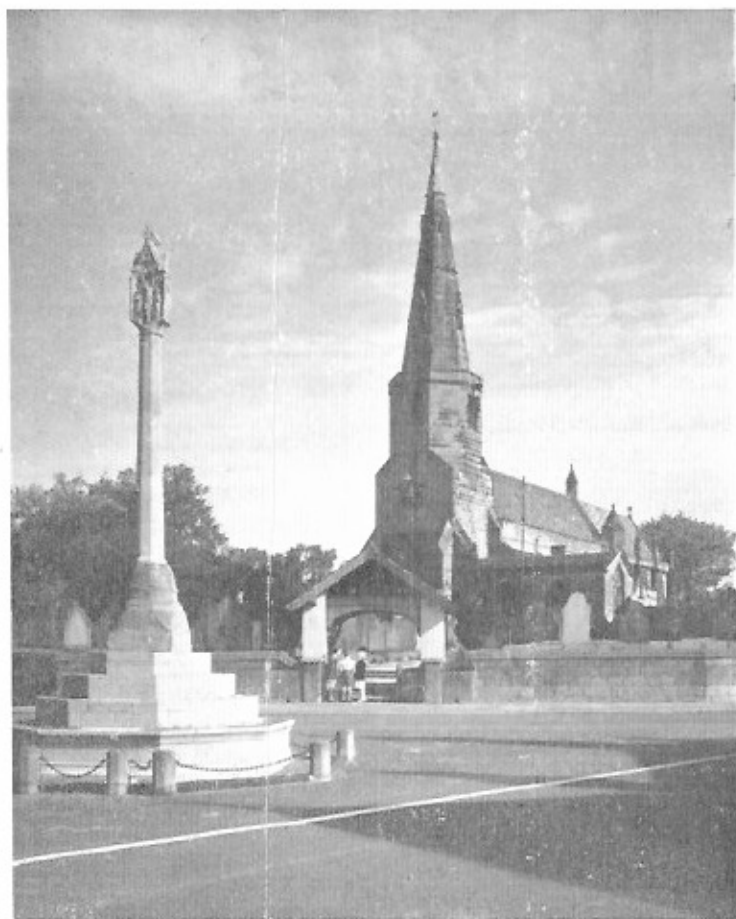


JULY 1960

Price - Fourpence

# Halsall Parish Magazine



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20 June, 1960.

My dear Friends,

We have all by now heard that the Bishop of Warrington has been nominated by the Queen as Bishop of Blackburn. I am sure the people of Halsall will rejoice at this great honour conferred on their former Rector. We extend to him our prayerful good wishes for a long and happy ministry in the Diocese of Blackburn. I hope he may be able to visit us on a Sunday before he leaves the Diocese of Liverpool.

The parish is to be congratulated on achieving such wonderful success on the occasion of the Field Day and Rose Queen. The balance sheet is printed in this magazine and shows a net result of £214-9-4, which is very good indeed. Our thanks are due to all who supported us and helped in any way whatsoever. Well done, Halsall!

Alas, that we are so dependent on the financial success of such efforts as this in order to keep our lovely Church out of debt. We must surely strive after the day when we shall not have to keep one eye continually on how much we are going to raise and the other on the "Sun." If we all made our weekly gift to God after careful thought that day would be with us. I am sure that most people get heartily sick of the money raising appeals which are constantly before us in our Church work. It ought to be our aim to put this situation in order at an early date. What a difference it would make if we all resolved to include in the family budget our weekly gift to God.

I do want you all to think seriously about this and to help you I print an article on Christian Giving. Before long the plans we are making in Halsall for the re-organisation of our Parochial finances will be placed before you, and as a result of them we hope by the end of the year to have become financially independent of such efforts as Rose Queens and Bazaars.

Finally I express the hope that those of you who are able to get away for a holiday will have a restful and enjoyable time. I hope to be away on Sundays August 14th and 21st, and especially ask you to take note of any alterations to service arrangements which will be necessary, the details will be announced later.

God bless you all.

Your sincere friend,

HERBERT BULLOUGH.

## CHRISTIAN GIVING

The longer one lives the more one expects the truths of the Gospel to force themselves on the minds of church-people, however reluctant they may be to accept them. The latest truth is the one "It is more blessed to give than to receive." For hundreds of parishes and churches are learning this fact in these days in a most unusual way. Thousands of Christian men and women are enjoying the blessedness of giving without asking anything in return for the very first time in their lives, and it has had the effect of taking their breath away.

How has this come about? For it is so important a fact that even officialdom in the form of the Church Assembly has taken notice and issued a booklet to all parsons throughout the Church dealing with the subject. Strange as it may seem the whole movement, now generally known as Christian Giving, started through commercial firms who offered their services as fund-raisers for the churches. There was an eye to profit and not the "single eye to God's glory" in the origin of this movement. But its success has proved that men and women in our churches are ready to venture in faith far farther than many of us in the pulpits are prepared to demand of them.

So it came about that in the churches of America and Canada, and later Australia and New Zealand, congregations in the churches were challenged with this new/old approach to giving. The results were phenomenal. Churches increased their contributions three, four, five and even six or seven times what they formerly were. Now it has caught on in Britain. Few thought that the methods which commended themselves to the people of the New World would have effect here in the Old Country. The bulwark of the Establishment—the Church of England—would be the last Church to fall for these methods, so it was thought. There was far too much reverence for old ways and well-tried habits for this ancient and respectable institution to change, whatever the financial rewards held out. But events have belied all this. No Church in Britain has fallen more readily or more completely for Christian Giving than the Church of England.

