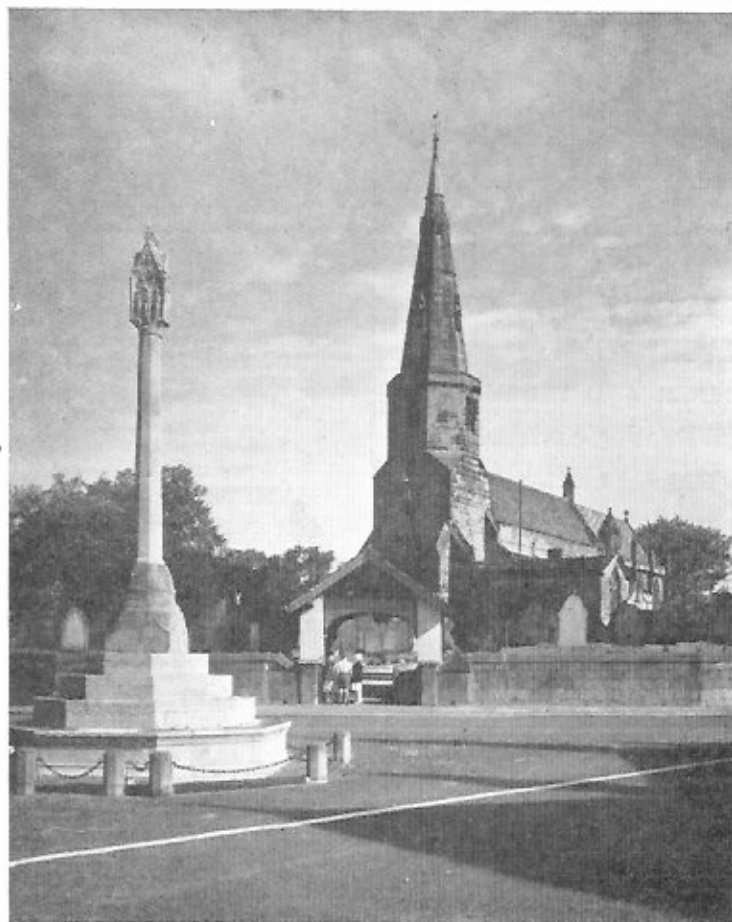


AUGUST 1961

Price - Fourpence

# HALSALL PARISH MAGAZINE



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The Rectory,  
Halsall.  
13th July, 1961.

My dear friends,

You will notice the date of this letter. In order to receive the magazines by the 27th July I must write this letter on the 13th. When the magazines arrive from the printers this month the children will have finished at School, and so when you will receive your magazine, I just don't know. I expect the ever faithful Miss Ballard will endeavour to get them out as soon as she can. We are grateful to her for this service.

I do hope you will all have a good holiday, and if you go away I hope you will enjoy a good rest and return feeling refreshed to tackle a very heavy Autumn and Winter Programme of Activities. Not least the Autumn Bazaar which is to be held on 2nd December. It is supremely important that we make a success of this because we are entirely dependent on the financial result of it to keep our accounts straight. If we all make up our minds to do our bit, then success will be assured.

Two very interesting programmes have been planned for the Autumn; one for the Agricultural Discussion Group and another for the Women Folk. I hope that we shall enjoy good fellowship and that the meetings will be well supported.

I am concerned at the absence of our young folk from the service of Holy Communion. Very few of our young people are making their Communion. Indeed, there is room for us all to think deeply about our Communion, for there are few who must be satisfied in their minds about this most sacred part of their religious life. Think of the phrase in the Prayer of Consecration: "For you and for many." The solemn moment of the utterance of these words has come to be associated with the consecration of the elements of bread and wine to be the Body and Blood of Christ.

Mark the phrase 'and for many.' The Son of Man came to give his life as a ransom for many: why not for all? one wonders. Because even His redeeming love has to be accepted before it can save, and there are those who prefer to be independent. They can get along nicely, they think, without the Saviour; they would rather not be included among the many.

The Sacrament is given for many, not only just for me, who make my Communion in a moment or two. Christ, indeed, deals with souls individually; he finds his lost sheep one by one. But I am not the only one, and it is as a member of the family that He comes to me. I am one of the crowd, one of the many.

When we go to a favourite picnicking place, some seaside cove, and find it full of trippers, we are indignant and grumpily move on to find another place, which, as we say, is not overrun by the crowd. There are many Church folk who dislike a crowd on the beach or the heath. Their manners are common, they suck oranges and loli-pops in public and call

each other Alf and Fred. "This people that knoweth not the law are cursed," said the Pharisees. These are "the many," those for whom Christ's Blood was shed.

It is chastening to remember, therefore, before we disdain the many, that here in Communion we partake of Christ's Blood which was shed for the many. If we are stuck up and stand-offish, no doubt we assert our separation from the crowd, our superiority to humanity in the lump, but at a price. We forfeit the benefits of Christ's Sacrifice who gave Himself for the many. Disdain and contempt for others, like stones thrown upwards to the stars, descend only to fall on our own heads.

God bless you all.

Your sincere friend,  
W. HERBERT BULLOUGH.

### P.A.Y.E. PICNICS AND PRAYER

"Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God"—so runs the forth commandment, and in essence it means that it is our duty to put aside each week a special time when we shall come together to worship God. Unfortunately, in the minds of many people, the sense of that commandment has become so distorted as to mean this—"five days are for work, one day is for recreation, and the remaining day is for religion." The trouble is that we tend to separate our activities into watertight compartments: so much time is spent at work (often this is regarded as an evil necessity, a piece of drudgery to be got through as quickly as possible), so much time is spent in leisure (something pleasant), so much time spent in prayer or worship (sometimes pleasant, sometimes mere routine, sometimes hard and uncongenial). And because we are so used to apportioning out our time, we may be led to think that God sees our lives divided up into separate little parcels, much as we do. And so we may think that He is more concerned with us when we are saying our prayers or when we are in Church than He is with us when we are at the sink or on the tractor or when we are sprawled on the beach or watching a cricket match. But this just isn't true; God is concerned with every single part of our lives, and our religion should permeate work and leisure as well as prayer and worship.

