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Whitsun Day

June 5th

- 8 a.m. Holy Communion
9 a.m. Holy Communion (Barton)
9-45 a.m. Holy Communion (Shirdley Hill)
10-30 a.m. Mattins and Sermon
11-30 a.m. Holy Communion
2-30 p.m. Evensong (Children's address)
6-30 p.m. Confirmation Service, preacher, The
Lord Bishop of Liverpool

A GARDEN FETE

with Rose Queen Ceremony and Field Day Sports

will be held

On the Memorial Playing Field
(by kind permission)

On Saturday, June 18th

Opening at 3 p.m. by **Councillor John Cropper**
Crowning Ceremony at 3-15 p.m. by **Mrs. Bullough**

STALLS SIDESHOWS TEAS ANKLE COMPETITION
COUNTRY DANCING BOWLING MATCHES etc.

Admission Adults 1/- School Children Free

Proceeds for Church Expenses

The Rectory,
Halsall,
20th May, 1960.

My dear Friends,

Are you loyal members of the Church of England, or is the Church of England the Church you stay away from?

Today, perhaps more than at any other period in her history, the Church wants its members to show their loyalty. Our lovely church was built and enlarged by those who were loyal to the Church of England, and were confident that it would survive all the shocks and changes of stormy days.

Your diocese was founded by men who planned for it, worked for it, and gave generously to it in strong devotion and loyalty to the Church of their baptism. All that has been done in our diocese most effectively, and surely has been done by men and women who believed in the Church of England and in thought and practice were loyal to its teaching and position.

No Church can carry out its commission unless its members are united in loyalty to it. Loyalty has always been regarded as a great and splendid virtue. It is a self-forgetting surrender at the call of a leader, a community or a cause.

It is this loyalty at its best which is seen in the pages of the New Testament. From His followers Christ demanded unconditional loyalty, and to His demands they responded without reservation. All through the Gospels we read of men leaving their homes and their work to follow Christ. We see them facing hardships, unpopularity, persecution, death for His sake. "Let us also go that we may die with Him" is the cry of complete self-giving loyalty. And with the coming of the Spirit we see this loyalty deepened and strengthened in the fellowship of the Church. To the early disciples it was the Beloved Community which had the right to demand their love and allegiance. It was His Body and therefore claimed their loyalty. It was the Household through which and in which He gave His grace. It was the divinely chosen instrument for the conversion of mankind. And as such men gave to it the loyalty they gave to its Master.

Our Church has never lacked a great multitude of loyal clergy and laity, who have been thankful that they have been called, most of them from infancy, to be numbered among its members. They have never swerved in their faithfulness to their Church. Gladly they have given themselves to its service both at home and abroad. When we talk of the lukewarmness of so many, do not let us forget that there is hardly a parish in the land where there are not at any rate some who are devotedly

loyal to the Church of their Baptism. They form a great company of energy and faith, of all schools of thought and drawn from all classes, resolutely faithful to their Church. At Whitsuntide we thank God for the growth and work of the Church, and more especially this year at St. Cuthbert's when we shall pray that those who are Confirmed may remain loyal members of the Church for the rest of their lives.

But it would be sheer folly and blindness to treat this loyalty as universal. There are, unhappily, many whose Churchmanship is nominal and passive. They are content to call themselves Churchmen without any active acceptance of the rules and discipline of the Church. They take no trouble to know what it teaches, and they remain silent when it is misrepresented or attacked. They give only the bare minimum to the support of its worship and ministry, and withhold all personal service. One of the greatest tasks of the Church today is to win to active service many who are onlookers instead of workers. They have to be convinced that the weakness of the Church of which they often complain is partly due to their own failure in loyalty. We must arouse those who have been baptized and confirmed to the responsibility of their calling.

There is another form of positive disloyalty. There are some who never tire of criticizing or ridiculing their own Church. They contrast it unfavourably with other Churches, and usually the less they know of them the more unfavourable is the comparison. With patronizing contempt they proclaim aloud the weaknesses and shortcomings of their Mother.

Loyalty does not, however, involve unquestioning acceptance of things as they are. It is those who have the clearest vision of the Church as the Body of Christ who are the most eager to see it purged of all that may hide the Presence of its Lord. If the Church is indeed Christ's we should do all in our power to cleanse it from all spot and blemish, and from all that hinders its work. Loyalty will not now show itself in complacent acceptance of the past, but in readiness to obey the call of Christ when He leads into new and untried ways. His call to our loyalty is very urgent in these days. Never has the Church had to face such a task as it has today. Never has the human race experienced the balances so precariously swinging for doom or salvation. On all sides the old things are passing away. Much that seemed firmly established has disappeared. Never have such vast changes taken place so rapidly. In a world of ceaseless change the Church is called to

proclaim the eternal Gospel of Christ. But without the self-sacrificing loyalty of its members it will utterly fail.

On Whitsun Day this year let us make our witness for the faith and the Church. I call you all to show your loyalty to the Church by joining us in worship. I call on every member of every organization to show their loyalty. Let us make this great festival the occasion of a re-dedication to the cause of Christ in this parish.

Rise up, oh men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of Kings.

God bless you all,

Your sincere friend,

W. HERBERT BULLOUGH.

THE GARDEN FETE ROSE QUEEN AND FIELD DAY

We are all looking forward to a grand day on June 18th. Will you all do your best to help us in any way you can. If we all do our little bit the day will be a great success.