There will, of course, be great financial advantages from this new attitude of church-people. Nor will anyone deny that this extra money is badly needed. The claims of the Church of England through its parochial system, by which it provides a church for all the people throughout the land, whether the parishioners can pay for that or not,

is a heavy responsibility. Apart from the buildings themselves the drain upon manpower is frightening. It is a very high ideal that insists that every inhabitant of these islands shall have a place of worship within a reasonable distance of their homes, however scattered the population. The effects of this ideal are seen today more than ever, with the rise in prices and loss of clergy through two world wars.

But the greatest advantage of this new movement is that it arouses people who spiritually are only half-awake. The words of the prophet Malachi have come to life. "Bring ye all the tithes into the storehouse, that there be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." The windows of heaven have indeed been opened and the spirit has come upon the dead bones of the House of Israel, and an amazing revival of religion has been experienced. In one church known to us the weekly service of Holy Communion at 8.0 a.m. has risen from 20-30 to between 180 and 200, and this a country parish of less than 1,500 souls.

Parishes which formerly were absorbed with the task of meeting their own immediate parochial needs have become aware of the needs of the mission field and other extra-parochial claims, so there has been a quickening of spirit among the members. Committees formerly engaged in nothing else than soul-destroying considerations of death-watch beetle and clearing the churchyard are now able to turn their attention to district visiting and looking after the sick and house-bound round about them. The parson who formerly was so bogged-down with distributing parish magazines, seeking the odd shilling here, and keeping the disgruntled parishioners' caps straight there, are now able to devote their time to the ministry of the Word and Sacrament.

And how has all this come about? By first of all acknowledging that we have a responsibility to God. For it matters not whether one accepts literally the tithing of the Scriptures or a proportion of one's income based upon net income after taxes and rates—which are themselves a form of tithes—have been deducted. The important thing is that we conscientiously and deliberately recognise our first responsibility to God. Those who have believed this and acted upon it have brought down upon themselves and others the abundant blessing of Almighty God.

This latest evidence of the faithfulness of God, this proof that God does keep His promises, should put to shame our modern outlook of safety first, security above everything. Not so have we learnt of Him, Who gave Himself a ransom for our sins, and not for our sins only, but for the sins of the whole world. Christian Giving is yet another example of the eternal truth that whosoever would save his life shall lose it, and whosoever would lose his life for Christ's sake and the Gospel's sake shall save it. The Church, in this new approach, has decided to lose its life once again, to some extent, and God has shown already how greatly He will bless such a Church.

## MISSIONARY CONTRIBUTIONS FROM ORMSKIRK DEANERY IN 1959

	C. M. S.			1959			1958		
				£	s.	d.	£	s.	d.
Aughton, St. Michael ...	157	4	4	163	18	3			
Aughton, Christ Church ...	41	13	1	24	8	0			
Bickerstaffe ...	107	16	0	107	3	7			
Burscough ...	189	16	8	170	7	10			
Dalton ...	38	0	0	35	0	0			
Halsall ...	29	9	10	44	18	6			
Lathom, St. James ...	145	4	8	104	15	10			
Lydiat, St. Thomas ...	27	10	0	20	0	0			
Maghull ...	158	15	0	137	2	0			
Newburgh ...	30	0	0	24	0	0			
Ormskirk ...	256	19	6	230	10	1			
Lathom Park Chapel ...	45	6	2						
Searisbrick, St. Mark ...	72	6	0	73	14	1			
Skelmersdale ...	13	0	0	26	18	2			
Lydiat, County Primary School ...				5	0	0			
				£1313 2 0			£1167 16 4		

S. P. G.			£ s. d.		
Aughton, St. Michael ...	252	6	3		
Halsall, St. Cuthbert w. St. Aidan & St. Oswald ...	14	6	9		
Lydiat, St. Thomas ...	7	0	0		
Maghull, St. Andrew w. St. Peter ...	3	10	0		
Melling, St. Thomas ...	6	7	0		
Lathom Park Chapel ...	7	13	2		
Skelmersdale, St. Paul ...	11	9	0		

Deanery Total ... £302 12 2



Healthy minds in healthy bodies

D. E. Tyler

## Mental Health

**T**HIS year, 1960, is Mental Health Year, and the week from the 9th to the 16th of July is Mental Health Week. What is it all about? Some time ago the World Federation of Mental Health, an international body concerned not only with the ill but even more so with the health of the human mind, designated this year as one for high-lighting the need for increased knowledge of this whole matter.

Here is a department of human knowledge as yet almost in its infancy. Our knowledge of the human mind, of what makes it tick, of what makes it ill and of what keeps it well—indeed, even of what constitutes mental health itself—is limited.

What is mental health? To start with, this is far more than being free from obvious mental disorder. True, the frequency of that ailment is greater than it has ever been. Fortunately, this sombre fact is brightened by two new factors in the situation; the first, that a much more enlightened attitude on the part of most people to mental disorder, enabling it to be seen as just another illness, like a bodily ailment, has done away for ever with much of the stigma which used once to attach to it. Secondly, methods of treatment have improved, and the high probability of complete cure now lies before most of the thousands of people who each year, for many and varied reasons,

find themselves for a time in a mental hospital.

But, as we were saying, mental health is far more than the absence of mental disease. Here is something which the President of the World Federation for Mental Health said not long ago. 'Commonly in the past mental health has been understood as merely freedom from certifiable insanity or distortions of personalities so serious as to render people incapable of earning a living. . . . Increasingly it is being recognized now that even more important to the human race, to its ability to live in peace, are the threats inherent in certain distortions of personality to which relatively little attention has been paid. . . .'

