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ST. CUTHBERT'S CHURCH, HALSALL

LENT 1960

HOLY COMMUNION EVERY SUNDAY at 8 a.m. and 11-30 a.m.

HOLY COMMUNION EVERY TUESDAY at 10 a.m.

ASH WEDNESDAY 2nd MARCH

10-0 a.m. MATTINS AND COMMUNION SERVICE.

10-30 a.m. LITANY AND HOLY COMMUNION.

7-30 p.m. RELIGIOUS FILM SERVICE.

SUNDAYS:

8-0 a.m. HOLY COMMUNION.

10-30 a.m. MATTINS AND SERMON.

11-30 a.m. HOLY COMMUNION.

6-30 p.m. EVENSONG AND SERMON.

TUESDAYS:

10-0 a.m. HOLY COMMUNION.

WEDNESDAYS:

7-30 p.m. RELIGIOUS FILM SERVICE.

**THE FOLLOWING RELIGIOUS FILMS WILL BE SCREENED
IN CHURCH ON WEDNESDAYS IN LENT AT 7-30 p.m.**

WEDNESDAY, 2nd MARCH: "TAMMY" (Colour).

WEDNESDAY, 9th MARCH: "THE WAY HE SHOULD GO."
& "DAYBREAK IN UDI"

WEDNESDAY, 16th MARCH: "THE FLICKERING FLAME" and
"CHALLENGE OF AFRICA."

WEDNESDAY, 23rd MARCH: "THIS WAY TO HEAVEN."
& "LAND OF OPPORTUNITY"

WEDNESDAY, 30th MARCH: "MARTIN LUTHER."

WEDNESDAY, 6th APRIL: "WHAT PRICE FREEDOM?" and
"BEYOND OUR OWN."

WEDNESDAY, 13th APRIL: "THE POWER OF PRAYER."

GOOD FRIDAY, 15th APRIL:

7-30 p.m.

"I BEHELD HIS GLORY"

*THE MOST OUTSTANDING AND SIGNIFICANT RELIGIOUS FILM
IN THE LAST 25 YEARS.*

The Rectory,
Halsall,
17th February, 1960.

My dear Friends,

I am delighted to say that the Church Council unanimously approved the proposed Mid-Week Film Services in Church during Lent. It remains now for everyone to give their support to this venture. I look forward to seeing a large number of our people in Church on the Wednesday evenings in Lent. The films are excellent for young people so parents would do well to bring their children. The two outstanding films of the whole series will most certainly be "Martin Luther" on the 30th March and the great film on Good Friday evening — "I Beheld His Glory."

To change the subject. We shall all be very pleased when the wintry weather has given place to Spring — not long now. I am assuming that the weather has been one reason for the very poor congregations since the beginning of the year, although it appears not to affect the attendances at many of the social events in the School Hall. The opportunity to put this matter right, surely, is the Season of Lent. Will you Churchfolk of St. Cuthbert's resolve to make a good Lent? The Services are set out for your guidance at the front of this magazine, and I sincerely hope that you will make great efforts to attend your Church regularly during Lent in order that once you have got into the habit of "going" to Church again we may look forward to the many inspiring acts of worship during the remainder of the year.

Do I hear someone say "Why do we have to have Lent? What is it for?" I would like to help you to answer these questions.

The observance of Lent is a very ancient custom in the Church, and at one time it used to be enforced under very severe penalties. Now the keeping of it is a matter of honour only and it is, therefore, too often disregarded by professing Christians.

In the first place we ought to observe Lent because of the fact of sin. Sin is a universal fact and none of us can afford to live as though there were no such thing. We need to be reminded of its existence, and of our own share and responsibility in and for it. It is necessary that it should be brought home to us and to others. We so easily forget, so easily put unpleasant things out of our mind, and it is our duty at least once a year to face the fact of sin fairly, to look into our own lives, to hold a spiritual stocktaking, and to try and make amends where we have fallen short.

Secondly Lent is necessary as a means of preparation for the great festival of Easter. Easter is the chief Christian festival. In our Easter Communion we approach as near as is possible on earth to that joyous communion with God,

that entire uplifting of heart and soul to Him, that sense of His presence and His love which will, we believe, be the essence of heaven hereafter. If we are to gain the full blessing of this happy season we must come to it only after long and careful preparation. We cannot expect God to bless carelessness and indifference. He will honour those who honour Him, and we can only do this by thought, by care, and by due and proper preparation.

Thirdly, through Lent lies the true way to happiness. When our Lord said: "Blessed are they that mourn: for they shall be comforted," He was using no mere paradox. Life is essentially so full of sorrow and trouble that we cannot arrive at any real enduring happiness by ignoring them and pretending that they do not exist. The only real way to happiness is to face them bravely and win the victory over them. We know that evil exists in ourselves and all around us the only road to true happiness is to acknowledge and ask pardon for our share in it, and so to win that true happiness which comes from God's pardon and forgiveness.

For all these reasons Lent is a most salutary part of the Christian year.

We should endeavour to impose upon ourselves some form of self-discipline. The Christian life is constantly likened in the New Testament to that of a soldier on active service, and if there is one thing more than another absolutely necessary to the success and to the safety of the soldier, it is discipline. No matter how many virtues a soldier possesses if he lacks discipline all his other virtues may be rendered useless.

It is my hope that you will all endeavour to be faithful to your Confirmation vows and make more frequent Communion after due preparation. Give more time during Lent to your daily prayers and endeavour to attend the Church you love and wish to serve as often as you can.

In whatever way we mark it, let our Lent be something real, something that costs us some effort and some sacrifice, something that will help to discipline us and to prepare us for the joy of Easter.

I look forward to many inspiring Communion services with you and to the sheer joy of divine worship in our beautiful but sadly neglected Church.

