

MARCH, 1966

HALSALL PARISH MAGAZINE



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ALL WEEK DAYS ARE FASTS

A DAILY PRAYER FOR LENT

"O God revive Thy Church beginning with me; for Jesus Christ's sake, Amen."

HOLY COMMUNION

EVERY SUNDAY at 8 a.m.

SUNDAYS, 27th February, 13th March, 27th March,
10th April. Sung Eucharist at 10.30 a.m.

TUESDAYS at 10 a.m.

THURSDAYS at 7 a.m.

FRIDAY, 25th March, Annunciation of the Blessed
Virgin Mary, at 7 a.m.

THURSDAYS

Every Thursday (except 24th February and 17th March) there will be a Devotional Service at 7.30 p.m. The Rector will give a course of address. Because of an important meeting of the Agricultural Discussion Society on March 17th the Devotional Service will be on the Wednesday, 16th March, at 7.30 p.m.

SUNDAYS

The Rector will preach at all services during Lent, both Morning and Evening.

MOTHERING SUNDAY, 20th MARCH

A special Family Service for parents and children at 2.30 p.m.

GOOD FRIDAY, 8th APRIL

10.30 a.m. Matins, Litany and Ante Communion. 2.00—3.00 Devotional Hour.

EASTER EVE, 9th APRIL

7.00 p.m. Lighting of the Paschal Candle and shortened Evensong.

EASTER DAY, 10th APRIL

7.15 a.m. Holy Communion at Parish Church.

10.30 a.m. Sung Eucharist at Parish Church.

8.00 a.m. Holy Communion at Parish Church.

6.30 p.m. Evensong and Sermon. Parish Church

9.00 a.m. Holy Communion at St. Aiden's

EASTER DECORATION

We shall be grateful if parishioners and friends would hand small donations to the Churchwardens during the services in Lent. Easter flowers are always very costly but we must worship God in the beauty of holiness on this Great Day.

The Rectory,
Halsall
15th February, 1966

My dear Friends,

The season of Lent is with us and I would like you to consider seriously the subject of self-denial.

We children of God only truly live if we live the life of God. By endowing each of us with a soul God has graciously given us a share in His life. Through the faculties of our souls, namely, the understanding, the memory and the will, He has made it possible for us to live in harmony with Him—with His wisdom and His will. In other words He has enhanced our lives by making it possible to live in union with Him.

Now the one implacable foe of this happy union is self-love and therefore the important safeguard for that union, which means for us our spiritual health, is self-denial. Listen to our blessed Saviour who came to earth to preserve for us our union with God: "If any man will come after me, let him deny himself and take up his cross and follow me." Yes, without self-denial there is no possibility of doing His will and following Him on the way of holiness which in reality is the path of health and peace and joy.

After all it is self-love that causes us to choose in the place of God money, sex, drink, drugs, reputation, influence, power and all the rest that exalts self and at the same time brings disorder in the life of the soul. Order springs only from the choice of God, from living in His light and according to His will. You see, self-love wounds our human nature, but if we apply the remedy of self-denial to that wounded nature we shall be in the way of keeping it from dying to God. Now this remedy of self-denial consists above all else in giving our wills over to God for as one spiritual writer has put it "If a man gives to God everything but his will, he gives nothing." Have you ever thought of the change that would come into your life if only God could have you with Him, if only He could have your will as a voluntary offering?

In the wholesome work of self-denial we shall be called upon to deny our bodies and our minds and our souls most of those things which are not necessary for their health. This denial will not take place because we hate our bodies and our minds and our souls as if they were enemies, but because we love God and would serve Him through our minds and our bodies and our souls. We deny ourselves because we would follow Him and not ourselves. We are not big enough to follow. We are ridiculous when we become our own examples.

Think of the sham of self-love! To please ourselves we attach ourselves to things and to persons and to ourselves and in these attachments we bring disorder into what God intends to be a life of harmony. What can we do to break these attachments which issue in disorder? Well, when we find ourselves attached to things we can break this bond by busying ourselves in giving and doing alms. When we find ourselves attached to persons for what we can get out of them for ourselves, we can break this bond by leaving to others that which is easy and pleasant and taking upon ourselves that which is burdensome and

disagreeable, by refusing to complain about anything or to give others any cause for complaint, by getting along with others in patience and gladness and with unruffled temper, by taking pity on the wretchedness which we see all about us, by being indulgent toward the sins of others as we make generous allowances for them in honour of the generous allowance Christ made for our sins on the Cross and by readily forgiving the offences hurled our way through the self-love of others. When we find ourselves foolishly attached to ourselves then we can break this bond by holding our tempers under annoyances, especially those petty disturbances which threaten our self pleasure so constantly. We can go far in purging our inordinate and disorderly affections in such ways as these. Self will then be toppled off the throne where only God belongs.

