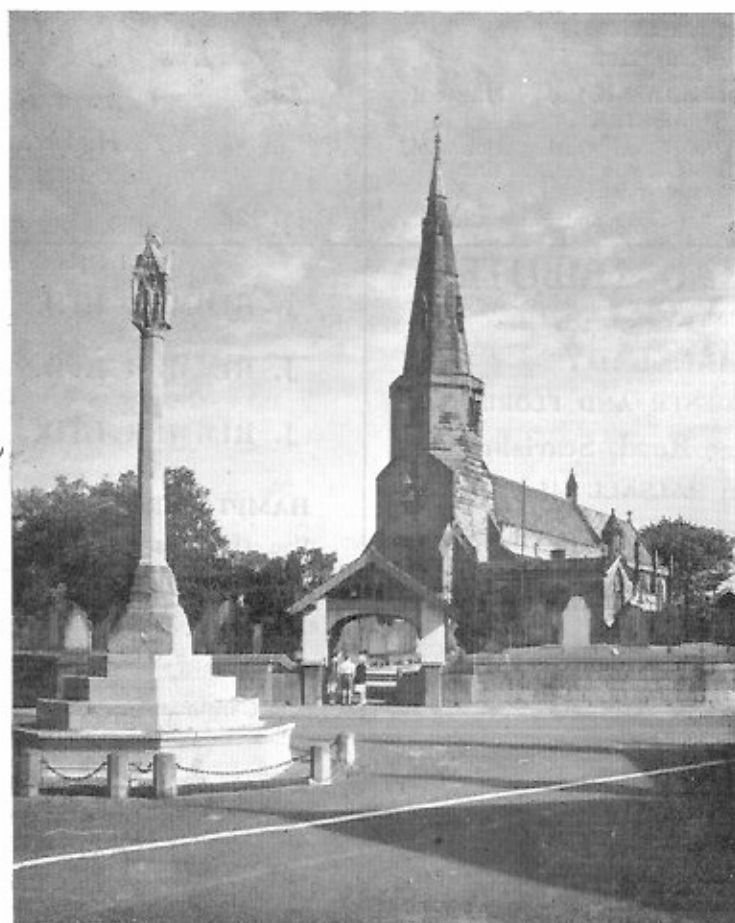


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14th May, 1961.

My dear friends,

One of the most outstanding memories of the past month is undoubtedly the Rogationtide visitation of twenty of the farms. It was a most inspiring afternoon and I would like to thank all those who helped us to make it so, not least those who transported us from farm to farm.

The impression we always find uppermost in our minds is the peacefulness and serenity of the whole life of the countryside. It was remarked to me several times on our way round that "these people live in another world." They do, and for a few moments I want you to reflect with me on the desirability of each one of us finding more and more that "other world" to which I have just referred.

Our civilisation excels all others in noise. We live to the sound of the whirring or grinding of wheels and the explosion of internal combustion engines, to say nothing of the noises from the air these days.

In some degree we become conditioned to the din which assails us, though this does not mean that we do not suffer unconsciously from its effects. Some people, indeed, are so thoroughly conditioned that they are unhappy when they are quiet and crave at least for some background noise all the time.

The noisiness is only one symptom of a more general character of modern life — its multitude of distractions. It is quiet easy for us all to fill nearly all our waking life with interests, activities, and stimulating experiences, so that we never need to think about our souls at all.

The Dean of St. Paul's refers to this as a dangerous situation. He insists that a certain amount of solitariness, of quiet and detachment, is needed for the attainment of every kind of human excellence. It is certain, says Dean Matthews, that we cannot advance far in the spiritual life unless we can be quiet, and a problem for most of us is how we can get this amid the noise and distraction of our world.

The third fruit of the spirit is peace — love — joy — peace. It is a fruit promised to all, and not

only to those who can withdraw from the hurly-burly; it is an inward quiet which we can carry about with us whatever we may be doing.

If we really live by the spirit two special results will accrue. First, in so far as we are really living in the spirit our own inner conflict has been resolved. We are no longer at loggerheads with ourselves and the baser elements in our nature are being taken up into the reborn personality.

Secondly, if we live by the spirit our days are really linked together and are not just unrelated episodes. Though we may undertake different tasks and have most varied interests, they form a coherent pattern, because they are governed by one dominant purpose, so that life moves, not in a series of discordant jerks, but like a smooth flowing river, which gathers power as it approaches the sea.

To have peace in our souls in this noisy and distracting world is a boon much to be desired. We cannot make our own peace, but the Holy Spirit can bring order into the chaos of our minds and our hearts.

May we all find this peace which passes all understanding.

God Bless you all,

Your sincere friend,

W. Herbert Bullough.

TRINITY SUNDAY

Trinity Sunday confronts us with the most mysterious doctrine of the Catholic Church, and yet it is the inevitable, and most logical consequence of the revelation of God contained in Holy Scripture.

In Advent we read of God who exists from all eternity. There was never any time when He was not; and before anything else had been created by Him, He existed through endless ages and ages. He is the God of Abraham, and Isaac, and Jacob. The God whom Moses knew; the creator of all things; the Father of all created beings.

At Christmas we read of the birth of the Son of God into this world in mortal flesh. The Son who also exists from all Eternity. From Ash Wednesday to Good Friday we read of the Mission of the Son of God, and of the purpose of His Mission in this world, and of its tragic end. Easter transforms tragedy into victory, and reveals the eternal and omnipotent power and activity of the Father.

Whit Sunday vindicates the promises of the Son that although He returns to the glory which is His from all eternity, yet God would eternally be with His Church. God the Holy Spirit, the Comforter, the Spirit of Truth, would be sent by the Father to teach, to encourage, to enlighten, to lead the Church. Mysterious as this conception may be, indubitable evidence of its reality is presented in the Acts of the Apostles, and in the subsequent history of the Church. For example, consider the situation of the disciples before and after the account in Acts, chapter 2, of the coming of the Holy Spirit! Before, a group of uncertain, fearful people! After, a fellowship of fearless, clear-sighted, "transfigured" men swept along by a Spirit which in them transformed the civilised world.

The Father, the Son, and the Holy Spirit, but One God! As the collect for Trinity Sunday states the article of belief: "To acknowledge the glory of the Eternal Trinity, and in the power of the divine majesty to worship the Unity!"

Not every man is able to "acknowledge the glory of the Eternal Trinity." It is a conception outside the fields in which human systems of investigation operate. The Gospel for Trinity Sunday indicates the only conditions in which man may see the glory of the Trinity "Except a man be born again he cannot see the kingdom of God." It is a gift of the Spirit, and not the result of empirical investigation, nor of logical inference. "That which is born of flesh is flesh, and that which is born of the Spirit is spirit."

