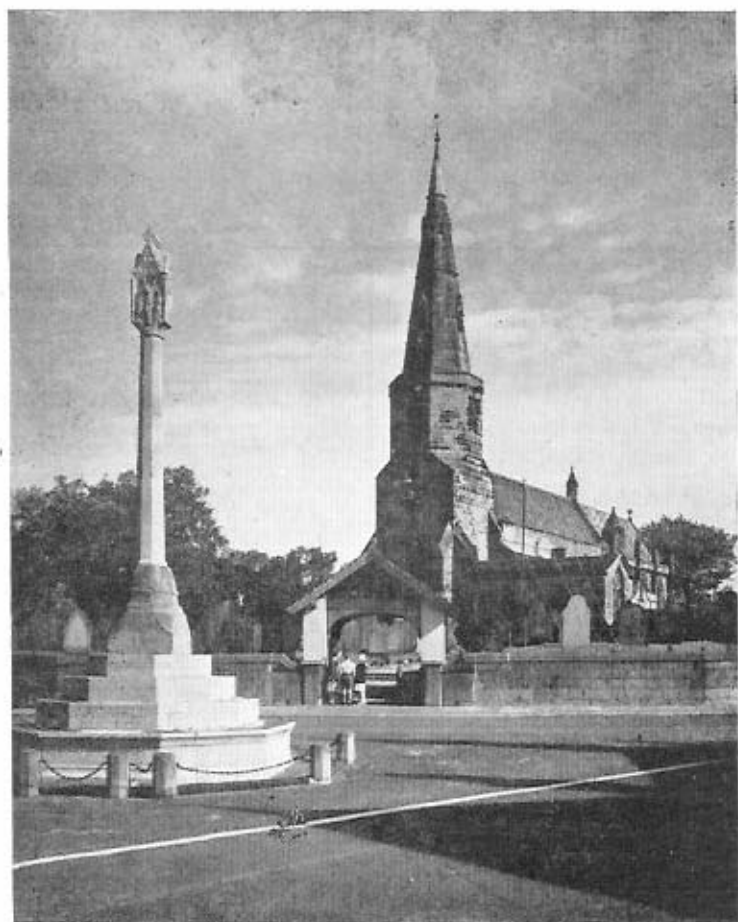


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My dear Friends

The Glorious festival of Easter is over but the joy and inspiration of the worship at St. Cuthbert's on Easter Day will remain with me for a long time. How beautiful the Church looked and how very grateful we are to all who helped to make it so. Your generous contributions enabled us to provide an abundance of exquisite blooms and the willing helpers arranged them most attractively. A big thank you to all, the whole effort was magnificent.

The Easter services were well attended and the additional voices in the choir made a vast difference to the choral work. Members of the congregation are already noticing the great improvement in the singing. Thank you for helping us to purchase the new robes and books. Coffee Evening at the Rectory raised £50, the jumble sale £30, and £15 has been handed in towards the cost of the new choir books. The cost of the new carpet was £310 and the new Communion kneelers £37. Donations so far received, amount to £305. I have no doubt that the remaining £40 will be forthcoming in order to clear off this item. When further monies are available we hope to improve the lighting and purchase some new hymn books and prayer books for the congregation. Donations for any of these improvements will be welcome.

Let us turn our thoughts again to the message of Easter with its triumphant assertion of life after death. We should contemplate this assertion far more seriously than many of us do. The raising of Christ from the dead, the empty tomb, the glorified body in which He appeared were the Father's "AMEN" to the work of Christ, His endorsement of all Christ claimed to be and to do, and gave the disciples back their faith in God's goodness and in His government of the world. Truly God was at work here in a special and unique way.

In the Resurrection we see the crowning of the revelation of God in Jesus Christ, the coming through of the Divine from the world of light into this world of darkness. As such it is the greatest of all miracles, the absolutely new, and-for-all event, the Word which of all words speaks most powerfully of the living God who waits for us at the point where all our thoughts leave off. In this one shining, victorious revelation of the Resurrection crowning the Cross—for we cannot separate the

two—is summed up the whole of Christianity. Here we stand at the very springs of the Church's undying life and hope.

More important still perhaps, is the answer to the question, "What does the Resurrection of Christ mean to me?"

Firstly, I would say, it has meaning and value for the present life. For just as God sent His spirit into the lifeless body of Jesus in the tomb, and raised Him from the dead, so He can, even now, begin to work a similar miracle in us. Into this passing life of ours whose end is death, there can come "the power of His resurrection," which will raise us to a new quality of life, and make us new creatures. In the light of the Resurrection we learn that this law-ruled, death-dominated world of ours has been invaded and taken hold of by the power of another world, the strange new world of God which challenges it, and overcomes it. Here and now we can win the victory over death. True, death still remains the law of life. Man is not yet delivered from it, but its domination has been broken. In the Risen Christ we see the beginning of a new order of life which will supplant the old order of death. As St. Paul says, "Christ being raised from the dead, dieth no more. Death hath no more domination over Him."

Secondly, I would say, the Resurrection has light and meaning for life hereafter.

Our belief in personal immortality has more than one foundation stone. It is grounded where Christ Himself grounded it, on our faith in the character of God, who is the God not of the dead but of the living. Could God be other and still be God? Furthermore it is grounded on our experience of fellowship with God here, in this present life, which gives us confidence that we shall live in the same fellowship hereafter. Have we not this hope already in us?

But it is the Resurrection of Christ which offers us the most solid basis of faith in the life to come, being, as it were, a bridge of hope flung out towards us from beyond the gulf of death. Only ONE word is sufficient to cover this chasm, to fill this pit, and that word, "Jesus is Victor! The word Resurrection."

But not only does the Resurrection tell us that there is a life beyond the grave, it tells us, so far as we can understand, what the nature of that life is to be. The body in which Jesus rose from the dead was not the marred physical body which was laid in the grave, but a glorified spiritual body, invisible to the natural eye, not bound by limits of space, capable of passing through closed doors, appearing and disappearing at will, yet a body that could be seen and recognised by the eye of faith. In that greatest of all recognition scenes in literature (so beautifully

enacted on the screen on Palm Sunday and Good Friday) when the risen Jesus whispers "Mary?" She knows His voice and answers swiftly with one word "Rabboni!" Have we not here a glimpse of the life to come?

It will be a rich, full, free, and blessed life as in a great Father's House, vast, varied, and spiritual. Death will not be the end of activity, but the setting free of the full powers of the soul for "Those high offices, that suit the full-grown energies of heaven."