We cannot be healthy in the life of virtue unless self-denial takes the place of self-love. It is quite impossible to be humble unless we deny ourselves our pride in ourselves. Meekness is out of the question unless we deny to our hasty temper its free rein. Obedience, which is the price of growth, will be only a fiction without the denial of self-will with all of the fancies and caprices of that will that so easily turns into harmony with self. And as for chastity, that virtue must be non-existent unless we deny ourselves some of our luxuries and cease flattering our bodies.

We cannot be healthy in the life of reason without self-denial. Without it our pleasure will be like to that of the dumb animals about us. Without it too we shall find ourselves doing what pleases us at the moment, turning night into day if it pleases us to do so and day into night if we feel that we have no desire for taking up the work of the day. Without it we shall neglect our duties and we shall soon discover that procrastination will become the order of the day. Without self-denial too we shall be unwilling to bear anything from others while at the same time we shall expect others to bear everything from us. Without it we shall go through life insisting that others yield to us in everything and that we do not yield to them in anything. What nonsense is all this! Nonsense it is indeed, for reason then flies out of the window as self-love comes in.

We cannot be healthy without self-denial because there can be no happiness if self-love is left on top. As we aim to please ourselves we refuse to please God by giving Him what He rightly demands of us and in consequence we become very miserable. At the same time we repel our neighbours for nobody likes a person who is enamoured with himself. What is more we enter into boredom because it gets very monotonous to live for self without giving forth proper love to God and to our fellow man.

Shall we practise self-denial and thus happily find ourselves on the road to health as the frightful malady of self-love is being cured? If we do, the hair shirt and bed of spikes may not be our necessary lot. Surely God wants us to enjoy spiritual health.

May God bless you all,

Your sincere friend,

HERBERT BULLOUGH

BEWARE THE RED LIGHT

This is a study of Judas: his story is challenging in its implications. Obviously there are two accounts of his ending (cf. Matt. 27: 3-5 with Acts 1: 16-18), but it is his career and his chances that interest and search us. As we ponder this story again—especially during the season of Lent—the warning red light goes up and we had better take notice. So “let a man examine himself”. Here was one who kept company with Jesus for three whole years and who, in the end, despised his birth-right, and threw away the most wonderful experiences that could come to mortal man for a paltry sum of money.

John Bunyan used to say that there was a path to hell from the very gates of Heaven. There is no room then, O young men and women beginning to fight the good fight of faith, for complacency or slackness in our lives. Spiritually we must live at concert pitch; and that goes for the mental, the physical and the vocational as well. We must be all out for the Kingdom all the time.

We cannot subscribe to the doctrine that Judas was predestined to betray the Christ of God. The God and Father of our Lord Jesus Christ doesn't use men as pawns in a game, even when it is sacred drama. Rather we believe that Judas was called to apostleship like the other disciples and had his chance. There must have been in him possibilities of goodness even of greatness—he was made the steward or treasurer of the band. Luke's word about Judas (6: 16) literally means “who became a traitor” or “who turned traitor”. He had not a traitor-heart to start with. But something black began to work within as time went on. Doubtless it was gradual—that's how sin works in a man—and quite likely Jesus was more conscious of the change than Judas himself. We can but guess at what fed the growing disaffection.

He may have felt “out of it” at times, being the only Judaeon among them; there may have been jealousy of Peter, James and John, Our Lord's inner cabinet. Probably he finished by being a disappointed politician—things did not move quickly enough for him. His hopes revived when Jesus rode majestically into Jerusalem and accepted the plaudits of the crowd; but they were soon dashed again. He suddenly realised that a cross awaited his Master, not a crown. He felt he had been fooled, so revenge and despair drove him to treachery. All the Twelve hoped that Jesus “would redeem Israel”; but while the others were bewildered, and perhaps fretted and fumed, Judas decided to force the hand of Our Lord, believing that when it came to the flashpoint, Jesus would take His great power and reign. That is the most we can say for this man. Or was it that his love had turned to hate and he determined to ruin the cause he had espoused? We shall never know until we cross the border and exchange our physical body for a spiritual one.