Not every man is moved to worship of the Unity. Only one who has experienced, at least in some measure, the power of the Divine Majesty can do so. The first Lesson at Matins on Trinity Sunday presents what is perhaps the Bible's most profound illustration of this truth — the Call of Isaiah in Isaiah, chapter six, verses one to eight. This is, of course, an instance of what Christ refers to in His conversation with Nicodemus. "Except a man be born again," Isaiah's experience produced a complete reorientation of his life. His former world-outlook, sense of values, and emotional impetus suffered a metamorphosis, and he emerged from the experience a new man in a new world. In the power of the Divine Majesty he worshipped the Unity.

The confession of this true faith which acknowledges the glory of the Eternal Trinity, and in the power of the Divine Majesty worships the Unity, carries with it the acceptance of a commission. To Isaiah came the call, "Whom shall I send, and who will go for us?" and in the power of the Divine Majesty, Isaiah is impelled to accept it. "Here am I, send me." Even so, in the discourse with Nico-

demus, Christ reveals that he that is born of the Spirit is henceforth invincible in the power of the Spirit to fulfil its commands and purposes. He is a man with a commission to pursue mysterious and unpredictable ends, answerable and responsive to the directives of the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

Trinity Sunday confronts us with the most mysterious doctrine of the Church. It is the doctrine of the nature of the Godhead revealed in Holy Scripture, and expressed in terms limited by man's finitude.

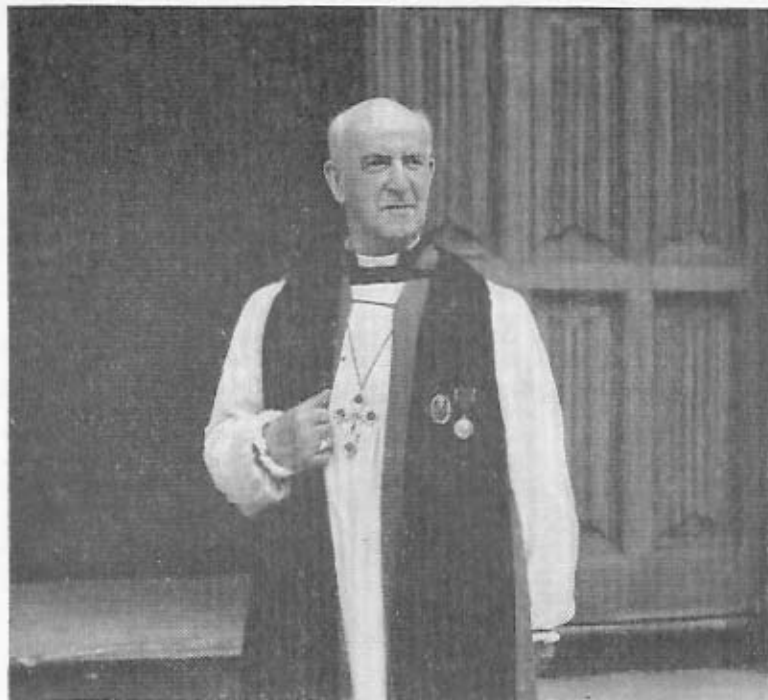
In the Athanasian Creed we have a statement of the belief in the Trinity. "For there is one Person of the Father, another of the Son, and of the Holy Ghost. But the Godhead of the Father, of the Son, of the Holy Ghost is all one; the Glory equal, the Majesty co-eternal." Apparently contradictory, inevitably paradoxical as the bare statement of the Trinitarian conception of the Godhead may be, yet it enshrines the basic truth of the nature of God as revealed to men. It is a challenge to faith, rather than to reason.

In worship, in meditation, life is given to the dry bones of formulae, but the formulae remain at once a necessary discipline to the mind, and an inspiration to the spirit, in the worship of God in Spirit and in Truth.

AFTER TRINITY

From Advent to Trinity Sunday the Church Calendar brings before us the events in the Gospel upon which some of the fundamental doctrines of the Church are based. The Incarnation (Christmas and Epiphany); the Atonement (the Crucifixion); The Resurrection (Easter); the Ascension; the Holy Spirit (Whitsuntide); the Trinity (Trinity Sunday).

During the Sundays after Trinity the emphasis is rather on the life and ministry of Christ. We read of the meetings by the wayside; the visits to people's houses; we gain glimpses of towns and villages; there are sidelights on the life of the times, and on particular people and places. That we begin this series in summer is somehow very right. The Gospel narratives are rich with impressions of hot summer days of summer storms, of fields of ripening wheat, of hillsides ablaze with colourful flowers, of shady trees, of dusty streets and children playing in the market-place, of the sea, of fishing boats, and fishermen, and of the cool solitudes of hilltops at evening.



T. H. Everitt

Farewell to an Archbishop

IT was on April 19th, 1945, at two o'clock in the afternoon, in the Cathedral Church of Christ, Canterbury, that the Most Reverend Father in God, Geoffrey Francis Fisher, was enthroned as Lord Archbishop of Canterbury and Primate of all England.

Those who watched that determined figure make his way in procession up the length of the cathedral might well have wondered how this man was going to face up to the problems then before him.

And now, sixteen years later, we know that question has been answered. It is not so much by the fact that Geoffrey Francis Fisher has so clearly been a great Archbishop that his triumph is to be measured; but by the fact that he has drawn to himself the affectionate regard of all sorts and conditions of men. Like any other public figure, he has been in and out of public favour from time to time. He has been blamed. He has been praised. Such things are the commonplaces of public life. But, as the years have passed, the impression has undoubtedly grown, both in this country and beyond the seas, that Geoffrey Francis Fisher is a lovable Christian man.

He will be remembered for many things: for his great work towards the better ordering of the Church of God; for his courageous championship, sometimes in the face of considerable discouragements, of the idea of Christian unity; for his vigorous travels through which he has carried the image of the Anglican Communion to so many parts of the world. He

will be remembered, too, for his foibles; especially, perhaps, for some of his indiscretions. 'He has dropped as many bricks,' said one newspaper comment on his resignation, 'as would build a new cathedral.'

But above all, we like to think he will be remembered for his warm humanity, for his kindness and geniality to many and for his undeviating devotion to duty in

TOPIC FOR THE MONTH

THE SIGN

*Not ashamed to confess the
faith of Christ crucified*

No. 678

Vol. 57

JUNE 1961

- 1 Th. Nicomede, P.M., 1st century.
- 4 S. First after Trinity.
- 5 M. Boniface, B.M., c. 755.
- 9 F. Columba, Ab., 597.
- 11 S. St. Barnabas, A.M.
Second after Trinity.
- 14 W. Basil, B.D., 379.
- 17 S. Alban, M., c. 304 (or June 22nd).
- 18 S. Third after Trinity.
- 20 Tu. Trans. of Edward, K.M.
- 24 S. Nativity of St. John Baptist.
- 25 S. Fourth after Trinity.
- 28 W. Irenaeus, B.D., c. 202.
- 29 Th. St. Peter, A.M.