There are things familiar to all of us in some of the mental attitudes which this expert lists as signs and symptoms, not of mental disorder, but certainly of mental ill health. Unreasoning fears, hates, exaggerated importance given to power and prestige, to wealth and possessions. The inability to think independently, the fear of taking on responsibility, and the desire to go with the herd and to be always on the side of the majority, are others of the symptoms he mentions.

These mental attitudes—and who is not conscious of some of them in himself—get in the way of the full development of the personality which is a

## THE SIGN

*Not ashamed to confess Christ crucified*

No. 667

VOL. 56

JULY 1960

- 2 S. Visitation of the B.V.M.
- 3 S. Third after Trinity.
- 4 M. Translation of Martin, B., 473.
- 10 S. Fourth after Trinity.
- 15 F. Swithun, B., c. 862; translated 971.
- 17 S. Fifth after Trinity.
- 20 W. Margaret, V.M.
- 22 F. St. Mary Magdalene.
- 24 S. Sixth after Trinity.
- 25 M. St. James, A.M.
- 26 Tu. Anne, Mother of B.V.M.
- 31 S. Seventh after Trinity.

*Days of fasting, or abstinence:*

Fridays, 1, 8, 15, 22, 29; Saturday, 23.

necessity for a happy and a useful life. And it is significant that so many of the symptoms of mental ill health thus described are also at the same time to the Christian sinful in themselves. Thus pride and hate, and anger and envy, are offences against God as well as fruitful causes of unhappiness. It is,

*(Continued on page 51)*

## AFTER TRINITY

Tune: *Dies Dominica*, as for Hymn A. & M. 321. (A. & M. Revised 401)

**O** LOVE, that gavest beauty  
To earth, and sky and sea;  
The grace of wayside flower,  
The mountain's majesty,  
The glory of the sunset,  
The wonder of the dawn,  
O lift our hearts to praise thee  
As each new day is born!

O Love, that overcamest,  
That conquered in the strife,  
Our source of strength and power,  
Our way, our truth, our life,  
Transcend our feeble strivings,  
Fill us with love Divine,  
That body, mind, and spirit,  
May be for ever thine.

O Love, that never failest,  
Whose Blood was shed for me,  
Whose arms outstretched are pleading,  
Through time—from Calvary,  
Lord, though I am unworthy,  
I give my heart to thee,  
O keep me ever faithful,  
Through all eternity.

*Violet Buchanan*

## The Guilty Woman

... from henceforth sin no more.—St. JOHN 8. 11

THE place was the Nicanor Gate on the eastern side of the Temple at Jerusalem. The time was early morning; the season towards the end of the Feast of Tabernacles in early autumn. It was a holiday festival of harvest thanksgiving when the ingathering of olives and grapes and figs was over, and when the people could rejoice during the eight days of festivity. Some called it the Feast of Booths, since it was the custom to make huts of leaves and branches in which those who had come up for the feast could camp in the open air. It was a time of gaiety and thankfulness; but it had another side. Humanity being what it is, there were those at such seasons who took advantage of the crowds which they brought together to indulge in the licentiousness for which the circumstances gave opportunity.

Through the clear air of this early morning Jesus, with a few friends, was by the Nicanor Gate when he saw coming towards him an excited crowd. Some of the scribes and Pharisees led the way. Behind them, being dragged along by the neck of her garment, was a distraught woman. When the crowd reached him, every one stopped, while the woman grovelled in the dust. It could be seen at once that she was in the last stages of terror.

### The Law of Moses

Certain of the Pharisees immediately stepped forward. They also were excited, their eyes flashing, their faces alight. One of them spoke: 'Master'—and he spoke directly to Jesus—'this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned, but what sayest thou?'

Outwardly, the situation was perfectly clear. The woman was one of those who had been involved in that very licentiousness for which the crowded state of the city and the whole atmosphere of the season gave opportunity. Moreover, the sin in which she

had been detected was of the gravest nature, carrying with it, according to the law as laid down in the Book Leviticus, the penalty of death. It would be fully in accordance with that law that



the woman, having been dragged but a little farther, should be executed, as the speaker had said, by stoning.

But inwardly, hidden away in the minds of those who among the scribes and Pharisees now looked keenly upon Jesus, the situation was more subtle. They had for days been trying hard to entrap him into making a statement which would give them cause to denounce him either as one who was unfaithful to the Mosaic Law or, on the other hand, a preacher of sedition against the Roman authorities. The arrest of the woman had seemed to present them with a perfect opportunity. If he should deny that the woman should be stoned, then he could be taken as speaking against that very law which all Jews held sacred. Yet if he were to agree to her death, he could be accused to the Romans of having recommended a course of action in opposition to their own strict regulation, which was that no Jews had the right to exact and carry out the death penalty. There-

fore, as they waited for his reply, they were confident that at last they had him in a position from which even he would not be able to extricate himself.

Events did not turn out, however, as they had expected. Instead, there took place one of the most memorable scenes of the whole of the Gospels. Jesus looked upon them, and from them to the terrified woman whose long black hair, typical of her kind, hung down over her shoulders, framing the deathly pale face. Then Jesus himself stooped down. And as

those who were watching him looked on in astonishment, he began without a word to trace patterns in the dust with his fingers. He seemed abstracted, as though for a pregnant moment he had found himself unable to look upon their hate-filled faces. Noting his continued silence, and being enraged by it, they pressed him for an answer. At last he lifted himself up and said, now looking once more directly and piercingly upon them: 'He that is without sin among you, let him first cast a stone at her.' And with that he turned his gaze once more upon the ground.

The words had fallen among his hearers with dramatic force. There was not a man among the scribes and Pharisees who found himself able to answer.

