

JULY 1965

HALSALL PARISH MAGAZINE



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The Rectory,
Halsall,
14th June, 1965

My dear Friends,

This month we will give a letter from our own missionary, Dr. Barbara Hitch the first place in the magazine. I will not write a letter, instead read the article on "OUR WORSHIP."

God Bless You All,
Your sincere friend,
HERBERT BULLOUGH

**FROM YOUR MISSIONARY CORRESPONDENT
DR. B. HITCH**

Iyi Enu Hospital,
P.O. Box 28,
Ogidi,
E. Nigeria.
22nd May, 1965.

My dear Everyone,

As I began this letter, some days ago, it was a beautiful cool morning. The sun was shining but not yet hot, and the air was fresh. The rains have begun but are not yet in full swing so we are enjoying some blue sky; the flame trees and pink cassias look gorgeous against the pale blue. This is a brief interlude before the rains dominate everything and we have again grey skies, muddy feet and mould on boots, shoes and even clothes.

A letter from me is long overdue and I do apologise. It is over nine months since I returned to Nigeria and although we are better off for doctors than often in the past, the days and weeks have become just as crowded. Dr. Adiman is acting medical superintendent; the administration absorbs much of his time and he also does the surgery and cares for two of the wards. Dr. Elizabeth Edmunds will have completed her eighteen months in July and is then sailing home to go to Foxbury. We shall miss her for herself and for her competent management of our sometimes unruly maternity department. Dr. Valerie Frazer expects to be here until about next Easter. She also does some of the maternity work and has a women's ward too. Dr. Anne Phillips, who used to help us years ago when her husband taught at the Dennis Memorial Grammar School in Onitsha, is now doing outpatient sessions again, as they have returned to Onitsha from the Mid-West. My particular cares are the children's ward and the isolation block. We have had a severe measles epidemic again and have lost several children some of whom were already debilitated by anaemia, malaria or dysentery. We have had to put four measles children (and their mothers) in one small room, and we desperately need a new, bigger and better-equipped isolation block.

New houses for staff nurses and midwives are being built as we are very short of accommodation for trained staff. Other plans for rebuilding the hospital have not yet progressed further and there are

differences of opinion as to the best type of buildings to erect and the kind of hospital we would aim at. In spite of competition from the new three storey R.C. hospital which has recently been opened a few miles down the road, the Government hospital and the dozen or so private hospitals in Onitsha, we still keep fairly busy, especially at night and at weekends when other help is not so readily available.

In January there was great excitement at the visit of the Archbishop of Canterbury when he came to consecrate the sanctuary of All Saints Cathedral in Onitsha. He and Mrs. Ramsey had a most enthusiastic and spontaneous welcome from the local Church members and a crowd escorted them from the river to the C.M.S. compound where they stayed with the Archbishop of West Africa. The service in the Cathedral was most impressive. Afterwards a crowd assembled on the D.M.G.S. sportsfield, just by the Cathedral and some witty speeches of welcome were made by leading members of the Church who presented gifts to the Archbishop and Mrs. Ramsey. Their friendliness and sincerity made a great impression on people here.

The Cathedral is an unusual and attractive building, and the services are crowded although it is still unfinished. It is simple, dignified and built in an open style to allow the breeze to blow through. On Easter Sunday which was wet and windy, we found ourselves too cool and a little wet in the Cathedral!

In our weekly Bible classes with the nurses we are trying to follow a course of Christian doctrine as we feel we are missing an opportunity which their three to four years here gives for laying firm foundations. The Christian Medical Fellowship activities also provide a stimulus to their faith and the opportunity to attend day conferences and Christian leadership weekends.

Plans for Church union go forward though not without setbacks and difficulties. Please pray that the union of Methodists, Presbyterians and Anglicans may lead to a renewed vision of Christ and His purposes for His church is the world.

