

JANUARY 1960

Price - Fourpence

# Halsall Parish Magazine



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Wigan.

My dear Friends,

The time of my departure from this Vicarage is now "nigh at hand" and you all have some idea what that means. We are looking forward very much to the great joy of making our new home in the Rectory but the first few months will be pretty grim. We shall be living in a part of the house whilst the demolition and alterations continue. We are indeed heartened by the many expressions of goodwill and the kindnesses shown to us already by so many of the people of St. Cuthbert's. I am gradually getting to know the names of the streets and lanes but the strange thing is that so many houses in the parish have no recorded "number" in the records at my disposal and this makes things extremely difficult for a stranger.

What a splendid effort the Christmas Bazaar was and how very much we enjoyed it. Many of you worked hard and sacrificed much to make the effort a success. I am grateful to you all for this, and heartily congratulate the stall holders and catering committee on the success of their enterprise. I do want you all to realise what a great tragedy it is that the Church of God should have to depend on "Bazaars and Fetes" to keep its finances in order. Surely we all wish this situation to be put right! It should be our first concern to ensure that by the regular weekly gifts of all those who love St. Cuthbert's Church, and claim their membership of it, the work of the Church in Halsall is on a sound financial basis. It should not be difficult to achieve this for there is already in existence a "Free Will Offering" Scheme which could quite easily become the means of making our finances sound. If all those who claim membership of St. Cuthbert's Church were making a weekly gift through the Free Will Offering Scheme, having first carefully thought about what they ought to give to God each week for His work, then there would be no further financial worries. I commend this to you as a priority. The new financial year is about to begin and I hope that you will respond to this appeal to make a regular weekly gift to God in the Scheme. Please speak to me about it and I will give you further information. If the response is what it ought to be next year's Bazaar will be a wonderful social occasion and the amount it raises will be a secondary consideration.

I have enjoyed meeting many of you in your homes during the past month and I am learning your names by degrees. There is much that we can achieve together but no amount of planning in the Church can be successful without the first requisite of all—the life of God in the Church and its people. Let me try to put it simply in the way in which it affects me. The Vicar of a Parish is required to be a financial wizard, a practised speaker, a good organiser, a good mixer, and ardent visitor, a good judge of men, a good editor, a good teacher. Coming to a parish it is his business to take stock of its life, to fill in the gaps, to lead it into new ventures. He may have all the qualities listed above, but if he has only those, he will lack the one essential thing. Unless he is a "man of God," he may appear to be successful in his work, but in truth he will be of little use to God and His people.

I beg every Churchman to take this message to himself, as I do. God wants all your special qualities and gifts devoted to His Church, but cannot use them as He would, unless you are a man of God. "Abide with Me," said our Lord to His friends on the eve of His death, "for without Me ye can do nothing." How are your prayers? Do you feed on Christ in His Word and Sacrament? Do you covet for yourself holiness, the gift of manly or womanly goodness? For gift it is—the gift of God to those who take pains to live near to Him. The Church sorely needs truly good men and women. Are you willing to try to be one? I am encouraged by the response to the quiet half hour on Tuesday mornings at 10 a.m., there is a welcome for you too!

With New Year we turn over a page and have a clean sheet before us. How we wonder what is going to be written on it. Our mutual good wishes, so warm and sincere, imply that we enter upon it with hope in our hearts, for each other and the world. How could it be otherwise with the Light of Christmas still shining brightly? Christmas stands for the most wonderful thing that ever happened. It means that not only is God ever watchful and caring, but that, in Christ our Lord, He Himself entered into this tangled skein of human history to fashion a better and happier world. We are troubled because He seems to work so very slowly, and sometimes there seems more of destruction than of building; but if the event of Christmas Day really happened as we know so well that it did, we cannot doubt that His purpose is going steadily forward. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face

of Jesus Christ."

Now as we face together the New Year, let us put behind us past discouragement, and it may be, even failure, and let us echo to each other the old message, "Speak to the people that they go forward." There is so much land to be possessed and so much to encourage us in our forward movement. With Jesus Christ as our Leader we have nothing to fear, for He moves on to victory, and ultimately He will see the final triumph of good. Surely this will inspire us to more heroic practise of our Christian Faith.

In order that we may all work together for the good of the whole Body of Christ which is His Church, and for the Glory of God, I would ask definitely that of your goodness you would sometimes have me, and the work that God is calling me to do in this parish, in your thoughts and prayers, as indeed I have you in mine, and will you also pray for one another.

Let us make an act of faith and say: "In the Lord put I my trust . . . I will not be afraid." And let our life, weekday as well as Sunday, be in harmony with such an act. What our Father does is well. In so far as we put our hand in His and walk with Him shall we understand His Will and purpose for us and for His World; and being one with Him may we be used of Him than which there is no higher honour or joy.

May Jesus Christ by His Sacramental indwelling be the source of all our strength in the days that are to come.

God Bless you in your homes and in all your work for Him.

God Bless your absent ones.

A very happy new year to you all.

Your sincere friend,

W. HERBERT BULLOUGH.

#### THE WISE MEN

The wise men travelling from the countries to Bethlehem have always appealed to the imagination. Legend has been woven round them. Three kings they were, endowed with occult powers by which they read portents in the stars. There is magic in the very words of the Authorised Version, "In the days of Herod the king, there came wise men from the east to Jerusalem saying 'Where is He that is born King of the Jews, for we have seen His star in the east and are come to worship Him'."

In generations of carols the theme has been sung, and its magic enshrined in verse. Here is an example from Saxon days:—

"They gave Him gifts of far brought things;

Of Recells, myrr, and gold of kings.

And setten there in strawy tent

Their mystic signs of Orient."