God Bless you all,

Your sincere friend,

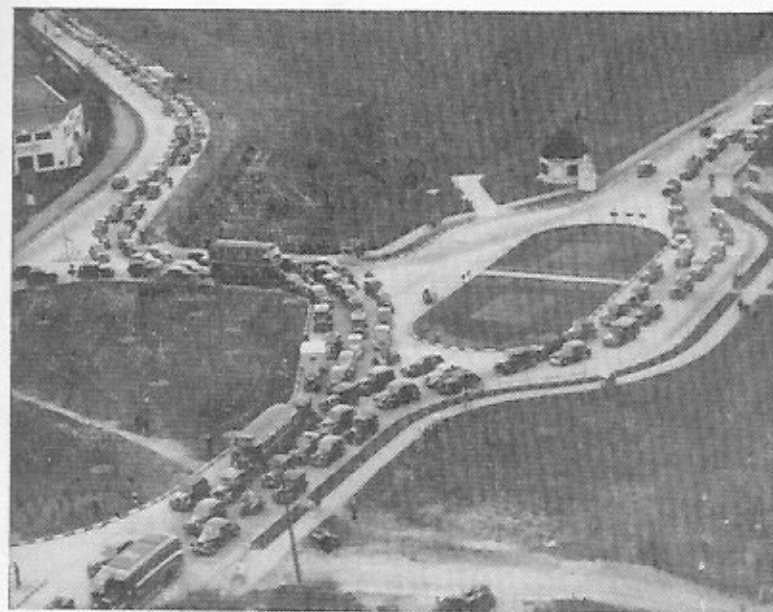
W. HERBERT BULLOUGH.

* * * *

SOME CUSTOMS OF THE CHURCH "BOWING"

We bow the head as an act of reverence:

- (1) Towards the Altar, as the throne of Christ, on entering and leaving a Church, as an outward expression of the worship we owe



Utopia just around the corner

Mirrorpic

Plain Speaking

THIS is the first Lent of a new decade; the first Lent of the 1960s. It is a time when many people have got used to the saying that they have never had it so good. It is a time in which many of us have got used to looking to the future with an easy optimism, feeling somehow that here at last is a boom that won't bust, and that things are going to go on getting bigger, brassier and better.

Whenever that mood becomes widespread it is a certain sign that the time has come for some plain speaking. It is a certain sign that it is time for us all to do some self-examination. Recently, in his diocesan newspaper *Shire and Spire*, the Bishop of Coventry wrote some memorable words on this very point. They are so memorable that we have asked the bishop to allow us to reprint some of his message in this column. Here it is:

The greatest problem and the greatest hope is Man himself. Man is an incurable optimist. As a result he is always running away from problems and from himself, believing wistfully that Utopia is just around the corner. While it is a good thing that man should never cease to... 'see visions and dream dreams,' he must beware lest in his search for Utopia he runs away from himself.

The trouble with the world is the fools that live in it; They've all learnt to get, and they've never learned to give in it; You'll never build a world, a decent sort of world, You'll never build a world that way.

I rather like the story of the notice board outside an American church.

TOPIC FOR THE MONTH

"The preacher next Sunday will be the Rev. John Smith. Subject of his sermon: 'What's Wrong with the World?' Anthem—'Search Me, O God.'"

All our Utopian schemes are in danger of turning sour and proving ineffectual

IF MAN is left unchanged, lonely and frightened, bewildered and dissatisfied;

WHILE MAN can annihilate thousands each year through careless and selfish driving;

WHILE MAN can spend millions on tobacco and

THE SIGN

Not ashamed to confess Christ crucified

No. 663 MARCH 1960 Vol. 56

- 1 Tu. David, Abp., 6th century.
- 2 W. Ash Wednesday. Chad, B., 672.
- 6 S. First in Lent.
- 7 M. Perpetua and her Companions, MM., 203.
- 12 S. Gregory the Great, B.D., 604.
- 13 S. Second in Lent.
- 17 Th. Patrick, B., 461.
- 18 F. Edward, K.M.
- 20 S. Third in Lent. Cuthbert, B., 687.
- 21 M. Benedict, Ab., c. 540.
- 25 F. Annunciation of B.V.M.
- 27 S. Fourth in Lent.

Days of fasting, or abstinence:
All weekdays in Lent.
9, 11, 12 are Ember Days.

drink—and thinks he is doing well if, with difficulty, he raises £2 million for world refugees;

WHILE MAN can remain undisturbed by the figures of divorces in recent years;

WHILE MAN can commit the hundreds of cases of sexual crimes punished in this country during 1959—let alone those which went unpunished.

I can imagine some of you saying: 'Why not look at the rosy side of the picture?'

(Continued on page 20)

LENT

... then shall they fast in those days.—ST. MARK 2. 20

AT Christmas time, how easy to feel joy, wrapt in wonder at the Christmas story. Yet often we forget the growing boy, and his brief manhood, till he rose in glory. We love the cradle, but we turn away from that hard road he trod each patient day.

And yet we still remember childish ways when, with a fresher faith, in Lenten season, we went without small pleasures forty days—our Saviour's sufferings the sacred reason. When did we leave him, when ceased we to adore the Child we worshipped on a stable floor?

What can we spare him? Shall we smile and say that times have changed? Are we then past all caring, that for our sakes he took the desert way which led to Calvary, his rough cross bearing, till it bore him? No, ever let that tree show forth the love that was for you and me.

L. M. B.

The Man in the Crowd

... him they compelled to bear his cross.—ST. MATTHEW 27. 32

NOT long after eleven on a fateful Friday morning early in the first century, a searching experience befell a certain north African called Simon of Cyrene. The place was Jerusalem. Whether Simon was there for the Passover, or whether he was labouring for the time being in the fields outside the city, we cannot know. He may have been a Greek; he was probably a Jew, a member of the large colony of Jews in the capital city of Cyrenaica. And on the Friday morning in question he had been out of the city during the early part of the day, and so was quite ignorant of the events which had gathered the crowds he saw there as he made his way through the narrow cobbled street.

The crowd seemed largest and noisiest round the fortress of Anthony, in the south-west corner of the city, which was the Governor's residence and headquarters of the Roman garrison. Simon, being a big man, exceptionally strong and robust, had no difficulty in forcing a way to the front of the crowd. Curiosity drew him to the spot; the drama of what followed kept him there.

A Procession

He saw a balcony; empty, overhanging the steps which led up to the main entrance of the place. Across that entrance stood a guard. And then, suddenly, as Simon watched he saw this guard move smartly aside to make way for a procession just then emerging. The sight of the emerging column, greeted by a wild howl from the mob, caused Simon to catch his breath, for he recognized it for what it was: an execution parade taking prisoners to their death. Living as he did in a Roman province, Simon had seen this like before. First came the centurion in command, a stern-faced man with short sword drawn in his hand and a wary eye on the encroaching people. After him followed a platoon of troops in plate mail. The centurion and the soldiers, in brown tunics and bronze helmets, advanced heavily and resolutely. The crowd gave way before them and Simon

found himself pressed back in the general movement.

Following the troops came the prisoners. There were three of them. Each carried the transverse beam of the cross upon which they were each



to die. They would find the upright in place when they reached the execution ground. The beam was secured to the shoulders of each prisoner by ropes and was clearly, by the way they staggered under the weight, very heavy.