Such, as I see it, a small part of the wonderful message of the glorious festival which has just passed. Let us take this message on with us into the remainder of the year. It is strength and hope and sheer joy.

God bless you all.

Your sincere friend,

W. HERBERT BULLOUGH.

THE FARMER WHO FORGOT

by PATRICK HAMILTON

IT WAS GOING TO BE A BUMPER HARVEST, ALL RIGHT! OATS, HAY, WHEAT, and even sugar-beet were looking well. Seed time had been good—just enough rain to start the growth; just enough sun to stimulate the development of each individual grain.

So the farmer sat down to do a bit of calculating. The barn by the implement shed wouldn't be big enough to hold all the hay. The granary, usually quite large enough, would not hold all the thrashed corn. Clearly some major structural alterations would be necessary. The barn must be extended and a new shed for the tractor, ploughs and harrows must be built. This would need a lot of planning.

Wednesday was market day—he must go to town for market day. He saw the building contractor and said . . .

"My hay crop will be twice what it was last year. A new Dutch barn, please. My oats—never saw a better crop on my land. I'll have to hold my wheat till I get my price. And do you know, the Young Farmers' Club is going to "walk" my farm. They will see how I farm. I got my soil just right. Shows what my experience and hard work can do."

* * *

"I" . . . "My." What a lot of them! Here it was that the farmer forgot.

Was it really his land? He was "fortified with title deeds" — "And I paid good money for it. Over £100 an acre. I put my capital to good use." And yet he was only the tenant for life. The eternal title deeds were vested in a Power outside himself. The seeming lifeless seeds had grown, not by the farmer's work alone, but by the Giver of all Life Who had been at work under the rich red soil in a way no scientist has ever been able to understand.

"My oats, my wheat, my sugar beet, my barn, my implement shed, my price, my land, my capital!"

Long years ago this story was told in all its simplicity, strengthened by reality and truth. It was told to a farming community who understood and appreciated the significant theme underlying the narrative. Two thousand years have passed since the Lord of all Life told the story, but the understanding has not developed with the years.

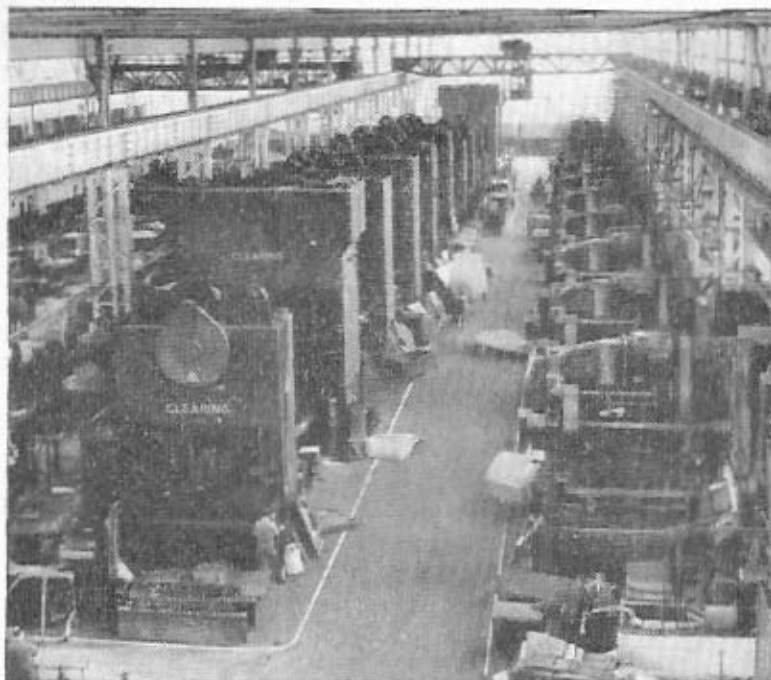
The farmer thought he could get wealth from his vine-cellar, could find heaven in his barn! Man still thinks that success is measured in T.V. sets, "fridges," washing machines or high powered cars. It is not even measured in the conquest of nature. Man's success is measured in the conquest of himself. The very life of each individual man is not his, neither do "his" stocks and shares, "his" cash and "his" capital belong to him. "His" brain, muscle, skill and ability form the "tenants' fixtures" of the house he occupies. He is steward of the riches of the kingdom.

What if he persists in this false view — this opinion opposed to reality? Christ's story tells the answer. "Thou Fool!"

It is not too late to re-assess the position. Gradually men and women are beginning to understand the truth of this immortal story. It is all bound up with the first ten words of the Bible and you can't get much further back than that.

If ever there was something practical for men to accept, it is the underlying principle behind the tale of the farmer who forgot. He was a good farmer, he had brought the knowledge God had given him into his everyday work. He had put into practice lessons and experience — and yet he forgot!

Many a man trades the talent in shop, office, factory and farm. This trading brings him justifiable material success for which he must be, not only proud, but thankful. There is no sign of thankfulness in the story of the farmer who forgot. Just boastful pride anchored to material prowess. Thankfulness is shown not only in words but in actions, and actions imply dedication. Stewardship's intimate companion is thankfulness. They cannot be separated.



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Power

POWER is a key word. Upon how much of it man has had at his disposal from age to age has depended in a large degree the kind of life he has been able to lead. Civilization was made possible by power. Primitive man had the strength of his muscles; then came horse-power; then steam-power; then the internal combustion engine; then electric power. And now, latest in a long list, comes nuclear power.

Always power has meant the ability to move things, to shape things. Within the last hundred years, moreover, mankind has discovered more kinds of it which he can put to work than he found in all the ages of his history before.

Power, in all its forms, is rather like *Dejinn* in *The Arabian Nights*—a spirit concealed in some hidden place which, when the secret which summons it forth can be found, thereafter serves its discoverer like a slave, and can be put to many and spectacular uses. And never has this slave worked harder for us, or in more varied forms, than it does at this present time.

Yet all these are material forms. There is another kind; much more important; much less used; and yet

available all the time for all of us as the gift of God. This is the power of the Holy Spirit. This was the gift which came upon the Church at the first Whitsunday. This was the power which came upon that little group of men and women in the room in Jerusalem at Pentecost which enabled them, which energized them, to find a new

TOPIC FOR THE MONTH

strength and to rise above their own limitations so that they became in effect different people, capable of far greater levels of achievement than had ever been possible to them before.