### God and Work

There is a story, apparently a true one, about Lord Palmerston and his comment on a certain sermon which he happened to hear. The sermon had been one dealing with the claims of religion on everyday activities; and Lord Palmerston, as he left the Church, was heard muttering to himself, "Things have come to a pretty pass when religion is allowed to invade the sphere of private life."

Times have changed since the days of Palmerston; it is no longer the fashionable thing to do to go to Church, but at least those who do go to Church these days have got a more adequate conception of what religion means than had Palmerston. Yet even so, far too many Christians seem to see little or no

connexion between what goes on in Church and what goes on in the field, or between the time they spend on their knees and the time they spend reading the paper. And the fact remains that we spend far more time in the field than we do in Church. So it would seem that the true sphere for a man's expression of his Christianity is the ordinary round of common life. Indeed if anyone wants to be a true Christian, his ordinary daily work is the place at which to begin the experiment.

Christianity has always proclaimed the duty and the dignity of work. Jesus worked at the carpenter's bench, and the early Christians caught His idea of the dignity of work. Whatever difference becoming a Christian might mean, one thing a Christian has in common with all his fellow men, and that is that he must work to earn his bread and butter. St. Paul is very emphatic about this, "if a man will not work, he shall not eat." The difference should appear in how that work is done, for a Christian performs his labour to the glory of God.

### God and Holidays

All work and no play makes Johnny a very dull boy, and perhaps as he reads this magazine, Johnny is getting ready for his annual holiday. For a couple of weeks work can be forgotten, and the sea, the country and the fresh air can be enjoyed to the full. But though there may seem to be a great gulf fixed between work and holidays, yet religion runs through them both. God wants you to relax, to enjoy yourself, to have a good time; and you can sit on the beach, you can read a novel, you can swim in the sea—you can do all these things to the glory of God. But remember that the root meaning of religion is that it is something which binds, and those bonds remain in position even on holiday.

The Christian disciplines of prayer and public worship remain binding upon us even when we are on holiday, so don't forget the fourth commandment—it applies at Blackpool and Brighton just as much as it applies at Halsall.

The letters P.A.Y.E. have an ominous ring for most of us; perhaps we could give them another meaning—

Pray as you earn.

Pray as you enjoy yourself.

### SIGN OF THE TIMES

It would be interesting to know what percentage of the population are prepared to give any of their spare time to voluntary service. How many men and women spend all their days earning a living, and passing their leisure hours in purely pleasurable pursuits, without giving any of their time to social, religious, civic, or political affairs for which there is no remuneration? What percentage of the population can spare the time to attend a Church Service, even on Sundays? A great number of people who rarely, if ever, come to Church, believe in the Church. They do not come because they simply cannot fit it in. But if there is anything at all in the Christian religion, it must take first claim on our time. Christianity can only come first. If a man really understands

and believes in his religion, he will so organise his life as to leave time for the worship of God in the services of his Church; neither television, nor golf, nor outings in the car will be allowed to interfere.

Modern life can be so full that a man has to select and reject amongst all the possible ways of using his leisure. His dominant interests will usually decide, and he will arrange his time to follow them. First amongst a man's dominant interests is his religion if he claims to be a Christian. God, and His Will can only come first. Every clear-thinking believer in God will agree on this. The trouble seems to be that he continually and persistently refuses to think things out clearly, and even if he does, he too often has not the strength of will to follow the path which reason dictates. When it comes to the practical business of organising his time he cannot do it. He cannot bring himself to take a little time off his motoring, his tennis, his golf, his gardening, his viewing, his clubs, etc., so that out of the one hundred and sixty-eight hours which make up each week of his life he cannot even find one hour or so to come to Church on Sunday, let alone finding time to use some of his talents in service to the work of the parish in which he lives. Full of good will, and good intentions, he allows himself to be bogged down. Such a man will often make generous donations towards Church appeals. But this is not enough. While his assistance is very welcome, it does not exonerate him from accepting the full responsibilities of Churchmanship. It does not put him right with God. No man can buy his way into the Kingdom of God. Every clear-thinking believer will understand this, whether it applies to himself personally or not. It is good that he is willing to assist financially when called upon, but this is the least he can do. For his own sake, and for the sake of the family of God, he needs to do much more, above all he needs to understand the teaching and the life of Christ; he needs to understand the mission of the Church in the world, and what membership involves; he needs to worship God together with his fellow men in the Services of his Church.

Only so can he hope to see his life and the world in true perspective.

### SANCTUARY FLOWERS

- July 30—Mrs. Kniveton.
- Aug. 6—Mrs. H. Grimshaw,
- .. 13—Mrs. Moorcroft and Mrs. Sephton.
- .. 20—Mrs. Stopforth.
- .. 27—Mrs. McCoy.
- Sept. 3—Mrs. Crook.
- .. 10—Mrs. Taylor.

### SIDESMEN'S ROTA

- Aug. 6—10-30 a.m. J. Serjeant, J. Banks.
- 6-30 p.m. R. Heaton, T. Swift.
- .. 13—10-30 a.m. R. Lewis, R. Dutton.
- 6-30 p.m. H. Prescott, H. Gaskell.
- .. 20—10-30 a.m. C. Aindow, T. Forshaw.
- 6-30 p.m. E. Grimshaw, R. Brett.
- .. 27—10-30 a.m. G. Porter, S. Parks.
- 6-30 p.m. E. Serjeant, H. Guy.



## The Church's P.R.O.

SOME months ago, at the time of the then Archbishop of Canterbury's visit to the Pope, it became evident that a new power was at work behind the scenes handling, for press, radio and T.V., the public relations of the Church. The event was widely, correctly, and ably covered. Those, and they have been many, who in times past have complained that the Church of England often seemed to fall short in this respect, might well have felt reassured.

In fact, there is a new power behind the scenes, and it is well that Church people should know who he is and what he does. He is Colonel R. J. A. Hornby, O.B.E., who, on his appointment as Chief Information Officer, some seventeen months ago, was faced with the formidable task of reorganizing the whole of the Church Information services. He now presides in London over a considerable organization. To-day, the Church Information Office consists of four main departments. There is a press section whose job it is to provide a focal point for general press inquiries. It is kept very busy; many hundreds of calls are answered each week. Incidentally, it used at one time to be a source of complaint that newspapers, which go to press at inconvenient hours late at night, could not get the information they wanted when they wanted it. Now, the press officer is available at any time.