With my grateful thanks for your cards and letters, and for your prayers without which we could not carry on

Yours very sincerely,
BARBARA HITCH

A STORY FOR BOYS AND GIRLS

This month I want to tell you about a man who went on a sea trip. He did not have much money. He was determined to save all he could in order to have money to spend when he reached his destination. He therefore decided to save money on his meals. With that in view, he went on board the boat with a very large supply of biscuits, crackers, cheese and dried fish to meet his needs.

The voyage began, and with it his self-made diet started. Day after day, for breakfast, lunch and dinner he stuck to his menu of biscuits, crackers, cheese and dried fish. Although it kept him alive it was woefully monotonous.

On the last day of the voyage, as the boat was approaching the destination, he took a stroll on the deck. The smell of a fine meal coming from the dining room was so overwhelming that he succumbed to the lure of it. Walking up to a fellow passenger on board, whose acquaintance he had made, he said, "Charlie, what do you think it would cost me to go in there and eat a real meal today?" "Let me see your ticket," was the reply.

The hungry man pulled out a little slip and handed it to his friend. The friend glanced through it for a few moments. Then he passed it back without a word. But his finger was pointed to a magic sentence printed in the body of the ticket which read: "Meals and berth included!"

Perhaps we laugh at this poor fellow who robbed himself of the choicest meals a passenger boat could freely offer, because of sheer failure to "possess his possessions" by making use of what already belonged to him, which had been bought and paid for in advance.

But there are people, both young and old, who are vastly more foolish than ever this man, in the spiritual realm. They want forgiveness. It is in Christ Jesus, bought and paid for by His life and death. It is theirs for the accepting. They long for strength and courage to live the good life. These are waiting for their acceptance as a gift from God. They seek eternal life. It is "the gift of God through Jesus Christ our Lord" to all who will accept it by faith. They are spiritual paupers, when they might be millionaires in Christ Jesus.

A PRAYER BY WILLIAM TEMPLE

"While we deliberate, He reigns;
When we decide wisely, He reigns;
When we decide foolishly, He reigns;
When we serve Him in humble loyalty, He reigns;
When we serve Him self-assertively, He reigns;
When we rebel and seek to withhold our service,
He reigns—
The Alpha and the Omega, which is and which was,
and which is to come, the Almighty."

OUR WORSHIP

What is Worship?

What is worship? It is part of what man owes to God. It is part, because it is not the only thing that God requires from you and me. There is the active life in the world, God requires that; a life of benevolence, of activity, of doing good; there is a life of service in the world, which we owe to Him as well as worship. You will remember that in the Duty to God the explanation of the Fourth Commandment is that we may **serve Him truly all the days of our life**. There it teaches us that we may come to the House of God in order that we may go out into the world and serve Him truly there: we come to get strength, to learn God's truth, and then to go out into the world and practise it. So we come to the house of God for worship and prayer and for the Sacrament that we may have strength to go and serve God in daily life in the

world. But worship is part of what we owe to God, it is part of the return we make to Him for life, health, strength, and all the daily countless mercies which God showers down upon every one of us; It is what we give back to God in return for what He gives to us. Do grasp the objective side of worship, do think that worship is what you offer and give to God, not what you get from God; do think, when you come to the house of God, that you come to worship God, to offer to God what you owe Him, to pay your debts as it were to Him.

What does God ask of us?

Now let us ask what it is that God asks from us, what have we to give to God? The first thing that we must give to God is **the love and devotion of our own hearts**. Depend upon it, it cannot be acceptable worship to God, for you and me to kneel down and say, "Thy will be done on earth as it is in heaven," when we are not trying to do God's will at all; it cannot be acceptable to God that a man whose heart is not surrendered to Him should say, "Thy kingdom come"; it cannot be acceptable to God that a man should say, "Forgive us our trespasses as we forgive them that trespass against us," when all the time he is bearing malice against some one. So, the first offering, the very first thing we must offer to God, before we can offer acceptable worship is to offer our bodies, souls and spirits as a living sacrifice to God; and when we have done that, then God will pardon all the wandering thoughts in our prayers, all the imperfections in our worship, because we are faithful to Him in our inmost heart.