It was the leading prisoner who moved Simon to pity and horror. The other two had the faces of habitual criminals. But this first was entirely different: fine-drawn, almost aristocratic in the stamp of his haggard face, marked now by every symptom of grief and suffering. He also seemed to have suffered more at the hands of his captors than either of the other two. Where the beam he was carrying had pulled aside the robe he was wearing, the bluey-red marks of flogging showed on his back. He wore also a circlet of thorns which had been jammed hard down upon his brow. And his exhaustion was such that he would at times veer across the

narrow way under the burden of the beam. Then the crowd had to fall back and the soldier leading him, by a rope round the neck, had with oaths to pull hard on it to straighten him into the path again. Behind prisoners and escort followed robed priests of the temple.

The excited crowd kept pace as best it could with this procession, and Simon went with the crowd, curious and moved, and yet still personally uninvolved. He saw how, when the route led down some steep street, the incline of which was marked by steps at intervals, the heavy beams the captives carried bumped on the stones. He saw the high excitement of the crowd. And apart from a little group of men and women which followed at some distance, he could see little sign of sympathy with any of the sufferers.

The whole mass of them came at last to a gate in the northern walls of the city, a gate called in later ages the Sorrowful Gate. And there, the leading prisoner, the one with the crown of thorns jammed upon his brow, fell. The centurion who was leading turned and made his way back to the spot where the prisoner lay face downwards on the stones.

It had happened almost exactly opposite the place where Simon had happened to be at that moment. Simon could see the short, quick, panting breaths of the exhausted man on the ground. He could see also the anxious look on the face of the centurion—anxious because he had but a small body of troops with him, and the crowd was large and dangerous.

Bearing the Burden

The centurion's hard eyes, looking round, fell upon Simon who, by reason of his height and bulk, stood out. The Cyrenaican felt a thrill of dismay as he saw the level glance upon him. Then, at a signal from the centurion, two soldiers stepped forward and drew Simon from the crowd. Almost before he knew it, the same two soldiers were lifting the transverse beam which the collapsed prisoner had been carrying up to his own broad shoulders. It was astonishingly heavy. He felt the sharp edge of it bearing hard upon his collarbone, and the shadow of it fell forward on to the cobblestones before him; then he was being urged forward; he heard the movement of the procession

(Continued on page 24)

As I See It...

By Rosamund Essex



The escalators at Piccadilly Circus

IT was a secretary, coming to London for her work every day, who jerked my memory. 'When I go up the tube escalator in the mornings I think of Jacob's ladder rising up to heaven,' she said. 'Don't laugh,' she added. But I wasn't laughing. Not at all; I was thinking that a person who looks up Jacob's ladder, past the angels, into heaven as she goes to work cannot be very far from God.

In Everyday Things

It is March, and it is Lent, a time, as I see it, when one might well start this habit of seeing heavenly pictures in everyday things. So I talked to a priest about it, and he gave me some good ideas.

In Lent one is preparing for Holy Week and the Passion of our Lord. The priest suggested that everyday people, in these coming weeks, might make 'places of prayer' for themselves in their everyday surroundings. In church, one can see actual paintings that remind one of Jesus condemned, Jesus at the pillar, Jesus on the Cross: in the street one has to use a bit more imagination.

Spire or Tower

Of course, there may be a street calvary outside a church, or on a wall

as a war memorial, which the worker or the shopper can look at as they pass, and, in looking, say a simple prayer. Or one may look at a spire soaring up to heaven, or a tower, a 'strong tower of defence' against the face of the enemy.

But the priest suggested further: those who pass regularly by a sordid dwelling can make it a place of prayer for the poor on whom Christ so often had pity; and it becomes a regular reminder of our need of contrition. A post in the road is a reminder of the pillar of scourging; the coming of evening can bring to mind the time when there was darkness from the sixth to the ninth hour; a ladder against a house recalls the taking of the sacred Body from the tree.

It is all very simple, yet an exercise that may transform the days of Lent. Anyway, it is worth trying.

* * *

Could you believe that a marriage could run on the rocks just because people to-day are less violent than they used to be? Yet that, more or less, is what a marriage counsellor said to me the other day.

'Now people are too civilized to strike one another, or bawl one another out, or get their rows over that

way,' said the counsellor. 'So new tensions arise, and a marriage can go astray even with the nicest people.'

'Tell me about it,' I said.

'We'll take two cases,' he replied. 'First a woman. She feels her husband does not give her enough money, either for the housekeeping or for legitimate amusements. She does not shout at him. Indeed, every time he comes in at night she says to herself, "I won't, I won't make a scene if money comes up in the conversation." And yet, as soon as the man comes from the train or the office, something crops up—the price of food, or the need for a new dress. And the meal that should have been a happy one drifts into silences, sulks and suspicions. Where does he spend his money? Why is he so stingy? thinks the wife. And the husband wonders why the wife is always "on at him" about money, when she knows his wages are small.'

A New Perspective

That is where the marriage counsellor comes in. He (or she) does not rush into pious speeches or give decisive advice. He lets the wife talk and feel that she can speak about money with someone without the angry reaction of her husband or the smothering sympathy of her mother (which only leads to self-pity). As she talks, she sees the thing in a different perspective, and finds she really loves her husband deeply in spite of strained finances. And if the husband can talk to the counsellor too, he discovers for himself that he has been a bit harsh, and not very understanding. And the marriage knits together again.

Or take the man. A husband may find his wife a bad manager. The house is never tidy, the meals are always late and never hot. And the wife looks frowsy. Imperceptibly he gets friendly with the girl he meets in the train or in the office. She makes up prettily and wears nice clothes—for, indeed, she has no home responsibilities. No one means any harm to begin with, but the marriage gets slowly undermined.

Peace of Mind

It sometimes takes a counsellor weeks, months, even years to sort things out by patient meetings, conversations and help. By such help marriages are kept off the rocks, and husband and wife brought back to peace of mind, understanding and unselfishness.

If you ask me . . .

ABOUT JUDGEMENT

Bishop Bernard Heywood

IT is appointed unto men once to die, and after that the judgement."

In a notable chapter in the First Epistle to the Corinthians, St. Paul distinguishes three judgements, and arranges them in an ascending scale of importance. He writes: "With me it is a very small thing that I should be judged of you, or of man's judgement; yea, I judge not mine own self. For I know nothing against myself, yet am I not hereby justified; but he that judgeth me is the Lord."

First comes the judgement of others upon us; this the writer speaks of as a "very small thing"—quite insignificant. He would have endorsed the opinion of Ben Jonson:

Thy Praise and Dispraise are to me alike,
One doth not stroke me nor the other strike.