As we have said elsewhere, Our Lord stood by Judas to the last. He washed the traitor's feet: He gave him a sop—a special mark of friendship: He left the door of escape open. There was tense drama in that Upper Room as Jesus made a last effort to win the soul of Judas. At last Judas made his final decision—he went out and it was night. Stark tragedy; but a warning to all of us who serve the Lord of Glory.

As we journey home to God we had better watch the traffic lights. They are warning signals. If we allow in our lives any act of disloyalty to God, or any secret sin, then look out—the green light is turning to amber. That should bring us to our knees. Otherwise the red light may appear.

WHY THE GAP BETWEEN THE PAVEMENT AND THE PEW?

This question can be answered in a few words: “Because the people do not understand the value and importance of public worship.” We are suffering from the fact that, when the Education Act of 1870 was brought into force, the various branches of the Church in this country could not agree as to how Christianity should be taught in the schools. The result was that it was not taught at all. We now have three generations of people who have not been taught Christianity unless they were lucky enough to go to church schools or to be taught by their parents.

This defect has been remedied, at any rate partially, by the Education Act of 1944, which lays down that instruction in Christianity is to be given in state schools, but the effect of this will not be seen in the numbers attending church services for some years.

Christianity is a way of life, and it has been said that it is “caught” rather than “taught”. But Christian teachers are necessary if children are to learn how to lead Christian lives.

When the vast majority of the people in this land attended a place of worship every Sunday—when in fact the church in this country was the nation—then we were a great nation.

Is all this really necessary?

People often argue that attendance at church is unnecessary, and quote the fact that many who are not church goers appear to lead just as good lives as those who do go to church. Many are born with fine qualities and characters, but, if these people do not use the strength and inspiration obtained by regular attendance at church in order to acquire further good qualities, they are living on the spiritual capital built up by their Christian forbears. They are like men who inherit money from their fathers and who are content to live on that money. They see no necessity to work and increase their capital.

Surely our Lord's remark “How hardly shall they that have riches enter into the Kingdom of God” applies more directly to those who are born with riches of character than those with material wealth. Those who have many weaknesses and who are conscious of those weaknesses go to church because they know that by doing so they will become strong. It has been said that the church is a school for sinners and not a museum for saints.

It saves time

Another very common excuse for not going to church is that there is no time. Going to church saves time because it enables people to see everything in its right perspective and above all to see what is unnecessary; you and I get through our work so much more easily and happily if we do it under the guidance of the Holy Spirit.

It is vital

We leave out something vital to our well-being if we fail to worship God on Sundays in company with our fellow men and to thank Him for what He has done and is doing for us. It is God who made this world, including you and me, and it is obvious that we shall make a mess of our lives if we do not ask Him to help us conduct them in accordance with His will. Our Lord Himself went to the synagogue on Sundays.

Remember that the coming of our Lord in no way nullified the Ten Commandments. He Himself said "Think not that I am come to destroy the Law or the Prophets; I am not come to destroy but to fulfil." The fourth commandment tells us to keep holy the Sabbath and to treat it as a day of rest.

Many foreigners envy us for our quiet Sunday. One of the great French writers went so far as to say that the cause of England's greatness was the way she observed Sunday.

1st HALSALL SCOUT GROUP

As the troop is now a little better off financially it was decided at the last Parents' Committee meeting to purchase two large tents and ground-sheets, at a cost of £40 to enable the scouts to go for a week's camping holiday in the summer.

A Jumble Sale will be held in the School Hall, Halsall, on Saturday afternoon, March 26th, at 2 p.m. when all will be welcome.

Any jumble will be greatly appreciated (offers to Halsall 397 or 333), and collection of the same will be arranged during the preceding week.

U.S.P.G. Commitment

In Tanzania U.S.P.G. supports the dioceses of Dar-es-Salaam, South-West Tanganyika, and Zanzibar and Tanga, in addition to Masasi. Other dioceses in the country include Central Tanganyika, Morogoro and Victoria Nyanza which are assisted by sister Societies.

The U.S.P.G. Programme of Commitment for 1966 is £81,400 for the dioceses of Dar-es-Salaam, Masasi, South-West Tanganyika and Zanzibar and Tanga.

If the U.S.P.G. Programme for Advance for 1966 is carried out £17,500 new money will be required.