Days of fasting, or abstinence:

Fridays, 2, 9, 16, 23, 30;
Wednesday, 28.

the service of God and his Church.

As, at his enthronement, the Archbishop approached the altar for the preparation, the choir sang these words:

Put thou thy trust in God,
In duty's path go on;
Walk in his strength with faith and hope,
So shall thy work be done.

That is exactly what Geoffrey Francis Fisher, ninety-ninth Archbishop of Canterbury, has well and truly done. We thank him humbly, and salute him with affection and regard. SIGNET

Saint Peter's Day

Upon this rock I will build my church.

ST. MATTHEW 16. 18.

THOU art a rock, on which my Church to build,' so Jesus said to Peter, at his side, to Peter, who, 'Thou art the Christ!' had cried, and with devotion to his Lord was filled, not knowing how, when swift temptation came, he would, through fear, deny the Saviour's name. Then, broken-hearted, vow that not again, would he offend his Lord, or cause him pain.

Sometimes we too, like Peter, seem secure against the devil's wiles, till he assails the soul's unguarded portal, and prevails again, and yet again. We, who were sure, standing, we could not fall, must chastened rise in penitence, and lift our clouded eyes to Christ, who in our need is ever there, waiting to meet us on the hills of prayer.

Lucy Bredin

Among the Orthodox

By Rosamund Essex

MY legs were killing me, but my heart was in heaven.

The communicants kept crowding up, almost having to push their way through the throng of standing worshippers. 'The Body of Christ take ye; of the well of immortality taste ye,' sang the choir. The priests communicated the people outside the pictured screen.

'Holy God, holy and mighty, holy and immortal,' I said under my breath and in Greek pronounced in a way that only Oxford university professors and the angels would understand: for my modern Greek is absolutely nowhere. My heart was in heaven, but I confess that a little bit of it ached that I too could not go and receive the Bread from heaven.

For as you will have guessed, I was in a Greek Orthodox Church. It happened to be in Athens. We were praying for the unity of all Christian people. To make the prayer more vivid, there was singing, turn and turn about, in Greek, in Arabic, in old Slavonic and some language (undertaken by a one-man choir) the origin of which I never detected.

This service was one of the unforgettable experiences of a tour which took me through Jordan, the Lebanon, Syria and Greece. And everywhere I went I met up with Churchpeople of every tradition who had been thrilled with the pilgrimage of Dr. Geoffrey Fisher (then Archbishop of Canterbury), on his way from Jerusalem to Constantinople and to Rome.

Everyone wished to talk to me about it, and I want to hand on what they said.

In Crete

So let's begin with His Grace the Metropolitan Eugenius of Heraklion, Crete. He is a huge man, and towered above me like a benign and smiling tower of defence, if you get my meaning.

Every ecclesiastic whom I met on my tour offered me some special sweetmeat or particular drink that is given to strangers. Here, as we sat

down, I was presented with a large bowl of some gleaming white substance, a glass of water and a spoon. On appealing to my interpreter as how to cope with this, she whispered that



Miss Essex meets the Metropolitan of Heraklion

it was nicknamed 'Submarine,' because you dip your spoon into the water (otherwise it sticks), take a dollop of the sweet made of sugar and vanilla, and return the spoon to the water. It tastes fabulous.

'I regarded the visit of the Archbishop of Canterbury [Dr. Fisher] to the Oecumenical Patriarch as a blessing,' the Metropolitan told me.

'As for the visit of your Archbishop to the Pope, I agree with the Patriarch of Constantinople. There should be unity of the Churches in the sense of the co-operation of Christians to face the grave problems of this age. The Orthodox have a warm wish for co-existence and co-operation.'

Maybe these sound formal phrases; yet you would have been moved as I was if you had seen the earnestness of this great, impressive man. He had been looking away from me as he spoke, as if into the future. Suddenly he turned with a gleam of fun in his eye. 'It is a pity,' he added, 'that so much ink has poured from pens in the past in the effort to divide Christians.'

From Crete in the south I travelled to Salonika in the north, to visit His All Holiness Pantaleimon, Metropolitan of Thessalonika.

None of the residences of Orthodox bishops are particularly imposing outside, but when I am inside, I am always awed by the great reception chambers, surrounded by pictures of former bishops and archbishops, majestic and benign. Some, too, have icons 'half as old as time'; and as you gaze, the burning eyes of saints and of the Saviour look out at you.

But many bishops suggest kindly that you may not wish to stay in this majesty but come into the study. And so it was at Salonika.

His All Holiness and I had met before, and I knew his sympathy for ordinary people, his pastoral love, and his wish for the right kind of unity. When I asked him if he kept a special day for prayer for unity in his diocese, and he said, 'No. Why should we? We pray for the unity of the Churches every day at Morning Prayer and at Evening Prayer; in grace after every meal; in every liturgy; and even at every wedding and baptism.' When I got home that night I looked in my Greek Orthodox Prayer Book, and there, indeed, every time,

came the petition:

'For the peace of the world, for the stability of the Holy Churches of God and for the union of all, let us beseech the Lord:

Lord have mercy.'

Friendship and Unity

Perhaps the most telling word of all, which shows the wonderful place and opportunity of the Anglican Communion in the matter of unity, was narrated to me in Jerusalem by the Anglican Archbishop, the Most Rev. Campbell Macinnes, himself.

'The Archbishop of Canterbury, in his pilgrimage, went to Bethlehem,' he reminded me. 'He knelt to pray at three altars of the Orthodox, the Armenian and the Roman obedience. When he got to his feet again, he turned to those of the three other communions who stood near and said, "Perhaps I am the only person of you who can pray happily at these three altars."'

As I see it, and as I have found it on my tour, there are more hopes in friendship spreading through the friendly offices of the Anglican Communion now than there have been in the memory of any of us.

A New Look at the Old Testament

By William Neil

6. HOW TO READ THE BOOK OF GENESIS

IF we are to read Genesis profitably we have to recognize that there is a sharp dividing line between the first eleven chapters and the rest of the book. Chapters 1 to 11 form a Prologue to the story which begins with the call of Abraham in Chapter 12 and tells what God has done to found a community whose task it would be under his guidance to lead the rest of mankind into the right relationship to himself.

A Picture of Man

The Prologue is therefore not history, far less science. It is a picture of man as God meant him to be, followed by a depressing picture of man as he is. Adam and Eve, Cain and Abel, Noah and his family are not people who lived once upon a time when the world was very young, but portraits of men and women as they always have been and still are. In these little thumbnail sketches of people and events in the early chapters of Genesis we are meant to see ourselves as we are and the world as it is, now in the twentieth century. It is because human nature does not change and in our highly developed civilization still shares the same wrong tendencies as it did in primitive society that we still need God to save us from ourselves.