After all, they were upright men, if narrow and vindictive in spirit. But they had consciences, and they had knowledge of themselves, and knew, each one of them, that in the secret heart and mind no man can ever say that he himself is blameless. For the most part, like all mankind, the public face which they showed to the world successfully concealed the dark places of the soul. But now, mysteriously, the words of Jesus had revealed to them, in a shattering moment, the darkness that was within. And one by one they began to slip away.

### The Words of Jesus

Now there was a further pause, while the crowd thus gradually melted away and Jesus continued to stare upon the ground. When all was quiet, he looked up and saw the woman there alone. 'Woman,' he asked softly, 'hath no man condemned thee?' Her reply was barely audible. 'No man, Lord,' she breathed. Jesus said to her: 'Neither do I condemn thee: go thy way; from henceforth sin no more.'

# Death on the Road

By Rosamund Essex



Star copyright

SOMEBODY is lying on the road, or is pinned behind the wheel in a car, or is underneath the twisted metal of a motor bicycle. But for the annals of the road statistics, it is just another accident—somebody's fault, no doubt, but an inevitable occurrence on the roads as they are to-day. And in summer time, during the holidays, news of them shocks us every day. Up they go, these statistics. The latest figure, I hear, is 299,763 casualties of every sort during one year. Of these, 51,688 were children who were killed or injured.

But pure statistics are bewildering in their magnitude. Just for a moment let us look at my illustration of an accident. It might be you or me. The ringing of the ambulance bell down the street might have been for any of us—whether we were walking or cycling or driving a car. Or, of course, we might have been the cause of the accident.

## The Christian Angle

Now, as I see it, this is the point at which we all pause and look at accidents from the Christian angle. Who is usually responsible? The quick

answer is—the man at the wheel. Many terrible accidents have been due to drink, and the bride going from the restaurant, after a generous alcoholic celebration, has been taken to a hospital ward (if no worse) rather than her new home.

The Archbishop of Canterbury gives a second cause of road accidents, according to his judgement. The intolerable evil of death and maiming on the highway, he says, 'gets yearly more intolerable. There are all sorts of contributory causes. Drink is certainly one. But the chief cause is simply that drivers of cars think they are competent as professionals are:

## Mental Health (from page 49)

therefore, clear why lives enriched by faith in God and by strong religious convictions have, time and again, been those in which was reflected that wholeness of personality which is the essence of mental health. It was the great psychologist Adler who, long ago, stated that the great majority of his patients who came to him on account of mental disorders were those who, basically, were in the state in

and they are not. They are amateurs, liable to all the blunders of amateurism.' He believes that only a very small percentage of accidents to-day is due to professional drivers.

All that may be true. But there is still one cause underlying everything which I have said and which needs Christian consideration: *bad manners on the road*. So many of the accidents are due to bad, unchristian manners. It is just as simple as that.

The driver who hogs the road; who pushes and bangs his way forward because he is in a hurry; who, when he cannot pass, constantly 'drives up the next car's exhaust'; who crosses the white line and flashes his headlights to oncoming cars indicating, 'You get back there! You dare to come out while I'm out'—this is the frame of mind that precedes skids and swerves, crashes and collisions.

But, again, bad road manners are not confined to the drivers of cars. There is the motor cyclist who streaks up on the outside and breaks his pillion-rider's legs in the process. There is the pedal cyclist who has not manners enough to see that his back light is visible. There is the pedestrian who crosses the road without the faintest warning. I met just such a man the other day. He stepped out just in front of an oncoming lorry, the driver of which brought his vehicle to a grinding, dangerous halt. When I remonstrated with the foot passenger, he said: 'Let them tread on their brakes; do them good!'

'If only they would learn some manners!' said a long-suffering ambulance man to me the other day. 'Then we shouldn't have to pick up so many wrecks from the roads—men and women who may never walk normally again.'

After all, manners are rooted in religion. I never forget the driver who once said to me: 'I always ask the angels to remind me of my road manners as I drive out of the garage.'

which he found them because they lacked religious faith.

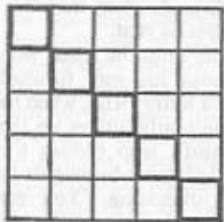
So mental health and Mental Health Year are important. The whole matter has a claim on our understanding and our prayers—prayers that patient study and recognition of the true values involved may, as time goes by, lead to a fuller understanding of the human mind and the high purposes for which it was created. SIGNET

# Puzzle Column

By Richard Tatlock

## 13. FIVERS (open to all)

Complete the square below with five-letter words in such a way that every horizontal line has a five-letter word and the letters in the heavy diagonal squares form another five-letter word.



In my usual perverse way, I propose to add an important qualification: The diagonal word must come from the Gospel for Trinity Sunday, and

all the horizontal words must come from the Epistle for Trinity Sunday.

Now make yourself two or more similar diagrams and start all over again!

When you know the Epistle and Gospel for Trinity Sunday off by heart (as you probably will!), send your three (or more) entries to the usual address.

'Fivers,' by the way, is only a title for the puzzle. It has nothing to do with the prize. As usual, a guinea book token will be awarded for the best entry examined. I shall give preference to those whose entries have more nouns than any other kind of word. Words may not be repeated in the same square, but may be repeated in different squares.

## 14. SORT THEM OUT (age limit 13)

Below are three lists:

Ten persons or things: Brook, Deacon, King, Lake, Measure, Month, Mountain, Prophet, Queen, and River.

Ten names: Abib, Bath, Cedron, Candace, Elijah, Gennesaret, Gihon, Gilboa, Nicolas, and Pekah.

Ten Bible chapters: Genesis 2, Exodus 13, 2 Samuel 1, 1 Kings 18, Isaiah 7, Ezekiel 45, Luke 5, John 18, Acts 6, and Acts 8.