The story has a special significance for Western races. It is the fulfilment of the prophecy that the Messiah should be "A light to lighten the Gentiles" as well as to be the glory of Israel. Hence, the Epiphany holds a high place in the festivals of the Church. In these days much of its meaning is incorporated in our Christmas festivities. The fact that we do not make so much of January 6th as we do of December 25th does not mean that we lose sight of the significance of the Epiphany, but that we tend to merge the two at least in our festivities.

The Epiphany is the day of lights in the Church. In the early Eastern Church, churches were brilliantly illuminated to symbolise that the Light of the Gentiles was come into the world. Whether ceremonial be elaborate or simple the same story is the basis of all our worship on this day—wise men from far countries guided by a star to the source of all wisdom.

#### TWELFTH NIGHT

Epiphany ends the Twelve Days of Christmas, and until the middle of last century was observed as a festival for public rejoicing and merriment. Kings, lights, spices, were the emblems of the season. Here is Laurence Whistler's description of Twelfth Night in London during the reign of George IV:

"As daylight faded, certain windows were seen to be shining with unusual brilliance. They were pastry-cooks' windows, and closer inspection revealed that the brilliance emanated from an immense number of candles, embowered in holly and ivy, these lights were doubled and redoubled, thrown back and forth by sheets of looking glass, set one way and another and festooned in flowers. . . . Each shop was entirely filled with Twelfth Cakes garnished with stars, castles, kings, palaces and churches."

The cakes were richly spiced and covered with snow white icing, "dark with citron and plumbs, and heavy as gold; studded all over with glittering stars, and red and green knots of sweetmeat and hollow yellow-crowned crowns, and kings and queens"—so the description reads in "The Everyday Book" by Hone.

It was, and still might be, a night for children's parties. In time past the first business of the evening at a children's party was to choose a king and queen; sometimes an entire court or government was chosen. The method of choosing was usually by lot. Improvised regalia was provided for each character—king, queen, archbishop, prince and princess, chamberlain and all the rest, with their ladies.

There would be a great Epiphany or Twelfth Cake, and varieties of smaller ones, all iced and



East meets West

Radio Times Hulton Library

## Yellow Peril

THERE was a time when the phrase 'the yellow peril' meant the teeming Oriental world and the threat which its multitudes were held to present to the West. Since then, the East has woken up, and whether it represents a peril time will tell. Meanwhile, that same East has begun to look with critical eyes upon some of the features of our Western way of life. The results are challenging.

Some time ago in Singapore, when a new government took over, the Minister for Home Affairs clamped down with vigour upon the sexy books and magazines which, imported from the West, were in his view having a derogatory effect upon public morals, and especially upon those of young people. He described it as 'yellow culture'; in other words, it was a new kind of yellow peril. And he went on to say that while it was recognized that sex was a legitimate theme in art, literature and painting, yet there was a world of difference between using sex as a theme for literary and artistic purposes and exploiting it for commercial ends.

Many magazines mixed sex with sadism, he added, presenting a false view of life and a repulsive one—a world peopled by semi-nude and promiscuous women and tough men who gloried in violence and bestiality. These are strong words. But they are

also true. Look at any bookstall. Have a look at certain of the Sunday papers. Spare a glance for some of the posters advertising certain films. One does not have to be a Puritan to regard these things as dirt. These posturing, scantily-clad females; these muscle-bound men; these spicy stories not uncommonly labelled 'frank' have become as familiar a part of our surroundings as litter. Indeed, they are litter; but of a very dangerous and

pernicious kind.

What harm do they do? They do as much harm as bacteria in drinking water. They poison what ought to be pure. They offend, or ought to offend, about every standard of good taste that exists. More important, they do serious injury in many minds, and especially in young minds, to the whole idea of a proper and uplifting relationship between the sexes. Above all, they insult the image of man as God has made him.

What has caused this Gadarene rush downhill towards the sex-mania which

### TOPIC FOR THE MONTH

## THE SIGN

Not ashamed to confess Christ crucified

No. 661

VOL. 56

JANUARY 1960

- 1 F. Circumcision of our Lord.
- 3 S. Second after Christmas.
- 6 W. Epiphany of our Lord.
- 8 F. Lucian, P.M., c. 312.
- 10 S. First after Epiphany.
- 13 W. Hilary, B.D., 368.
- 17 S. Second after Epiphany.
- 18 M. Prisca, V.M., 265.
- 19 Tu. Wulfstan, B., 1095.
- 20 W. Fabian, B.M., 250.
- 21 Th. Agnes, V.M., c. 304.
- 22 F. Vincent, Dn.M., c. 304.
- 24 S. Third after Epiphany.
- 25 M. Conversion of St. Paul.
- 26 Tu. Polycarp, B.M., c. 155.
- 27 W. John Chrysostom, B.D., 407.

Days of fasting, or abstinence:  
Fridays, 1, 8, 15, 22, 29.

seems to infect so much of our culture? The root cause is a decline in our standards of what is right and what is wrong; of what is good and what is bad. The fact that it is much more difficult to shock people now than was once the case does not necessarily mean that we have become more broad-minded; it could mean that we have just become more empty-minded, and so less disposed to care about what is going on around us. Pornographic journalism exists only because it pays; and it pays only because there is an appetite for it.

In announcing his government's  
(Continued overleaf)

## EPIPHANY

... behold, there came wise men from the east.  
ST. MATT. 2. 1.

NOT as the Magi, to a bed of hay, in that poor stable, where the Christ-Child lay, are we star-guided, nor, upon the floor, can we kneel there before him to adore.

We have no Wise Men's precious gifts to bring, incense and myrrh, or gold to greet our King, nor with the shepherds can we hail his birth, and hear the angels singing peace on earth.

Yet we have gifts which he will not disdain, ours can be faith, which trusts through joy or pain, unflinching hope, and hearts with love aflame, which ever seek to serve in Jesu's Name.