That is, after all, how the Holy Spirit

THE SIGN

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faith of Christ crucified*

No. 677

Vol. 57

MAY 1961

- 1 M. SS. Philip and James, A.A.M.M.
- 2 Tu. Athanasius, B.D., 373.
- 3 W. Invention of the Cross.
- 4 Th. Monnica, Matron, 387.
- 6 S. St. John Ev., ante Port. Lat.
- 7 S. Fifth after Easter. (Rogation Sunday.)
- 11 Th. Ascension Day.
- 14 S. Sunday after Ascension.
- 19 F. Dunstan, Abp., 988.
- 21 S. Whitsunday.
- 22 M. Monday in Whitsun Week.
- 23 Tu. Tuesday in Whitsun Week.
- 25 Th. Aldhelm, B., 709.
- 26 F. Augustine of Canterbury, Abp., 605.
- 27 S. Ven. Bede, P.D., 735.
- 28 S. Trinity Sunday.

Days of fasting, or abstinence:
Fridays, 5, 12, 19, 26; Saturday, 20.
Rogation Days, 8, 9, 10.
Ember Days, 24, 26, 27.

works. As material power enables man to move and shape things, so spiritual power enables men and women to move and shape their own lives. And in this ability to move and shape their own lives under the hand of God stands the hope of altering the world they live in. Never was this power more needed than at this present. The enormous increases of physical energy which science has placed at the disposal of mankind have made of this world a perilous place. Upon the right uses of nuclear power alone the whole future of the human race may well depend. And that in its turn depends upon how well we all learn and yearn to use that spiritual power which God the Holy Spirit grants us as his special gift.

SIGNET

WHITSUNTIDE

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—ST. JOHN 14. 16.

O DAY of joy and wonder!
Christ's promise now fulfilled!
The coming of his Spirit
The Father's love has willed;
And tongues which could not utter
Their faith in Jesus' Name,
Defy all persecution,
His glory to proclaim!

We too may know thy power,
Thy courage makes us strong,
Thy love, thy joy, thy patience,
Can all, to us, belong,
If thou wilt dwell within us,
O Comforter divine—
Come to our hearts, we pray thee,
And keep them ever thine.

Violet Buchanan

A New Look at the Old Testament

By William Neil

5. THE HOLY SPIRIT

IT is often said that most of us are practically binitarians instead of trinitarians. That is to say that the idea of God as Father comes easily to us, as does the idea of the Sonship of Christ, who expresses all that the love of the Father means in terms of ordinary life. But the Holy Spirit is so vague and nebulous that we tend not to think much about the third Person of the Trinity at all.

However, in this month of May, we shall, willy-nilly, have our thoughts turned towards both the doctrine of the Holy Spirit and the doctrine of the Trinity through the liturgy, and perhaps the Old Testament can help us to understand why the faith of the Church puts the Holy Spirit on a level with the Father and the Son.

The Feast of Pentecost

The epistle at Holy Communion on Whitsunday is the account of the dramatic event which took place in Jerusalem on the first feast of Pentecost after the Resurrection. St. Luke describes in Acts 2 how the followers of Jesus became ecstatic like the old Hebrew prophets so that the bystanders thought that they must be drunk. Indeed, in a sense they were—intoxicated with exultation and delirious with joy.

It may well be that this experience was connected with the appearance of the risen Christ to 'above five hundred brethren' to which St. Paul refers in 1 Corinthians 15. 6. If it took place in an annexe of the Temple it is understandable that the commotion would attract the attention of the many Jewish pilgrims who were in the precincts of the Temple on the feast day.

At all events, the Bible describes this memorable experience of the young Christian community in terms of 'wind' and 'fire,' both of them being familiar Old Testament symbols of the presence of God in power and judgement.

St. Luke is clearly thinking of the miracle of the Church's expansion. By the time he came to write the book of Acts—about fifty years after Pentecost—the gospel had spread from Judea to the capital of the Roman empire and

far beyond. Men of all races and languages were by then understanding each other in a new way, brought together in a new kind of fellowship which broke down the barriers that had previously divided them.

But doubtless in St. Luke's mind also was the parable of the tower of Babel in Genesis 11. 1-9. The message of that little story is that man has always tended to build up civilization without reference to God. Man tries to run the world in his own way and so his greatest enterprises come to nothing. Without God he finds no common purpose, no basis for co-operation. He and his neighbour, as we should say to-day, 'do not speak the same language.'

What St. Luke is suggesting is that the first Whitsunday turned the tower of Babel upside down. From then on there has been in the world a new possibility and a new power by which men committed to Christ can work together and understand each other despite the barriers of language, race, class and colour.

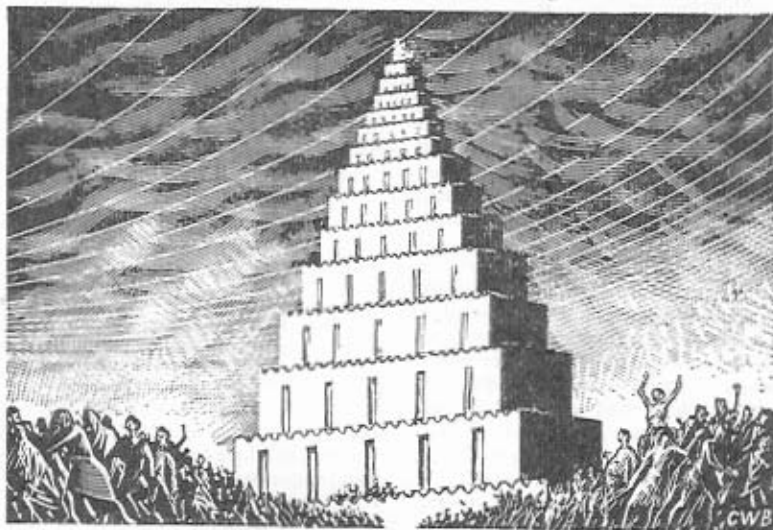
This new power in the world is the Holy Spirit which was given to the Church. When St. Peter, after the Pentecostal experience, tried to explain

to the crowd what had happened he could only describe it as 'this thing' (Acts 2. 33) which the Lord Christ had given his followers, but it was enough to send them out into the streets of Jerusalem as new men with a new message and superhuman courage to turn the world upside down.

The Old Testament helps us to see, however, that the Holy Spirit did not by any means make a first appearance in the world on that unforgettable Whitsunday. From the very creation of the world (Gen. 1. 2) we are shown that the Spirit of God is the power which brings order out of chaos, life out of death, light out of darkness, which inspires the minds of men and is the source of all truth. It is the Spirit of God, the Old Testament teaches us, which can transform ordinary men and women into saints and heroes, which enables them to hear and declare what God is saying to them.