As we read these first few chapters of Genesis, therefore, we should look behind the picturesque little stories for the message that the Old Testament writers intended them to convey. In Chapter 1 we are given a magnificent impressionistic picture of the creation of the universe. This is not intended to be a scientific account of how it happened, but a claim that 'in the beginning' all that exists, including man, came into being by the power of God.

In this universe man has a special place. He is made in the 'image of God'; that is, he has a point of contact with God and is able to respond to him in a way that no other animal can. In Chapters 2 and 3, in the little stories of Adam and Eve and the serpent, we are being shown that man, instead of responding to God in the right way and recognizing that he is a creature under obedience to the laws which the Creator imposes for the harmonious running of his universe, constantly succumbs to the temptation to run the world as if he were himself the Creator.

Man's Undoing

Man's pride is his undoing. He is given freedom to choose between right and wrong, and because he tries to run the world according to his own ideas

and not God's, he brings misery on himself and destroys the proper relationship between himself and his Maker. The other stories in the Prologue emphasize this point and might be described as the Rake's Progress of humanity. They illustrate how disobedience begets hate, and hate begets murder (Cain and Abel, Chapter 4). The pull of self-will is so strong that the whole life of mankind becomes polluted, evil takes on a demonic character (the Giants, Chapter 6), until God's verdict is that man is utterly corrupt and fit for nothing but annihilation.

Yet for the sake of the faithful few who live according to the light of conscience (Noah) God stays his hand and humanity is allowed to continue under the rule of law—a world of second bests, with fear and self-preservation as its dominant motives. This is the world as we know it, without the gospel, and it is because this is the kind of world that man with his best efforts is bound to create that God steps in.

For this is not the kind of world that God wants. He wants a world which knows the truth about itself, recognizes its own limitations and looks beyond itself for a solution. So God's plan to rescue mankind from his plight comes into operation. He will create a people of God who will be shown the way back to him, the way of true freedom, and who will then lead the rest of the world by precept and example to the fulfilment of their being as sons and daughters of God.

The Beginning of the Church

The rest of the book of Genesis from Chapter 12 onwards tells of the beginning of this plan; how, out of all the nations of the world God chose one, and out of that one nation, one tribe, and one man, Abraham, to be the foundation member of this people. Abraham, Isaac, Jacob and Joseph, whose stories occupy the rest of the book, lived about a thousand years before any of these chapters were written down. There is, therefore, bound to be uncertainty about much of what is recorded; conversations cannot in the nature of things be accurate, and idealization, as well as some confusion, is bound to have taken place.

But allowing for these factors we can read the rest of Genesis as a record of the earliest stage of the Church's history; for Abraham, as St. Paul reminds us, is the father of all who share his faith in God, whether Jews or Christians.

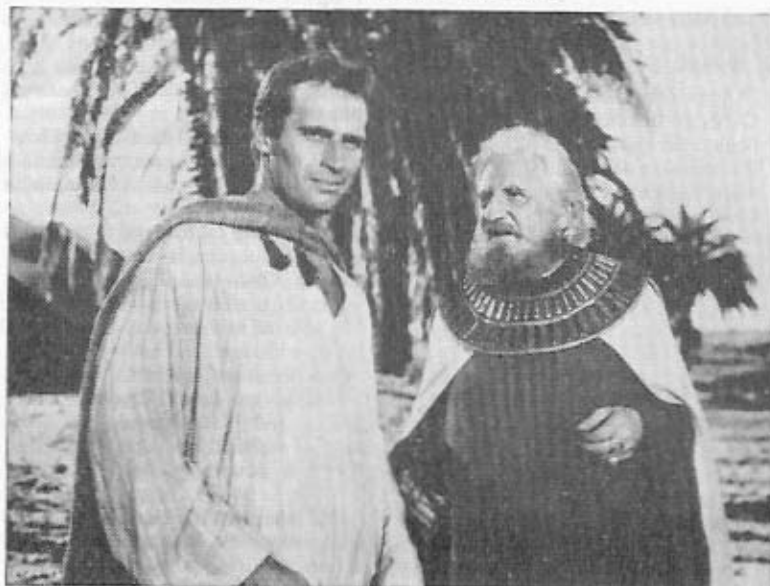


Now the Lord had said unto Abram . . . —GENESIS 12. 1

BEN-HUR

A Tale of the Christ, retold by John Latchingam

PART 6. THE PLAN OF VENGEANCE



Ben-Hur meets Balthazar at the Orchard of Palms

WHEN Messala had driven away after the incident at the fountain, Ben-Hur stood a long while looking after him. Beside him, Malluch in his turn looked upon the young Jew with growing curiosity. He felt he had already learned a good deal to tell his master Simonides about Ben-Hur's courage. What he needed now was some information as to his history. It was soon forthcoming.

"Good Malluch," said Ben-Hur suddenly, as if following a private train of thought, "may a man forget his mother?"

"If he is an Israelite, never!" said Malluch promptly.

Ben-Hur nodded. "The words prove you a genuine Jew," he said. "I believe I can trust you." And with that he went on to tell the other his personal story, of how he was unjustly imprisoned, of how he had lost his mother and his sister, and of how the arrogant Roman whom they had just seen in his chariot, Messala, had betrayed their friendship.

"I wonder you did not strike him," said Malluch passionately.

"That would have been to put him past serving me," said Ben-Hur grimly. "I would have had to kill him, and if I had done so he would have taken with him the secret which I need from him—the secret of what has become of my mother and my sister. But I will have that from him yet, and also I will

be revenged upon him. And in both those objects, you, good Malluch, can help me, if thou wilt."

Earnestly, Malluch promised every help he could. They walked on awhile together in silence. Then Ben-Hur turned to the other with a series of questions. First, he required to know where was the Orchard of Palms where Sheikh Ilderim lived, he who owned the team of horses that were to be entered in the chariot races against those of Messala, and who was in need of a driver for them. To that Malluch replied that it was some two hours away by horse.

"Thank you," said Ben-Hur, "and when will the races take place?"

"In six days," Malluch told him.

The eyes of Ben-Hur gleamed as he received this information. Then he spoke decisively: "The time is short, Malluch, but it is enough. By the prophets of our Old Israel, I will take the reins again if it is certain that Messala will be a competitor!"

Malluch told him that it was indeed certain, for already the name of Messala was ringing throughout the city as the favourite for the race, and immensely heavy bets were being laid in his favour. And with that the two set off together to the Orchard of Palms.