There is, too, a radio and T.V. department headed by a man—also an ex-soldier—experienced in working with the B.B.C. and Independent Companies and who is now responsible for handling the Church's 'news' in both these vital media.

And now also the Information Office has for the first time its own photographic department. This is at the service of the Church as a whole, both in taking specially requested photographs on payment, and in providing free publicity service to the press generally.

Lastly, there is a publication department with an editorial secretary in charge which is responsible for producing and selling the official reports and publications of the Church Assembly. It also maintains a bookshop, already known to visitors to Church House, and shortly to be completely renovated and re-equipped.

What does it all add up to? It adds up to a very great deal. It is time, and more than time, for the Church to look carefully at the public image which it presents to the world. Too often, and too long, that image, which is

## THE SIGN

*Not ashamed to confess the  
faith of Christ crucified*

No. 680

Vol. 57

AUGUST 1961

- 1 Tu. Lammas Day.
- 5 S. Oswald, K.M., 642.
- 6 S. Transfiguration.  
Tenth after Trinity.
- 7 M. Name of Jesus.
- 10 Th. Laurence, Dn.M., 258.
- 13 S. Eleventh after Trinity.
- 15 Tu. (Falling Asleep of B.V.M.)
- 20 S. Twelfth after Trinity.  
Bernard of Clairvaux, Ab.,  
1153.
- 24 Th. St. Bartholomew, A.M.
- 27 S. Thirteenth after Trinity.
- 28 M. Augustine of Hippo, B.D.,  
430.
- 29 Tu. Beheading of St. John Baptist.
- 31 Th. Aidan, B., 651.

*Days of fasting, or abstinence:*  
Fridays, 4, 11, 18, 25; Wednesday, 23.

a splendid and a noble one, has been either hidden or distorted. That time looks now like being over. The handling of public relations is an expert business. The Church may well rejoice that that business is now in expert hands.

SIGNET

## The Transfiguration

*He was transfigured before them.*

ST. MARK 9, 2

'COME ye apart!' Obedient to his word, Peter, with James and John to Jesus go, and climb the mountain path beside their Lord. There is his hidden Deity to know, seeing, transfigured, on the mount appear Christ, in celestial light, his face aglow.

With Moses and Elias drawing near, he stands before them, robed in shining white, and Peter cries, 'Tis good, Lord, to be here!' Too soon the vision fades. They must descend to daily cares once more, yet now they share a deeper love and knowledge of their Friend.

We too may climb that holy hill in prayer, and hear, as they, God speaking to us there.

Lucy Bredin



# Like It or Not

By Rosamund Essex

**Y**OUNG people surprise me endlessly. I always expect them to be ultra-modern. But when it comes to art, particularly religious art, they turn out to be conservative if not outright conventional.

Take, for example, a young man to whom I showed the picture that illustrates this article. Before he even looked at it, he said: 'If this has anything to do with the new style of Church architecture, I can tell you in four words what I think about barren concrete, tubular fittings, angular paintings, crude - coloured glass and garish chromium. They make me shudder.'

I asked him gently to keep to picture-decoration only—the kind of modern art of which the picture is an example. As my readers can see, it is a mural, standing over a sunken font, and it is to be found in the baptistery of the new church of St. Michael and All Angels, London Fields.

My friend called a number of his contemporaries over to his side—young men and women in the early twenties. I listened to their comments.

'I don't like modern art in churches. It does not fit. Why must all the figures in the new pictures look ugly, foreshortened, expressionless, angular? Why can't they look natural?'

## What are pictures for?

'Are not pictures in church meant to inspire devotion? How can one look at most modern art and have one's mind raised to heaven?'

'The trouble with most modern religious art is that it is a self-conscious throw-back. It is just a copy of the primitive. Pictures painted long ago had a right to be odd in perspective and form. But why try to imitate all that?

'And why, of all things, try and be ugly? Christianity has the most wonderful story in the world. Why must all this be associated with massive distortions and the grotesque? What help can one get, when saying one's prayers,



H. T. Kirby

from elongated and twisted bits of wire, figures without faces and disproportioned human limbs?'

Not one young person in the room would say anything else. The champions of the new art were the men and women between thirty and forty-five.

'Painters and sculptors in Church art are only just being able to find themselves,' one of this group said. 'They lag behind the artists in the secular world because Church people are so conventional, unimaginative, stick-in-the-mud and ungenerous. They will not give the young artist a chance. They hamstring him with galling conditions, and they tear his work to pieces by their committees, manned by members who could not tell a work of art from the kitchen sink.'

'They have no idea of the mystical and the symbolical,' said another. 'They want only the pretty-pretty. They have not the courage for accepting the strong and the virile—the art that belongs to the world of concrete

and atomic energy: the art, in fact, that will live in the world to come as the genius of this generation.'

'Look at the continent of Europe,' still another interjected. 'There they are not so behind the times. They are decorating their churches with the new treasures. The idiom of presenting the Gospel and its message must be the idiom of the nineteen-sixties. Otherwise religion will die on its feet. It will please the few inside, and leave those outside quite untouched.'

Well, there you are. That is how I have seen the reaction of two age-groups. As I see it myself—well, that will remain unrevealed this time. The investigation is obviously incomplete. I have left out the older age-group altogether; and after all they have some say. Anyhow, my contacts are bound to be partial.

The whole matter of Church art is supremely important, because it is a part of our worship. Is there a special Church art, or is it all only art?

What part can, or should, devotion take? What is the essential purpose of art in churches?

## An Invitation

I should like to know the answers, and I ask you to help me by sending me your answers to the questions which follow. Here they are:

1. Do you approve, or disapprove, of modern art in church?
2. Do you think that, on the whole, modern art is beautiful, or ugly?
3. Do you think we are too conservative in our likes and dislikes of Church art?
4. What is your age-group—under 30, over 30, over 45?

There will be an inevitable pause while your comments are being collected. But if they are interesting, as I hope, I will report them in another article in these pages. And please also give your name and address.

Miss Essex's address is c/o 'The Sign,' 28 Margaret Street, London, W.1.—EDITOR.