The Procession will leave the School at 2-15 p.m. and proceed to Barton returning to the Playing Field for 3 p.m.

Many of you have already been asked to help in various ways. I know you will all do your best. There are many jobs to do and the more volunteers we have the better will be the result. I look forward to a very enjoyable day.

H.B.

Rose Queen, Anne Grimshaw

Lady in Waiting, Carole Townsend

Attendants, Jean Core, Barbara Hesketh

Pat Edmondson, Sally Kenyon

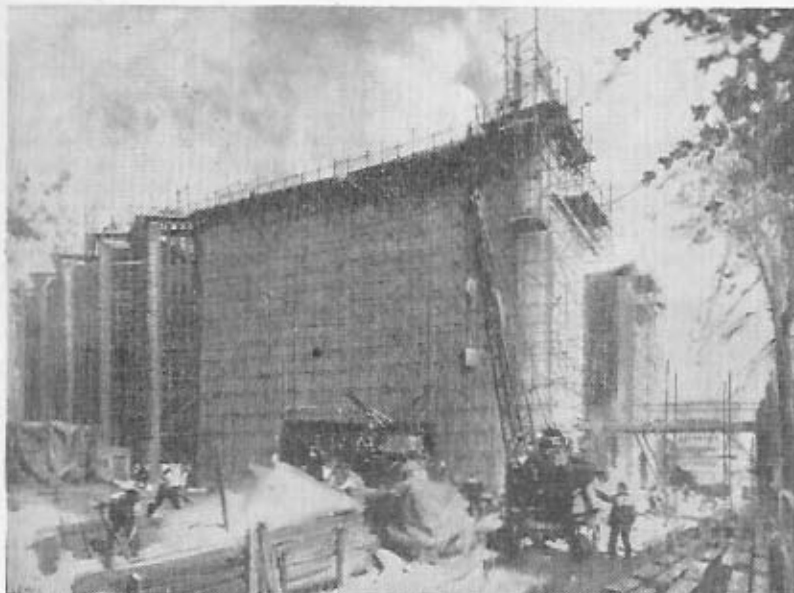
Petal Throwers, Sheena Neale, Pauline Sharrock

Herald, Tony Gaskell

Cushion Bearer, Raymond Core

CHRISTIAN FORGIVENESS

The real Christian idea of forgiveness involves the very deep humility of letting go our sovereign rights. It means coming off the pedestal from which we judge other people, and seeking to do what is right towards them from our common ground. And what is that common ground? Simply this: that we all, every single one of us, need to be forgiven, to be forgiven by God. Have you noticed something about our talk these days?



Coventry Cathedral, by Terence Cuneo

John Laing & Son Ltd.

Act of Faith

TWO years from now, under the providence of God, the new Coventry Cathedral will be completed and consecrated. Two years from now more and more launching sites for inter-continental ballistic missiles, each capable of hurling nuclear destruction across the span of a globe, will have been built and completed. The contrast between these two enterprises pin-points the challenge and the peril of our times.

The situation is one which has never occurred before in the history of the world. The means now exist by which the human race can bring about its own destruction. This thing could happen. Whether it will ever happen is by far the greatest question of our times, dwarfing all others in significance, and making of all other comings and goings of our little lives trivialities.

Will it happen? Anyone, surely, who relies for a favourable answer upon the wisdom of man is pretty surely building his house of hopes upon sand. History can be searched in vain for any reassurance that mankind is not capable of almost any folly.

Fortunately, there is another side to the picture, and that other side is symbolized by all that is implied in the patient building, stone by stone, of a new cathedral wherein, for ages to come, the worship of Almighty God

may be offered. If man indeed stood alone to face his enormous problems, then the picture would indeed be dark. But he does not stand alone. Behind all stands God, unchanging and eternal, and the Christian knows in his heart, and has every reason for knowing, that, since the nature of that God is love, it cannot be that it should ever be his will that his creation should be brought, even by its own follies, to nothing.

If we were only to be worldly wise in these days we should be burrowing holes underground, not building cathedrals to tower up above it in token of a continuing confidence in God's mercy. It is true, of course, that any great new enterprise in times such as these is an act of faith. Every new school is an act of faith; so is every

THE SIGN

Not ashamed to confess Christ crucified

No. 666 JUNE 1960 Vol. 56

- 1 W. Nicomede, P.M., 1st century.
- 5 S. Whitsunday.
- 6 M. Monday in Whitsun Week.
- 7 Tu. Tuesday in Whitsun Week.
- 9 Th. Columba, Ab., 597.
- 12 S. Trinity Sunday.
- 14 Tu. St. Barnabas, A.M. (transferred from June 11th).
Basil, B.D., 379.
- 17 F. Alban, M., c. 304 (or June 22nd).
- 19 S. First after Trinity.
- 20 M. Trans. of Edward, K.M.
- 24 F. Nativity of St. John Baptist.
- 26 S. Second after Trinity.
- 28 Tu. Irenaeus, B.D., c. 202.
- 29 W. St. Peter, A.M.

Days of fasting, or abstinence:

Thursday, 23; Tuesday, 28;
Fridays, 3, 10, 17, 24; Saturday, 4,
Ember Days, 8, 10, 11.

TOPIC FOR THE MONTH

WHITSUN HYMN

Tune: *Martyrdom*, as for Hymn A. & M. 512. (A. & M. Revised 299.)

OHOLY Spirit, source of strength,
Come to this heart of mine,
Come with thy gifts of Peace and Love,
Come with thy power Divine.