Others can know so little of what we really are, of our thoughts, our inner motives, our secret faults.

Our Judgement of Ourselves

Then there is our own judgement of ourselves, which should be more searching, for we know ourselves from inside, so to speak. And yet we can so easily deceive ourselves; so much we may have forgotten, to so much we may be blind; or we compare ourselves, to our satisfaction, with others whose opportunities may have been far inferior to our own. Or we accept the kindly verdict of people who cannot probe beneath the surface of our lives.

God's Judgement

So we come to God's judgement—"He that judgeth me is the Lord." On this final judgement we should concentrate our attention.

Our Lord seems to forecast a universal judgement of mankind. So his followers understood him. St. Paul writes: "We must all appear before the judgement seat of Christ." And again: "Each one of us shall give account of himself to God." The Church has included an expression of this belief in the Baptismal Creed: "From thence he shall come to judge the quick and the dead."

What is the nature of this, the authoritative and final judgement? It is perhaps natural to us to think of the analogy of an assize, where there is a prisoner, a charge, evidence, pleadings and counter-pleadings, a summing-up

by the judge, a verdict and a sentence. But the analogy fails. At the judgement seat of Christ there need be no evidence, for the facts are all known to the Judge; no pleadings or counter-pleadings, for he is all-righteous as well as all-knowing. No verdict would be needed, for things would be clearly seen as they are. It might even be thought that there would be no sentence—the ultimate issues of life being of the nature of consequences rather than of penalties and rewards.

"He that is filthy let him be filthy still,"
"He that is holy let him be holy still."

Ourselves as we really are

What then is the Judgement? The Greek word used in the New Testament comes from a root which signifies to distinguish. Imagine the case of a lady who goes into a shop to match some silks. In order that she may be able to distinguish between one and another, and so to judge aright, she may take the different materials to the window, where the clear light of day will reveal their true colours. God's judgement would therefore seem to be the revelation to ourselves (and possibly to others) of things as they really are, or (shall I say) of ourselves as we really are.

The Story of the Early Church

*Although many of the
2nd century Emperors
were men of character &
ability this did not mean
they were sympathetic
towards Christianity*



When the flames will not burn him, he is put to death by the sword.

May we interpret St. Paul's words, "If we would judge ourselves we should not be judged," as signifying that if we could bring ourselves, here and now, to see things as they really are, we should in some degree have already anticipated the judgement?

Plain Speaking (from page 17)

Why? I'll tell you why: Because unless man is saved from himself and from his lusts and his greed and his devilish selfishness, he will be more unhappy and go on causing more unhappiness. He will transfer his secret loneliness and unsatisfied longings to Mars or whatever other planet he may visit.

It still remains true that the greatest revolutionary the world has ever known, Jesus, dealt not merely with outward circumstances but with inner man. He caused man to face himself. He gave to man the power and the desire to change, to become humble, selfless, concerned about others. He died to give us the power to die to self, to live in the service of others.

I should be a shallow optimist or a futile pessimist if I didn't say that in Jesus Christ alone, in his teaching, his life and his dying, lies our hope for the true salvation of mankind and therefore of mankind's world.

We are indeed grateful to the Bishop of Coventry for allowing us to pass on his striking message.

SIGNET



In the reign of Hadrian, Bar Kokhba, a Jewish fanatic proclaims himself Messiah.



The Christians reverently gather up his remains.

Animals of the Bible

38. Worms

THE animals of the Bible include members of nearly every big group and down among the humbler kinds we find the worm. It is not surprising that this is a little hard to identify exactly, for in English we are also very inaccurate in the use of the word.

For instance, a silkworm is the caterpillar of a moth, a wireworm is a beetle grub, and the slowworm is a lizard, while our earthworms belong to one of several very large groups more correctly called 'worm.'

Of the four different Hebrew expressions translated 'worm' in the Authorized Version we have already considered one, the word used for the grub of the clothes moth. Another is used in Micah 7. 17, where we read: 'They shall move out of their holes like worms of the earth, they shall be afraid...' This rather general word means 'a creeping thing,' but it seems clear that it refers to the ordinary earthworm as it emerges cautiously from its hole at night to search for food on the surface of the ground, always

keeping its tail in the hole ready to pull itself inside at the least alarm. In the Holy Land, as in this country,



earthworms are great allies of the farmers. Charles Darwin made a special study of earthworms, and found that in a fertile field worms produced as much manure as a full-grown ox.

The other two Hebrew words refer to as wide a range of small animals without backbones as does our English word. In Exodus 16. 24, for instance, the worm found in the manna that was left over contrary to God's commands was probably the maggot of a two-winged fly, while the one that made Jonah so angry by killing his gourd plant could have been a grub something like the caterpillars known as cutworms that do so much damage in our gardens.

In many places, however, the writer had no particular creature in mind, but was suggesting that in God's sight man was the humblest and lowest of his creatures.

GEORGE CANSDALE

More Second Century Emperors, A.D. 131 to 174



Together with many Jews he is slaughtered by the Roman soldiers



When Emperor Marcus Aurelius persecutes the Church, Justin writes in its defence



In later disturbances, the Christians suffer and Bishop Polycarp is condemned by the magistrate



Soldier converts to pray for Marcus, and a storm saves him from his enemies

Puzzle Column

By RICHARD TATLOCK

5. APHORISMS (open to all)

Concealed in the pattern below is a proverbial saying which is not particularly well known (we suppose) to most people.

Select a starting-point (the right one makes the puzzle much easier!) and move upwards, downwards, left, or right, until the words begin to appear. But never move diagonally. The words 'wander' considerably, so expect a difficulty or two.

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

Send the proverb on a post-card, with a guess at its 'nationality.'

A book token for half a guinea will be offered as a prize for the first correct entry examined.

6. MAKE A CROSSWORD (age limit 13)

A word is missing from each of the following quotations from the Catechism:

To honour his holy ...
And ... the seventh day
Nor his ox, nor his ...
Spiritual pastors and ...
What ... your Godfathers and God-

mothers then
I learn to ... in God the Father
Thou shalt not ... down to them
The ... and all his works
To ... his grace unto me
My duty towards ...

If thou canst ... the Lord's Prayer.

Discover the missing words and add to them, as one word, the answer to 'What is your name?' Now use these twelve words to make a crossword. Fit them into an oblong seven squares wide and eight squares high, and add whatever black squares are necessary.

Three book tokens for five shillings will be awarded for the best entries.