What do we offer to God?

Next, the worship which we offer to God should be **as perfect as we can make it**. Let us grasp this. It means, first of all, that it should be complete in all its parts. Now there are five parts of worship: **confession**, the confession of sin because we are sinners; **thanksgiving**, thanking God for what He has given us; **praise**, praising God because He is so good, so loving, so faithful, so true—because God is in fact what He is; **petition**, the asking of God for what we want for ourselves; and **intercession**, the asking of God for what we want for those whom we love.

Worship, the acknowledgment of God

But now let us think again, what is worship? **Worship is the acknowledgment of God**. We sometimes hear people say, "I do not come to church, but I worship God at home." To worship God at home is not the same thing as to worship God in the house of God. Where would be the public recognition of God in this land at all, supposing that every one who worships God in His house of prayer stayed away and worshipped God at home? The doors of the church would have to be closed, there would be no need to ring the bells, for there would be no public worship in our midst at all. Worship is the public recognition of our dependence

upon God for life and health; it is the paying to God, the giving back what we owe to God.

Again, in our worship there must be **Communion and Adoration**, the soul of the worshipper must bow down before the Ineffable Presence of the All-holy God, and with his spirit he must hold communion with the Spirit of God.

An Illustration

There was once a monastery in those old days when monks were holy men, before they became rich and luxurious and slothful, and in that monastery every day they offered to God their worship. But these poor old monks had no voices; one of them could never keep in tune, another had no ear for music, and they used to regret one with another that their worship as offered to Almighty God was so imperfect, and they longed and they prayed that they might have some one sent to them who might have a sweet voice to sing their praise and lead their worship to Almighty God. Now one dark winter's night there was heard a little cry, a feeble cry outside the monastery door; they opened the door, and there was lying cold and wet outside a little boy. They took him in and they kept him, and after a time they taught the boy to read, and then they tried to see if he could sing, and they found that he had a beautiful voice. So they trained him to sing, and the time came at last when the little boy was ready to sing at their evensong, to sing their praise to God, and lead their worship; and at night they had what they imagined was the most glorious service that had ever been held in the monastery chapel; the little boy sang the psalms, and all ended as the monks thought very beautifully; this was real worship in their idea. Then they retired for the night, and afterwards when the Abbot was lying in his bed just falling asleep, a beautiful form appeared by the side of his bed and a voice said, "Why has there been no evensong tonight?" The Abbot said, "There has been evensong; we have had the most beautiful service and the most beautiful worship we have ever had in our chapel; And the new little boy sang the psalm and led the service." And the voice said, "Ah, but not one word, not one sound has been heard by God in heaven of all your worship tonight"; and then the figure disappeared. The Abbot tried to sleep, but could not, he thought over the vision, and at last he said, "Now I see why it is; we were all of us thinking about the boy's voice and the sweetness of it, and we forgot God; we were all of us thinking about the worshipper and we forgot the Worshipper; we were thinking about the sweetness of his voice and there was no communion between us and God." This story teaches us all, that there may be the sweetest music and yet no sound of it may enter heaven. There must be with our music communion, there must be all through our worship communion held with our God. Do not misunderstand the story; the best we have we should offer to God, the best music, the best reading, the best service, the best attitude, the best of everything we should give to God; but we must recognize the truth that it must

be given to God, and not given to please man; there must be communion in our worship with God, or it is not worship at all.

THE HYMNS WE SING (9) THE ARMY

391 Onward, Christian soldiers

We shall look in vain for anything profound in this, one of the 'popular' hymns of the Christian faith. It was written by Sabine Baring-Gould when he was 30 years old, for a children's festival at Horbury Bridge, Yorkshire, in 1864. Although it doesn't go deep into things it has a special quality in good measure, that it provides a good memorable spirited march, and children love it.