I need thee, always, Lord of Life,
For I am often frail;
When good and evil strive within,
Make thou the good prevail.

'Tis thou canst halt the hasty word,
Shedding thy gentle balm;
When trembling fears disturb the soul,
Give thou thy heavenly calm.

Come now, blest Spirit, fill my heart,
Thy gracious fruits bestow,
May I thy patience, and thy joy,
Thy perfect goodness know.

Violet Buchanan

THE ELDER SON

It was meet that we should make merry.—St. Luke 15. 32.

EVEN when he was still some distance from home, the man who was walking down from the fields where he had been working knew that something unusual was afoot. He had been walking slowly, because he was tired after the day's work. Now he stopped altogether, listening. Unmistakably, across the still evening air, there came to him from his father's house the sounds of music and dancing. The man murmured something into his beard. It was an exclamation of startled astonishment. He could think for the moment of no reason whatever for such signs of celebration. It was therefore quite clear that, since he himself had gone off to work in the dawn, something had happened during the course of the day to move his father to an uncommon degree of rejoicing.

The man moved on until he reached the village in which his father's house stood. There seemed to be an unusual amount of bustle about the place. And then, seeing one of his father's servants by the well, he called him across and asked him what had happened. The reply was brief. The servant said merely, 'Thy brother is come; and thy father hath killed the fatted calf.'

Overwhelming Anger

The elder son stood there staring heavily at the servant. The rush of emotions which the news had brought to him was overwhelming. And then anger rose in him. The servant, seeing the formidable face grow dark, hurried away from him back to the house, for his master's elder son was a man best not provoked. He thought it best, however, to tell his master that the son was outside, standing in the twilight. It was there, some considerable time later, that his father found him.

But in the meanwhile the elder son was being shaken to the depths by many emotions. The first was the anger which had come upon him with a rush at the news of his brother's return. For that brother had disgraced the family by leaving his father's roof some time ago in selfish search of pleasure. And as if that had not been

enough, the news had filtered back, brought by passing travellers, that he had sunk very low.

There was also another, and a more



personal reason for the elder son's resentment. Before going to the distant town, his brother had asked that the portion of his father's estate which would fall to him by inheritance should be paid in advance. That in itself was an irregular act. According to Jewish law, no son had a right to claim his portion during his father's lifetime. And finally his going had cast a heavy weight of work on those who had been left behind. The disgrace which had followed had seemed to his elder brother an act almost of poetic justice. And now there was this rejoicing at the prodigal's return.

But besides anger, he was conscious of another feeling. It was jealousy. And as he stood there in the gathering darkness he could not but feel that there was some reason for it. Like a dutiful son, he had allowed nothing to stand in the way of his duties to his father's house, not even

pleasures, not even ambitions. Yet now, when this scapegrace brother showed up at last, a celebration was arranged in his honour far exceeding anything that had ever been arranged for him himself. It was a bitter thought. One thing was plain, he told himself, he would not enter the house while such things were going on.

He was in the depths of the blackness of his mood when he saw his father's figure outlined against the light in the doorway of his house. He stood still, knowing the other was looking for him. He knew the next thing would be that his father, out of the loving kindness which was a part of his nature, would try to persuade him to go in and join the company.

So indeed it happened. The father, seeing the lonely figure outlined against the stars, went across to him. But the reply his elder son gave him was a hard one. 'Lo, these many years do I serve thee,' he burst out, 'and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends; but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf.' He ended there, choked with emotion. He looked down upon the ground and was standing thus when his father put his hands upon his shoulders to say gently: 'Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.'

The Power to Forgive

Slowly the elder son looked up, and as he did so his anger passed and understanding came to his mind. Forgiveness, he saw, was greater than justice because it was a part of love.

So Jesus told of the elder son in the parable which Luke records in such matchless words. Like the rest of the people in the story, the elder son is of timeless significance, for he symbolizes all those who have all the virtues except the supreme one, the power to forgive and the grace to rejoice as the angels in heaven rejoice, when one sinner is brought to repentance.



Warren Spring Laboratory

As I See It . . .

SMUDGE ON SOCIETY

By Rosamund Essex

IN spite of my picture I am not writing about smoke but about another kind of dirt. I have just seen a letter sent by a literary agent to a young author of real promise. The manuscript of his new novel was returned with the explanation of its refusal: 'This book is not provocative and sexy enough.'

What a terrible comment that makes upon this age. The agent as good as said: 'No publisher will have your book unless it is more spicy. You must make it suggestive and coarse or it won't sell.'

I was so interested in this incident that I went to see a friend of mine who is a high-up in an old publishing firm which bears a long-respected name. From him I heard the other, and equally saddening, side of the story. 'In the old days,' he said, 'we should never have given a second look at books with any sort of ugly suggestiveness. And we try to keep them out now. But I can tell you, it is not easy. Seventy per cent of the novels submitted to us have either wholly objectionable themes or else sections verging on indecency which have evidently been put in to pep the story up. And if we ask the authors why, they say that all best sellers are like that now. They are merely following

the fashion. So it goes on in a sordid circle. The evil is not always plain blatant: it more often consists of a suggestive smudge.'

Now that I had begun my investigation, I could not leave it half done. If most publishers and most authors were convinced that the public wants sensational stuff, on what grounds do they base their opinions? Do young readers, for instance, really want lustful and sadistic trash? I could only find out by asking questions, and I began with my young friends. I talked to a lad of nineteen—an average decent sort of boy, an apprentice, without much religion, I am afraid.