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

A reader has asked me to publish each month the solutions of previous puzzles. I would like to do so, but sometimes the solution would take up as much space as the puzzle. And sometimes there are numerous solutions (provided by you) and my task is to select the best. In short, it is not really possible to publish solutions each month. Nevertheless, I hope that you will not mind, and that my puzzles will continue to 'amuse and instruct.'

December winners:

No. 21. A. E. Bowden (Leicester), Miss G. D. Morley (London, S.E.9).

No. 22. Miss C. A. Harrison (Bradford), Linda M. Gilham (Ipswich), Howard Stubbings (Manchester).

Question Page

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.

4071. How is it possible to visualize the Holy Spirit?

We read in St. John 14. 8 that Philip asked a very similar question, and received the answer from our Lord, 'He that hath seen me, hath seen the Father.' It is impossible to visualize God the Holy Spirit, or, for that matter, God the Father, except in so far as we see him in Jesus. Writers, as St. John in the Revelation, have endeavoured to describe God, and artists have endeavoured to paint him, but their representations are but shadows of the truth.

4072. Is the approximate day and month of the Crucifixion known?

The possible years for the Crucifixion, when Pilate and Caiaphas were both in office, are A.D. 28 to 33. The years 28, 31 and 32 are excluded because the Passover (or the day after) could not have fallen on Friday in any of them. Of the remaining years, 29 is the most likely. Full moon fell on March 18th in A.D. 29, and this is the most probable date.

4073. What is the Gospel of Thomas?

Many early Christian writings survive which have not found their way, in all cases for good reasons, into the New Testament. They record the imaginations, hopes, and fears of the men who wrote them; they show what was acceptable to the unlearned Christians of the first ages, what interested them, what they admired, what ideals of conduct they cherished for this life, and what they thought they would find in the next.

Question of the Month

4070. Why should we pray for the souls of the faithful departed? Surely God, who loves them, will do what is best without our presumptuous intercession?

God loves the living as well as the departed, and we may be sure that he will do what is best for them whether we pray for them or not. The Church prays for the faithful departed, as it does for the living, in order that we may show our love for them. Christians are commanded to love one another, and unless love is given expression by courtesy, by service, and by prayer, experience shows that it inevitably fades away.

Such writings were frequently ascribed to an apostle, although it is clear that they are not of apostolic origin. The Gospel of Thomas is one of these writings.

4074. What is the doctrine of the Guardian Angel, and has it any Biblical authority?

The belief that God assigns to every man an angel, to guard him in body and soul, was common to the pagan and to the Jewish world in our Lord's day. In the New Testament the popular belief is reflected in Acts 12. 15 and confirmed by

our Lord in St. Matthew 18. 10. A well-known early Christian work, *The Shepherd of Hermas*, says that every man has an angel to guide him, but there is much variety of opinion among other early writers.

4075. What does the emblem of a lamb carrying a flag represent?

The lamb and banner is a symbol of our Lord, and not of St. John the Baptist to whom it is often wrongly attributed. The use of the Lamb as a symbol of Christ is based on such passages as St. John 1. 29 and Revelation 5. 12. Sometimes the lamb was shown with a cross, and in later examples with the cross in the form of a banner. In late medieval art, John the Baptist, the herald of the Lord, is shown carrying this banner, and the banner itself has, since the Crusades, been associated with St. George. The Lamb remains the symbol of our Lord.

4076. What is meant in the Communion Service by 'cursed is he that removeth his neighbour's land-mark'?

These words are those of Moses, recorded in Deuteronomy 27. 17. They are part of the orders given to the Children of Israel before crossing Jordan and settling in Canaan. Throughout history land-marks, that is, boundaries, have been of great importance to agricultural peoples, and to remove a neighbour's land-mark, in other words, to steal his land or crops, is a civil, as well as a moral, offence.

My Garden in March

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

TWO plants became exceedingly popular in 1959: (a) the Zinnia, and (b) the Alpine Strawberry. The seeds of both should be sown this month in the John Innes Seed Compost. The strawberry variety is the Baron Solemacher, and the Zinnia variety, Giant Dahlia Flowered. Almost all the hardy annuals can be sown about the second week of the month, and may I remind you of the lovely unusual types, i.e. *Crepis rubra*, *Layia elegans*, *Salvia horminum*, and the *Atriplex*. If you have difficulties in getting these, write to me for addresses enclosing a stamped addressed envelope. Divide the Hardy Montbretia and replant immediately.

Don't forget the Lime Sulphur will kill the Big Bud mite on blackcurrant if it is applied to the majority of the leaves the size of a two-shilling piece. Keep the grease bands on your trees tacky and sticky, so as to catch the wingless March moths which will climb up to lay their eggs. What about a second sowing of broad beans? Put in that delicious variety Dreadnought. If the earlier sowings of parsnips are not successful, sow now the Lisbonais. To get continuity put in different kinds of

excellent lettuces: Deer's Tongue, Grand Rapids, Iceberg, Salad Bowl and New York Giant. Also plant out lettuce seedlings in frames.

Make sowings of Brussels Sprouts, Red cabbages, Drumhead cabbages and early Savoy. Don't forget the special new Club Root treatment—there's a free leaflet available to SIGN readers who will send a stamped addressed envelope. The lawns will want mowing and the rock-garden enthusiasts will top dress some of the 'pockets' with stone chippings. The bulbs of lilies and the corms of gladioli may be planted in drifts in a flower border.

Newly-planted fruit trees and bushes should now be mulched with well-rotted compost or straw.



Planting out lettuces in a frame

THE CHRISTIAN HOME

By Anne Proctor

MARCH and Lent begin together this year, for St. David's Day, March 1st, is also Shrove Tuesday, with its tradition of a last fling before the fast of Lent. In England this last fling has dwindled to no more than the tossing of pancakes in kitchens up and down the country. This dwindling appears to match the lessening of the way in which even church members have reduced their keeping of the fast. All fasting is simply a means of self-discipline and training, like the dieting and training which all sportsmen have to undergo, whether they are university boat crews or professional boxers. *Run the straight race* we sing lustily whenever this hymn is chosen for us; the Church in Lent calls on us to go into training in particular for the solemn march towards Easter, and generally for our race along the Way.

Recipes for Lent

Lately I came across a new cookery book called *Lenten Fare and Food for Fridays* by Constance Cruikshank (Faber & Faber, 12s. 6d.). It not only gives plenty of recipes from all over the world, but also many interesting and some amusing facts about how Lent is kept in other countries. It has sections, too, giving special dishes connected with Christian feasts as well as fasts. Some fish and meatless dishes are so delicious that they really do not qualify as Lenten food, and this month I have tried to pick out recipes which, though unusual and interesting, are anything but luxurious.