# A New Look at the Old Testament

By William Neil

## 8. HOW TO READ OLD TESTAMENT PROPHECY

IT is not so long ago that some people were saying that all that was left of the wreckage of the Old Testament, once its myths and legends had been eliminated, were the psalms, the wisdom literature and the prophets. But even if this had ever been true many more people would have eliminated the prophets also on the grounds of the sheer incomprehensibility of most of them. It is possible to struggle through the Authorized Version with some degree of understanding as far as the Song of Solomon, but when we reach the last third of the Old Testament, beginning with Isaiah, and try to make our way through the major and minor prophets as far as Malachi, it is an assignment which is enough to daunt the stoutest heart.

### Order of Size

First of all these books of prophecy have been arranged roughly according to size and not in order of chronology, so that we find, say, the book of Amos describing a situation which is much earlier than, say, the situation described in the book of Jeremiah which precedes it. Further, the prophetic books on the whole consist of collections of short utterances, perhaps of no more than a few verses each, and

by no means all of these follow naturally upon one another. When we add to this the fact that the Hebrew text is very often corrupt, it is not surprising that to the average person the attempt to read the prophets is more than usually discouraging.

### Words of God

Yet there is not the shadow of doubt that these books of prophecy contain some of the greatest words that God has ever spoken to man and that in them the Old Testament reaches its fullest flower except perhaps for some of the psalms. Not only do the soaring insights of Isaiah or Jeremiah lead us into the very forecourt of heaven, but also in such places as Isaiah 53 and Daniel 7 we find the indispensable keys to any understanding of what our Lord regarded as his true mission and vocation.

How then are we to set about reading the prophets? The answer in a nutshell is 'select the best and skip the rest.' Undoubtedly some prophets were better able than others to understand what God was saying to them.

Accordingly, our best approach to what the prophets stood for and how they prepared the way for the gospel is

to see them as divinely commissioned but still very human and fallible commentators on the everyday scene.

Let us then begin with the book of Amos (in Moffatt's or Knox's translation) and read there how at a time when trade was booming and religion was, on the surface, in a most healthy state, this downright spokesman of God from his little village challenged the complacency of his contemporaries by reminding them of the primary principles of justice and morality, questioned their superficial religiosity, and declared that by the same token that God had selected them to be his people he expected from them more and not less responsible behaviour.

Then turn to Isaiah and read the first six chapters. Begin with chapter 6 and see what it meant for a man to be arrested by the holiness of God and called to be a prophet, then read the other five chapters to get an impression of this notable man of God grappling with the questions that lead him and us to the heart of the matter. Next, no prophetic book gives us a better understanding of the essence of prophecy than Jeremiah. In that book, above all, the heart and mind of one of the greatest Old Testament saints is revealed. Humility, courage, wisdom and charity are compounded in a life that touches most nearly the spirit and example of Christ.

### A Message of Hope

Follow this with a reading of Isaiah 40-55, recording two centuries later than Isaiah 1-39 the words of an unknown prophet who, in the hour of his people's greatest dejection, not only proclaimed a message of hope, but also reached the high peak of Old Testament understanding of the majesty of the Creator who is also the Good Shepherd. Then glimpse another aspect of prophecy, this time in the book of Jonah, couching his message in the form of an all too frequently misunderstood tale, but essentially preaching the gospel message before the coming of Christ, that God's love and mercy are offered to all mankind without exception.

Having done this, turn to some of the passages in the prophets that show how the Old Testament hope of a Messiah who will come from God to save his people is the cord which binds Old and New Testaments together as the continuous and developing revelation of God's will and purpose to man from Genesis to Revelation (e.g. Isa. 2. 2-4; 9. 2-7; 11. 1-9; Jer. 31. 31-34; Isa. 53. 1-12).



Then Jonah prayed unto the Lord.—JONAH 2. 1

# BEN-HUR

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



PART 8. THE CHARIOT RACE

THE information which the intercepted letter from Messala to Gratus had brought to Ben-Hur was full of significance for him. Now he knew that his enemies knew of his true identity, and the knowledge had also brought with it the certainty that they would seek his downfall. The time to act had come. He did not know that he was on the eve of still greater revelations; but so it was. The next evening, Malluch, the servant of Simonides, came to him and told him that he was bidden to the house of the merchant in Antioch, and that the Sheik also was there awaiting him.

So once again Ben-Hur entered the room in which he had first seen Simonides. Three persons were there: the merchant himself, Esther his daughter, and Sheik Ilderim. But this time the reception which he received was very different from the cold and cautious one which had marked his first encounter with Simonides. The merchant was still in his chair, but now the words with which he greeted the young Jew were full of significance. 'Son of Hur,' he began. 'Son of Hur,' he repeated, emphasizing the title, 'take thou the peace of the Lord God of our Fathers from me and from mine.'

Ben-Hur's face flushed at the use of the title. It meant that the reports which Malluch had brought of Ben-Hur had at last convinced the merchant that the young man now standing before him was in truth the son of his old revered master whom he had served so long. And in token of that Simonides ceremoniously presented to Ben-Hur the evidence of how well he had protected his master's interests. It

contained the staggering information that the personal fortune of Ben-Hur, as amassed by the shrewd trading of Simonides, now amounted to no less than 673 talents, a sum so vast that it made him one of the richest men in the world.

Ben-Hur was profoundly moved. Yet his next action was one of characteristic generosity. He handed the accounts back to Simonides, saying, 'The things these papers speak of—all of them—give I back to thee, O Simonides. The only condition I attach to the gift is that thou shalt join me in search of my mother and sister.'

In his turn Simonides was deeply affected. Yet, he pointed out to Ben-Hur, he could not accept the gift because for ever he and his were sworn to be bondslaves of the House of Hur. He asked only that he should be allowed to continue as steward of Ben-Hur's estates. Ben-Hur nodded slowly. The offer was a noble one and he accepted it gladly. But also he was deeply and strangely moved by the realization that Esther, the daughter of Simonides, was by law also his slave. Her only request was that she should be allowed to continue to care for her father. Looking into her gentle and beautiful face, Ben-Hur gladly granted the request. And then he burst out: 'I was rich before, I was rich with the gifts of the generous Arrius; now comes this greater fortune! Is there not a purpose of God in it all? Counsel me, O Simonides! Help me to see the light and to do it. Help me to be worthy of my name!' The way in which he was to be worthy of that name was revealed to Ben-Hur in the

long discourse with Simonides which followed, up there in the little room above the rooftops of Antioch.