He stuttered a little when I asked him my questions, but he did not try to hedge. 'I read books like that because my mates read them,' he said. 'They are sometimes labelled "fully adult," and I couldn't run the risk of being called a sissy, could I?'

The next couple of youngsters to whom I spoke were dead against bawdiness of all kinds, in books, on the cinema and on the hoardings advertising sensational films. They were engaged to be married, and were neither sissy nor the kind of people to smother reality with sentiment.

They told me that they had given up getting novels from the libraries

'because we are sick of stuff that gloats on cruelty and sex. We have just been to the parish priest for our marriage interview, and he put the sex side of married life just where it should be—natural, God-given, and lovely.' 'We want children, of course,' the girl piped in, 'and we are not a bit afraid of saying so.'

So I talked my way through a number of conversations. And nobody admitted to thinking that life would be the worse or the duller without the sex sensation-mongers. 'It's the influence of America: their books are full of drink, drugs and debauchery,' said one middle-aged man. 'It's the influence of the cinema,' said a woman. 'It's the result of the war,' said a married woman in her fifties.

Or is it just the competition in sensationalism begun by the cheap weekly and daily papers, which do not bother much about conscience? Whatever it is, it is a smudge on society that we ought to expunge. And it is the people who are firm in their faith who ought to do it. 'Are we, perhaps, too afraid of being old Mother Grundys?' said a girl to me. 'Are we frightened of seeming prudes and old maids and spoilsports—and I certainly don't aim to be an old maid myself,' she added laughing. 'I should have thought that Churchpeople were a strong enough body to refuse to buy such books, and see such films, and to make an effective stand. Why don't we speak out?'

Why don't we?

At this holiday time I must add a lighthearted postscript about travellers abroad.

Round about this time last year, there was a rumpus because foreigners said that the English (who now go to the Continent in their tens of thousands) sat about in their braces.

Mostly tourists behave well and dress appropriately. But if you were to press me, there are two things that I should say. Some tourists think it smart to laugh at foreign ways that are not our ways, and make noisy comment. First it is rude, and secondly it is unwise; for there are many more foreigners who take the trouble to learn English than there are English who trouble to learn another tongue.

And then in Church. Many German, French and Italian Churchpeople are shocked at the careless, casual way in which tourists dress to attend church on Sunday. They think it irreverent. Well, wouldn't you, if it were your country?

THE Shrine of Bernard Mizeki

By Margaret Beth Cuthbertson

DRIVING along a sandy road that wound its way among the msasa trees of the Rhodesian veld, I saw a board nailed to a tree-trunk, bearing the word **SHRINE** in crooked letters. I followed the path it pointed and came soon to an African village in a valley, and there by the side of the road stood the shrine. A rough wooden palisade surrounded a clearing where stood an altar under a thatched roof. On the altar was a simple wooden cross and two little vases with veld flowers. The flowers were somewhat withered, but that is no reproach to the loving hands that placed them there. The veld flowers seldom live more than an hour or so after they are plucked, and some droop and fade within minutes.

Behind the shrine were the rough granite boulders of a hill, and it was here that Bernard Mizeki was last seen in 1896.

Let me tell you the story. In 1890 the country of Mashonaland was heathen, its peoples vassals to the Matabele king, Lobengula. Bishop Knight-Bruce visited the country and determined to lead a mission that would minister not only to the handful of white settlers in the land, but to the many heathen Africans.

When the bishop returned to Cape Town he called for volunteers to go to Mashonaland, and one of the volunteers was the African catechist, Bernard Mizeki. Bernard had already proved himself an able teacher among the Africans in Cape Town and the bishop was glad to add him to the little band that set out for Mashonaland. They went by sea to Beira in Portuguese East Africa and then trekked on foot inland, carrying all their goods, until they came to Fort Salisbury.

Bernard Mizeki was appointed to start work among the people of Chief Manguendi. He was welcomed and soon began to make converts. But his success aroused the jealousy of the witch-doctors who determined to find an opportunity to put Bernard to death. Bernard married a girl of the tribe and it seemed that his work prospered. But a series of droughts and

famines and other natural hardships came on the land and the witch-doctors were quick to suggest that these plagues were the result of listening to Bernard's teachings. In other parts of Mashonaland and Matabeleland the drought and famine caused the two rebellions of 1896, directed



against the white settlers, but in Manguendi's district the witch-doctors incited a band of men to break into Bernard's hut and stab him with their spears. Bernard was left for dead and his wife was dragged away to another

The Story of the Early Church

Under Septimius Severus, Christians were, for the first time, sought out by the State and to be a Christian was a civil offence.



Christians worshipping together in private houses are arrested.

BISHOP BERNARD HEYWOOD

DURING the past five months THE SIGN has been privileged to publish five short articles by Bishop Bernard Heywood on subjects of fundamental importance. The articles have been entitled 'About Sin,' 'About Death,' 'About Judgement,' 'About Faith,' and 'About Prayer.' They were the last to be written by a notable teacher of the Christian Faith, for Bishop Heywood died on the Second Sunday in Lent at the age of 89.

part of the kraal. But Bernard recovered enough to crawl away and hide himself among the rocks of a nearby hill. There his wife found him when she managed to evade her captors, and there among the rocks she tended him each night, bringing him food and binding up his grievous wounds. But Bernard grew steadily weaker, and when his wife came on the fifth night he had vanished and was never seen again. Whether his enemies found him and killed him, or whether a wild beast took him can never now be known.