Lucy Bredin



# The Man Who Was Too Rich

... he went away sorrowful.—ST. MATT. 19. 22

**E**ASTWARDS over the River Jordan, in the hill country of Peraea, there lived a young man to whom life had been kind. He was wealthy, born to a position of esteem in his own local community. He was also intelligent, given to long thoughts upon the meaning of life and the inner truth of things. Here was a man wise, fortunate, and able; a natural leader with much to give.

And yet he was restless. And one day the cause of this inner restlessness was dramatically brought to the surface by an encounter which he never forgot. Down from the hills north-eastwards came a small group of men. By their nature and the road they were following, they were making for the ford over the river and thence through Jericho up to Jerusalem for the Passover feast. One of the group was clearly a man of great reputation. Crowds tended to gather wherever he was, and the Pharisees disputed learnedly with him in the public places.

## The Important Things

All this the rich young sheikh was able to observe for himself. And the more he watched Jesus—as those about him called the teacher—the more compelling the young sheikh found him to be. He was deeply moved. For here was one who spoke about the great things; about the kingdom of heaven; about eternal life. Yes, that was it! There was the heart of that inner restlessness which for so long had been ruffling the calm surface of his life. How did one come by this eternal life of which the rabbi spoke?

And so it befell that Jesus one day found this same young man confronting him on the road which led downhill towards Jericho and to the ford over the river. 'Master,' he asked, 'what good thing shall I do, that I may have eternal life?' Perhaps he spoke emotionally. Maybe he was thinking that to have a generous impulse was a virtuous thing in itself. At any rate, the reply he received was stern. 'Why askest thou me concerning that which is good? One there is who is good.'

But then Jesus went on more gently: 'But if thou wouldst enter into life, keep the commandments.'



## Strong Ground

This was more promising. The young man knew himself to be on strong ground there. Even so, to make doubly sure, he asked Jesus to detail the commandments which a man should keep. And the reply was what he had expected: 'Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear

## Yellow Peril (from page 1)

measures against this yellow peril, the Minister for Home Affairs in the Singapore Government added that unless the people were prepared to join actively in the campaign, all the government's efforts would fail. That, of course, is perfectly true. And similarly, nothing can be done here at home either about the mass of printed dirt which we have come almost to

false witness; honour thy father and thy mother, and love thy neighbour as thyself.'

Self-confidence began to return to the young man as he respectfully listened. It was not going to be so hard, after all, to find the eternal life, the self-fulfilment, of which this teacher spoke. For had he himself not faithfully kept all these commandments, always? Not without pride, he said as much to Jesus, adding: 'What lack I yet?'

Then came the challenge which pierced him to the very heart. It pierced the heart because Jesus had seen that, hidden away, there was a secret reservation. Generous as he was, thoughtful and high-minded as he was, it yet lay beyond his power to abandon the material good things of life of which he possessed so many. 'If thou wouldst be perfect,' Jesus told him, 'go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.'

Follow Jesus? That was the very thing the rich young sheikh would like to have done. That was the thing which he easily could have done, in that moment of decision on the road to Jericho. Yet it was not to be. The weight of his possessions held down his soul from rising to this splendid opportunity offered. Eternal life, fullness of life here and now, meant more than the outward and decorous observance of rules; it involved also a sacrifice of which he was not capable. So he turned away sorrowfully, the image and the prototype of all those who down the ages have found that, in the last resort, the things of this world mean more to them than the things of God. When he had gone, walking away with bowed head, Jesus said to those about him: 'It is hard for the rich man to enter into the kingdom of heaven.'

take for granted, unless enough of us are prepared to see it for what it is and to speak and act accordingly.

Do you care what sort of books and papers enter your home?

The yellow peril is a challenge to our whole way of life. And, surely, it is above all a challenge to Christians that they should protest against this evil thing in their midst. **SIGNET**

# As I See It...

By Rosamund Essex



I AM going to write month by month about every kind of matter interesting to church people—as I see it. And I am starting at my home, which is St. Albans. This time, perhaps, I should say, 'As I hear it.' For I am beginning with a cathedral choir. Ought cathedrals to have choirs which cost a lot for their upkeep? Wouldn't it be better if the people in the pews did the singing? Is it right to have a choir singing wonderfully on weekdays when the cathedral is almost empty? These are questions which are shot at deans and organists.

## Nobody there?

So I shot them at Mr. Peter Hurford, organist and choirmaster at St. Albans Abbey. He is young, brilliant, and devoted. 'Sing on a weekday when there is nobody there?' he repeated. 'But the entire heavenly host is there! We sing with them, whether there is a congregation or not, to the praise and glory of God. That is the very purpose of a cathedral choir.'

'We train the choir, too, in order that we may show parish churches what church music can be on Sundays and on weekdays. We sing in order that, in the congregational parts of a service, the congregation may sing with us. We sing because we must.'

'And what about the boys?' I asked. 'Some people say that singing spoils their school work. They have no time for prep. Being in the choir does not help them to be good geologists, or good government clerks, or good grocers.'

Then Mr. Hurford really did sweep into the attack. He told me all that the choir did for the boys, and all that the boys do for the choir. They really are dedicated youngsters. There is no choir school at St. Albans, so the boys are drawn from ordinary homes and scattered schools. They come to the Abbey ten times a week: three days a week twice (at 8 in the morning for practice, and 5 at night for Evensong—you can see two of them practising in the picture); on Saturday afternoons for rehearsal and Evensong; for two hours every Friday evening for practice with the men, and twice every Sunday.

Singing in the choir teaches them far more than opening their mouths and making a wonderful sound. They learn discipline—woe to the boy who grins, let alone talks, during a service. They learn self-reliance and courage (to get over nerves when they are singing alone). They learn literature in the cadences of the Bible and Prayer Book. (Does every churchman listen carefully to lessons? St. Albans choirboys do, and are often asked questions by the choirmaster afterwards.)