First, Simonides told him of how he had first come to know Balthazar, the wise Egyptian. He told him of how many years before in Jerusalem he had himself encountered the Wise Men looking for the child which should be born King of the Jews. The memory of that meeting had persisted in his mind not only undimmed but growing with significance as the years passed. Simonides, indeed, had come to believe that the new king would be the Messiah and that, because he would come into the world poor and friendless, without a following, without armies, without cities or castles, he would need material power, in the shape of money and men, to set up his kingdom. And it had seemed to Simonides that he himself had been granted the ability to amass so large a fortune for one purpose, and for one purpose only—that it should be placed at the disposal of the Son of Hur in God's good time so that he in his turn would be able to serve the new king by raising up for him the armies and the force which he would need.

It was a thrilling prospect; it was a mighty challenge; and at the thought of it Ben-Hur thrilled in every fibre of his being. Here, then, was to be his destiny!

Thus it was decided. But first, there was to be the chariot race against Messala.

On the feverish evening before the games, in the palace on the island in the river where the young Roman nobility gathered together in Antioch were assembled, a surprising meeting took place. Messala was there with all his cronies, revelling in the laughter and the gaiety which, as always, surrounded him. And then the whole riotous company was electrified by the appearance at their door of a Jew. His name was Samballat, well known for his wealth. He had come, it appeared, to lay bets upon the horses of Sheik Ilderim driven by Ben-Hur the Jew against the horses of the proud Roman Messala. And when he named the amount which he was prepared to wager the whole company was staggered. It was a vast fortune. Many hung back; but Messala's arrogant pride was aroused. Angriely and haughtily he accepted the challenge thus thrown down to him. When the Jew Samballat left the palace on the island that evening Messala had pledged the whole of his personal fortune in bets upon his own horses.

The chariot race which took place on the afternoon of the following day in the great arena of Antioch, floored with glittering sand, was spoken of



years afterwards with awe. Among the crowd, and in positions of distinction, were to be found Sheik Ilderim, Simonides, and two women: Esther, the daughter of Simonides, discreetly veiled, and the beautiful Egyptian who was the daughter of Balthazar.

By three o'clock, under a bright blue sky, the scene was set. The crowd roared as the competitors made their preliminary perilous dash towards the starting line, each intent upon securing the most advantageous position next to the wall. This original dash for position resulted in Ben-Hur finding himself on the extreme left of the racing teams, a position which he rapidly improved by a marvellous display of skill. Cutting across the track of the contestants at the full speed of the Arabs he was driving, he drew neck and neck with Messala, although on the outside of him. The manoeuvre was so dangerous that many of the crowd closed their eyes when they saw it about to take place. But then a roar of applause swept round the arena as they saw it had been successfully accomplished. But Messala, driving like a madman, had also seen it and it stung him to a monstrous deed. He raised his whip and brought it down upon the backs of Ben-Hur's horses. They had never felt a blow before, and at the impact they sprang forward at furious speed almost out of control. It took Ben-Hur, as the crowd howled its rage, the rest of the first circuit to bring them under control. Thereafter, Ben-Hur and the Roman remained neck and neck. By the beginning of the sixth round the whole vast crowd was on its feet as the spinning wheels of the chariots tore across the sand with the inner wheel hubs perilously close to the intervening wall. It was clear that Messala's team had reached its utmost speed. And then, at that very moment, Ben-Hur, with pale, intent, sweat-streaked face, was seen to lean forward in his chariot almost over the backs of his straining horses, to crack his whip so that it did not touch them, but spoke to them in the air snaking above them, and that he called, speaking in Aramaic, noble words of encouragement to them, addressing them by name: 'Altair! Rigel! Antares! Aldebaran!' It was the final bid for victory, and it succeeded. But the most terrible of all events was yet to come. As Ben-Hur's chariot swept by that of Messala, a touch on the reins caused Ben-Hur's inner wheel, with its spinning, metal-guarded, out-jutting hub, to plunge itself momentarily into the spokes of Messala's outer wheel. There was a crash loud enough to send a thrill through the circus. Down on its right side toppled the Roman's chariot; there was a rebound as the axle hit the hard earth; then another, and another; and then the whole chariot went to pieces and the crowd shrieked at the

spectacle of Messala entangled in his own reins pitching forward to the dust.

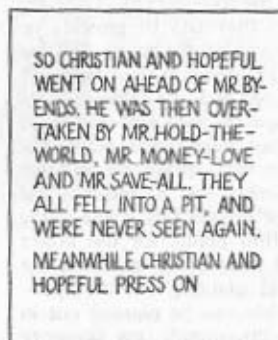
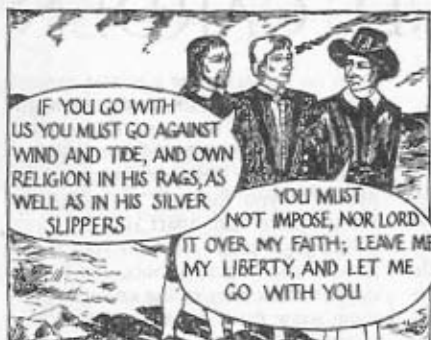
Meanwhile, Ben-Hur swept on, and the race was won!

To be continued

## The Pilgrim's Progress

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.

Mr. By-Ends



# QUESTION PAGE

**4163.** What significance have the two white tabs worn by clergymen in front of their collars?

An examination of ecclesiastical portraits of the seventeenth, eighteenth, and nineteenth centuries will show how the flat, white linen collar which succeeded the Elizabethan ruff has gradually changed shape so that all that remains of it is the pair of white tabs now worn not only by the clergy, but also by lawyers, schoolmasters, and all university graduates. They are, in fact, a part of the official academic dress of our universities.

**4164.** How did the name 'sidesman' come into being, and what are a sidesman's duties?

The word 'sidesman' is derived from 'synodman' and thus indicates that a sidesman was originally one who represented the parish at the Diocesan Synod. Nowadays the duties of a sidesman are to assist the churchwardens, particularly in welcoming the congregation, and especially visitors; in seeing that they know where to sit and are provided with books; and in taking the collection.

**4165.** I have recently been appointed verger of my church. What are the duties, particularly at funerals and weddings?