The great medical needs in Tanzania are for two doctors, one general sister tutor and one for midwifery, and five nursing sisters with additional qualifications if possible. We also need one hospital treasurer/secretary.

IMPORTANT DATES IN MARCH

- Tuesday 1—MOTHERS' UNION MEETING in School, 7.30, films on "Cancer Research."
Sunday 6—GIFT DAY, 8 a.m. to 8 p.m.
Sunday 13—FAMILY EUCHARIST.
Thursday 17—FARMERS' MEETING. "Grain Drying and Storage." Mr. J. I. Payne, County Officer on Farm Mechanisation.

- Friday 18—COFFEE' EVENING and BRING AND BUY SALE at the Rectory, 7 p.m. to 9 p.m.
Sunday 20—SPECIAL MOTHERING SUNDAY SERVICE at 2.30 p.m. The children will sing hymns to modern tunes.

SIDESMEN'S ROTA

- Mar. 6—T. Swift, T. Hunter, E. Serjeant, D. Swift.
13—R. Dutton, T. Grimshaw, C. Shacklady, J. Balmer.
20—W. Robinson, E. Blackhurst, R. A. Gaskell, R. Hunt.
27—J. D. Grimshaw, G. Midgley, H. Baldwin, W. White.

SERVERS' ROTA

- Mar. 6— 8.00 a.m. Peter Balmer.
13— 8.00 a.m. John Gaskell.
10.30 a.m. Harold Grimshaw, Roger Dutton.
20— 8.00 a.m. Tony Gaskell.
27— 8.00 a.m. John Pounds.
10.30 a.m. Harold Grimshaw, Raymond Juba.
Apr. 3— 8.00 a.m. Brian Heaton.

SANCTUARY FLOWERS

- Mar. 20—MOTHERING SUNDAY—The Mothers' Union.

Donations for Easter Decoration will be gratefully received by the Churchwardens at any service during Lent. Thank you.

HOLY BAPTISM

"Entered into the family of Christ's Church"

- Feb. 13—Sandra, daughter of Raymond and Barbara Brookfield, 44 Summerwood Lane, Halsall
James Peter, son of John Caldwell and Dorothy Jean Newton, 158 Carr Moss Lane, Halsall.
Russell James, son of James Malcolm and Sandra Brown, 50 Kew Road, Birkdale.

BURIAL OF THE DEAD

"In sure and certain hope"

- Jan. 26—Mary Guy, age 83 years, Plex Moss Lane, Halsall.
31—Elizabeth Serjeant, age 87 years, Big Brick Farm, Halsall.
Feb. 3—James Abram, age 94 years, 12 Lime Street, Southport.
11—Agnes Shacklady, age 55 years, 44 Heaton's Bridge Road, Scarisbrick.

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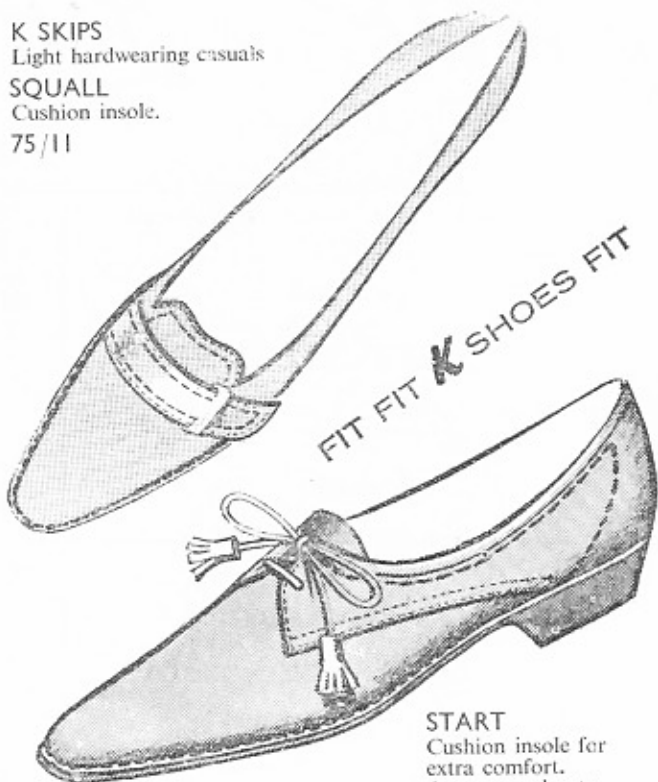
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