But the work that was started by this first African martyr in Mashonaland continues to this day.

Every year a service in memory of Bernard is held at the shrine, on June 18th.



Christians hold regular meetings in Rome to discuss the relief of the poor.



At Carthage, Perpetua and Felicitas, her slave, are two of the arrested Christians.

Animals of the Bible

41. The Flea

MOST humbler forms of life were very sketchily named by the ancient peoples, but there are some of them that can be clearly identified from their Biblical context and from what we know of life in Bible lands to-day. One such is the flea, a plaguesome little insect that is mentioned only twice, in 1 Samuel 24. 14 and 26. 20. David and his band were fugitives in the hills; they slept in caves and were on the move almost all the time, hotly pursued by Saul and his army. In those days they knew nothing of insect powders and little of hygiene, and those caves were probably seething with fleas as well as with other vermin. David knew what it was to be bitten and he must also have been used to searching his clothes for the offenders.

What more apt picture could he have drawn of himself when he said to Saul: 'After whom dost thou pursue? After... a flea?' Had Saul cornered him he would certainly have crushed him without a second thought, but as he pounced, so David leapt away and escaped. In the second passage David had again been too quick for Saul and had had him at his mercy; and he says to him: 'The king



GEORGE CANSDALE

of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.' Here we have another vivid picture of hunter and hunted.

Human fleas were doubtless constant companions of the desert-dwellers, as well as those who lived in towns, and we can be quite certain that there were also fleas present on one other interesting occasion, when bubonic plague struck the Philistines (1 Sam. 6), for it was the flea that actually passed on the disease from the rats in the fields to the people in their homes.

Puzzle Column (continued)

once. And do notice that this is *not* a crossword. The 'Down' words are not words at all, only the words 'Across.'

Be sure to choose the right hymn to take your words from. Don't forget your name, age, and address. Three book tokens for 5s. will be awarded for the first and nearest entries examined.

Entries for both puzzles should be addressed to the Puzzle Editor, THE SIGN, 28 Margaret Street, London, W.1. Closing date, June 15th.

March winners: No. 5, Miss O. S. Double (Stansted). No. 6, Francis Thomas (Llan-dover), Janet Dicker (Caversham), Stephen Barrett (Stapleton).

Persecution under Septimius Severus. A.D. 202 to 203



The Emperor campaigning in the East receives reports on these meetings



Deeming them a source of rebellion, he forbids people to join the Church



Her father, a magistrate, implores her to renounce Christianity, but inspired by her



dream of a heavenly ladder she welcomes martyrdom with her fellow Christians

Puzzle Column

By Richard Tatlock

11. SCRAMBLED SAINTS

(open to all)

Below are the names of ten saints from the Anglican Kalendar. The letters, of course, are in alphabetical order, and not in their proper order.

G H H U
A F H I T
E G I L S
A B E L M R T
A C I L N O S
A D E L N O R
C D E E I M N O
E G I I M R S U
E E I L R S S T V
A D D E E E H L R T

First of all, we would like to see all these saints given their proper names again. Second, on the basis of a curious fact, such as would only appeal to the mind of a Puzzle Editor, nine of these names fall into three groups of three and one is odd-man-out.

Two book tokens for half a guinea will be awarded for the first entries examined which:

Give the names of the saints correctly;

Place them in three groups of three, and state the basis of the grouping;

Give a one-sentence 'biography' of the odd-man-out.

12. WHITSUN LADDERWORD

(age limit 12)



Towards the end of the Prayer Book, in a service which boys and girls seldom attend, there are two hymns. They are English versions of an ancient Latin hymn. Archbishop Cranmer wrote one, and Bishop Cosin wrote the other (or so we think).

This month's puzzle is to fill the Ladderword Pattern with words from one of these hymns—the one which contains the words *Celestial fire*. The words you choose and use will obviously have to have the right number of letters to fill the squares. Also, the word you use on any line will have to fit in with the letter already provided. No word can be used more than

(Continued in column 2)

QUESTION PAGE

4090. Why do we not keep Saturday as the Sabbath instead of Sunday, the first day of the week, and how did the change come about?

The fourth commandment tells us that the Lord blessed the seventh day and hallowed it. Under the Mosaic law the Sabbath was regarded as being more holy than other days. In St. Mark 2, 27, our Lord tells us that the Sabbath was made for man, and not man for the Sabbath. For the Christian every day is blessed and hallowed by God. 'Seven whole days, not one in seven, I will praise thee.' Christians have from apostolic days commemorated the first day of the week by meeting for Holy Communion in order to mark Christ's Resurrection. It is still true that it is good for man to rest from his labour on one day in seven.

4091. What is meant by the title 'Son of Man'? In a recent T.V. programme, Bertrand Russell said he did not regard Christ as an impostor, because Christ himself never claimed to be the Son of God.

In St. Mark's Gospel, Jesus uses the title 'Son of man' of himself fourteen times. Of these the first two are claims to authority—to forgive sins and to be Lord of the Sabbath. The others are prophecies of his rejection or of his future coming in glory. Jesus appears himself to have combined two Old Testament ideas, that of the suffering servant of Isaiah 53, and that of a glorious future-coming on the clouds of heaven

Question of the Month

4089. How is it best to answer the question 'Why do I believe in God?'

There is no easy answer to this question. In the strict sense of the word it is impossible to *prove* the existence of God, although the fact that this world exists confronts us with God's work at every turn. Without belief in God life becomes meaningless. The fact that we ourselves exist as persons, and not machines, may bring us to a faith in God. In the Bible, in the Old Testament, we can read how God revealed himself to an ancient people; and he has revealed himself to the whole world in the person of Jesus Christ. The truth is that only as we know Jesus shall we ever know God, his ways, and his purposes.

which is drawn from Daniel 7, 13. Throughout his Gospel, Mark represents Jesus as the Son of God, and Jesus, when challenged, does not deny the title; but he never claims it for himself.