In former times a verger was the official who carried the verge, or mace, in front of a cathedral dignitary. Nowadays the verger's primary duty is to see that the church building is kept in spotless order, as befitting the house of God; and he also has to undertake such duties as the vicar

or parochial church council may require in a particular case. For example, he may escort a visiting preacher to the pulpit. At funerals he will place in position the

## Question of the Month

**4162.** Please could you tell me why our Lord made the Church?

The word 'Church' means 'The Lord's People.' The New Testament tells how our Lord was made man, was crucified, and rose again in order that men might be brought back into God's family, the Church, in the same way that the younger son was brought back in the parable in St. Luke 15. 11-32.

stools on which the coffin is to rest, and arrange the funeral candlesticks if they are used. At weddings he will carry out any instructions given by the vicar, and make a particular point of seeing that strangers know where to sit, and have the necessary books. He will also have to clear up any confetti or rice from the churchyard afterwards, unless there is an effective ban on its use. Like many other jobs, that of verger can be made or marred by the holder's attitude to it. The good verger is certainly a servant of the Lord in his temple.

**4166.** We pray that the souls of the

departed may rest in peace; but where are they now?

The promise of the Christian faith is eternal life in the age to come. But although there has been much speculation on the subject we do, in fact, know very little about life after death. The reason may well be that our limited human minds are incapable of comprehending it.

In the New Testament the promise runs through chapter after chapter, but it is only here and there that we find detailed references. For example, in St. Luke 23. 43 Jesus answers the penitent thief, 'I tell you this: to-day you shall be with me in Paradise.' Again, in St. John 14 we read, 'Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling-places in my Father's house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to myself, so that where I am you may be also; and my way there is known to you.' Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' Jesus replied, 'I am the way; I am the truth and I am life; no one comes to the Father except by me.'

It is by pondering on passages such as this, indeed on the whole Gospel, that we shall be led to the truth.

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

# HOME AND GARDEN

## 1. MY GARDEN IN AUGUST

By Dr. W. E. Shewell-Cooper

**W**HEN August comes, I always think of strawberries, because you get by far the best results when you plant up a bed this month. The heaviest cropping variety now is the Hartley Mauditt strain of Cambridge Favourite. If you cannot get this locally, write to me, enclosing a stamped addressed envelope, and I'll put you wise. Set out the plants when they come 2 ft. between the rows, and 18 in. apart in the rows. Remember, they're a woodland plant, and love lots of sedge peat. See that it is sedge peat, by the way, and not sphagnum peat.

Have you heard of the new dwarf runner bean which is now cropping very heavily in my garden? It's called Hammond, doesn't grow higher than 1 ft. and yet it bears masses of pods just like the normal runners. If you're

keen on spinach, sow a winter variety now, but do soak the seeds overnight before putting them in the ground. Make also a sowing of the bulbing onion Unwin's Reliance, in rows 1 ft. apart. If you thin out the plants in the spring to 4 in. apart you will have a very good crop. Look at your wall-flowers and forget-me-nots, and if you do not think they're big enough, give them some dried blood fertilizer containing a 10 per cent potash content, at 3 oz. to the square yard. Look for any suckers that may be growing up from the roots of the roses, and cut these off right down at their base.

The best red pickling cabbage is the Lydiate. Sow the seed now in a small bed and thus raise good plants for putting out next spring. You'll get huge specimens as a result. The Eremurus or Foxtail Lily is one of the most beautiful plants for the flower border and now is the best time for dividing and planting out the specimens. Violets can be planted out in the frames this month; my favourite

scented variety is Princess of Wales. I get the plants from Paignton in Devon. They flower all the winter. See that the compost in the frame is parallel with the glass light above. Disbud your chrysanthemums thoroughly and see that they are properly tied up.

## 2. APPLES

By Hazel Macleod

**O**NCE the apples become plentiful it sometimes becomes a problem to find different ways of using them up. This recipe is rather a pleasant variation of the familiar apple crumble.

### Apple Cake

4 oz. self-raising flour, 2 oz. margarine, 2 oz. sugar, 1 medium-sized apple, pinch cinnamon if liked.

Peel and grate the apple, sprinkle with sugar and leave for 20-30 minutes. Rub the fat into the flour. Fold in the apple, sugar and any juice. Bake in a 7-in. sandwich tin 35-40 minutes. Serve as a cake, or with custard or cream as a pudding.

# Richard Tatlock's Puzzles

## 15. WHIRLIWORD (open to all)

This month we are repeating types of puzzle which proved to be popular in April.

The epistles to study are the Third Epistle of St. John and the General Epistle of St. Jude—both extremely short.

Complete the whirliword by inserting words of suitable length *all* drawn from the two epistles named above. 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. This month I have supplied the letter C.

When you have completed the whirliword, please supply, as well, a list of the verse numbers in each epistle where the words you have used can be found.

The usual prizes—two book tokens at half a guinea each.

## 16. SEARCH PARTY (age limit 12)

Like the 'senior' puzzle, we are repeating the April puzzle this month, and once again it isn't a puzzle at all, but a competition.

Study the Prayer Book Collects very carefully, from the First Sunday in Advent to the Feast of All Saints (ignoring all other Collects), and then make a list of all the Collects you can find which refer to the following things:

1. The Kingdom of God.
2. The Goodness of God.
3. The Commandments of God.
4. The Pity of God.
5. The Name of God.

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. Make sure that the

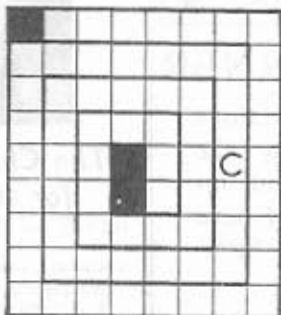
words *Kingdom, Goodness, Commandments, Pity, and Name* are really mentioned. Don't forget your name, age, and address. Neatness counts. The prizes are three book tokens for 5s.

Entries for both puzzles should be addressed to The Puzzle Editor, THE SIGN, 28 Margaret Street, London, W.1. The closing date is August 15th.

May winners:

No. 9, Miss Joan Bennett (Bexhill), Michael Jenkins (Haverfordwest).

No. 10, Juliet Wignmore (Topsham, Exeter), W. Nicholas Bird (Chelmsford), Peter West (Mossborough, Sheffield).



fluence your choice. The difference in power between a 2-stroke and 4-stroke engine is insignificant: ease of maintenance and starting, noise, and fuel consumption are more important. 2-stroke engines have only three moving parts, and if you do your own maintenance work, this is an advantage. They also require no separate lubrication as the lubricating oil is mixed with the petrol. The 4-stroke engines are quieter and easier to start (they also use less fuel, but the difference is too small to matter).