Lentil and Parsley Soup

Soak 4 oz. lentils overnight. Next day wash and dice 1 leek, $\frac{1}{2}$ lb. carrots. Fry these in 1 oz. fat. Add these to the lentils and add water or stock to make liquid up to about 1 pint. Simmer for 1½ hours, adding more water if necessary. Just before serving, add 4 oz. sprouts washed and chopped or grated, and plenty of chopped parsley.

German Potato Salad

Boil 1½ to 2 lb. of potatoes in their skins, then peel and slice. Do not over cook. Mix 2 teaspoonfuls of salt with 2 of sugar and 1 small onion chopped very fine. To these add 2 tablespoonfuls of vinegar and 2 of olive oil with pepper to taste. Pour over the potatoes and serve either hot or cold. (Mrs. M. S., Cullompton, Devon.) Watercress served with this salad will give the extra vitamins we all need after the winter.

Soused Herrings

These are so delicious though so cheap that I am in two minds as to whether they are not too much of a treat to serve in Lent! First clean the herrings, cut off their heads and



The first dandelion

arrange in a dish. I use a shallow glass pyrex one. Add salt, a bay leaf, a little mace and 6 peppercorns. Cover with equal parts of vinegar and water. Cook slowly for from 1 to 3 hours. Serve cold. (Time depends on heat of the oven, size of herrings, etc.)

Poached Eggs on Nettles

This sounds like a culinary hair shirt, but in actual fact young nettles can be as delicious as spinach. They are very wholesome, too, and a friend of mine gathers them barehanded because their stings are reputed to be good for those inclined to rheumatism. Wash the nettles well, shred them with a knife, sprinkle with salt and add enough boiling water to barely cover them, the less water (like spinach) the better. Cook gently until tender,

shaking the pan to prevent sticking. Drain and serve with a little margarine or butter and a poached egg on top.

Herb Pudding from Cumberland

2 tablespoonfuls of barley, 1 large or 2 small eggs, young nettles, Easter Magiants (e.g. a few dandelion leaves, a few blackcurrant leaves, and other green leaves from the kitchen garden, but *never* cook rhubarb leaves, these are poisonous), browned breadcrumbs, and margarine. The barley should have been first soaked and then well cooked in advance. Stir into it $\frac{1}{2}$ oz. margarine and the beaten egg, pepper and salt. Have the same bulk of young nettles, etc., well washed in several waters, drained in a colander and roughly chopped. Mix with the barley, etc., and pack into a previously prepared basin. Grease this basin very liberally with margarine or good dripping and coat with the browned breadcrumbs. It can be steamed or baked in the oven. It will turn out intact, to be cut in slices. Serve in Lent with poached eggs, at other times with roast meat.

For those who prefer to use garden herbs, use spinach instead of the nettles and other leaves. (Mrs. M. E., Cumberland.)

A Meatless Dinner

This is a very good meatless stew if properly done. You need 2 potatoes, cleaned and cut up, 2 carrots the same, 2 onions well peeled and cut in half, 1 sliced turnip. Cook well and add Marmite or an Oxo cube. Thicken with $\frac{1}{2}$ teaspoonful of cornflour. Steep 1 cupful of dried peas overnight, boil in a bag with a pinch of bicarb. to keep them green, and add to the stew before serving. Mrs. A. T., who is 79 and used to be a professional cook, eats it with a Yorkshire pudding. (Mrs. A. T., Rotherham.)

The Man About the House

By VICTOR SUTTON

UNDER-COVER jobs can go on well into March. If you have good cover, then cleaning the furniture is something which can be tackled in a wider space than indoors. Carved wood furniture can be cleaned with the following mixture: two teaspoonfuls of vinegar to half pint of warm water. Use a soft brush and work into the deeply-carved parts. Dry off with a cloth and then polish.

French-polished furniture needs a little different treatment. Wring out a cloth in warm soapy water, wipe the

surface carefully to remove sticky marks, and then dry the wood thoroughly. Smooth on a little liquid silicone polish and rub with a soft (not fluffy) duster. In the case of hide, this can be washed with most of the detergents on the market, and a cloth dipped in castor oil will bring up the tone of the fabric.

A wad of turpentine-soaked cotton wool will mostly remove grease marks on oak. But I have removed some obstinate ones with metal polish. Use a white cream on light or natural oak.

The Man in the Crowd (from page 18)

begin again behind him when the man who had fallen was dragged to his feet. No longer a spectator in the crowd, but a sharer in the sufferings of the man who was being taken to his crucifixion, Simon felt and understood for the first time how heavy the cross was.

Simon was drenched in sweat, for the morning was hot and becoming ominously overcast by the time they reached a point in an embrasure of the walls where there was a bare space shaped like a skull and called for that reason Golgotha.

On that comfortless eminence Simon

was ordered to put down the beam he was carrying. The thing clattered upon the hard earth. When Simon looked up again he saw that they were placing on the upright of the cross the Titulus or customary notice describing the crime of the prisoner, which had been carried in the procession. It said: **JESUS OF NAZARETH, KING OF THE JEWS.**

So Simon had felt in his own experience the weight of the cross. He was never the same again, as those who have borne the cross never are. Tradition has placed him among the faithful ever since, and St. Paul, in the sixteenth chapter of Romans, salutes there, among Roman Christians, one Rufus of whom Mark, in his gospel, says that Simon was the father. Thus a Christian family stemmed from the man in the crowd; but the man in the crowd had to know the weight of the cross first.

TOY COMPETITION

Once again we were able to send a large number of delightful toys made by our readers to the Church of England Children's Society. The toys are distributed at Christmas, and the joy that they bring is out of all proportion to the limited number of prizes which we offer.

The first prize, for a Sealyham dog, was awarded to Mrs. A. M. Black of Nottingham; second prize to Mrs. K. Wragg of Sheffield, for a panda; third prize to Mrs. G. Madge, for 'Mummy Monk,' and to Miss C. Lomas, for two school-age bears in white fur.

Highly commended: Miss E. Bettison,

Mrs. Dickson, the Misses Lucia Hodsoll, K. L. Maud, A. W. Mullineaux, Mrs. M. Oliver, the Misses M. Richards, L. Stelfox, Mrs. A. White.