The Power of God

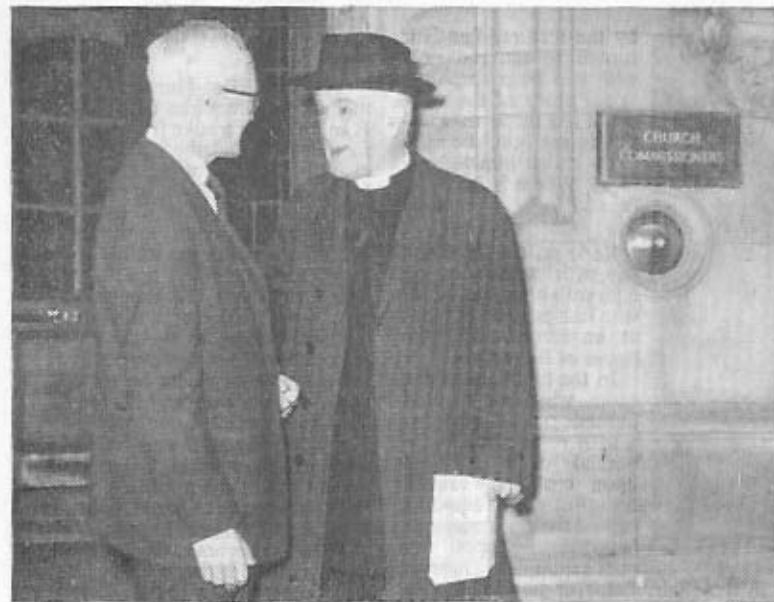
It is this same Spirit of God, focused in Christ and channelled through his Body the Church, which is still the only power that can bring men back to God, recreate the life of society, secure peace among the nations and in the end enable us to fulfil the purpose for which we were created—to become sons and daughters of God. The Holy Spirit is God at work in the world from its creation to its end, and Whitsunday, the birthday of the Church, reminds us that that does not mean some vague, unspecified power, but the love of a Father for his children as we know it through his incarnate Son.



Let us build us a city and a tower, whose top may reach unto heaven.—GENESIS 11. 4

The Church and Its Money

By the Right Rev. W. M. Askwith, D.D.
Bishop of Gloucester



Chairman of the Church Commissioners: the Archbishop of Canterbury

I HAVE written what follows because I know that members of the Church of England and others are puzzled by what they read and hear said about the Church Commissioners and want to discover the truth; and I have written it in plain language so that there may be no mistake about it.

The Church receives no funds from the State. Its funds come from the voluntary gifts of its members. Originally these were mostly in the form of land (called glebe) or of a part of the produce of the land (called tithe). In the early days the clergy lived by cultivating the land they had been given and collected from their parishioners the produce they had been promised. As time went on they usually let the glebe to a neighbouring farmer and received a rent for it or it was sold and the proceeds invested; and a payment of tithe in money came to be substituted for a payment in kind.

The endowments of the Church come in the main from these two sources, the voluntary gifts of many years ago. The provision was never very lavish and the poverty of the clergy has been a problem for centuries.

The Church Commissioners were set up by a Measure of the Church Assembly in 1948. They succeeded the Ecclesiastical Commissioners, founded by Act of Parliament in 1838 to redistribute some of the Church's funds in a more fair and efficient way.

Their chief function at first was to suppress redundant offices, largely connected with the cathedrals, and use the funds, together with the surplus funds of the larger bishoprics, to found new bishoprics in the newly crowded parts of the country, to increase the incomes of the parish clergy, and to endow new parishes where they were needed.

What the Church Commissioners do

The Church of England, as such, has no money. The money was given to, and belongs to, the Church locally. The Commissioners administer it. They use it to pay the salaries and pensions of the clergy, cathedral staffs, archdeacons and bishops; to make grants towards the provision of more suitable houses for the clergy; to help provide churches and church halls in new housing areas.

In the past the funds had to be invested in Government securities. Now

it is permissible to invest in Stock Exchange securities which bring more interest.

There has been no gambling, only wise and careful reinvestment such as is made by every body of trustees responsible for other people's money. And it is no crime to be provident.

It would be wrong for the clergy to have to face a drop of income because interest rates had fallen (as used often to happen in the 'good' old days), so when the Commissioners increase incomes they do not promise more than they know they can safely promise. They must always keep a reserve.

This is partly reinvested to increase the capital, and partly used for temporary needs which are in line with the responsibility of the Commissioners to make 'additional provision for the cure of souls,' sometimes by helping the parson by providing him with a more economical house, sometimes by special grants to new housing areas or to schools.

The actual figures

The total income in the year 1958/59 was £13,217,000. The amount available for the payment of the parish clergy, after deducting the part which belongs to the cathedrals and bishoprics and the maintenance of the reserve fund, was just under £9,000,000. It sounds enormous. But if you divide it up among those to whom it belongs it provides an average income of £12 a week for 11,400 vicars (many of whom have to spend at least £2 a week on the expenses of their job), £4 a week for 2,400 curates, and a pension after perhaps 50 years of service of £8 a week from all sources.

This does not really provide a living wage even for the clergy we have got, and we badly need more of them.

Nor does it leave anything over to do all the other things the Church has to do. There is nothing whatever for the care and upkeep of all our churches and halls and schools, not nearly enough to provide for the new housing areas, nothing for our care of the young, nothing for the spread of the faith in other countries, nothing for training the clergy.

The cost of all these things has to be found, and is being found, in the form of voluntary gifts from each generation in turn. The Church is not a body of clergymen who ask the rest of the people to support them and their work. The Church is all Christian people together and its work is the task of them all.

BEN-HUR

A Tale of the Christ, retold by John Lanningham

PART 5—AT ANTIOCH



Ben-Hur greeted him boldly

IN the year of our Lord 29, a transport galley entered the mouth of the river Orontes on its way to dock at the great port of Antioch. Among its passengers was a young Jew who had throughout the voyage kept much to himself, except that he had from time to time fallen into conversation with an elderly Jew who had joined the vessel at Cyprus.

As their own ship entered the river mouth these two, standing together on deck, jointly witnessed an incident which set them talking. The incident was the passing by of two other vessels which, as they moved closer together, each hoisted a bright yellow flag. The younger of the two men immediately turned to his companion to ask if he knew the meaning of this action. In reply, the elder told him that the flags were signs of ownership, and that both craft were the property of a very rich merchant living in Antioch, Simonides, at one time a representative in the port of a Jewish prince of an ancient family called Hur, now dead.