## In Praise of God

They learn sight-reading: their work makes them quick and intelligent. And dependable. Some time ago, on a winter's evening, the Abbey power-plant gave out during the last psalm, the organ stopped suddenly, and pitch darkness ensued. But without a falter, the choir sang by heart, in the darkness, the remaining verses and the

*Gloria*, and sat down quietly. That is a pretty good effort for young boys. As I see it, the choir plays an essential part in the cathedral for the glory of God.

It is a big step from the cathedral in St. Albans to the streets of Notting Dale, a district in London where men and boys break bottles in the street for the sheer joy of destruction, if they are not breaking them over each other's heads.

Why is there Black and White race tension in this particular place? 'Well,' said the Rev. George Austin (a young curate) to me, 'the tension between Black and White is not really at the bottom of the riots here. It is delinquent youth that wants a row about something or someone, and chooses the Coloured people because they come first to hand. Such boys might just as well riot over the Irish, or over the Jews. The West Indians are merely scapegoats.'

## Italian Style

'Is it the Teddy Boys?' I asked, only to discover that I was quite out of date. Teddy clothes are out of fashion it seems. Now it is the Italian style: short jackets, tight trousers, cheese-cutter hats. These youngsters' anti-social behaviour stems from a mixture of broken homes, bad companionship, lurid films and lack of any religion. It is curious (and encouraging) to me that a priest is still a priest among them—someone to whom respect should be given. I asked Mr. Austin if he was ever involved in street fighting. He said that he often helped to stop it. Was he himself ever attacked? No: because he was a priest.

## Immorality and Crime

In Notting Dale a Coloured man may have to pay as much as £7 a week for a room, and he dare not complain because of gang threats. He is universally accused of being immoral, or dirty, or of taking housework belonging to Whites. Many Coloured people are quite innocent of any harm, except the desire to live decently and to work hard. On the other side there are Coloured people involved in crime, and who threaten Whites.

'There is no hard and fast rule,' said the young curate. 'There is a terrible danger of saying that one side is absolutely good and the other absolutely bad. But there is good and bad in both. The real trouble is the lack of religion. We have to teach and teach. And when we can do nothing further by word, we have to live out Christianity among them.' And, of course, he is right.

If you ask me . . .

# ABOUT SIN

Bishop Bernard Heywood

**W**HAT is it? God is not the author of sin or evil. Evil is not 'created,' like the world or the sun. Evil only becomes actual when a free being chooses the way of evil. This is brought out clearly in the story in Genesis, chapter three. Adam and Eve had leave to eat the fruit of the trees of the garden—but not of one particular tree, which God had, so to speak, put out of bounds. Of this tree they ate, and so were guilty of rebellion against God; which is sin. Sin is, in fact, setting our will in opposition to the will of God, when we know it. So came about what we call 'The Fall'—which, of course, is repeated day by day whenever men and women rebel against God's decrees.

## The Responsibility

So the responsibility for sin, and for its consequences, is man's responsibility, not God's.

The fault, dear Brutus, is not in our stars, But in ourselves.

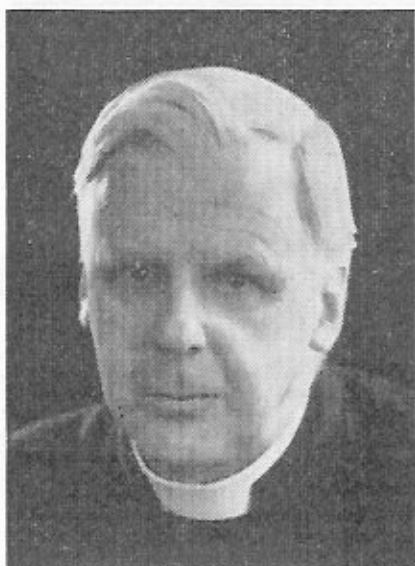
But many people are still perplexed about the fact of sin in God's world, and are therefore inclined to question his goodness. For example, the late Dr. Joad wrote, before his conversion: 'I am, as yet, totally unable to see how a good God can be the author of this world of evil and suffering.'

## The Problem

Facing this problem of sin, some people are inclined to say: Could not God, being Almighty, have made man incapable of sinning, and so have prevented all sin and all the trouble which arises therefrom? To which the answer is 'No.' He could make creatures incapable of sinning, and, in fact, has done so, as in the case of animals without a moral sense.

But 'man' means a being endowed by God with freedom of choice between good and evil; and such freedom of choice is the very condition of virtue. Because if man could go only one way, there would obviously be no merit in so doing. God cannot compel men to do his will: 'compulsory goodness' is a contradiction in terms.

The difficulty often arises from a misunderstanding of the word 'Almighty.' This does not mean that God can do anything. The Bible tells



us, for example, that 'It is impossible for God to lie,' for that would be contrary to his very nature. Again, the Bible tells us that 'he cannot deny himself.' He cannot cause a thing to be and not to be at the same time; which would be nonsense. So he

## The Story of the Early Church

*Domitian persecuted the Christians but they were sustained by the message of the aged disciple, Saint John.*



*Other Christians suffer for their refusal to obey him*

'cannot' give man freedom of choice between good and evil (as he has done) and, at the same time, withdraw that freedom. And that we have this freedom of choice is a matter of everyday experience.

Sin, then, is the result of man's misuse of that good gift of freedom; which is not only, by God's decree, an essential part of our human nature, but is also the necessary condition of virtue.

What, then, can be done about sin?

The short answer is that something has been done, by our Lord, in the Atonement. Having lived a sinless and perfect human life even unto death, he offered this to the Father in heaven, 'the one true pure immortal sacrifice.' So at that point God and man are at one again. At-one-ment has been made. But we have our part to play. In Holman Hunt's picture of 'The Light of the World,' the door at which Christ knocks has no latch or handle on the outside. It has to be opened from within. The redemption wrought for us has also to be wrought in us. So we are called to 'Repentance'—that only true Repentance, 'whereby we forsake sin.'