By referring to the Bible, sort out the three lists, and set them out in three columns so that on each line the person or thing is given its corresponding name and the Bible chapter where the name is found. Example: Coin — Penny — Matthew 18.

Three book tokens for 5s. for the three best answers (neatness counts). Closing date for both puzzles: July 15th. Entries, please, to: The Puzzle Editor, THE SIGN, 28 Margaret Street, W.1.

April winners:

No. 7. Miss M. Ogden (Highgate).

No. 8. Penelope Wright (Bishop's Stortford), Carol Evans (Wrexham), Sandra Peacock (Chichester).

# ANIMALS OF THE BIBLE

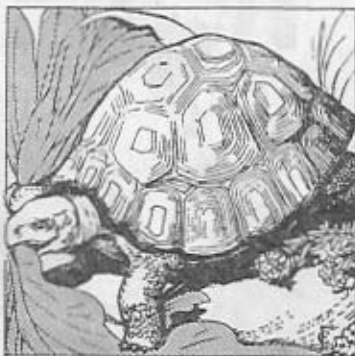
## 42. The Tortoise

THE word 'tortoise' is found once only in the Authorized Version, in a list of animals prohibited as food. Except that there is general agreement that the Hebrew

word refers to a creeping animal it is impossible at this distance to know for certain whether it was actually a tortoise that Moses meant. It could perhaps have been the large desert lizard, which is how the Hebrew Bible renders it. What we do know, however, is that in Israel to-day both of these are still forbidden meat to the Jews, but eaten by other races. We know, too, that the tortoise has long been a familiar sight around the shores of the eastern Mediterranean, so it was an animal that our Lord often saw frequently as he moved about the country, and one that Moses and the Children of Israel knew.

We may perhaps wonder why so many apparently edible things were forbidden, while to-day they are eaten without ill effect, but we must not judge by present-day standards. Zoology was unknown, and the people

needed certain rough-and-ready, but easily understood, rules to avoid all animals likely to carry disease. They may well have excluded some that were blameless, but it was the only safe way.



The tortoises which live in Palestine are closely related to those sold in pet shops, commonly called Greek tortoises, and kept in thousands in our gardens. In the Holy Land winter they go into hibernation, buried in the shallow soil among the rocks, but it is best to protect our pets against the very severe frosts we

sometimes experience by packing them in a box of hay or leaf-mould stored in an unheated shed.

The rich, tough-shelled eggs are also in demand as food; although some tortoises carefully bury their eggs, some just scatter them anywhere. These Mediterranean tortoises are long-lived and there are many records of them reaching an age of fifty years or more. The giant tortoises of some Pacific islands live even longer.

GEORGE CANSDALE

## The Story of the Early Church

**A**lexandria becomes a noted centre of Christian learning and philosophy especially under the headship of Clement and Origen.



Alexandria has a famous University and teaching school.



Origen seeks martyrdom, but his mother hides his clothes and so prevents him.



Although young, he becomes head of the school and draws great crowds.

# Looking Round the Church

By A. M. Dutton

## I. THE OUTSIDE

IF we take a look at any of our ancient churches we are at once struck, not only by their magnificent beauty and structure, but by the thought that a very large sum of money would be needed to erect such a building and that the labour involved must have been enormous, particularly at a time when only crude building methods were available.

Let us go back into the past when this land of ours was largely inhabited by little groups of people living together in little communities. Where they settled they built their wooden huts, and began to till the ground and breed their cattle. To these people came the first news of the Gospel. It is fairly certain that the early missionaries first preached in the open spaces among these rough wooden huts. Perhaps a wooden cross would be set up at first, but as the little settlement grew in size and importance a church was thought to be necessary, and so a small wooden church would come into being. Later, as only the best was thought to be acceptable to God, better churches would be built of local stone.

When more money and labour became available, larger and more

beautiful churches would be built, and it became necessary that teachers of religion should be resident among the people, to carry on this teaching and



encourage them in the new religion, and so resident priests were left to work in certain districts. Again, this was only possible through the generosity of the great landowners who, after their conversion, were anxious to have a church of their own and for the benefit of their tenants. These men would give land to the church and would themselves set their own workers to build the church.

These wealthy men were encouraged to give land and to build churches by being allowed to nominate some special priest to take charge of the new church, and thus they would have the 'patronage' or right to make the appointment of a parish priest. If a monastery built the church, then it would have the patronage. The monastic community would appoint a substitute or 'vicar' to take charge of the parish. But when Henry VIII dissolved the monasteries, their property was confiscated, and the king took away their privilege of appointing vicars to parishes; this patronage was given to bishops and colleges in the universities, or to any rich favourite of the king able to purchase the right from him.

Thus we see the truly remarkable way the Church has progressed from those early days. It was largely through the generosity of wealthy men and the labour of their builders that the parish church, our priceless heritage, has come to us bearing evidence of the devoted care and attention bestowed on it by those grand old people. We can look with reasonable pride on our ancient parish churches and realize the truth of those words of our Lord: 'Other men laboured; and ye are entered into their labours.'

## Piety and Learning. A.D. 202 to 254



*Clement, its head, has a young pupil named Origen.*



*When the persecution of Septimius Severus reaches Alexandria, Clement leaves*



*With the aid of a staff of copyists he produces many literary works*



*In order to lecture he travels as far as Greece and Rome and Arabia*

Now let's take a look at the tower, which may be surmounted by a spire. If we examine the tower carefully we find that it has been very strongly built with its thick buttresses on each side supporting the whole structure, and giving it a look of increased strength.

We may not realize it, but in this solidly built tower and its battlements, and its position overlooking the surrounding countryside, there are traces of ancient history. When these islands were being constantly harassed and invaded the towers were places of defence, the soldiers taking up their position on top of the tower where they had a clear view of the surrounding countryside and could see from which part any attack was coming.