As he mentioned the name, the eyes of the young man to whom he was speaking gleamed with interest, for it was none other than Ben-Hur himself. But then, the old man continued, Simonides in Antioch had continued to trade and had become a master merchant of the city. But after some years the Romans had caught up with him, and put him to the torture, in order to make him disclose the wealth of his late master. They had failed, though Simonides had been crippled

by the torture. Ben-Hur turned to the old man who had been speaking. 'Your story of the merchant has made me curious to see him,' he said. 'You called him Simonides? Where is he to be found?'

Early on the following day, with his heart beating high with hope, Ben-Hur, who had passed the night at an inn, sought the house of Simonides.

In the dim light of the room which he entered he made out two persons: a man resting in a high-backed chair propped upon cushions, and a beautiful girl standing behind the chair with one hand resting upon the man's shoulder. The man

in the chair, Ben-Hur noticed, had a noble face; but the body beneath, covered though it was with a quilted robe, was strangely misshapen.

Ben-Hur greeted him boldly: 'I am Judah, son of Ithamar, late head of the house of Hur.'

The merchant's pale hand which lay outside the robe on his lap clenched convulsively, otherwise he gave no sign of recognition. Ben-Hur addressed himself again to the man in the chair. 'Simonides,' he said firmly, 'my father, at his death, had a trusted servant of thy name, and it has been told me that thou art the man!'

Once again the thin hand clenched, but that was all. And instead of the warm recognition which Ben-Hur had expected, the other only asked him, with what seemed to be a coldness, to show proofs of whom he was.

Ben-Hur felt his hopes dashed to the ground in a thousand pieces. He had no proofs! This was a difficulty he had not foreseen.

'Master Simonides,' he said at length, 'I can only tell my story.'

So Ben-Hur told his sorrowful tale, while the other listened intently and the girl behind his chair looked on with wondering eyes. And when it was ended Ben-Hur said: 'As I have no proof that I am my father's son, O Simonides, I will go hence to trouble you no more. Only let me say that I did not come here to seek thy service or thy fortune, but only to find what thou couldst tell me of my mother and of Tirzah, my sister.'

There was a silence after he had done. And then Simonides, speaking gravely and deliberately, said: 'I have nothing to tell you of them. They are lost.'

Ben-Hur uttered a great groan. 'Then I have nothing now to live for but vengeance,' he said. 'Farewell!' And with that he turned and abruptly left the room.

Yet when Ben-Hur had gone the manner of Simonides entirely altered. It was as if he awoke from a sleep; his face flushed and the light of his eyes changed to brightness. He turned to his daughter: 'Esther, summon Malluch, quick.' The girl clapped her hands, and a man appeared from behind a panel in the wall. 'Malluch,' said the merchant, 'I have a mission, which shall not fail though the sun should fall! There is a young man now descending to the street; follow him, shadow him, and every night send me a report of where he is, what he does, and the company he keeps.'

The man saluted, and was gone.

It was then that the merchant turned to his daughter, asking her to have him taken to the garden outside, where he had much to say to her. Once there, in the bright daylight, looking over the ships in the harbour, the old merchant told his child for the first time his story. He told her of how he had been indeed a servant in the house of Hur; of how he had been happy, until the time came when his master died and the young prince, Ben-Hur, had been sent to the galleys. And after that again had come the dark time when he himself had been put to the torture by the Romans. None the less, he said proudly, he had never betrayed his master or his wealth.

To all this the girl listened with scarcely a movement. But now she said: 'My father, was that not Ben-Hur here but now?'

'Truly,' said Simonides. 'My spirit arose to salute him. I longed to take him by the hand; but I need to prove him.' Ignorant of this, Ben-Hur went out from the merchant's house with a heavy heart. He had no particular destination in view, and was idly making his way out towards the famous Grove of Daphne outside the city when he came upon a man lying in the grass by the wayside. This man, who was, in fact, Malluch, the servant of Simonides, rose to greet him and asked if he was going to the stadium, where sometimes practice for the chariot races in the circus took place. Thus it befell that the two of them went there in the first instance. Already chariots were going by. It was as the ninth came along, drawn by four wonderful bays, that a disturbance arose which had much to do with Ben-Hur's future. The horses were superb; but the driver was not, and even as the chariot went by he lost control of them and swayed about the

course. Immediately an old man in the stands above them uttered an angry cry, at the sound of which many of the spectators began to laugh. When Ben-Hur asked his companion who the maker of the outcry was, Malluch told him that his name was Sheik Ilderim, a mighty man of the desert, and the owner of the horses. Now the sheik was crying at the top of his voice, shaking his fists: 'A cursed Roman! Did he not swear he could drive?'

Those around might laugh, Ben-Hur thought, but he, who was an expert in chariot racing, and who had done much of it himself in Rome, could sympathize with the old man's rage.

He stepped forward, scarcely knowing what he intended to do, when an Arab descended to the lower steps of the stand and cried out in a loud voice: 'Men of the East and West—hearken! The good Sheik Ilderim giveth greetings. With four horses, he hath come up against the best. He needs most a mighty man to drive them. Whoso will take them to his satisfaction, to him he promises enrichment.'

The excitement caused by this announcement was so great that it was some time before Ben-Hur could disentangle himself from the crowd. Now was the time for vengeance, and he resolved he would seek it at the first occasion offered. Thinking thus, he scarcely noticed the route they took along an avenue of trees which led to the famous Grove of Daphne. There his attention was drawn by an unusual procession. First came a noble camel, very tall and white, led by a man on horseback. There was a crimson and gold houdah on the back of the camel. Behind followed two horsemen with two spears in their hands. Beneath the covering of the houdah could be made out the forms of an old man and a young woman.

The camel had knelt, when cries of alarm broke out from among the surrounding crowd. Behind the cries Ben-Hur heard the thudding of horses' hooves. Looking up, he was astounded to see a chariot and horses. With a shout he leaped forward and caught the bit of the plunging horse nearest to him.

With an insolent calm, the Roman came round the chariot, looked at Ben-Hur, and then, ignoring him, spoke to the ancient man who had been on the camel and to the young woman. 'Pardon, I pray you,' he said. 'I am Messala. I swear I did not see you. Perhaps I trusted too much in my skill.' Then his eye fell upon the woman by the camel. 'By Pallas, thou art beautiful!' he said. 'Tell me at least, fair mistress, that I am pardoned.'

But she coolly ignored him.