And then, by divine grace, which is ours through Baptism wherein we are made 'members of Christ,' and through Holy Communion wherein 'we are one with Christ and Christ with us,' we can be 'accepted in the Beloved,' and can gain strength to 'follow the steps of his most holy life.'



*As Emperor Domitian demands that divine honours be paid to him*



*John the Apostle sets about writing his Gospel*



# ANIMALS OF THE BIBLE PUZZLE COLUMN

## 36. Partridges

WE find the word partridge mentioned only twice, but here again we need have

little doubt that the name is correctly translated. Three or four different kinds of partridge live in the dry, stony country of the eastern Mediterranean, and they are rather like the plump, brown birds which we see squatting on the stubbles in our own country. Like the quail and the peacock, partridges belong to the family of game birds, and they spend most of their time on the ground, scratching for food with their strong, rather short legs.

Some game birds, including pheasants and peafowl, roost in trees, but partridges sleep on the ground. Most game birds prefer running to flying as a means of escape, which is the reason why dogs such as spaniels, or maybe a line of beaters, are used to make them fly up. This is just as true of partridges living in Palestine, but the patches of cover are rather limited, and from time to time the partridge is compelled to fly, rather than run over

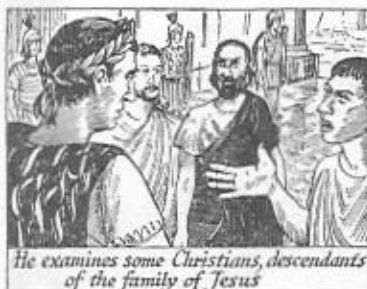


open exposed ground where it is very obvious. This is clearly referred to in David's remark to Saul in 1 Samuel 26, 20: 'As when one doth hunt a partridge in the mountains.' David had, indeed, been pushed out of one hiding-place after another and could well appreciate the plight of a partridge.

In Jeremiah 17, 11 we find a proverbial saying that is rendered in several different ways. The Authorized Version puts it: 'As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool,' but the Revised Version begins: 'As the partridge that gathereth young which she hath not brought forth. . . . It is true that these birds may sometimes take over chicks from another brood, but the first translation seems just as likely, for partridges' eggs are in great demand for eating, and many a mother bird who has started to sit on her eggs is robbed of them and has to start again.

GEORGE CANSDALE

## The Emperor Domitian, A.D. 81 to 96



He examines some Christians, descendants of the family of Jesus



but dismisses them with contempt when he finds they are only poor farmers



He is banished to the island of Elmos



where he has a vision of the New Jerusalem

## By Richard Tatlock

### 1. NAMES AND NUMBERS

(open to all)

The first six lines in the pattern below will accommodate the names of six persons or places mentioned in Scripture. Here are some clues:

1. Her sister had an affliction of the eyes.
2. His feet were hurt in the stocks.
3. Paul was here mistaken for the messenger of the gods.
4. Her husband's dancing disgusted her.
5. A hunter, in fact the hunter.
6. He flourished on a vegetarian diet.

1						3
2						3
3						3
4						3
5						2
6						3
7						X

Having discovered these six names with comparative ease, it must now be understood that we are most interested in the seventh line and the seventh name. This is how to find it: The number to the right of each name signifies the number of letters in that name which will also be found in the seventh name. It does not, of course, say which letters. By a little patient puzzling with various combinations of letters, it is possible to discover the seventh name. Send the name on a post card and say where she is mentioned in the Gospels. Two book tokens for 10s. 6d. will be awarded.

### 2. COMMON TO THREE

(age limit, 12)

Carefully read the Prayer Book Gospels for the Epiphany and the First and Second Sundays after the Epiphany. Now make a list of words which can be found in each and all of these three gospels. For example: *Jerusalem* is no use because although you can find it in two gospels, you cannot find it in the third. *Cana* is no use because you can only find it in one of the gospels. Each word on your list must be found in all three gospels.

Here are some other conditions: the words you use must have three or more letters. Words of two letters will be disqualified. The following words will also be disqualified: the, and, they, when, had, his, and was.

Send your list on a sheet of paper neatly written. Don't forget your name, age and address. Four book tokens of 5s. each will be offered as prizes.

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

October winners: No. 17. Miss M. E. Conalty (Liverpool).

No. 18. Linda Gibson (Ipswich), Elizabeth Floyd (Welling), Patrick McCann (Broadstairs), Robert Tuley (Scunthorpe), A. Ferguson (Manchester).

# Question Page

Questions on the faith and practice of the Church should be sent to Question Page, The Sign, 23 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.

**4061.** Why do we talk of 'Christening' a person when the word christening does not so much as occur in the Baptismal Service?

'Christen' is an old English word meaning 'baptize.' Our Prayer Book was drawn up by Cranmer and other theologians who were learned in Greek and Latin, and it is perhaps for this reason that they kept to the Greek and Latin term 'baptism.' In the Middle Ages the Baptismal Service was said in Latin, the priest translating the Latin words 'Ego te baptizo' into English as 'I christen thee.'

**4062.** Why does the Creed say 'He rose again according to the Scriptures'? It makes it sound uncertain.

The phrase 'according to the Scriptures' in the Creed refers to the Old Testament scriptures, and not to the New Testament. The Jews maintained that had Jesus really been the Christ he would not have died on the Cross. The Church, on the other hand, points out that in dying and rising again our Lord was fulfilling the prophecies which Isaiah and others had been inspired to write.

**4063.** I find St. Matthew 6. 6 puzzling. It tells us to enter into our closet and pray in secret. Can you please tell me why, therefore, we pray publicly in church?