For some time the two travelled across a smiling countryside until,

having come to the River Orentes, and followed its course for awhile along the windings of a road, they came to a beautiful expanse, rich in grass and palms and running water.

It puzzled Ben-Hur, as he beheld the scene, to think that an Arab such as Sheikh Ilderim, wild and ungovernable, should be allowed to dwell, with all his people and his tents, so near to Antioch. Malluch solved the puzzle by telling him the story of Ilderim. He was the descendant, it seemed, of a sheikh long ago who had come to the assistance of a king who in those days had been hunted by his enemies. The tribe of the sheikh had driven off the king's foes. In grateful return, the monarch had decreed that henceforth the descendants of the sheikh would have the right to dwell in the Orchard of Palms whenever they wished.

"How is it, then," asked Ben-Hur, "that he hates the Romans so?"

Malluch smiled: "Truly, Ilderim is not a lover of Rome; he has a grievance." And he went on to describe how three years before, when Parthians had attacked a caravan on the road from Bozra to Damascus, and carried off the Roman tax monies which it was transporting, the Romans had seized property belonging to Ilderim in recompense. "Ever since then," he said, "he nurses his wrath, and takes pleasure in its daily growth."

He was continuing this narrative when they were interrupted by a greeting from a man working by the wayside, who welcomed Malluch as one whom he knew well. And as it was clear by this that Malluch was known in those parts, he felt called upon to explain this also. He said: "You must know that the merchant Simonides gives me his confidence, and he is a friend of Sheikh Ilderim and his people."

That disclosure led him on to make another which keenly interested Ben-Hur. "A few weeks ago," Malluch continued, "Sheikh Ilderim called on Simonides when I was present and told him how, a good many years past, three men called at the sheikh's tent in the wilderness. They were all foreigners, a Hindu, a Greek, and an Egyptian. They told the sheikh that each had seen a star, and that each had heard a voice telling him to go to Jerusalem and ask: 'Where is he that is born King of the Jews?' They obeyed. From Jerusalem they were led by the Star to Bethlehem where, in a cave, they found a child newly-born and fell down and worshipped him. After that they had fled, knowing that Herod, who feared the child to whom the Star had led them, was seeking also their own lives. That was why they fled to the tents of Ilderim. The sheikh took care of them, and kept them concealed, for a year, when they departed, leaving with him gifts of great value and each going a separate way."

'Has Sheikh Ilderim seen anything more of the three men?' asked Ben-Hur.

'Ah, yes,' Malluch replied, 'that was the cause of his coming to Simonides on the day I told you of. For only the night before the same Egyptian who had come to him so many years back had reappeared at the door of his tent, riding a white camel, as on his first appearance, and giving the same name—Balthazar, the Egyptian.'

'That was the same name the old man gave us to-day,' exclaimed Ben-Hur, 'and he also rode a white camel. The woman must have been his daughter. Tell me again,' he said musingly, 'were the three to ask: "Where is he that is to be King of the Jews?"'

'Not so,' said Malluch; 'the words were: "Born to be King of the Jews." Those were the words as the old sheikh caught them first in the desert, and he has ever since been awaiting the coming of the king, a king bringing the doom of Rome!'

Both fell silent as the noise of horses' hooves and rumble of the wheels came towards them. A little later Sheikh Ilderim himself appeared on horseback, greeting them warmly. And when they had arrived at the great tent which was the home of the hospitable sheikh, Malluch took the sheikh aside and spoke to him earnestly. Then Malluch returned to Ben-Hur and said: 'I have told the sheikh about you, and he will give you the trial of his horses in the morning. He is your friend.'

That night Simonides and his daughter Esther were awaiting Malluch's return to report on his contacts with Ben-Hur. A footstep was heard upon the terrace and Malluch entered with a low salaam. Simonides asked him immediately: 'What of the young man, Malluch?'

Malluch recounted the events of the day in all their detail, while Simonides listened intently and the daughter, standing behind his chair, did likewise. In conclusion, Malluch said:

'He is an Israelite, good master, and of the tribe of Judah.'

'You are positive?'

'Very positive.'

'In what he said or did, could you in any way detect his master idea?'

'As to that, master Simonides,' Malluch replied, 'I can answer with much assurance. He is devoted to finding his mother and sister—that first. Then he has a grievance against Rome; and as the Messala of whom I told you had something to do with the wrong, the great present object of Ben-Hur is to humiliate him. One of my reasons for believing the young man is a Jew is the intensity of his hate. I saw it blaze—once when he wanted to know Sheikh Ilderim's feelings towards Rome, and again when I told him the

story of the sheikh and the Wise Men and spoke of the question "Where is he that is born King of the Jews?"'

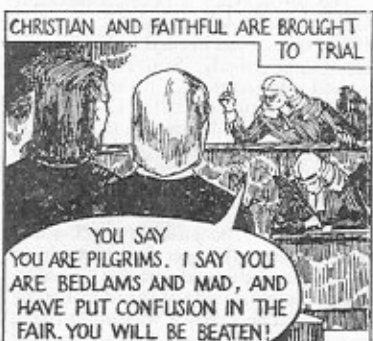
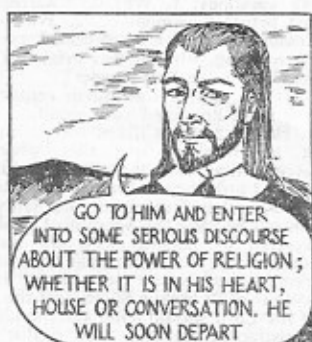
Simonides leant forward quickly.

'Give me the words, Malluch; let me judge the impression the mystery made upon him.'

Continued on page 48

The Pilgrim's Progress

Vanity Fair



QUESTION PAGE

4155. Would you please help a Baptist who is trying to understand something of the Church of England by answering these two questions: 1. Why do Churchpeople fast before Communion? 2. Why is the Communion Service celebrated early in the morning, when it was originally supposed to be the Last Supper?

At the end of the fourth century St. Augustine answered your question thus: 'It clearly appears (from the account in St. Matthew's Gospel) that, when the disciples first received the Body and Blood of the Lord, they did not receive fasting. Must we therefore censure the Universal Church because the Sacrament is always received by persons who are fasting? Nay, verily; for from that time it has seemed good to the Holy Ghost that in honour of so great a Sacrament the body of the Lord should enter the mouth of a Christian before other food: and it is for this reason that the custom referred to is observed throughout the whole world.'

We possess very little information about the Church during the period from A.D. 150 to 250, but at the end of that time Holy Communion was everywhere celebrated early in the morning. The reason may have been abuses such as St. Paul mentions in Corinthians. It is more likely that the early Christians gathered to meet the risen Lord in the breaking of the bread early on Sunday morning because this was the hour of the Resurrection.