4092. What was the 'ephod' referred to in 1 Samuel 23, and what were the 'urim' mentioned in 1 Samuel 28?

It would appear from Exodus that the ephod meant a linen garment worn by the priests. This may not have been its only

meaning, and it may have applied also to a case containing an idol, or the urim and thummim. There is much uncertainty also about these. Some have supposed that they were flat stones, white on one side and black on the other. If lots were cast, and both fell white side up, the answer was in the affirmative. Another explanation, possibly reflecting the practice of later times, is that the High Priest arrayed himself in the ephod, with the urim and thummim, which betokened his authority to obtain light and truth, and then laid the matter before God in prayer; the answer dawned in his mind and he believed that the response was correct because he had made his request in a manner of God's appointment.

4093. The word 'Church' would not appear to have been used in Israel. In what way, therefore, would St. Peter understand the words 'I will build my Church' in St. Matthew 16, 18?

The English word *Church* is the equivalent of the Greek *Ekklesia* in the New Testament, and Hebrew *Qahal* in the Old. *Qahal* means a meeting, and so the *Qahal* of Jehovah came to mean the people of Israel as God's people, distinct from everybody else. *Ekklesia* means a group of people called apart, and so St. Matthew 16, 18 might read: 'Upon this rock will I build my people.' The word *Church* comes from yet another Greek word, meaning 'the Lord's'.

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 June

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

JUNE to me is the best gardening month of the year. There are so many lovely herbaceous plants in flower. I pick my first gooseberries and cherries and I 'wallow' in strawberries, asparagus, early potatoes and grand little carrots. It is the month for sowing more spinach and particularly the New Zealand type and the Seakale variety. The former spreads over the ground and takes up about three feet of room. The latter produces ivory-white stems for use as seakale. I plant out my outdoor tomatoes and cucumbers at the beginning of the month and mulch them well with sedge peat. My favourite for this purpose is Hampshire Giant, and my best tomato, Open Air.

French Beans

I am so fond of French beans I make a second sowing about the middle of the month, choosing the variety *Royalty*, which has stringless blue pods and green foliage. I also make a sowing of a quick-maturing turnip like *Early Six Weeks* in rows 18 inches apart. To help to prevent the plants from going to seed quickly I put plenty of damp sedge peat in the drills at sowing time. I should be planting out some more *Gladioli* corms and

particularly the *Butterfly* varieties, and the seed of *Brompton Stocks* will be put in—in rows a foot apart in a shady spot—and the plants will be flowering nine months later, when transplanted.

It's always the month for sowing *Wallflowers* and *Forget-me-nots*, and if we are going to have another scorching June then I'll be using the artificial rain sprinkler as much as I can. By the way, the three A's, *Aubretia*, *Arabis* and *Alyssum*, can all be propagated by cuttings about the 20th of the month. The cuttings need be only $\frac{3}{4}$ inch to 1 inch long. Push them into the coarse silver sand or the *Vermiculite* if you prefer this. If you are NOT good at taking cuttings, use a hormone powder—which turns a 'gamble' into a 'dead cert.'



Gathering Gooseberries

THE CHRISTIAN HOME

By Anne Proctor

IN Scandinavian countries Midsummer is a great festival and a holiday. Through the long northern summer evening people dance on wooden floors set up in the open air, sometimes deep in the forests, bonfires are lit, and the nation rejoices in the sunlight as their ancestors did for centuries before Christianity reached their land. Midsummer Day is also the Christian feast of St. John the Baptist, who is himself a link between the Old Testament and the New, the one of whom Isaiah had prophesied saying, 'The voice of one crying in the wilderness, prepare ye the way of the Lord.' Many other old customs go back to pre-Christian times too; rather than attempt to do away with them the Church has limited them to her festivals and given them a Christian meaning.

Young, Strong and Free

As young people grow up they usually go through a period of rebellion when they want to throw off the control of their parents and teachers, and begin to question everything they have been taught about life. It is a most important stage in their development and parents should be glad that their teenagers are developing normally when it begins, and not go into a panic. Because this is bound to happen it is most important that we should ourselves realize that religion is first and foremost the search of each soul for God, in response to God's calling for us. If we try to insist that religion is bound narrowly inside a particular form our children will almost inevitably react away from it, and may never find their way back to God. We need to teach them the true end of religion, and then have patience and tolerance of their doubts and criticisms and foolish experiments. If we give them an inkling of the real meaning of religion, God himself will lead them into the Way when they have worked through their various phases of rebellion and doubt.

Creamed Chicken

Here is one of a number of other recipes I have been sent on how to use up egg yolks, left after making meringues. Take the remains of a chicken, 2 oz. ham, 1 oz. marg., 1 oz. flour, 1 teaspoonful of chopped parsley, 1 cupful of milk and 1 egg yolk. Seasoning to taste. Make a sauce with the marg., milk and flour.