The military image of the church is, of course, the whole content of the hymn, and there are some who do not care for it for that reason. "Like a mighty army moves the church of God." St. Paul's description of the Christian soldier springs at once to mind. The helmet of salvation, the breastplate of righteousness, the Sword of the Spirit. Yet, to the modern Englishman "The Army" conjures up memories or thoughts of Malaya, Korea, and other trouble spots of the world. It is natural that for many the term is synonymous with cruelty and bloodshed.

Yet there is another side to the coin. There have been too striking cases when the Christian virtues of resource, discipline and courage which we sing of in "Onward, Christian soldiers" have been made over to the necessities of peace time emergencies. The American Air Force at Harrow in 1952, and men of the Services in the East Anglian floods of 1953.

Suffering and disease have to be fought, sin and its consequences have to be fought. Courage as well as charity is an essential part of the Christian's equipment. "Onward, Christian soldiers" is a simple hymn of the Church's courage, for to sing it presupposes the conviction that the church is, or ought to be, going somewhere, making headway, claiming conquests. A Church on the move forward, carrying the truth into the world.

And the church on the move, is a church inviting trouble. As Dr. Routly so succinctly expresses it: "A church prepared to fight ignorance with the artillery of theology and want with the airlift of charity." There is something to be said for a battlesong. A "Tipperary" which heartens the church and causes it to say "Woe to anybody who stands in the way of this. We mean business." The sacred symbol of the Cross. The supreme example of manly courage, is kept before us each time the chorus rings out as the church marches onward, invincible.

Onward, Christian soldiers,
marching as to war,
With the Cross of Jesus
going on before.

Next month: "Abide with me"

D.T.

SIDESMEN'S ROTA

- July 4 a.m.—R. Lewis, H. Rimmer
p.m.—J. D. Grimshaw, G. Midgley.
„ 11 a.m.—G. Porter, S. Park
p.m.—J. Cheetham, H. Gaskell
„ 18 a.m.—E. Grimshaw, E. Gawne
p.m.—W. Leadbetter, N. Britnall
„ 25 a.m.—H. Huyton, A. Grimshaw
p.m.—J. Serjeant, J. Banks
Aug 1 a.m.—T. Swift, T. Hunter
p.m.—E. Serjeant, D. Swift

SANCTUARY FLOWERS

- July 4—Mrs. H. Gaskell
„ 11—Mrs. J. Silcock
„ 18—Mrs. Pounds
„ 26—Mrs. P. Saunders
Aug 2—Mrs. H. Grimshaw

SERVERS ROTA

- July 4—8 a.m. John Davies
„ 11—8 a.m. Jim Heaton
10-30 a.m. Harold Grimshaw, Colin Huyton
„ 18—8 a.m. Peter Balmer
„ 24—8 a.m. Tony Gaskell
10-30 a.m. Harold Grimshaw, Raymond Juba
Aug 2—8 a.m. John Gaskell

THE MOTHERS' UNION

The next meeting will be on 6th July at 3 p.m. in Church. It will be an enrolment service and after the service there will be tea at the Rectory. We look forward to a pleasant afternoon.

BURIAL OF THE DEAD

“In sure and certain hope”

- June 2—Richard Kenny, age 75 years, 44 New Cut Lane, Halsall
June 5—Harry Bolton, age 69 years, Rosemary Lane, Haskayne
June 11—Elizabeth Carr, age 69 years, Barton House Farm, Barton
June 15—Ellen Blundell, age 69 years, Council Houses, Plex Moss Lane. (Cremation)

HOLY BAPTISM

“Entered into the family of Christ's Church”

- May 22—Dominic Christian Wyatt, son of William and Cecilia Mary Lockett, School House, Scarisbrick, Ormskirk
June 13—Karen Maxine, daughter of Kenneth Frank and Sylvia Florence Edwardson, 7 Towers Avenue, Maghull.

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Ice Cream	10	0	0
Cakes	26	13	4
Donations	11	0	0
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Fishing	9	0	0
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