With the coming of more peaceful times the imposing appearance presented by this massive castle-like structure would be retained. The solid structure would also be found suitable to support in one stage of the tower the heavy bells which played such an important part in the life of the people in the Middle Ages.

Next month we shall be taking a look at the bells, the porch and the font.

# QUESTION PAGE

4095. If God is love, why was it necessary that Jesus Christ should suffer and die in order that man might be given a chance of eternal life?

God is love, and God created man to love him. But love cannot be compelled, and so God has given man freedom to choose between good and evil. Because men have chosen to do evil, God has left nothing undone that could be done to save men from the consequences of their acts, and to turn them back to himself. It was not 'necessary' that Jesus Christ should suffer and die; he did so because he himself loved us.

4096. How does the Church interpret the teaching of the New Testament about war? How does it suggest that war may be prevented?

Our Lord tells us, in St. Mark 13. 7, that when we hear of wars and rumours of wars we are not to be troubled, for such things must needs be.

Robbery, and particularly robbery with violence, is wrong. It would seem, therefore, to be right to resist robbers and to go to the aid of anyone being robbed with violence. Aggressive war is simply robbery with violence on a grand scale. The difficulty is that to resist a determined robber armed with hydrogen bombs might well entail the destruction of life on earth as we know it. The only real solution is to convert the robber, and turn him from his evil ways, before he embarks on his aggressive action.

4097. Could you please tell me why and

when sprinkling was substituted for immersion at baptism?

The Book of Common Prayer directs that when a child is baptized it shall

## Question of the Month

4094. Was the 'penny' mentioned so frequently in the New Testament more valuable then than in these days? It seems so inadequate in the parables.

The word 'penny' in the New Testament is a translation of the Latin *denarius*, a silver coin in common use in the Roman Empire. It is from this word that we get the abbreviation d. for pence in £ s. d. The value of the coin has indeed changed in course of time, so that it now gives a false idea. Even within living memory a penny would have bought a daily paper or a large bag of sweets, whereas nowadays it does not go very far. In Roman times a *denarius* was a labourer's daily wage.

either be dipped in water, or water shall be poured (not sprinkled) upon it. These two methods of baptism seem to have been known since the earliest days of the Church, and both are described in the *Didache*, a work which probably dates from the second century. It is significant that all early paintings of our Lord's

baptism show him standing in the Jordan, with John pouring water on his head.

4098. Would you please give examples of past or present churches which do not face east, and give the reasons why they do not?

It was the general rule in the Middle Ages for churches to be oriented with the chancel to the east, but some of the ancient basilicas in Rome are not oriented, and since the Reformation the custom has gradually fallen into disuse. The orientation of some of the city churches in London is determined by the site, and probably half the churches erected since the war conform to the site rather than to an east-west axis. Recent examples are St. Giles, Enfield, Basil Spence's new church at Bell Green, Coventry, and Coventry Cathedral.

4099. What is the meaning of St. Luke 12. 10: 'Unto him that blasphemeth against the Holy Ghost it shall not be forgiven'?

The unforgivable sin of St. Luke 12. 10 and St. Matthew 12. 32 is generally understood to be the sin of those who knowing in their minds what is good, declare it to be evil and act accordingly. Jesus came into the world and died on the Cross in order that all men might be saved, and no sin is too great to be forgiven. But a man cannot receive forgiveness if he deliberately and permanently rejects it.

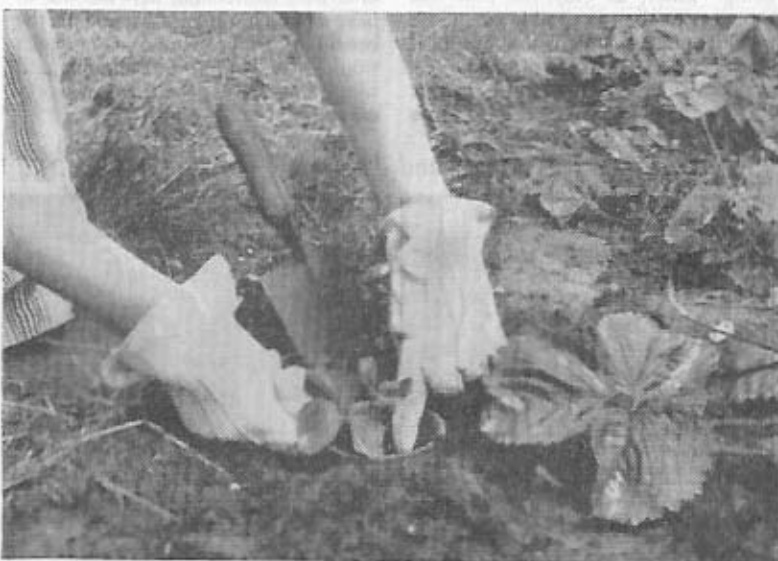
Questions on the faith and practice of the Church should be sent to Question Page, THE SIGN, 28 Margaret Street, London, W.1, with a stamped addressed envelope for reply. Each will be answered by post individually; some will be printed on this page. A book token for 5s. will be awarded to the sender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

## MY GARDEN IN JULY

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

IF you like Swedes, and they are so good in the winter, don't grow the so-called 'garden varieties' but ask your seedsman to let you have one of the farm kinds like Elephant or Tipperary, then you will produce the really large, lovely roots that are so warming on a cold day. Sow the seed about the 18th of the month. Pop some rubber bands over the Cos lettuces that are getting tall so as to make them heart. Lift the pickling onions while they are nice and small and dry them up. Put out a row or two of Curly Kale before the end of the month at about 2 ft. by 2 ft. Make a sowing of Endive and, if you have never grown it before, choose the Batavian which has leaves like a lettuce.