Season. Chop up the chicken and the ham, add the chicken to the sauce. Add the egg yolk. Mix well. Grease a dish or mould, sprinkle with chopped ham, fill up with the mixture. Cover



with greased paper and steam for 20 minutes. Turn out and serve with suitable sauce. (Mrs. L. D. O., Bromley, Kent.)

Cheese Straws

Rub 2 oz. shortening (fat) into 3 oz. flour, add 2 oz. grated cheese. Bind with the yolk of an egg and season with pepper, salt and dry mustard to add to the cheese flavour. Cook golden brown in a moderate oven. Cut into finger-lengths, or into matchsticks and tie up in bundles held

together in a ring of pastry. (East Garforth.)

Salad Dressing

Take one dessertspoonful of each of the following: flour, mustard, butter. A tablespoonful of sugar, a teaspoonful of salt, an eggspoonful of pepper, a breakfastcupful of milk, and a half cup of vinegar and three egg yolks. Mix dry ingredients in a bowl. Melt the butter and add. Mix well. Add milk and vinegar. Put in a double saucepan and heat until thick, stirring all the time. Bottle in jars. (K. A. W., Uppingham.)

Sausages for Tea

Cover a pastry tray with flaky pastry, or short pastry, spread with a layer of raw sausage meat. Over this grate an onion. Cover with more pastry, making sure the edges are sealed. Brush over with egg yolk. Make a hole in the top to let steam escape. Cook in a hot oven until golden brown. Can be eaten with gravy or cut into fingers as a party hand-round. (Mrs. C. K. L., Burnley.)

Window Economy

Newspapers are very good for the first rub over very dirty windows, and the proudest housewife knows the days when, after a sharp storm, the glass is covered with dust and mud, especially if there are trees or creepers near the windows.

Do not throw away broken clothes' pegs, they make excellent wedges to keep windows from tapping. Put a screwing into each window frame and hang half a clothes' peg ready to be used in windy weather. (Mrs. A. H., Balham.)

D. E. Tyler

The Man About the House

By VICTOR SUTTON

THE children love to play in the garden and have young friends in. They do not want to sit on the grass, but the handyman can make good use of some old bread boards. People now have the modern oblong shapes and the old traditional round one gets thrown out. I got four of these for the asking. Make them into little seats for the youngsters. Get some tree wood, just thick enough to make a good support. It is best to fix these with 3-inch iron brackets, about 3d. each from the ironmonger. I made mine to fit into 2½-inch red land drainpipes I found on a building site. These I sunk in the lawn so that the seats could be taken out. Two coats of flat green paint and some buff spots make them look like outside toadstools.

Why must our garden furniture all be so drab in shades of brown and deeper brown? If it is rustic, then there is little to be done about it. If it is made with normal wood, then there can be no excuse for a pastel shade of off-white, pink or blue. All you do is ensure that the woodwork is clean and not damp. Give a good coat of priming and then two undercoats to suit the shades to be used. Gloss surface paints are best for exterior woodwork. If it is stained in the wood preservative material, then this can be changed to shades of walnut, medium brown, mahogany, oak, fumed oak or a rich mahogany. Some twelve shades are made in one brand alone, and it just depends how deep the tone of the existing shade is.



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There would be *no jam*—perhaps no daily bread—for many children brought to us, if our money ran out through lack of your support. A few extra shillings or even pennies from thousands and thousands of generous people would really mean money for jam for youngsters who really deserve it. Won't you help us?

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Is not there rather a lot of condemnation and blame flying about? Is this what we have learned from the war—to blame? We blame the enemy; then we blame our allies; we blame the politicians, and then we blame the scientists; the young blame the old, the old blame the young. Then, when we get to the limits of our endurance, we turn round and blame God. There is only one way to reverse this one-way traffic of blame: and that is by the spirit of forgiveness, a willingness to share the blame. You remember Portia?

Therefore, Jew,
Though justice be thy plea consider this—
That in the course of justice none of us
Should see salvation.

The tolerance, goodwill, understanding and love that are our spiritual weapons can only be generated among people who in the end are humble enough to receive the forgiveness of God, and courageous enough to practise it among men. That is the Christian basis of living. That is why we pray "forgive us our trespasses as we forgive them that trespass against us." The whole teaching of Jesus circles round this matter of forgiving and being forgiven. He makes it very clear that the only escape from self-centredness is in the practice of a forgiveness which we have ourselves received.

Does this all sound very difficult? It is difficult—and painful. Real forgiveness is costly. It hurts because it goes very deep. That is why when Christians speak of God's forgiveness they think of the sufferings of Christ, and of His cross. But through the difficulty and the pain comes the answer—the only answer for us and for the whole world.

(From a B.B.C. talk).

THE CHURCH OF ENGLAND CHILDREN'S SOCIETY

A Garden Fete will be held at the Church of England Children's Home, Quarry Mount on Sat., 25th June at 2-30 p.m. Mrs. Victor Blundell and Mrs. R. Brett are organising a Produce Stall and would be grateful of anything suitable for sale on on this stall. I hope many of our parishioners will support the effort both by their presence at the sale and by their gifts for the stall which may be handed in at La Mancha, Halsall House, or the Rectory.

H.B.