4156. During holiday tours I have

Question of the Month

4154. Can a person who does not believe in God be married in church (if one party believes and the other does not)?

When only one of the parties is baptized it is a matter for the bishop's discretion whether a marriage may take place in church. It is normally allowed when the priest is satisfied that the unbaptized party can, with a good conscience and a right understanding, take his or her part in the service. When the unbaptized party disclaims belief in the Christian faith, or belongs to a non-Christian religion, the marriage is not allowed to take place in church.

visited many ancient churches, but although in many cases the church building itself may go back to the twelfth or thirteenth century, I have never found a gravestone, in the graveyard, earlier than the first half of the seventeenth century, around 1607. What has happened to the earlier graves?

Until the beginning of the seventeenth century the churchyard was regarded as the common grave of the community, and it would have been unthinkable for any individual to appropriate a part of it to his own use in perpetuity. The

churchyard was filled from one end to the other over, perhaps, a century, the tombs being marked simply by low grass mounds, and when it was full the process began over again. Only kings and great men had monuments erected in their memory, and these were normally inside the church as, for example, that of St. Cuthbert, who died in A.D. 687, and whose body has rested in Durham Cathedral since A.D. 999.

It was only about a hundred years ago that it became the custom for everyone to have a stone memorial, a custom which led to problems in the extension of churchyards and the establishment of public cemeteries.

4157. Will you please tell me why the Church says 'Our Father, which, etc.'?

When the Prayer Book was first translated into English, in 1549, the opening words of the Lord's Prayer were printed like this: Oure father, whiche arte in heauen, hallowed be thy name. Thy kyngdom come. . . . From that day to this the Lord's Prayer has been learnt by heart by millions of people, and although the spelling has been modernized it has not been so easy to alter the sixteenth-century 'which' to the modern 'who.' 'Who' is now used in Scotland, in the United States, and many other parts of the world, and no doubt England will one day come into line.

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

Housewives' Choice

By Elizabeth Gundry

AEROSOLS—those push-button cans which dispense their contents in a fine vapour—can be very useful when it is essential to spread a chemical about as widely as possible. Fly-killers, for instance, are distributed in the air much more effectively than by any other means.

But sometimes aerosols seem to be little more than a 'gimmick.' If you buy expensive scent, for example, do you really want it to be spread into the air around you—or would a dab on your skin be more economical?

The aerosol can is never completely full of liquid. A large part is taken up by the special gas needed to achieve the vaporizing effect. SHOPPER'S GUIDE looked into paint sold in aerosol form, and found that a so-called 12-ounce tin was less than a quarter full of actual paint—with the result that 9d. worth of paint was, in effect, costing about 4s. 6d.! And even this quantity of paint never reached the surface it was intended for, because of back-spray (which meant the user had to wear an overall) and the wide spread of paint-vapour to either side of the object being painted. The aerosol was quite tiring to use as one's finger had to be kept

steady on the valve if results were not to be blobby.

Often there is much to be said for old and tried

methods—even if a paint brush does involve the chore of cleaning up afterwards.

Hot Water

When summer comes, a coke boiler in the kitchen can be unpleasantly hot. This is when electric water-heating comes into its own, for an immersion heater in a well-lagged tank upstairs means a cool kitchen below.

Not everyone, however, really needs a large tankful of hot water kept hot all day—so SHOPPER'S GUIDE recently made some comparisons of the little sink water-heaters that give just 1-3 gallons (enough for washing-up, or for small washing jobs). These, too, consist of a small tank with an immersion heater inside, but are fixed to the wall beside (or even below) the sink or basin.

Choosing between the thirty odd models on sale is confusing. Prices, from £12 to £17, are not related to size—nor is electric loading (1 to 3 kw.). What the shopper most wants to know is how quickly the contents heat up (that is, after drawing off one sinkful, how long must you wait for a second lot?), and whether running

costs vary much. SHOPPER'S GUIDE found big differences: with some makes you might wait three-quarters of an hour to get 3 gallons, while others would produce results in only 7 minutes! There was no great difference in running costs: it costs less than 1d. to heat up 3 gallons, as a rule, and 1d. to 1½d. to keep the water hot throughout 24 hours—depending on how well the heater is lagged.

Newest alternative to these lagged heaters is the Corvette (£13) which works just like an electric kettle. When filled (by a tube from a tap) it gives a gallon of extra-hot water in 7 minutes—or will even boil it. Big advantage: installation is easier and cheaper than the others.

Good-bye to Fresh Milk?

Are we going to lose our daily milk deliveries? In East Anglia some dairies are now charging for delivery, and in Hertfordshire, it is said, there are going to be no Sunday deliveries in future. Some people are worried about the age of the milk when it reaches our doorstep even now, and these signs of a worsening in the delivery situation hardly suggests things will improve. Lord Douglas of Barloch has suggested that farm-bottled milk should have the date of bottling stamped on it, so that the customer can at least know just how fresh—or stale—his milk is.

HOME AND GARDEN

1. MY GARDEN IN JUNE

By Dr. W. E. Shewell-Cooper

THE green gooseberries are in and how delicious they are in a tart. I always pick the biggest berries on a branch first, and this thins the fruit out, and so allows the others to swell. The variety *Careless* suits me best. Several *Sign* readers have written about trouble with cucumbers, and so I have prepared a leaflet which can be sent to those who supply a stamped addressed envelope. Cucumbers and tomatoes may be planted in the open now, buying the short, sturdy, dark green specimens, and not the lanky plants, which may look impressive, but don't give good results.

I have always longed for a truly stringless French bean and at last I've found one: *Phoenix Claudia*. This should be sown now. By forking in sedge peat first, at a bucketful to the yard run, and by using a fish manure at 2 oz. to the yard run at the same time, I get heavy crops. By planting gladioli corms now, I get glorious flowers late in the autumn. *Abu Hassan* is a deep pansy blue. *Red Fascination*, a geranium red with a yellow blush, *Yellow Poppy*, a very dainty, fairy-like type, and *Arabian Night*, a purple.

More and more people are adopting my method of summer pruning apples and pears by cutting back the laterals or side growths when they are 8 or 9 in. long to within an eighth of an inch of their base. This makes pruning in the winter unnecessary. (For further de-

tails, see my book *Guide to Pruning*, which I can send to any reader for 5s. post free.) Give the raspberry rows a good mulching with lawn mowings, and if the soil is dry, give it a good flooding beforehand. The trees against



A Banana Squash. Sown in early June

the walls will need a good flooding also.