The old man spoke to Ben-Hur. 'Thou hast served a stranger well today,' he said. 'In his holy name I thank thee. I am Balthazar, the Egyptian. In the great orchard of palms, beyond the village of Daphne, Sheik Ilderim the

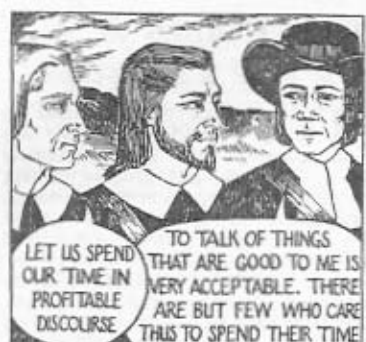
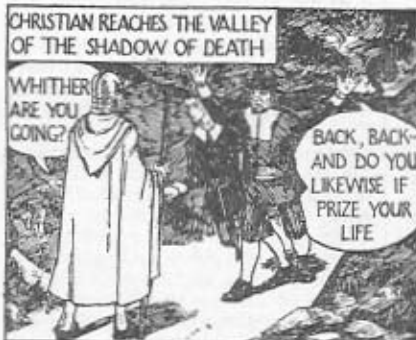
generous abideth in his tents and we are his guests. Come to us there. You will find welcome, because we are grateful.'

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.

The Pilgrim's Progress

By John Bunyan



QUESTION PAGE

4151. What is the purpose of the exhortations printed in the Communion Service, and what are the 'Homilies' to be read after the Creed when there is no Sermon?

The exhortations in the Communion Service were introduced at the Reformation in order to encourage the people to receive the Holy Communion, which for some centuries they had neglected to do except on Easter Day. In Elizabethan times there was a dire shortage of clergy, and many, perhaps the majority, of parish priests had little education and were incapable of writing their own sermons. For this reason official books of Sermons, or 'Homilies', were issued in order that the people might be rightly taught the meaning of the changes in the services. The Homilies were essentially tracts for the times, and fell out of use as better-educated clergy from the new grammar schools became available.

4152. Why do a number of Anglican devotional manuals seem to support the doctrine of Transubstantiation, which is condemned in Article 28?

It is important to distinguish between the doctrine of 'Transubstantiation' and the doctrine of the 'Real Presence.' The first, which refers to a change in the 'substance', or inner nature, of the Bread and Wine in Holy Communion, is formally rejected by the Church of England both in Article 28 and in the last rubric of the Communion Service. The official

Question of the Month

4150. Is there any rule about the position of the choir at a church service?

Bodies of singers to assist the priest at Holy Communion existed as early as the fourth century. By the time of Gregory the Great, who died in 604, Cathedral Choir Schools were fully established. In those days members of the choir had their seats within the chancel rails or in the apse behind the altar, as is still the custom on the Continent. In England in the Middle Ages there were few surpliced choirs in parish churches, and those who led the singing would have seats against either wall within the chancel. In the eighteenth century it became customary to set the singers in a gallery at the West End, but choirs were restored to the chancels about a hundred years ago, and under the influence of the Oxford Movement choirs in cassocks and surplices began to be seen in many places in ordinary parish churches.

teaching of the Church of England in the matter is set down in the Catechism, in the last four questions and answers, in which we read that 'The Body and Blood

of Christ... are verily and indeed taken and received by the faithful in the Lord's Supper.' This statement has been interpreted in two ways. The 'receptionist' view emphasizes the words 'by the faithful,' and would assert that to all but the faithful the Sacrament is nothing but ordinary bread and wine. The other interpretation, which is more in accordance with the teaching of St. Paul and the Church in general ever since, is summarized in the great hymn by St. Thomas Aquinas which will be found translated in *Ancient and Modern* (No. 309) or in the *English Hymnal* (No. 326). To put it in another way, the Church of England does not reject the doctrine of the Real Presence; it does reject the doctrine of Transubstantiation, which is an unsatisfactory explanation of it.

4153. Is it correct to kneel to receive a bishop's blessing when he passes in procession, or should one do so only if he is vested in cope and mitre?

The custom of kneeling when the bishop passed in procession, in order to receive his blessing, was formerly widespread, but fell into disuse at the Reformation. In some places it has been revived, but nowadays it is largely a matter of local custom, and if the bishop is not vested in cope and mitre the congregation will not be expected to kneel.

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.

HOME AND GARDEN

1. MY GARDEN IN MAY

By Dr. W. E. Shewell-Cooper

THE flowers that we used to think were old fashioned are coming back into popularity again. People are growing Sweet Williams, Evening Primroses, Honesty, and Canterbury Bells. If you want to be in the fashion, sow the seeds of these biennials about the 15th of the month, and do try some of the lovely new varieties. Thus you will be both old fashioned and up to date. With Sweet Williams may I strongly recommend Harlequin and Indian Carpet; and in the case of Canterbury Bells, the Imperialis.

Start mowing the lawn regularly from now on, and make yourself afford an electrical motor-mower if you can. Sow the seeds of the half-hardy annuals, and particularly Portulaca Browallii and Celosia. Plant out the half-hardy annuals about the 20th of the month, including the asters and the stocks. Dig up the Polyanthuses and the Primroses, divide them thoroughly, and plant them up in a semi-shady spot, where they can grow on until they are needed in the autumn.

The Zanzibar Balsam is known as

'Busy Lizzy,' it is the ideal house window plant, because the moment one flower fades, another takes its place. Raise the plants in the No-Soil Potting Compost. There are two varieties, Orange Lady and Scarlet Lady. Plant out corms of gladioli 3 in. deep, choosing the varieties Gold Dust, Red Fascination, Abu Hassan, a pansy blue, and Arabian Night, a purple. Attend to the staking of all border plants. Use pea sticks rather than bamboos.

Sow the seeds of Pumpkins, Squashes, Gourds and vegetable marrows in the open, and put over the spots where the seeds are sown an upturned glass jam jar. This creates a little heat and helps the seeds to germinate quickly. Plan a little herb garden near the kitchen door, sow herb seeds in rows a foot apart, and your wife will have all her needs to hand. Seeds can be bought of Fennel, Marjoram, Sage, Savory, Thyme, Peppermint, Coriander, Purslane, etc.

Late savoys are very useful. Sow the seeds now of Ormskirk Late and Ormskirk Very Late in a seed bed, making the drills $\frac{1}{2}$ in. deep and 7 in. apart. Look out for the black fly on broad beans, and spray immediately this is seen with liquid Derris I.T.P.

This is not poisonous to human beings or animals, but deadly to insect pests.