Commended: Mesdames F. Ballard, R. H. Blair, H. M. Bradbury, Miss J. M. Buchanan, Mesdames J. E. Colman, E. Coyne, D. I. Greenacre, the Misses E. Henry, D. M. Herman, E. Eason-Jones, Mrs. E. C. Knight, Master John March, the Misses M. L. Mouser, Mary Oakley, W. Rogers, A. M. Smith, D. C. Kerr-Smith, H. Smith, Mrs. G. F. Stimpson, Miss Janet Turner, Mesdames V. Weeks, E. Wells.

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According to this publisher, many people do not realize how much they could influence others simply by what they say and how they say it. Whether in business, at social functions, or

even in casual conversations with new acquaintances, there are ways in which you can make a good impression every time you talk.

To acquaint more readers of this magazine with the easy-to-follow rules for developing skill in everyday conversation the publishers have printed full details of their interesting self-training method in a 24-page booklet which will be sent free to anyone who requests it.

The address is: Conversation Studies (Dept. 3GN/CS 11), Marple, Cheshire. Enclose 3d. stamp for postage.

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to our great King. We do not bow to the Cross upon the Altar but towards the Altar in honour of Him whose it is.

- (2) When the name of Jesus is mentioned, in honour of the Holy Name, because it is the Lord's human Name, which proclaims His mercy to mankind.
- (3) At the words, "Glory be to the Father, and to the Son, and to the Holy Ghost" in honour of the Blessed Trinity before Whose presence the angels covered their faces.

THE MOTHERS' UNION

Members of the Mothers' Union are asked to make a note of a change in the date of the next meeting. In your programme this is arranged for Shrove Tuesday. The meeting will NOT take place on Shrove Tuesday but the Tuesday following. The date is March 8th, at 8 p.m. in the School Hall.

HOLY BAPTISM

"Received into the Family of Christ's Church"
Feb. 7—Garry, son of Frank and Muriel Audrey
Loines of 9 Linaker Drive, Halsall.

BURIAL OF THE DEAD

"In sure and certain Hope."
Feb. 5—Benjamin Meadows of Carr Moss Lane,
Halsall, aged 66 years

SIDESMEN'S ROTA

March.

- 6—10-30 a.m. A. Aindow, T. Forshaw.
6-30 p.m. E. Grimshaw, R. Brett.
13—10-30 a.m. J. Huyton S. Parks.
6-30 p.m. E. Sergeant, H. Guy.
20—10-30 a.m. R. Gaskell, H. Baldwin.
6-30 p.m. H. Dean, J. Balmer.
27—10-30 a.m. J. Cheetham, E. Battersby.
6-30 p.m. W. Jenkinson, T. Sismey.

April

- 3—10-30 a.m. H. Sergeant, T. Swift.
6-30 p.m. J. Sergeant, J. Banks.

CHURCH COLLECTIONS

	F.W.O			Cash		
Totals carried Fwd, ...	£20	12	3	£24	10	3
January 24th — Third						
Sunday after Epiphany						
8-0 a.m. ...					12	0
10-30 a.m. and 6-30 p.m.	6	6	3	6	5	11
January 31st — Fourth						
Sunday after Epiphany						
8-0 a.m. ...					9	0
10-30 a.m. and 6-30 p.m.	6	6	0	5	2	7
February 7th — Fifth						
Sunday after Epiphany						
8-0 a.m. ...					2	1
10-30 a.m. and 6-30 p.m.	6	9	9	7	17	8
February 14th —						
Septuagesima						
8-0 a.m. ...					9	6
10-30 a.m. and 6-30 p.m.	7	19	3	6	17	0

Mid-Week Services

total to 16th Feb. inclusive 16 3

Totals£47 13 6 £55 1 2

SMILE PLEASE !!

HOSPITAL FARE

A strange mixture of categories was achieved by an old lady writing to a friend from hospital. "I have been living on Compline until two weeks ago," she reported, "but now I can have fish and soup, and I do enjoy them."

* * * *

In his newly published book "The Undying Fire" (Mowbray 6/-), Dewi Morgan speaks of the impression made upon Sir Compton Mackenzie (who some years ago visited the island of Car Nicobar in the Bay of Bengal), by a notice posted in the one and only store on the Island and signed by the proprietor:

"Always tell the truth,
Give up your bad habits,
Might is right,
God Almighty,
Don't spit here."

* * * *

The solecism of referring to a clergyman as "The Reverend Smith" — or whatever his name may be — is one which dies hard. It ought to be either "The Reverend J. Smith" or "The Reverend John Smith" or simply "Mr. Smith," or if he has a title "Archdeacon," or "Canon J. Smith." To speak of "The Reverend Smith" is as incorrect as it would be to say "Sir Bradman" or "Sir Beecham." One Vicar has felt obliged to turn to verse in the hope of making the point quite clear:—

Call me 'Brother' if you will,
Call me 'Padre' better still,
Though plain 'Mister' fills the bill
If that title lacketh thrill
Even 'Father' brings no chill,
Pastor, Rector, Vicar, Friend
Titles almost without end
Do not grate nor yet offend,
But how that man my heart doth rend
Who merely calls me 'Reverend'!

* * * *

The clerk of a certain District Council thought he would take the rise out of a Country Rector, who had reported that some gypsies had left a dead donkey at the Rectory gate. The official wrote pointing out that it was surely the Rector's job to bury the dead. The Rector, however, politely replied that it was his first duty to consult the relatives of the deceased.

THE SPRING CLEANING OF THE CHURCH

I am sure you would wish me to express our appreciation of the work of the Church Cleaner. We are grateful to her for all she does to keep the Church clean and tidy. The time has come again when we must all help to bring down the dirt and dust which cannot be removed without much "ladder work." I appeal to any willing helpers—suitably clad—to come along and help me to do a "Spring Clean" on Thursday and Friday evenings, April 7th and 8th from 7 p.m. onwards. Will the menfolk please help with the ladder work, and the womenfolk with the scrubbing/dusting and polishing. I would like to have the loan of several extension ladders, if anyone can oblige. Will all volunteers please bring a bucket, a scrubbing brush and some dusters. Sweeping brushes and wash leathers are also required and we could do with some long handled (extension principle) light weight brushes to bring down the cob-webs. Let us resolve to give our Church a "New Look" for Easter.

W.H.B.

MOTHERING SUNDAY

MARCH 27th

There will be a Family Service at 2-30 p.m. for parents and children. The children will receive a gift card to take to their Mother in Church. We hope you will all be present with your children.

WHY MOTHERING SUNDAY?

The fourth Sunday in Lent has several names.

It is called:—

MOTHERING SUNDAY—

The name has been referred

(1) to the custom in some parts of England of paying a visit to one's mother on this day: or

(2) to the practice of visiting the Cathedral or mother church on this day: or

(3) to the words occurring in the epistle for the day, 'Jerusalem . . . which is the mother of us all.' (Gal. 4, 26).