Split and replant the Pyrethrums and the Polyanthuses, take cuttings of Catmint and the Veronicas, which will strike quite easily in a mixture of silver sand and sedge peat. See that the privet hedge is cut about the 20th of the month, and the beech hedge too, and at this time plant out some of the Autumn Crocuses. Cut away the old raspberry canes the moment they have finished fruiting and thin out



Propagating Strawberries

the new canes to about 6 per stool.

The moment the 3-year-old strawberry plants have finished cropping, apply a fish manure over them liberally, and dig them into the ground as manure. Prepare a strip of ground for the new strawberries, variety Cambridge Favourite (Hartley Mauditt strain). If you have any difficulty in

getting the latter, write to me, but do enclose, please, a stamped-addressed envelope for a reply. Buy maiden plants and put them in rows 3 feet apart, allowing 18 inches between the plants. By putting the strawberries in as early as this, the plants will not only crop heavier next year—but in the three years that follow as well.

# THE CHRISTIAN HOME

By Anne Proctor

**D**O you ever feel the pressure of daily life weighing you down until you scarcely seem to have time to breathe, let alone think? At periods like that many a young mother feels that admonitions to give more time to prayer are the last straw in unreality. She only wishes she could steal the time by neglecting some of the hundred and one irritating concerns and duties which threaten to overwhelm her. To have time for prayer somehow suggests endless and well-regulated leisure in which a rule of life is possible and the pattern of each day follows a reasonable time-table very unlike the muddle in which most of us vainly struggle to cope with our most urgent duties, beset by persistent and unexpected interruptions and calls on our time. Prayer, we think desperately, if only we had time, it might help us to calm down if nothing else. It was in such a mood as this that I came across *The Spiritual Guide*, written by Michael Molinos about 1680:

If thou tell me that many times thou forgettest during a whole day by attending the daily occupations of thy vocation, as studying, reading, preaching, eating, drinking, doing business and the like... I answer that the one destroys not the other, nor by doing so dost thou neglect to walk in the way of prayer. For it is certain that God would have us eat, study, work, do business, etc. One first intention and thinking on God has force and value enough in itself to make the prayer continue to be true though all that while (as we work) there be no actual consideration of God. ... He always prays who acts well; the good desire is prayer, and if the desire be continued so is the prayer.

So this brings us back to a very simple rule of life, to offer to God our wills and our intention to do his will as soon as we wake, just that. I always think the first few moments when we wake are very precious, when we lie still, aware of life around us but apart from it. Acknowledge then the presence of God, and offer the day with all its business to him. Then go ahead and the rush and tumble of that busy-ness will not separate you from him. Seen from this angle, Sunday becomes of increasing importance as the opportunity for us to renew our intention to do his will.

## A Fizzy Favourite

Sometimes called *Drinking up the Dandelions*, this is equally good for harvesting, schoolboys or hot weather. Take 4 quarts of dandelion heads, put in a large crock and pour 4 quarts of boiling water over, then leave for 10 days. Stir frequently. Strain through a thick

cloth, add 3½ lb. white sugar, the grated rind of a lemon, a piece of root ginger. Make lukewarm by adding enough boiling water to absorb and melt sugar, making 2 gallons in all. Spread a little yeast on a round of toasted



D. E. Tyler

bread, float on top and leave 2 days before bottling. (Mrs. S., Ipswich.)

## Minced Meat for Mondays

Cut up and mince the meat left

over from Sunday's joint. Place it at the bottom of a large pie-dish with half-cupful of stock or gravy. Cover with layers of carrots, onions and any other vegetables, either boiled or fried. Add to this a tin of spaghetti in tomato sauce and spread this evenly over the top. Last of all put mashed potatoes on top and decorate with a fork. Mash in some chopped parsley if you like, and cook in a moderate oven till heated right through, with a dab of butter on the top. (Mrs. N. B., Woolton, Lancs.)

## Golden Rusks

Here is an original recipe from Mrs. M. S. of Huddersfield. She writes that her husband loves them. Take ½ lb. self-raising flour, 3 oz. butter or margarine or half margarine, half lard, 3 oz. soft brown sugar, 1 egg, ¼ eggspoonful vanilla essence in a little milk. Add mixed fruit if you like, and a pinch of salt. Sieve flour and salt, rub in the fat, add the sugar. At this point add fruit, or grate in an orange rind for flavour. Mix together with beaten egg, milk and vanilla to make a nice dough. Roll about ¼ inch thick and cut in small rounds. Bake in moderate oven for about 15 minutes.

## Pickled Cucumber

2 lb. cucumber, 8 oz. salt, and spiced vinegar. Slice the cucumbers, put into a jar in layers with the salt between and leave for 24 hours. Drain away the brine that forms, and put the cucumber into glass-stoppered jars and pour the spiced vinegar over them. Then screw down tightly. They will be ready for use in a few weeks. (Mrs. A. B., Friskney.)

# The Man About the House

By VICTOR SUTTON

**W**E often change a room round, want to stain some old item which will see a new setting in another room, and so on. We often get confused as to what stain we can use. If the article of furniture is well stained, then at least this should be smoothed down with fine sandpaper. Dust will fly about and outdoors is obviously the best place. You now proceed to stain again with a varnish stain. This gives depth of shade and lustre. One can, with modern stains, get some very impressive finishes.

The handyman will often make up something with new panels, and here he should try to retain the beauty of the grain, always something unusual, whatever the wood. This means that after well sanding down he can add any of the good water or spirit stains

now on the market. There are shades of light oak, dark oak, walnut and mahogany, and in these you can make the shade to suit the job. In the crystals you can mix them to get any shade you wish and Jacobean is quite an easy one to get. I try my odd ideas out on panels from the side of an orange box.