2. COOKIES

By Hazel Macleod

IT is possible nowadays to buy quite cheaply a very large selection of excellent biscuits. For that reason I seldom make my own. The recipe below, however, is an exception—the biscuits are easily made and shaped (wet the palms of the hands so that the dough doesn't stick) and store well in a tightly-covered jar or tin.

Ingredients:

4 oz. margarine, 3 oz. castor sugar, 5 oz. self-raising flour, pinch of salt, $\frac{1}{2}$ teaspoonful vanilla essence, half an egg, a few glacé cherries, rolled oats, crushed cornflakes or desiccated coconut.

Cream the margarine and sugar. Beat in the egg, add vanilla essence and fold in the sieved flour and salt. Take out rounded teaspoonsful of the mixture, form into balls by rolling in the palms of the hands, and then roll in oats or coconut or crushed cornflakes. Place about 2 in. apart on a greased baking sheet, flatten very slightly with the finger and put a piece of glacé cherry in the middle. Bake 15-20 mins. near the top of a moderate oven (No. 4—350 deg. F.). This quantity makes 16 cookies.

HOUSEWIVES' CHOICE

By Elizabeth Gundry

IN Holland, laundry customers with a complaint can refer their dispute to a 'confidence committee,' run by the national Household Council with the co-operation of the laundry industry. Denmark has something similar.

Often, however, as in this country, damage may not be the laundry's fault. There are so many new fabrics and finishes available, not identifiable at a glance, that washtub disasters are inevitable. The photograph shows a pair of pants, very like cotton to look at, which were made of a synthetic fibre which melted as soon as the iron touched it. The responsibility here surely lies with the manufacturer: a label clearly warning 'do not iron' would have saved the day.

This garment was one of a hundred recently shown at a 'chamber of horrors' exhibition staged by the Consumer Advisory Council as a warning to manufacturers who do not adequately label their goods. America has just passed a law requiring compulsory labelling of fabrics, and a government committee here is going into the whole problem.

Meanwhile, all the consumer can do is to ask when in the shop: 'What is it made of?' 'How should I wash it?'

Pick your Pack

When manufacturers want to raise prices they sometimes do it in an

oblique way which escapes the shopper's notice.

A biscuit firm used to sell its crispbread in half-pound packets for 1s. 2d.



The result of ironing

—each containing 24 biscuits. Then it began to sell packets, still containing 24 biscuits, for only 1s. But the new pack weighed only 6 oz.—which meant that the real price of the crispbread had gone up by 4d. a pound.

Similarly, a certain brand of pot cleaner used to be packed in a carton containing twelve pads. The same-sized carton, at the same price, now contains only ten.

It takes a very observant shopper to notice changes like this, especially if

weights, etc., are marked only in very tiny type.

At Ease

All the shopper can see of an easy chair is the surface, but what's inside is all-important.

Taking the cover first, however, the choice usually lies between moquette or tapestry. A good moquette is better for long wear, especially if it feels firm and dense. Made on much the same principle as a carpet, the loops can be cut or—even sturdier—uncut.

Tapestry, a woven fabric, is usually cheaper than moquette and less durable. Avoid 'floats,' the long threads on the surface of some patterns, which tend to catch and snag. Wool is normally a better buy than cotton or rayon.

To be sure that the springs have been tested for durability, that the stuffing is ample (and hygienic), that the fabric is well made, and that the timber frame is sound, look for the British Standards Kite-mark, shown here.



School Blazers

Last month I described tests done by SHOPPER'S GUIDE on these, comparing durability of various makes. Now a manufacturer writes to tell me that the ignorance of schools is a constant problem to them. The cost of a blazer leaps up if it has a badge and taped cuffs or pockets. Some badges can add more than 7s. to the price; taping and binding more than 10s. Often these are demanded on blazers made of poor cloth hardly worth such elaborations, while for the same money or less a good (and good-looking) garment could just as easily be had.

Richard Tatlock's Puzzles

9. HEADS AND TAILS (open to all)

This month's open puzzle is based on the First Epistle of St. John. It is a form of puzzle which we have often had before.

Complete the pattern by adding six seven-letter words from the First Epistle of St. John, but with this condition. Each word must begin with the same letter with which the previous word ended. For example: your first word, the second in the pattern, must begin with T. And the last of your six words must end with E.

There must be no gaps, and for the eight words in your final list give the eight texts,

chapter and verse, in which the words are found.

The prizes are two half-guinea book tokens.

10. FIND THE WORD (age limit, 10)

This month's junior puzzle is very easy and gives young competitors a chance for a prize.

Below are five quotations from the Canticles (or Songs) at Morning Prayer. Letters are missing from various words. Discover the missing letters and write them down in the order in which they come. You will discover that they spell a certain word. Discover

P	E	R	F	E	C	T
E	T	E	R	N	A	L

the word, look it up in a dictionary (or ask a grown-up), and then write the word and its meaning on a postcard, and don't forget to add your own name, age and address.

1. His truth *nd*reth from generation to generation.

2. To thee **erubim and Seraphim continually do cry.

3. O Ananias, Az**rias, and Misael, bless ye the Lord.

4. O ye Pr*e*s*s of the Lord, bless ye the Lord.

5. O ye **e and Snow, bless ye the Lord.

Five five-shilling book tokens are offered as prizes.

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

February winners:

No. 3. Mr. R. W. Dudley (Hadleigh), Miss J. Sumner (Chesham).

No. 4. Linda Sallis (Leatherhead), Andrew Stoner (Warrington), Judith Williams (Burton-on-Trent).

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* * *

Farmers and gardeners at this time of the year grow crops, flowers and vegetables. Things are bursting into leaf and bud. As the year goes on men and women will exercise their skill to tend and to bring to fruition the plants and crops under their care. But they must never forget that they are working together with the Lord of all Life.

On that first Easter morning, when Mary saw Him in the grey dawn of a new day, she thought He was a gardener. Perhaps Mary was quite right!

ROGATIONTIDE

Sunday, 7th May, Rogation Sunday

On this day we shall visit as many farms as possible between 1-30 p.m. and 4-30 p.m. The Rogationtide Services will begin with a special service at 10-30 a.m., when a printed form of service will be used in Church. At 1-30 the Rogationtide Procession will assemble in the farm yard at Halsall Hall, where the first "Station" will be observed, from there it is hoped to visit at least 12 other farms which were not visited last year. We invite all parishioners to join us at Halsall Hall, and appeal to any parishioners with cars to assist us with transport. The services will be held "wet or fine." You will enjoy the visits to the farms, so come along with us and worship God in the open air.