LEATARE SUNDAY—

Mid Lent Sunday, so named from the opening words of the Introit at the Holy Communion in the Western Church (6th to 7th Cent.) In Western Christendom certain relaxations of the penitential observances of Lent are allowed, e.g., the wearing of rose pink instead of purple vestments.

REFRESHMENT SUNDAY—

The epithet has been explained as referring either to the miracle of the feeding of the five thousand which is the Gospel for the Day or to the relaxation of Lenten Discipline allowed on this day, e.g., the consumption of simnel cakes.

In parishes where marriages are discouraged during Lent (as at St. Cuthbert's) it is permissible to be married on the Saturday before Mothering Sunday. It is much better to break the Lenten discipline here as in the early Church than to relax the discipline on the day after Good Friday.

THE CHRISTIAN MINORITY

There are now ten times as many people to be converted to the Christian faith as there were on the day of the Pentecost. The steady increase in the world's population tends to emphasise the smallness of the Christian minority, and within that minority, the small fragments which belong to the Anglican Communion.

The 350 Bishops who attended the Lambeth Conference last August represented about forty million Christians out of a world total of seven hundred million.

The population of the world is about 2,691,000,000.

ALTAR ROTA

	8 a.m.	10-30 a.m.
Mar. 6—	Peter Balmer	Harold Grimshaw
Mar. 13—	Norman Jenkinson	Job Grimshaw
Mar. 20—	Alan Hanson	Peter Balmer
Mar. 27—	Robert Gaskell	Ronald Elliott
April 3—	Peter Balmer	Harold Grimshaw

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(formerly WAIFS & STRAYS)

Old Town Hall, Kennington, London, S.E.11

Rosemary for Remembrance, Lavender for Love

A Garden of Love and Remembrance

The charm of this Memorial is its suggestion
of association with Nature's Living Beauty.



This Bird Bath and Pedestal is carved in
Yorkshire Stone, with Surround of Random
Wall Stone and Old English Paving for
growing Rock Plants. Carriage Paid and
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This double-acting treatment (internal and external) soon gets to the roots of the trouble
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"Will you please send sample treatments to the enclosed, who have all noticed
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Special Rebuilding Appeal



To minimise expenses, we have had to centralise our activities.
All our boys, with the exception of those on the 'Arethusa',
are now being cared for and educated at Twickenham.
This necessitated the immediate provision for a further
250 boys. It is to meet these heavy commitments, that we
are launching this Appeal. Please help us all you can.

Please send a donation to:
General Secretary, F. A. THORP, Esq.

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MOWBRAYS

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It is YOUR meeting; it is to discuss YOUR business; it is to plan the policy of YOUR Church; it is to elect YOUR officers, therefore YOU should be there.

Before the A.G.M. there is the Vestry Meeting which is open to any person who resides within the parish boundary and who is a ratepayer. But only those who are on the Electoral Roll may speak or vote at the Annual General Meeting. It is vital, therefore, that if YOU are not already on the Electoral Roll you should have your name entered on that roll immediately. If you are over 18 years old, if you reside in this parish, and if you care for the Church in this place, you ought to be on the Roll. Please ask for a form and fill it up, and return it to the Rector or Mr. Dutton as soon as you can.

Also at this year's meeting eight members of the Council are at the end of their term of office—Mrs. H. Grimshaw, Mrs. Huyton, Mrs. Prescott, Mrs. Sephton, Mrs. Shacklady, Messrs. C. Aindow, J. Banks, R. Dutton, Shacklady, Wood. We take this opportunity to thank them for their services.

There will be a list put in the porch upon which you should put your nominations for the eight vacant seats on the Council. Those who are proposed must be communicant members of the Church, and those who propose and second them must be on the Electoral Roll.

The Annual General Meeting should be a family affair. All the members of St. Cuthbert's family should be there. Let us try to see to it that this is the case this year.

THE MOTHERS' UNION AND YOUNG WIVES

There will be a combined meeting of the Mothers' Union and the Young Wives in Church on Tuesday, April 5th, at 2-30 p.m. The Rector will be the speaker.

A MOTORIST'S PRAYER

Grant me, O Lord, a steady hand and watchful eye,

That no one shall be hurt as I pass by.
Thou gavest life—I pray no act of mine
May take away or mar this gift of Thine.
Shelter those, Dear Lord, who bear me company,
From all evil and from calamity.
Teach me to use my car for others' need:
Nor miss through love of undue speed
The beauty of the world: that thus I may
With joy and courtesy go on my way,
Through Jesus Christ our Lord.

THE VICAR DID NOT KNOW

The following verse comes from a magazine in Buffalo.

MIND-READING CLERGY

Mrs. Huff is up the miff tree
On a seat fixed good and firm,
And she's set to tell the rector
Several things to make him squirm.
Mrs. Huff was sick in bed, sir!
She was bedded down a week,
And the rector never called, sir,
Didn't even take a peek!
Really, wasn't that enough now
To provoke a saint to wrath?
Or to cause a Christian pilgrim
To avoid the churchly path?
When I asked her if the doctor
Had called, she answered "Sure."
And she looked as though she thought, sir,
That I needed strong brain cure.
Then I asked her how the doctor
Knew that pain had laid her low.
She said, "I simply called him
On the 'phone and told him so."
So the doctor came to see her,
But the rector didn't go.
For the doctor she had called, sir,
But the rector didn't know.
Now the doctor gets his bill paid
With a nicely written cheque.
But the rector (for not knowing)
Simply gets it in the neck.

UNEXPECTED ANAGRAM

It took an American to discover that the anagram of "episcopal" is "pepsi-cola."

THINK THESE OUT

Vicar, admiring baby: "And how old is the little fellow?"

"Three months, sir."

"And is he your youngest?"

A Tight Fit. Advert: Wanted, Budgie Cage for old age pensioner. Please state price.

STEPPING STONES— to a more Effective Life by MARGARET MILLOY

* The writer, who is blind and an amputee, originally entitled these steps "Resolutions of an Invalid." The change in title is due to the belief of the editors that these ten "guideposts" have a far wider application, not only for those who are ill, but for the healthy as well.

(1) I WILL THINK OF, and appreciate, what my incapacities mean to the lives of those around me, not forgetting how their lives are adjusted to help me get the most out of mine.

(2) I WILL CHERISH even more my friendships, knowing how they broaden my life. Therefore, I will gather within my heart every friend and acquaintance given me.