The more you cut the roses and sweet peas, the better they bloom. This refers to the sweet peas especially. The *Anchusas*, *Delphiniums* and *Lupins* may be cut down to within 8 in. of soil level towards the end of the month. Give the lawn a good watering with a hormone like *Verdone* to kill the weeds. Don't forget to order bulbs like *Colchicums* and *Sternbergias*, which have to be planted soon because they flower in the autumn. *Madonna lilies* can be planted soon also. The most lovely scented pot plant is the *Humea Elegans*. The seedlings should now be pricked out into their 3-inch pots, using the *Eclipse No-Soil Compost*.

2. PICNIC TIME

By Hazel Macleod

SUMMER-TIME is picnic time—something substantial is required to satisfy appetites sharpened by fresh air, so try this pie:

Bacon and Egg Pie

Short crust pastry: 6 oz. flour, 3 oz. fat, salt, cold water to mix to a stiff paste. Quantities given are for a 7-inch sandwich tin about one inch deep.

Filling: 1 or 2 bacon rashers, 3 or 4 eggs, salt and pepper, 1 teaspoonful of finely-chopped chives, 1 potato thinly sliced.

Line a sandwich tin with the short-crust pastry, keeping back enough to put a pastry lid on top.

Cut up the bacon into small pieces (about half inch) with your kitchen scissors and place them in the bottom of the pastry case. Sprinkle with the chopped chives. Break the eggs and pour them unbeaten, one after another, on top of the bacon. Season with salt and pepper. Thinly slice the potato and arrange on top of the eggs to cover them completely.

Roll the remaining pastry into a round end place on top. Trim off any extra paste (it will make leaves to decorate the top of the pie) and seal the edges well. Make an air hole in the centre of the pastry top and bake the pie until golden brown in a moderately hot oven (400 or No. 6 in most cookers). The top sometimes browns before the bottom of the pie is ready, but the pastry usually tends to shrink back from the sides of the tin when it is cooked. In any case, it is wise to reduce the heat after 15 to 20 minutes and allow about 40 minutes in all.

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It speaks of the results which we hope for; It ends, like almost every Collect does, by mentioning Christ our Lord.

Find out all you can about St. Alban, feast-day June 17th. Think carefully about who he was, what he was, and what he did. Then compose a Collect for the Feast of St. Alban.

Follow the example of the Prayer Book Collects. Remember that Collects are always brief. Grammatical errors will be penalized.

Three 7s. 6d. book tokens will be awarded for the most suitable entries. Don't forget to add your name, age, and address.

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

March winners:

No. 5. Miss W. M. Gloster (Haywards Heath), C. H. West (Bellville, South Africa).
No. 6. Rosamond Jones (Reigate), Patricia McCann (Broadstairs), Frances Pearce (Limpfield).

Richard Tatlock's Puzzles

11. SIXERS (open to all)

'Sixers' was very popular in January, so I thought we would have another in June.

The method is the same as before. Using the pattern, make words of six letters according to this rule: In any word you make, the first letter must come from column 1, the second from 2, the third from 3, etc. Letters can be used repeatedly, provided that the above rule is kept.

This month, however, the study-puzzle-book is the First Epistle of St. Peter. Having made all the (real) words you can, search through 1 Peter

and write out every text you can discover where the words you have made can be found. Then give a list of the

other words for which a text cannot be found.

Two half-guinea book tokens will be awarded for the best answers.

12. ST. ALBAN

(age limit 15)

This month we have a competition (rather than a puzzle) which I would like older boys and girls to attempt.

Study the Collect for St. John Baptist's Day. Notice that it does five things: It speaks to God; It says something about God; It makes a request;

1	2	3	4	5	6
S	A	A	E	E	E
P	A	A	F	E	L
P	E	F	I	L	N
N	I	I	I	O	N
L	O	S	L	O	R
H	R	T	P	S	S
G	R	U	R	T	S
F	U	V	S	T	Y

Malluch replied: 'He wanted to know the exact words. Were they "to be" or "born to be"? It appeared he was struck by a seeming difference in the effect of the two phrases.'

Simonides remained for awhile deep in thought. Then he said: 'Enough, Malluch, get you to eat, and make ready to return to the Orchard of Palms; you must help the young man in his coming trial at the chariot races.'

Also that same night, in a palace across the river opposite the house of Simonides, a drunken gambling party was taking place. In the sumptuous rooms of the palace, littered with divans and gambling tables, a hundred and more young Romans were indulging themselves.

At the height of the revels a further group of young men noisily entered the room. Their leader, flushed with wine, was greeted with shouts of acclamation which he acknowledged only with a superior smile.

'Messala! Messala!' the whole company cried, welcoming him. By one of the gambling tables, Messala turned to a young man standing there, challenging him insolently to a heavy bet upon the dice. The other, whose name was Drusus, after some hesitation accepted the challenge. But just as the dice were about to be thrown, a thought seemed to strike him, and he turned to Messala. 'I know not if it be ominous

to stay the poised dice with a question,' he said airily, 'but one occurs to me, and I must ask it. Did you ever see one Quintus Arrius?'

'He who was captain of the galleys?' said Messala.

'No—his son.'

'I knew not he had a son.'

Drusus raised his eyebrows. And he went on to say that a young man who had recently arrived in Antioch, though he claimed to be the son of Quintus Arrius, was not in the least like him in appearance. He was handsome, and brave, and shrewd. But he looked like a Jew and yet he dressed as a Roman. What is more, Drusus continued, he had arrived from Rome in their own party, but had disappeared in the city. He was, of course, unknown to himself, speaking of Ben-Hur.

A frown gathered about the brow of Messala, as at an uneasy thought crossing his mind. But just then a procession of slaves entered the room bearing flagons of wine. The sight drove further thought from him. With a shout he called upon the revels to continue. Little did he know that the net of vengeance was closing fast upon him.

To be continued

This story is from the book by General Lew Wallace, on which Metro-Goldwyn-Mayer have based their motion picture *William Wyler's* presentation of *Ben-Hur*. Photographs © by Metro-Goldwyn-Mayer Inc., 1961.



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As we read the Gospel it is not difficult to fit it into our own experience. He might have walked through the wheat fields of the Lancashire Plain with His disciples. Capernaum by Galilee might become Whitby or a harbour on the Cornish coast, and the hillsides might be anywhere in Britain. There are differences in superficials, but not in essentials. It is important to realise this, for so much of his teaching is drawn from the natural world and the affairs of everyday life. So much so that there is a clear implication that if we understand the world we shall understand much of the Kingdom of God. Every parable has a basis in the common experience of men, and of the natural world. He speaks of seed and soil; of rain and wind; of trees and flowers; of the sea, and hills of farmers, of fishermen, tax-gatherers, housewives; of rich men, and beggars. He speaks of the world we know, and reveals within it a clue to knowledge of that greater world, the Kingdom of God. Chapter 13 of St. Matthews Gospel is a perfect illustration of this. It contains a series of parables, and at the end He says: "Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them: Therefore every scribe which is instructed unto the Kingdom of Heaven is like a man that is an householder, which bringeth forth out of his treasure things new and old."