I have found some good books on staining and picked up many hints. Always work with the grain and never across it. Never polish stained work till quite forty-eight hours afterwards because it takes that time to allow the stain to sink in the grain. A wide brush is best, wide sweeping strokes give an even effect. Never allow surplus stain to adhere to the work. If it does, even after removal, a lined patch will remain because the chances are you have taken off the top fibres.



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Sale of Refreshments ... ..	38	0	0
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Tombo'a ... ..	13	10	6
Coconut Shie ... ..	13	0	0
Mrs. Stopforth—Raffle ... ..	10	5	4
Football ... ..	10	0	0
Sweet Stall (including profit on Minerals and Crisps) ... ..	9	0	0
Hoopla ... ..	8	0	0
Bowling ... ..	7	15	0
Key Boxes ... ..	5	0	0
Shooting Range ... ..	5	0	0
Young Wives' Effort ... ..	4	10	6
Profit on sale of Ice Cream ... ..	4	1	7
Pony Rides ... ..	1	15	10
Ankle Competition ... ..	12	0	0
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Net Profit ... £214 9 4

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Head-dresses ... ..	16	9	
Crepe Paper ... ..	1	4	4
Patterns ... ..	9	6	
Flowers ... ..	6	0	0
Band ... ..	17	0	0
Hire of School Hall for Whist Drive Caretaker ... ..	2	0	0
Prizes for Racing (19 at 1/6) ... ..	1	8	6
Teas for Band and Morris Dancers and Guests ... ..	5	0	0
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# WORLD REFUGEE YEAR

We are delighted to learn that Great Britain's voluntary contribution to the World Refugee Year has exceeded the original target of £2 million very considerably. Our own parish contribution of £123 was a fine effort indeed, and although we none of us want any "thank yous" for this, nevertheless I am grateful to those who so generously supported the appeal.

The result of this campaign is only partly to be measured in money. Primarily it has been an attempt, and apparently a successful one, to awaken the public conscience to a responsibility that neither world organisations nor individual governments are capable of discharging alone.

One of the ultimate aims is the clearing of Europe's refugee camps, where there are still some 20,000 fugitives from Communism with an influx still continuing. This cannot be done vicariously, merely by raising funds and settling bills. The refugees have to be received into society. The real significance of the British effort is the number of sponsorships offered for doing just this. Such sponsorships imply more than the underwriting of financial guarantees. They provide for the settling of actual refugee families in an actual neighbourhood. Sponsorships have more often been made by groups than by individuals. Churches, schools, mothers' unions, women's institutes, rotary clubs, are all represented in this practical Christian effort.

## CONGRATULATIONS

Our united good wishes are offered to Miss Audrey Claxton on the occasion of her forthcoming marriage to Mr. Hubert Edward Cooke. The wedding takes place at St. Cuthbert's on Saturday, 16th July, at 2-30 p.m.

## THE MOTHERS' UNION

On Tuesday, 5th July, there will be a Garden Party at The Rectory at 7-15 p.m. An invitation is extended to any parishioner or friend to join us on this occasion. The meeting will take the form of a bring and buy sale and the Rector will open the sale at 7-15 p.m. We look forward to a very enjoyable evening. If it is wet the meeting will be held in the Rectory.

H.B.

## SERVERS' ROTA

	8 a.m.	11-30 a.m.
July 3—Peter Balmer.		Harold Grimshaw.
July 10—John Davies.		John Gaskell.
July 17—David Swift.		Robert Gaskell.
July 24—Arthur Gilbert.		Ian Ainscough.
July 31—Anthony Grimshaw.		Peter Balmer.

### SIDESMEN'S ROTA

July 3	10-30 a.m. H. Prescott, H. Gaskell. 6-30 p.m. R. Lewis, R. Dutton.
July 10	10-30 a.m.—E. Grimshaw, R. Brett. 6-30 p.m.—C. Aindow, T. Forshaw.
July 17	10-30 a.m.—E. Serjant, H. Guy. 6-30 p.m.—J. Huyton, S. Parks.
July 24	10-30 a.m.—H. Dean, J. Balmer. 6-30 p.m.—R. Gaskell, H. Baldwin.
July 31	10-30 a.m.—W. Jenkinson, T. Sismey. 6-30 p.m.—J. Cheetham, E. Battersby.

### ALTAR FLOWERS

July 3	— Mrs. H. Gaskell.
July 10	— Mrs. Thre'fall.
July 17	— Mrs. Leatherbarrow.
July 24	— Mrs. J. Huyton.
July 31	— Mrs. Kniveton.
Aug. 7	— Mrs. H. Grimshaw.

### HOLY BAPTISM

"Received into the Family of Christ's Church"

June 19—Martin Robert, son of Thomas Raymond and Hazel Jean Silcock, Watson House Farm, Halsall.

### BURIAL OF THE DEAD

"In sure and certain hope"

June 1—Annie Jenkinson, age 66 years, Pix Moss Lane, Halsall.

June 8—James Townsend, age 1 day, Brook Cottages, Barton.

June 10—Mary Morris, age 28 years, Manor House Farm, New Cut Lane, Halsall.

June 22—Emma Grayson, age 71 years, 67 School Lane, Haskayne.

June 24—Clive Craven, 72 School Lane, Haskayne - age 34 years.

### THANK YOU

Once again may I say thank you to all who have given me support during the past year, and also for all the good wishes and beautiful presents which I received on Saturday.

Best wishes.

JOAN DAVIES

### WHY CHURCH SCHOOLS?

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