the last occasion on which Christ was seen by the Apostles after His Resurrection. They were by now prepared to see Him no more, for the truth had dawned in their minds that whether seen or unseen He was with them always. Moreover, they now believed thoroughly in the promise of immortality, an immortality such as the word "ascension" implies, life on a higher and fairer plane than we ever reach under mortal conditions.

Whit Sunday recalls the day when the Apostles felt within them and around them the dynamic Presence of the Holy Spirit. Their minds were illuminated, their hearts set aflame with enthusiasm, their wills strengthened with a great encouragement. The last promise of Christ was fulfilled; He had left them the Holy Spirit which through them was to set alight the world and win it. We read of the coming of the Holy Spirit upon the Day of Pentecost in Acts, chapter 2. This is the beginning of a new age—an age in which we are still living today—the age of the Acts of the Spirit through the Church and its members. The world is not yet won—territory is gained and lost as the centuries pass. But on Whit Sunday we do well to recall how the Spirit came with power and encouragement to St. Augustine, driving him far from his native land to the shores of England in A.D. 597, and how through him the Spirit, like a flame, took hold of King Ethelbert, the Saxon King of Kent, so that he and most of his people were baptised on Whitsun Eve, A.D. 597. They were the first Englishmen to become Christians, but the flame was lighted, and soon through Paulinus it spread to Northumbria where King Edwin was baptised in A.D. 625 on the site where York Minster now stands. Ethelbert of Kent built a dwelling and a church for St. Augustine at Canterbury. Canterbury and York, the sites where the two first missionaries to the English baptised the two first English kings and their people to become Christians! Hence the primacy of Canterbury and York in the Church of England.

Let us make a great effort to keep our Whit Sunday in a manner worthy of its great place in our English traditions.

### THE MOTHERS' UNION

The next meeting will be on Tuesday, 11th April, at 7.30 p.m. in School, when Mrs. Christian, the Matron

of The Southport Children's Hospital, will be the speaker. Only 14 members attended the Lenten Devotional Service last month.

#### SIDSMEN'S ROTA

- April 2—a.m. R. Gaskell, R. Hunt.  
p.m. C. Shacklady, J. Balmer.
- April 9—a.m. E. Serjeant, D. Swift.  
p.m. J. Cheetham, H. Gaskell.
- April 16—a.m. H. Baldwin, W. White.  
p.m. J. Banks, N. Britnall.
- April 23—a.m. R. Heaton, J. Colley.  
p.m. T. Swift, T. Hunter.
- April 30—a.m. R. Lewis, H. Rimmer.  
p.m. C. Shacklady, J. Balmer.
- May 7—a.m. G. Porter, S. Park.  
p.m. R. Dutton, T. Grimshaw.

#### THE VISITATION

All Sidesmen are expected to attend the Visitation at Ormskirk Parish Church on Tuesday evening, April 18th.

#### SANCTUARY FLOWERS

- April 2 Mrs. J. Morris.  
9 Mrs. H. Dean.  
16 Mrs. W. White.  
23 Mrs. Mawdsley and Mrs. Parker.  
30 Mrs. H. Serjeant and Mrs. H. Banks.
- May 7 Mrs. W. Martin.  
14 The Congregation.

#### SERVERS' ROTA

- April 2— 8.00 a.m. No Celebration.  
10.30 a.m. Raymond Juba.
- April 9— 8.00 a.m. Brian Heaton.  
10.30 a.m. Harold Grimshaw, Roger Dutton.
- April 16— 8.00 a.m. John Davies.  
10.30 a.m. Gordon Midgley.
- April 23— 8.00 a.m. Peter Balmer.  
10.30 a.m. Harold Grimshaw, Malcolm Serjeant.
- April 30— 8.00 a.m. Tony Gaskell.  
6.30 p.m. Michael Lewis.

#### IN MEMORIAM

The village and West Lancashire in general have suffered a heavy blow in the death of Alfred Percy Trower. His passing will be felt as a personal loss by all the many who knew him. No village or community could have had a more devoted servant. He gave himself without measure to his work on the local councils. He knew Halsall from end to end and loved every inch of it. He will be greatly missed.

#### FACE THE FACTS

**FACE THE FACT** that world population is growing at the rate of 44 million a year. Each day there are 120,000 more mouths to feed. Each hour there are 5,000 more souls to save!

**FACE THE FACT** that at present, using the word "Christian" in the widest possible sense, the total number is about 800 million. This is well under one-third of the total world population.

**FACE THE FACT** that if this proportion one one-third is to be maintained, the Christian Church must make 15 million converts from other religions every year!

**FACE THE FACT** that this is far from what is being done.

**FACE THE FACT** that only when we are actually increasing this proportion can we claim that we are starting to win the world for Jesus Christ.

**FACE THE FACT** that more Indian States are open to the Christian Gospel now than under British rule.

**FACE THE FACT** of the missionary fervour of other religions. Within 12 months of the World Buddhist Congress in Burma, one hundred training colleges were established to win the world for Buddha. Some of the men trained are now working in Britain.

**FACE THE FACT** that Islam is on the move. There is now no major country in the world without a mosque for Moslem worship.

**FACE THE FACT** that Communism is a "missionary faith," and active everywhere. There are twice as many Communist literature agents in S.E. Asia alone as there are Protestant missionaries in the whole world.

**FACE THE FACT** that many Missionary Societies are having to curtail their activities for lack of money and manpower.

**FACE THE FACT** that people in Britain spend more money on seed for cage birds than they give to overseas Christian Missions.

**FACE THE FACTS . . . if you dare!**

## A CONFESSION

Almighty God, as I lie here by the fire this Sunday morning, surrounded by the Sunday papers and half-listening to the preacher on the radio, it has just come over me that I have lied to Thee and to myself.

I have said I am good enough without any church.

That is not true. I do not care enough.

The things I care for have all I've got, be it my business on Monday; or my golf on Wednesday; or my Friends on Friday; and even my football on Saturday.

But this is Sunday, and I lie here—because I do not care. God have mercy on me. I have lied to Thee and to myself. I am not good enough. I am lazy and indifferent.

## HE LEADETH ME

In pastures green? Not always; sometime He  
Who knoweth best, in kindness leadeth me  
In weary ways where heavy shadows be,

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night;  
I oft would faint with sorrow and affright.

Only for this—I know He holds my hand;  
So, whether in the green or desert land,  
I trust, although I may not understand.

And by still waters? No, not always so;  
Oft times the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,  
"Beyond this darkness lies the perfect day;  
In every oath of thine I lead the way."

So, whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie—what matter? He is there.

And more than this: where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But his own hand, sufficient for my need.

So where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why in His wisdom he hath led me so.

## HOLY BAPTISM

"Entered into the family of Christ Church"

Mar. 5—Sarah Louise Ord, daughter of John Stephen  
Wilkinson and Olive Ord, 1 Rutland  
Crescent, Ormskirk.

## BURIAL OF THE DEAD

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Mar. 9—Richard Alan Lavell, aged 24 years, 33  
Grasmere Gardens, Kent.  
Mar. 14—Sarah Prescott, aged 73 years, 66 Summer-  
wood Lane, Halsall.  
Mar. 22—Stanley Colin Townsend, aged 16 years,  
Brook Cottages, Barton.  
Mar. 25—Alfred Percy Trower, aged 57 years, 66  
Renacres Lane, Shirdley Hill, Halsall.



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