St. Matthew 6. 5 is a warning against hypocrisy, making an outward show of religious observance in order to gain honour in the sight of men. The Christian should not pray in order that men

## Question of the Month

**4060.** Can you please tell me where I can find the names of the three kings?

St. Matthew tells us that when Jesus was born in Bethlehem there came wise men from the east to Jerusalem. The idea that they were kings became general in the sixth century, on the basis of Psalm 72. 10. The first writer to give their number as three is Origen, writing in the third century, but the names Gaspar, Melchior and Balthazar do not appear until the sixth century. Their reputed relics are now enshrined in a tomb, which bears the traditional names, in Cologne Cathedral.

may think well of him, but because he knows his own unworthiness and his desperate need of God's help. Verse 6 commends private prayer in order that hypocrisy may be avoided. But it is clear from the fact that our Lord himself took part in public prayer in the synagogue that verse 6 is not intended to exclude public prayer.

**4064.** Please can you explain why our Lord cursed the fig tree, in St. Mark, chapter 11, verses 13, 14 and 21?

The story of the fig tree in St. Mark 11,

13, 14, 20 and 21, is closely linked with the intervening verses 15-19, and with the parable of the vineyard, 12. 1-9. In the parable Jesus is the well-beloved son, the vineyard is the Temple, and the husbandmen are the Temple priests. The account of the cleansing of the Temple tells how Jesus came to it seeking a house of prayer, and found a den of thieves. The story of the fig tree may be a form of acted parable, the tree representing the Temple worship, which did not bear fruit at the time when it should have done. As Professor Alan Richardson puts it, however we may explain the meaning of his pictorial language, Jesus is constrained to pronounce the doom of Jerusalem and the divine judgement upon Judaism, the barren fig-tree. It should be remembered that Mark is even more concerned with the meaning of the events than with the events themselves.

**4065.** When was the practice of going to Holy Communion fasting first started, why, and by whom?

Fasting was commended by our Lord (St. Mark 9. 29) and practised by the apostles (Acts 13. 2, 14. 23), and the fast before Holy Communion dates back to the earliest days of the Church. In the fifth century St. Augustine wrote: 'It had seemed good to the Holy Ghost that in honour of so great a Sacrament the body of the Lord should enter the mouth of a Christian before the other food, and it is for this reason that the custom is observed throughout the whole world.'

## My Garden in January

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

THE catalogues are coming in fast and furious. Do complete your seed order and send it away as soon as possible. When the soil is hard, use this opportunity for wheeling out manure or compost on to the garden. When the weather is open, get the bastard trenching done and the organic matter incorporated. Those who have a little greenhouse should get hold of some grass turfs this month and stack them. This makes the best potting soil later.

Lawns can be rolled, but not when the surface is very wet. Alpine plants in rock gardens can be top dressed with special compost and/or some stone chippings. There is still time to plant deciduous flowering shrubs. Look after any cuttings that may have been taken in the open. The ground may need consolidating round them after a frost. It helps if the soil can be given a dressing of sedge peat. Shrubs can be top-dressed with this also towards the end of the month, and this saves any forking through the border. By the way, don't forget to prune the winter Jasmine as it goes out of flower about the 28th of the month.

Take the usual precautions against

slugs and snails by using Slugit Pellets. Divide the Maidenhair ferns and take cuttings, if necessary, of the Perpetual Flowering Carnations and propagate the Chrysanthemums by means of cuttings. If you grow Lily-of-the-Valley, mulch this with sedge peat now. If you want to have Antirrhinums, sow the seed under glass in John Innes Compost. The seed should be sown of Hollyhocks, too, also in John Innes Seed Compost.

January is the month in which to feed your Rhubarb with fish manure. Later on you will then have large delicious sticks like those which Mrs. Shewell-Cooper is seen pulling in our illustration.



# THE CHRISTIAN HOME

By Anne Proctor

**J**ANUARY round again with New Year wishes and New Year resolutions! However damp and drear it may be just now, at least we have the memory of a golden summer to lighten any sense of reaction or staleness which may have overtaken us since the gaiety of Christmas turned into the humdrum reality of work in winter. I think that self-pity is about the most dangerous state of mind anyone can indulge in. It can lead to real mental illness and needs to be fought from its first appearance. It includes so many bad ingredients, ingratitude, pride, selfishness, greed, and often envy, hatred and malice too.

## Rules and Resolutions for 1960

*Do something for somebody quick:* these words were the refrain of one of the old-fashioned poems which our nurse used to say to us when we were children. (I wonder if any reader can give me the rest of the poem.) Doing something for someone else is certainly one of the best ways of dispelling our own moods of gloom. Perhaps the best way of all is to pray for others worse off than ourselves, but there are practical ways in which we can help too. At the minute the National Old People's Welfare Council is appealing for more women to help to staff homes for old people, and they are arranging training courses for those without previous training, though, of course, the basic need is a genuine liking for, and desire to help, old people. Besides such full-time workers there is a great need of voluntary and part-time helpers who will visit lonely old people, or read to the blind, or do shopping for the bed-ridden; and information about the courses, or of local needs, can be obtained from The Secretary, The National Old People's Welfare Council, 26 Bedford Square, London, W.C.1. The W.V.S. or your vicar will also probably be able to suggest ways of helping others.

## Books to Buy and Books to Borrow

A good film has been made from *The Diary of a Young Girl* (2s. 6d., Great Pan Paperbacks), a little German Jewess who spent two years in hiding from the Nazis, and grew from a merry child of twelve to an undaunted teenager before she died in a concentration camp. Don't be content with seeing the film, read her diary. Quite apart from its grim background, it has helped me, and I'm sure it will help other mothers, to understand teenage daughters better. It is like being shown a vivid close-up of one detail in the terrible refugee problem. This problem is set out in its over-

whelming vastness in a much larger book by Edgar Chandler (Odham's, 21s.) called *The High Tower of Refuge*, which gives an account of what is being done (in spite of inadequate



funds) for the forty million people still living in refugee camps, or in huts or cellars, and hopelessness. Their need is a challenge to all Christians. The young girl's diary spotlights the reality that each of those forty millions is a suffering individual, a child of God to be helped.