Other points to bear in mind are the alignment of the blades (a sheet of paper slipped between the lower blades and the cylinder should be cut clean through when the cylinder is rotated), whether the controls are simple, manoeuvrability, weight, and whether there is an independent cutter drive if there are flower beds, awkward curves or trees to be negotiated. T.V. and radio suppression is also important. Instruction books are supplied with all machines, but some are fuller than others, and at least one firm offers a free 'instruction visit.' Test comparisons of various makes were published in SHOPPER'S GUIDE No. 12.

## Dustmen in White Coats

Paper sacks in holders are replacing dustbins in a growing number of districts. The paper is resin-impregnated, so rain and snow don't affect it, and you can safely throw sharp-edged tins, broken bottles and wet tea-leaves into the sack. The holder, which has a

metal lid, is screwed to the wall by the back door, or there is a free-standing variety.

Rubbish-collecting becomes clean, easy

and much lighter work: the men even wear white coats for the job. All the dustman needs to do is take a clean sack off the lorry, detach the full sack and put the new one in its place. He makes only one journey to the door instead of the usual two—and there is no clatter and no empty bin to wash out. If he is going to be on holiday next collection day, or you know you are going to have an extra large amount of rubbish, he simply leaves you an extra sack: much more convenient than a row of dustbins.

Six months ago, no one had heard of paper dustbins. Now, three councils have gone over to the system entirely, several more are in the process of introducing it, and another thirty are conducting trials.

There is not much to be said for one household deciding to use papersacks by itself. This is a matter for local authorities, who can buy sacks and holders at wholesale rates. But the most important considerations for the council are that labour costs are lower with this system—and because it is so clean, recruiting becomes less of a problem.



Swatman Hedgeland

## Tins and Dust Bins

By Elizabeth Gundry

more, SHOPPER'S GUIDE has discovered. Some countries specify a minimum drained weight of fruit in tins. In the United States, the standard for some fruit is the maximum amount which can be sealed in the tin without crushing the contents. We have no such arrangement, and until canners adopt one, the fruit contents of tins will continue to vary—in the case of peaches anywhere between 48 per cent and 68 per cent.

Nor do we have any quality standard. 'Top Quality' proclaimed on most brands may mean nothing at all. If it is a South African tin, the labelling does help a little; they have a strict grading system and 'choice' should be better quality than 'standard.'

## Lawn-Mower Mechanics

Motorized lawn-mowers are expensive to buy and it is as well to consider in advance the factors that may in-

1 lb. 12 oz. it may say on the label of a tin of peaches you have bought. 1 1/2 lb. of what? Not just peaches, there's juice as well. Occasionally there is as much juice as fruit, or even

# Bibles & Prayer Books

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Our staff is always ready to give advice on Church Woodwork, Metalwork and Needlework. Illustrations of work recently completed may be obtained from any of our shops by post.

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35 PEMBROKE STREET, ST. ALDATE'S, OXFORD  
14 KING'S PARADE, CAMBRIDGE  
5 ALBION PLACE, LEEDS, 1  
39 CANNON STREET, BIRMINGHAM, 2  
44 BRAZENNOSE STREET, MANCHESTER, 2



# SERVERS' ROTA

July 30—	8-00 a.m.:	Anthony Grimshaw.
	11-30 a.m.:	Peter Balmer.
Aug. 6—	8-00 a.m.:	John Davies.
	11-30 a.m.:	Arthur Gilbert.
" 13—	8-00 a.m.:	Peter Balmer.
	11-30 a.m.:	Harold Grimshaw.
" 20—	8-00 a.m.:	John Gaskell.
	11-30 a.m.:	John Davies.
" 27—	8-00 a.m.:	Arthur Gilbert.
	10-30 a.m.:	Harold Grimshaw
		John Gaskell.

**Please note:** There will be no Sung Eucharist on 13th August.

# HOLY BAPTISM

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

July 9—	Mervyn Trevor, son of Trevor and Sheila Cunningham, of Ollery Hall Farm, Halsall.
July 9—	Julie, daughter of Thomas and Doreen Blundell, of Narrow Lane, Halsall.

# HOLY MATRIMONY

*"Those whom God hath joined together"*

July 1—	Henry Cawthorn, 100 Cut Farm, New York, Lincs., and June Ann Parker, Resthaven. Plex Moss Lane, Halsall.
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# BURIAL OF THE DEAD

*"In sure and certain hope"*

June 23—	James Richard Wareing, age 75 years, New Cut Lane, Halsall.
June 29—	Crmeation of Fanny Fern, age 82 years, 20 Renacres Lane, Halsall.
July 6—	Mary Hogg, age 93 years, 129, Wigan Road, Ormskirk.

# ROSE QUEEN — SATURDAY, 15th JULY, 1961

## INCOME

Donations .. .. .	51	10	0
Gate Money .. .. .	10	4	0
Bottle Stall .. .. .	38	0	0
Tombola .. .. .	9	0	0
Football .. .. .	8	3	2
Coconut .. .. .	11	8	8
Rifle Range .. .. .	4	11	3
Bowling .. .. .	4	5	0
Hoopla .. .. .	7	0	6
Donkey Rides .. .. .	2	13	3
Pony Rides .. .. .	3	11	0
Tombola .. .. .	9	3	0
Crockery .. .. .	17	0	0
Ice-Cream .. .. .	2	0	0
Refreshments .. .. .	29	0	6
General Stall .. .. .	56	12	9
Whist and Dominoes for expenses .. .. .	20	9	3
Whist and Dominoes (afternoon) .. .. .	25	1	3

£309 13 7

## EXPENSES

Advertising .. .. .	6	18	0
Mr. Butterworth .. .. .	4	4	0
Hire of Hall .. .. .	4	4	0
Caretaker .. .. .	2	0	0

Hire of Stalls .. .. .	1	10	0
Frocks .. .. .	20	9	3
Flowers .. .. .	4	15	0
Whist and Domino Prizes .. .. .	4	13	3
Insurance .. .. .	1	10	0
Balance paid to Church General Account .. .. .	259	10	1
	£309	13	7

# BARTON ROSE QUEEN 1961 — BALANCE SHEET, JULY 1st, 1961

## LIABILITIES

£ s. d.