THE CHURCH COMMISSIONERS' INCOME, AND HOW IT WAS SPENT, IN THE YEAR ENDING 31st MARCH, 1959

(Second Article)

	Amount spent £	Proportion of each £ spent s. d.
Towards stipends of 11,400 rectors and vicars	7,103,193	10 9
Towards stipends of 2,400 curates	499,861	9
Towards stipends of deans, canons and cathedral servants (and payments to cathedral bodies) ...	419,508	7½
Stipends of bishops, suffragan bishops and archdeacons	344,460	6½
Grants to capital accounts (mainly additions to gifts by the laity) to increase stipends	152,871	2½
Pensions for retired clergy and widows, & provision for future pensions	1,341,425	2 0½
Parsonages	460,769	8½
Church buildings in new housing areas	218,154	4
Church schools	40,000	0½
Beneficiaries under various trusts	220,290	4
Reserves and sinking funds	274,413	5
General reserve for use for capital or revenue purposes*	1,338,171	2 0½
Irrecoverable income tax...	182,002	3½
Administration	621,883	11½
	<hr/> £13,217,000	<hr/> £1 0 0

THE CONFIRMATION

We are all looking forward to the visit of our Bishop on Whitsun Day at 6-30 p.m. when 32 Candidates will be presented for Confirmation. They have worked well during the all too short period of preparation. The first Communion of the newly Confirmed will be at 8 a.m. on Sunday, June 26th, when it is hoped that parents and Godparents whenever possible will attend. In the evening of June 26th at the 6-30 p.m. service the candidates will be welcomed into the fellowship of St. Cuthbert's Church, and each presented with a Communicant's Manual.

WORLD REFUGEE YEAR

SUNDAY, MAY 29th

**IS THE DAY WHEN YOU CAN MAKE YOUR
GIFT. THE RECTOR WILL BE IN CHURCH**

ALL DAY FROM 8 A.M. UNTIL 8 P.M.

**PLEASE THINK SERIOUSLY ABOUT
YOUR GIFT.**

THE DAY SCHOOL FESTIVAL

On Sunday, 29th, Mattins will be said at 10 a.m. and the service at 10-30 a.m. will be entirely arranged by the Headmaster and Staff of our Day School. We look forward to a very interesting and enjoyable act of worship. The collections (if the P.C.C. approve at their next meeting) will be for the maintenance of our Church Day School.

THE MOTHERS' UNION

The Annual Festival Service will be held at the Parish Church of Maghull at 3 p.m. on Monday, May 30th. Members wishing to attend are asked to assemble at Halsall Church at 2 p.m. or at the Blue Bell at 2-15 p.m.

Next Meeting 7th June, in School at 8 p.m.
Speaker, Miss Witherspoon, St. Katherine's College

SMILE PLEASE!

It can happen somewhere else!!!

A striking lesson in keeping the upper lip stiff is given in a recent number of the weekly bulletin of the Federation of Civil Engineering Contractors, which prints the following letter from a bricklayer in Barbados to the firm for which he worked:

Respected Sir,

When I got to the Building, I found that the hurricane had knocked some bricks off the top. So I rigged up a beam with a pulley at the top of the building and hoisted a couple of barrels full of bricks. When I had fixed the building, there was a lot of bricks left over. I hoisted the barrel back up again and secured the line at the bottom, and then went up and filled the barrel with extra bricks. Then I went to the bottom and cast off the line. Unfortunately, the barrel of bricks was heavier than I was, and before I knew what was happening the barrel started down, jerking me off the ground. I decided to hang on and half-way up I met the barrel coming down and received a severe blow on the shoulder. I then continued to the top, banging my head against the beam and getting my fingers jammed in the pulley. When the barrel hit the ground it

burst its bottom, allowing all the bricks to spill out. I was now heavier than the barrel and so started down again at high speed. Half-way down, I met the barrel coming up and received severe injuries to my shins. When I hit the ground I landed on the bricks, getting several painful cuts from the sharp edges.

At this point I must have lost my presence of mind, because I let go the line. The barrel then came down giving me another heavy blow on the head and putting me in hospital. I respectfully request sick leave.

SIDESMEN'S ROTA

10-30 a.m.

6-30 p.m.

May 29th—

The Children.

E. Grimshaw, R. Brett

June 5th—

J. Huyton, S. Parks.

E. Serjeant, H. Guy

June 12th—

R. Gaskell, H. Baldwin.

H. Dean, J. Balmer

June 19th—

J. Cheetham, E. Battersby, W. Jenkinson, T. Sismey

June 26th—

H. Serjeant, T. Swift.

J. Serjeant, J. Banks

July 3rd—

H. Prescott, H. Gaskell.

R. Lewis, R. Dutton

ALTAR FLOWER LIST

June 5th—The Congregation (Donations please).

June 12th—Vacant.

June 19th—Mrs. H. Grimshaw.

June 26th—Mrs. J. Huyton.

July 3rd—Mrs. H. Gaskell.

SERVERS' ROTA

8 a.m.

11-30 a.m.

June 5th—

Harold Grimshaw.

Peter Balmer

June 12th—

Peter Balmer.

Alan Hanson

June 19th—

Norman Jenkinson.

Job Grimshaw

June 26th—

Robert Gaskell.

John Gaskell

July 3rd—

David Swift.

John Davies

HOLY BAPTISM

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

May 8th—Paula May, daughter of Brian William and Barbara Ellen Kenyon of Burnside Small Lane, North Halsall.

May 8th—Wendy Anne, daughter of Joseph Stanley and Jean Serjeant of Malt House Farm, Halsall.

BURIAL OF THE DEAD

"In sure and certain hope."

May 12th—Elizabeth Webster of 5 Meadow Cottages, Downholland, aged 76 years.

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