## Snow Cake

I rather hope that this recipe will not be very appropriate this year, at any

rate here in the south-west, where snow very soon turns to slush. Take 1 lb. arrowroot, 8 oz. lump sugar, 8 oz. fresh butter, the whites of seven eggs and lemon flavouring.

What a rich and rare list! Beat the butter to a cream before the fire, and add the sugar pounded, and the arrowroot, beating the mixture all the time and adding bit by bit. Whisk the whites of eggs to a very stiff froth, and fold these into the mixture and stir well. Add the lemon essence with the egg whites. Whisk the mixture again for nearly half an hour, pour into a buttered tin and bake in a moderately hot oven for 1½ to 1¾ hours. A delightful cake for children's or grown-ups' parties (D. A. J., Grimsby). Use the seven yolks for almond paste, biscuits, scrambled eggs, or fruit cakes. Do you know any good recipes for yolks only?

## Baked Ham

Soak the ham for about 48 hours, and then pat it dry. Make a paste with flour and water about ½ inch thick, and wrap this round the ham. Prick it all over with a fork, then bake in a moderate oven until the outside is golden brown. Leave to cool, then strip off paste covering and roll ham in egg and breadcrumbs, or brown with burnt sugar. (Miss E. C., St. Leonards-on-Sea.)

## Easy Shortbread

Cream well 3 oz. of margarine with 1½ oz. castor sugar. Mix in 5 or 6 oz. of plain flour. Shape heaps in palm of hand. Cook in moderate oven for half an hour (Reg. 3). (Mrs. E. B., Middlesbrough.)

Our photograph this month is the first prize in last year's competition; it is of Mr. Stuart Aston of Selsdon, South Croydon, with Christopher aged 2 years and Jacqueline 3½ months.

# The Man About the House

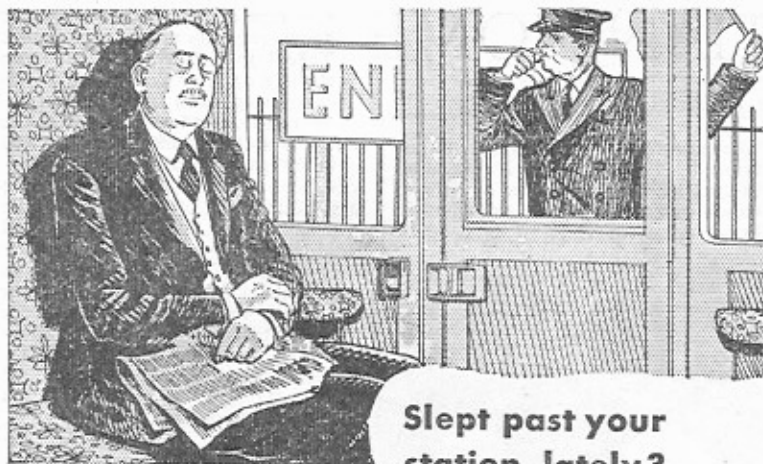
By VICTOR SUTTON

**I**N January we can do much to work out new ideas for the home. I find one useful indoor job is to check up on all the paints I have. It sounds a little regimental, but I do keep a list. Labels are stuck on oddments which I find useful for filling in fair gaps in woodwork before painting. But never use such oddments for an undercoat on a glass section—it can be disastrous. Paint is a most expensive item and I find that it is far better to choose one brand and stick to this. With a large ten-roomed bungalow this saves me quite a lot of expense. Always mix the same brand with its own make. The success of any job very often depends on the undercoat. If there are thirty-six shades of finishing coat, then there may only be

fifteen undercoats, so you will see that a check-up on stock can be a wise move.

The pelmet makes the room, and January is just one of those months when I find these jobs useful to have on hand. To-day, the handyman makes the pelmet and the housewife makes the rest. If you inquire at any good furnishing firm you will find there is everything for you to use for a sound and practical job. I favour the pelmet made in hardboard. You can then paint it, line it with fabric, line it with decorative hardboard or shift round the style at any time. You must plan the pelmet to be part of the room and not apart from it. Consider size of windows, position of doors, style of furniture and so on—it all helps.





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gaily decorated. The King, with his Queen, would govern the evening's jollification.

This is a custom worth reviving. Children's parties are many and varied during the Christmas holidays. Why not hold one on Twelfth Night, using all the traditional emblems to commemorate the visit of the Three Kings to Bethlehem, led by the star in the east, and bearing their gifts? Here is your party idea for 1959!

## REFLECTIONS

The season of Epiphany which begins on January 6th commemorates the visit of the Wise Men to Bethlehem. The word Epiphany is derived from the Greek and means "the showing forth of divinity." It is the season of light. Light in the very widest meaning of the word. Applied to ourselves in everyday life it means diffuse light rather than darkness, or dullness. Think for a moment of the behaviour which brings light, darkness or dullness into life.

Darkness is introduced by the quarrelsome, touchy, selfish, jealous person; by temper and spite. It is produced by the thoughtless, who indulge in rash speech, who are swayed by prejudice; who have little regard for exactitude; who are content to express opinions very forcibly without recognising any obligation to seek for truth.

Dullness is something not so definite as darkness, yet it dims the light. Dullness is produced by the sort of person we call the "wet-blanket," who pours cold water on everything; for whom nothing is ever right. He is the know-all, and the bore, because he is really very ignorant.

If we accept the judgment of Christ, the person who is nearest the image of the Creator is the one who brings light; who is cheerful, generous, tolerant, kind—who would rather forget his own prejudices and preferences, and try to make other people happy—who is always ready to believe the other person may be right.

Christ said "I am come that they might have life, and that they might have it more abundantly." Here lies the secret, I think. So many people are only half alive. They do not realise the possibilities of their own nature, nor the wonders of the world in which they live. (And many of them would be terrified if they did!)

What a blind, narrow, puny mind is that of the quarrelsome, touchy, criticising, spiteful person! What a slow, muddy, perverted mind is that of the "wet-blanket" and the bore!