* * *

THE QUESTION BOX

Question:

What does "Communion of Saints" mean in the Apostles' Creed?

Answer:

The Creed, which is not by the Apostles but is anonymous, was originally in Latin. In that language the phrase is "Communio sanctorum" which may be translated "fellowship of holy people" or "sharing of holy things," but can hardly mean both at the same time. Our English version of the Creed indicates that the first meaning is to be preferred. It is best taken as an explanation of the phrase "Holy Catholic Church," which precedes it. You will notice that in the Prayer Book punctuation there is not a full stop between them, but only a semi-colon. It suggests to us the fact that the Church includes the faithful departed and the saints in glory, as well as the Church on earth. Of course our holiness is not our own; the Church is holy because the Holy Spirit dwells in it, and sanctifies its members.

Question:

What is the explanation of "Very God of very God" in the Nicene Creed?

Answer:

In times past the word **very** was an adjective meaning **true** and sometimes an adverb meaning **truly**. We still use it as an adjective when we say "That's the very one I saw." So the phrase means "True God from true God" and re-asserts the belief that Jesus Christ is divine, receiving His Godhead eternally from the Father, the source of Godhead.

To answer a question nobody has asked. **Very Reverend** means **Truly Reverend**, not **Extremely Reverend**, as many tiresome jokers assume.

THE MOTHERS UNION AND YOUNG WIVES

On Tuesday, 6th June there will be a Garden Meeting at The Rectory at 3 p.m. All are welcome. The meeting will be a Bring and Buy Sale. We look forward to seeing you on this occasion.

On Wednesday, 7th June, the Mothers' Union from All Saints, Stoneycroft will visit the Church for a short service at 7-30 p.m. Members of the St. Cuthberts Branch are also invited to join in the service.

WHIST DRIVE

By the kind invitation of Mrs. Grimshaw a whist drive will be held at Edge Farm, on Wednesday, 14th June, at 2-30 p.m. This is also a bring and buy sale.

Any parishioners desirous of supporting this effort are asked to hand in their names to the Churchwardens in order that transport can be arranged. The proceeds of this effort are to go towards the clearing off of the debt on the new Communion kneelers, and new choir books.

THE DAY SCHOOL FESTIVAL

On Sunday, 25th June the morning service at St. Cuthberts will be in the hands of our children at school. They will read lessons, say prayers, act as sidesmen, and sing special music on the occasion of their Day School Festival. The preacher will be the Rev. J. W. Packer, M.Th., who is the headmaster of the Canon Slade Grammar School, Bolton. I hope that all Parishioners will support us by being present on this important occasion.

THE ORGANIST AND CHOIRMASTER

With the unanimous approval of the Parochial Church Council I have appointed Mr. Derek Tinsley of Lyndale, 43, Renacres Lane, Shirdley Hill, Halsall, to succeed Mr. Wood as Organist and Choirmaster at St. Cuthbert's Church.

Mr. Tinsley has had good experience in his important work, and has previously held appointments at St. Andrew, Southport and St. Peter, Formby.

We extend to him our good wishes and express the hope that he will be very happy amongst us, and that we shall enjoy the choral work of the church under his direction.

W.H.B.

The May Place,
Malvern Wells.
9th May, 1961.

Dear Friends,

I would like to thank you all very much indeed for the gifts which you so kindly gave me when I left you, and for the many good wishes which were greatly appreciated by my mother and myself.

We both feel very glad to have belonged to the "family" who worship in St. Cuthbert's Church, and to be able to look on so many of you as our good friends. We miss you all very much indeed.

There is much to do here at the moment. I am busy settling in at The Wells House, and am enjoying the work tremendously. Mother is, of course, hard at work getting our new home just as she would like it!

If you should someday find yourself in these parts we would be glad to see you, and we hope it won't be long before we're able to come back to visit you.

We both send our best wishes to everyone, and especially to the Choir, and to Mr. Derek Tinsley, who I hope will be as happy amongst you as I have been.

Yours sincerely,
HAROLD WOOD.

ALTAR FLOWER ROTA

Sundays—

- May 28—Mr. E. Lord.
June 4—Mrs. E. Grimshaw.
.. 11—Mrs. H. Dean.
.. 18—Mrs. H. Grimshaw.
.. 25—Mrs. J. Huyton.
July 2—Mrs. H. Gaskell.
.. 9—VACANT.

SIDESMEN'S ROTA

- May 28—10-30 a.m. C. Aindow, T. Forshaw.
6-30 p.m. E. Grimshaw, R. Brett.
June 4—10-30 a.m. J. Huyton, S. Parks.
6-30 p.m. E. Serjeant, H. Guy.
.. 11—10-30 a.m. R. Gaskell, H. Baldwin.
6-30 p.m. W. Leadbetter, J. Balmer.
.. 18—10-30 a.m. J. Cheetham, E. Battersby.
6-30 p.m. W. Jenkinson, T. Sismey.
.. 25—10-30 a.m. R. Heaton, T. Swift.
6-30 p.m. J. Serjeant, J. Banks.

SERVERS' ROTA

- May 28— 8-00 a.m.: John Gaskell.
11-30 a.m.: Anthony Grimshaw.
June 4— 8-00 a.m.: Arthur Gilbert.
.. 11— 8-00 a.m.: John Davies.
10-30 a.m.: Harold Grimshaw.
Peter Balmer.
.. 18— 8-00 a.m.: Peter Balmer.
11-30 a.m.: John Gaskell.
.. 25— 8-00 a.m.: Anthony Grimshaw.
10-30 a.m.: Harold Grimshaw.
John Gaskell.
July 2— 8-00 a.m.: John Davies.
11-30 a.m.: Arthur Gilbert.

HOLY BAPTISM

"Received into the family of Christ's Church"

- May 14—Susan, daughter of Brian and Margaret Ivy Heaton, 134, Sefton Street, Southport.
.. 14—Janet, daughter of Kenneth Robert and Margaret Joan Gilbert, 80, New Street, Halsall.
.. 14—Steven, daughter of Gordon Edward and Winnifred Rachel Tattersall, Burnside, Small Lane North, Halsall.
.. 14—Mark James, son of James Stanley and Ellen Prescott, No. 5, Mill Bank Smallholdings, Maghull.

HOLY MATRIMONY

"Those Whom God hath joined"

- May 11—Alan Georgeson, of Grange Farm, and Kathleen Johanna Blundell, of Summerwood Lane.

BURIAL OF THE DEAD

"In sure and certain hope"

- April 24—Ellen Scarisbrick, aged 82 years, 59, Renacres Lane, Halsall.
April 28—Henry Core, aged 84 years, 122, Summerwood Lane, Halsall.

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