GARDENING

The mild weather and sunshine must have quickened the pulse of many a gardener. Even I who am not a gardener, gazing meditatively at my extensive but empty borders, saw them in my mind's eye ablaze with flowers. Then I remembered last year when I cast many seeds into the ground, slept and rose night and day, but contrary to the parable the seed did not spring forth and grow up, only the perennial weeds reappeared to remind me of that other parable in which the man viewing his field of tares summed up the situation in a sentence—"An enemy hath done this." I find great comfort in this judgment! It removes all blame from myself. Like the man, I can reason: "Did I not sow good seed in my garden? Whence then hath it weeds? An enemy

hath done this." Really, I am probably a very good gardener who has been mischievously sabotaged!

I know quite a few men who claim to have complete control over the activities of seeds, and plants, but their approach frequently bewilders me. For example, if I contemplated sowing a few seeds some afternoon, I should do a little light training in the morning—a few simple exercises followed by a delicate lunch, and yet the most knowledgeable gardener I know announced the other morning that he was going home to consume a steak and cowheel pie, which contained a whole cowheel, and afterwards he would sow his beans! If this is the correct approach then little wonder that I get no results. Possibly I am over-trained!

RINGERS

Did you hear the bells ringing for the services on Easter Day? You will probably agree that they sounded a very nice welcome to the faithful people coming to Church on that happy occasion. Do you know that we are very near the day when the bells will be silent? If one or two ringers are indisposed we have no reserves at all to take their places. It will be a sad day when the bells are silent.

As you may have guessed, I am appealing for people to come and learn campanology. Ringers come in all shapes and sizes, all professions and trades, male and female, young and old.

A complete three hour peal was rung not long ago at a Lancashire church, and all the ringers were under 16 years of age, so everybody is a potential campanologist.

I appeal, therefore, to anyone interested in the art, to contact Mr. Mawdsley in the bell tower on Sunday, or at the Post Office.

WHAT EVERY HOUR DEMANDS

To strive and struggle without pause
To serve in matters great and small—
To keep in mind the righteous cause—
The aim and purpose of it all,
To give what every hour demands
And keep the glorious goal in sight—
To hold the torch with steady hands—
That other men may see the light
To sacrifice and not complain—
To prove the hopes that we profess—
And should we fail, to rise again—
Continuing in faithfulness.

Patience Strong.

ALTAR FLOWERS

- April 30—Miss Mawdsley and Mrs. Parker.
 May 7—Mrs. H. Serjeant and Mrs. H. Baaks.
 „ 14—Mrs. Forshaw.

WHIT SUNDAY—

- May 21—THE CONGREGATION
 „ 28—Mr. E. Lord.
 June 4—Mrs. E. Grimshaw.
 „ 11—Vacant.
 „ 18—Mrs. H. Grimshaw.

SERVERS ROTA

- April 30— 8-00 a.m.: Arthur Gilbert.
 11-30 a.m.: John Davies.
 May 7— 8-00 a.m.: Louis Hanson.
 No Celebration at 11-30 a.m.
 „ 14— 8-00 a.m.: Peter Balmer.
 10-30 a.m.: Harold Grimshaw and
 John Gaskell
 „ 21— 8-00 a.m.: John Davies.
 11-30 a.m.: Stanley Marshall.
 „ 28— 8-00 a.m.: John Gaskell.
 11-30 a.m.: Harold Grimshaw and
 Anthony Grimshaw.

MOTHERS' UNION

The Deanery Festival Service will be held at Halsall on Tuesday, 30th May, at 3-0 p.m. I hope all members will make every effort to attend. The preacher will be The Bishop of Warrington. The Wave of Prayer will be operative at St. Cuthbert's on Saturday, 13th May, from 11-10 a.m. till 11-30 a.m.

HOLY MATRIMONY

"Those whom God hath joined"

- April 1—George Ernest McCasker, of 23 Park Avenue, Ormskirk, and Linda Sutton, of Pinfold Lane, Scarisbrick.
 April 1—Frank Baybutt, of Hesketh Farm, Barton, and Lena Gilbert, of 36, Linaker Drive, Halsall.

BURIAL OF THE DEAD

"In sure and certain hope"

- Mar. 29—Annie Shaw, aged 91 years, of 24 Bute Street, Salford 6.
 April 6—Joseph Serjeant, aged 84 years, of Big Brick Farm, Halsall.

HOLY BAPTISM

"Received into the family of Christ's Church"

- Mar. 12—Pamela Dawn, daughter of Norman Reed and Brenda Doris Catterill, of 57, Renacres Lane, Shirdley Hill, Halsall.
 April 9—Michael John, son of Royston Ernest and Sylvia Freeman, of 103, New Street, Halsall.

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Ormskirk Association	1960	1959
Aughton St. Michael ..	113 6 1	157 4 4
Aughton Christ Church	42 6 10	41 13 1
Bickerstaffe	130 12 0	107 16 0
Burscough	213 11 2	189 16 8
Dalton	46 16 1	63 6 9
Halsall	63 10 0	29 9 10
Melling Sunday School	10 0	0 0 0
Lathom St. James ..	163 7 3	145 4 8
Lydiat	41 0 0	
Lydiat arrears 1959) ..	27 0 0	
Maghull	248 18 4	158 15 0
Newburgh	32 10 0	30 0 0
Ormskirk Parish Church	269 19 11	256 19 6
Lathom Park Chapel ..	57 16 11	45 6 2
Scarisbrick St. Mark ..	86 1 8	72 6 0
Skelmersdale	17 19 9	13 0 0
Annual Meeting	12 10 1	0 0 0
	£1567 16 1	£1310 18 0

S.P.G.

Ormskirk	1960	
Aughton, St. Michael	249 12 5	
Halsall, St. Cuthbert	62 10 0	(1959 £30)
Lathom, St. James ..	14 16 0	
Lydiat, St. Thomas	41 0 0	
Maghull, St. Andrew and St. Peter ..	21 2 7	
Melling, St. Thomas	11 15 1	
Skelmersdale, St. Paul	12 10 6	
Deanery Total	£413 6 7	

SIDESMENS ROTA

- May 7—10-30 a.m. W. Jenkinson, T. Sismey.
 6-30 p.m. J. Cheetham, E. Battersby.
 „ 14—10-30 a.m. J. Serjeant, J. Banks.
 6-30 p.m. R. Heaton, T. Swift.
 „ 21—10-30 a.m. R. Lewis, R. Dutton.
 6-30 p.m. H. Prescott, H. Gaskell.
 „ 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. Park.
 6-30 p.m. E. Serjeant, H. Guy.

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