## GETTING IT ACROSS

As one might expect, all Bishops the world over are concerned with how to get the Christian message across both to outsiders and to the nominal Christians who claim to be Church people. Here is an extract from America.

A lot of Christians are like **WHEELBARROWS**—no good unless pushed.

Some are like **CANOES**—they need to be paddled.

Some are like **KITES**—if you don't keep a string on them, they fly away.

Some are like **FOOTBALLS**—you can't tell which way they'll bounce next.

Some are like **BALLOONS**—full of wind and ready to blow up.

Some are like **TRAILERS**—they have to be pulled.

Some are like a **GOLD WATCH**—open faced, pure gold, quietly busy, full of good works, reflecting their Maker well.

## THE PARISH MAGAZINE

I am encouraged by those who have commented on the increased amount of "parochial matter" in the December issue of this magazine. At a recent meeting of the P.C.C. it was unanimously agreed that in future the parish matter should consist of four pages and that to help towards the extra cost the price of the magazine should be increased to fourpence per copy as from January 1960.

W.H.B.

## WATCH THE WORDS

It is quite surprising how often we sing hymns with our mouths and voices yet fail to bring our understanding to bear on the subject. The following story illustrates this point.

A boy was asked to read the last verse of the hymn "The Son of God goes forth to war" (A. & M.). He read:—

"They climbed the steep ascent of heaven  
Through peril, toil, and pain;  
O God, to us may grace be given  
To follow in THE train."

\* \* \* \*

A Sussex Vicar tells of being called out to see an old shepherd who was dying. It was Christmas Eve and the old man asked the Vicar if he would sing "the Christmas hymn," "Which one?" asked the clergyman. "Is it 'While shepherds watched'?"

"No! that's not it," replied the shepherd. "The one I mean is 'The rows of ewes at early dawn'."

\* \* \* \*

A pedestrian is a person who can't find the place where he parked his car.

## COMMANDMENT

A shrewd if unconscious comment on a good deal of current social ethics was made by a school-child who, asked to write out the Ten Commandments, put for the seventh "Thou shalt not admit adultery."

## MOTHERS' UNION

Jan. 8th Party in School Hall, 7 p.m.  
Feb. 2nd Meeting at Barton 2-30 p.m.  
Speaker: Mrs. Claxton.

## ALTAR FLOWERS

Jan. 3rd Mrs. R. Heaton  
Jan. 10th Mrs. Sismey  
Jan. 17th Mrs. H. Gaskell  
Jan. 24th Mr. T. and Mr. W. Sutton  
Jan. 31st Mrs. Sumner and Mrs. M. Dickenson  
Feb. 8th Mrs. H. Dickenson

## ALTAR ROTA

	8 a.m.	11-30 a.m.
Jan. 3rd	Brian Heaton	Harold Grimshaw
Jan. 10th	Peter Balmer	Alan Hanson
Jan. 17th	Norman Jenkinson	Job Grimshaw
Jan. 24th	Alan Hanson	Peter Balmer
Jan. 31st	Ronald Elliott	Robert Gaskell

## BURIAL OF THE DEAD

"In sure and certain hope."

Nov. 26 William Richard Cropper died in Liverpool Maternity Hospital aged 6 hours.  
Dec. 5 Joseph Freeman of Cottage Lane, Ormskirk aged 82 years.  
Dec. 8 Jane Sutton of Sidney Road, Southport aged 79 years.

## BAZAAR BALANCE SHEET

### Income

Mothers' Union	24	13	7
Barton Tombola	13	0	0
Youth Club	5	0	0
Surprise Parcels	13	13	3
Apron Stall	20	0	0
Sunday School	9	1	0
Rose Queen	13	7	6
Men's Stall Sweets	80	2	0
Young Wives	16	4	0
Produce	37	10	0
Drapery	16	6	2
Bottle Stall	37	0	0
Donations	9	0	0
Refreshments	6	18	9
Whist Drive	12	4	3

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## HOLY BAPTISM

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

Nov. 29 Lynn, daughter of John and Mary Carr of Carr Moss Lane, Halsall.

## SIDESMEN'S ROTA

	10-30	6-30
Jan. 3	J. Cheetham E. Battersby W. Jenkinson T. Sismey	
10	H. Serjeant T. Swift J. Serjeant J. Banks	
17	H. Prescott H. Gaskell R. Lewis R. Dutton	
24	E. Grimshaw R. Brett C. Aindow T. Foreshaw	
31	E. Serjeant H. Guy J. Huyton S. Parks	

## Church Collections

November and December

	F.W.O.	Cash
Nov. 29 Advent Sun. 8 a.m.		1 11 6
10-30 & 6-30	7 5 3	7 5 8
Dec. 6 2nd Sun. Advent 8 a.m.		1 4 6
10-30 a.m. & 6-30	1 18 6	8 10 9
Dec. 13 2nd Sun. Advent 8 a.m.		1 6 0
10-30 a.m. & 6-30	10 3 9	7 17 5
<b>Totals</b>	<b>£19 7 6</b>	<b>£27 15 10</b>

## WHIST & DOMINO DRIVE & DANCE

This will be held under the auspices of Halsall Parish Council on Friday, 29th January, in Halsall School in aid of the World Refugee Fund. The Whist and Domino Drive will start at 7-30, the Dance at 9 p.m. Tea and cakes will be served and a raffle held. Prices of Admission will be 3/- and 2/- for Dance only.

I hope that the fullest possible support will be given to this effort. W.H.B.

## BAZAAR BALANCE SHEET

### Expenditure

Paper Decorations	3	0	0
Flowers	1	10	0
Hire of School Hall	4	4	0
Caretaker	2	0	0
Printing	2	19	6
	£13	13	6

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For Bedding Plants, including Geraniums, Gladioli cms  
etc. Chrysanthemum blooms for September to  
Christmas, also salads during summer months try

**A. WILSON**  
**HALSALL BRIDGE**