Withdrawn £100:—

Dresses, etc. .. .. .	20	0	0
Stalls .. .. .	46	0	0
Band .. .. .	10	0	0
Microphone .. .. .	5	5	0
Insurance .. .. .	15	0	0
Mr. Shaw .. .. .	1	0	0
Cups .. .. .	1	10	0
	84	10	0

Balance .. .. .	15	10	0
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Expenses:—

Shop bill .. .. .	26	0	0
Boiled ham .. .. .	3	7	6
Milk .. .. .	1	0	0
Jellies .. .. .	9	6	0
Buses .. .. .	13	0	0
Westhead Morris Dancers .. .. .	1	0	0
Advertising .. .. .	2	12	0
Mr. Code .. .. .	1	0	0
Ball Tickets, Paper and Prizes .. .. .	1	2	6

49 11 6

	£	s.	d.	
Assets	206	1	10	Proceeds
Expenses	149	11	6	from
				Whist
Balance	57	10	4	Drives
				£67 3 10
Total	£124	14	2	

## ASSETS

£ s. d.

Gate .. .. .	13	19	6
Chairs .. .. .	1	16	0
Bottle Stall .. .. .	29	4	0
Can Stall .. .. .	8	18	0
Children's Tombola .. .. .	7	5	0
Sweet Stall .. .. .	11	0	0
Ice Cream .. .. .	5	6	0
Bring and Buy .. .. .	32	0	0
Tombola .. .. .	27	0	0
Darts .. .. .	1	14	0
Cakes .. .. .	27	6	5
Coconuts .. .. .	6	3	0
Money Bag .. .. .	5	3	6
Teas .. .. .	13	6	5
	190	1	10

Donations:— 16 0 0

Proceeds from Whist Drives:—

Mrs. W. Bond	..	..	..	..	30	0	0
Mrs. T. Bond	..	..	..	..	32	12	8
May 16th	..	..	..	..	4	11	2

The Rose Queen Committee wish to thank all those who assisted them in the work for the Rose Queen Festival.

### AGRICULTURAL DISCUSSION GROUP PRELIMINARY NOTICE

There is to be a competition open to all who are interested for the production of the best samples under each of the following sections:—

#### Men's Section

- 1—Red varieties of potatoes.
- 2—White varieties of potatoes.
- 3—Biscuit wheats.
- 4—Bread wheats.
- 5—Oats.
- 6—A selection of garden produce.

#### Ladies' Section

- 7—Jam.
- 8—Cakes.
- 9—Bread.

The prizes will be given at the harvest supper following judging during the previous evening.

### MEETINGS ARRANGED FOR THE MENFOLK

1961

#### Friday 13th October

Harvest Supper at which the Canadian film, "Enough for All," will be shown.

#### Thursday, 26th October

Potato Cooking Demonstration — Potato Marketing Board.

#### Thursday, 16th November

A. H. Home, County Poultry Officer, Ministry of Agriculture, Fisheries and Food. "Poultry."

1962

#### Thursday, 25th January

Dr. J. H. Fidler, Regional Entomologist, Ministry of Agriculture, Fisheries and Food. "The Eelworm Story."

#### Thursday, 22nd February

Dr. T. W. Gardner, Agricultural Economics Department, University of Manchester. "Agricultural Economics" (with special reference to the European Common Market).

#### Thursday, 22nd March

Egg Cooking Demonstration—Egg Marketing Board.

### MEETINGS ARRANGED FOR THE WOMENFOLK

1961

#### Tuesday, 5th September

Service in Church at 7-30 p.m. Preacher, The Rev. R. H. Percival (Vicar of St. Peter's, Birkdale).

#### Thursday, 28th September

Findus Foods Evening at 7-30 p.m. Film — Talk — Demonstration. Admission 1s. 6d.

#### Tuesday, 3rd October

"The Shadow of the Boomerang" (Technicolor). Husbands, children and friends invited. Admission 2s.

#### Friday, 6th October

Young Wives Whist and Domino Drive and Dance (Bazaar effort), at 7-15 p.m.

#### Friday, 13th October

Harvest Supper at 7-30 p.m. Colour film, "Enough for All." Admission by ticket only.

#### Tuesday, 7th November

Meeting in the Vestry at 2-30 p.m. Speaker, Mrs. H. Seal, of St. John's, Pemberton, Wigan.

#### Friday, 10th November

Mothers' Union Whist and Domino Drive at 7-30 p.m. (Bazaar effort). No dance.

#### Thursday, 23rd November

The Wedding Breakfast. Admission by Wedding Gift, minimum value 3s.

#### Saturday, 2nd December

Church Bazaar, 2-30 p.m.

#### Tuesday, 12th December

Carol Concert in the School Hall at 7-30 p.m. Husbands and children welcome. Admission 1s. 6d. Children 9d.

1962

#### Tuesday, 9th January

Meeting at Barton Mission Room at 2-30 p.m. Speaker, Mrs. H. Bradshaw, of St. Thomas's, Eccleston, St. Helens.

#### Tuesday, 6th February

Meeting at Shirdley Hill Mission Church at 2-30 p.m. Speaker, Mrs. E. O. Beard, of St. Andrew's, Wigan.

#### Friday, 16th February

The Mothers' Union Party at 7-30 p.m.

#### Wednesday, 7th March

Service in Church at 2-30 p.m. Preacher: The Rev. R. B. Whitfield (Vicar of St. Luke's, Orrell, near Wigan).

#### Tuesday, 3rd April

Meeting in the Vestry at 2-30 p.m. Speaker, Mrs. A. Finch, of All Saints', Wigan.

#### Tuesday, 8th May

Fashion Parade at 7-30 p.m. in the School Hall. Admission 1s. 6d.

#### Tuesday, 5th June

A Garden Meeting at the Rectory at 3 p.m. Speaker, Mrs. E. Corbett, of St. Luke's Farnworth. Bring and Buy Sale.

#### Tuesday, July 3

A Service in Church at 7-30 p.m. Preacher: Canon E. S. Urwin, of St. Oswald's, Winwick.

There are no Corporate Communion Services for the Mothers' Union, but all members are expected to be regular Communicants of St. Cuthbert's Church.

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