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# Halsall Parish Magazine



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The Rectory,  
Halsall.  
20th Oct., 1960.

My dear Friends,

The grand Harvest Festival Services at the Parish Church and the two Missions were occasions of great joy to me. I have long wanted to see a good congregation in our lovely Church and this wish was granted on the Sunday evening of the Harvest. The inspiration of corporate worship is something which defies description. Of one thing I am certain, there was a fervent wish in the minds of all the regular worshippers that the congregation could be like that more often. I wish that too. It is difficult to find an answer to the question "Why don't we have a congregation like this every Sunday?" The service is the same, the music is the same, the Church is just as cosy (incidentally, well done Arthur, the Church has been lovely and warm these last few Sundays), in fact the only difference is the fact that it isn't Harvest. Surely this ought not to be. Will you all try to worship at least once each Sunday, a real effort will make all the difference.

Thank you very much all those who helped to decorate our three places of worship. Much time and trouble was taken and the results were excellent. A special thank you to all who sent gifts. Through your kindness we were able to send out over 180 individual gifts in addition to the large quantities of fruit and vegetables which were taken to the Church of England Children's Society homes at Quarry Mount, Pochin House and Bradstock Lockett; also to Dr. Barnardo's Home, Tudor Bank, Birkdale. The joy the gifts have given to those who received them makes all the effort very well worth while. My only hope is that no one was forgotten.

The Harvest over, our thoughts turn to Christmas and with that, I hasten to add—the Christmas Bazaar. This will be held on Saturday, 3rd Dec., which means there will be only 35 days left by the time you receive this magazine. Success is assured if we all do our bit.

The Church's New Year starts on Advent Sunday, 27th November. On this Sunday evening and on the evenings of the three following Sundays we shall enjoy (I hope) four Bible Teaching Services. Evensong will be said at 6 p.m., and at 6-30 p.m. the Bible Teaching Service will begin. I think most of you are familiar with the Christmas Carol Service of Nine Lessons. The Bible Services are very similar. Each has its own theme and the lessons and hymns are all selected to teach that

particular theme. On 27th November the theme is "The Missionary Work of the Church," most of the favourite missionary hymns will be sung. On 4th December is unfolded the drama of the Christian Life in the Prayer Book. On 11th December we study "The Lesser Christian Virtues" and of course on 18th December the Carol Service with Nine Lessons. These services will be enjoyed by all who take part in them, for in addition to the singing of so many "good old favourite" hymns the selected passages from the Bible have a simplicity and beauty all their own. I hope many of you will volunteer to read a Lesson, they are all very short ones, and the more the members of the family join in the service, the better it will be enjoyed.

Finally a word of appreciation for the way in which the congregation has responded to the suggested ways of improving our acts of worship. I am grateful for your co-operation in this matter and look forward to a very happy month at worship with you in our lovely old Church.

God bless you all.

Your sincere friend,

W. HERBERT BULLOUGH.

## SAINTS ALIVE!

### What me!

You'd have quite a shock, wouldn't you, if on turning up the Vicar's letter you found that it began like this — "Herbert, a priest of Jesus Christ by the will of God, to the saints which are in Halsall." It would be quite a change from the more usual "My dear friends"; and you might be led to wonder who on earth these 'saints' are that he is writing to. The term 'saint' couldn't possibly refer to you, could it?

But, you know, it could. St. Paul, when he was writing to the members of the Church at Ephesus, began like this — "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus." Now those people whom he called saints were ordinary members of the Church at Ephesus just as we are ordinary members of the Church in Halsall. They weren't exceptionally good, they weren't exceptionally holy, but they had set foot on the ladder which leads to heaven, and because of this they could be called 'saints.'

### Saints—lowest grade

When you began at school, you started in the lowest grade (this was before the days of streaming and the eleven-plus), and when you were baptised you became a saint, lowest grade. A saint isn't someone who is perfect, it is someone

who is growing, someone who is in training, and so you and I are saints. In the business of loving God we all start from scratch, and however often we fail, however feeble our love is, so long as we go on trying, we shall not be expelled.

#### **Saints—highest grade**

But there are Saints with a capital 'S,' those whom we remember in the Church's calendar — the Apostles, the Evangelists, the Martyrs, the Confessors, the Virgins. Some of them we know by name: Peter, John, Augustine, Perpetua, Catherine. But some of them we don't know by name, and these we have to lump together and commemorate on All Saints' Day—November 1st.

These are the Saints, highest grade. But never forget that they started in the lowest grade, just as we do. Their life was no easier for them than ours is for us. Those who are honoured as the Saints of the Church were men, women and children of our kind and of our nature. Not many of them by birth or upbringing had greater gifts or better chances than we have, but they recognised the love of God, they lived in the Spirit, and their gifts, and their infirmities too, were consecrated to Him.

What are they doing now? They are worshipping God. And they are happy in this worship which knows no end and no monotony because they are no longer worried by distractions or fidgets or empty stomachs. But in their worship they remember us who are worried by these things and by the Devil. And as they have gained the place which Christ prepared for them, so they want us also to share that place with God and with them.

The writer of the Epistle to the Hebrews pictures the Saints in the upper circle of the arena where on the ground we are engaged in the Christian struggle against the world, the flesh and the Devil. By their prayers they are cheering us and urging us on to victory. And we should indeed be encouraged in the knowledge that we are overlooked and supported by this great company of the Church Triumphant.

#### **Saints—middle grade**

All Saints' Day is followed immediately by All Souls' Day, the day on which we remember all those who have finished their time in the lowest grade here on earth. Where are they now, and is it right that we should pray for them?

Whether you believe in a theory of Purgatory (or Paradise) or not, doesn't alter the fact that when we die, most of us will not be ready to meet

God face to face. We shall still need to learn a lot more about what the love of God really means, and so we shall need a period of further training in the 'middle grade.' It may well be that some of us who have played rather a lot of truant when we were in the lowest grade will have a lot of time to make up! And in many cases these eyes of ours which are so accustomed to greyness and drabness and grime will only gradually be able to become used to the brightness. We shall need a period in the middle grade to prepare us for the brilliance of the all-holy God.

So on All Souls' Day we shall pray for those who have moved up into the next grade. It would seem quite nonsensical to say that we can pray for our relations and friends while they are here on earth, but that as soon as they leave this earth our prayers for them must stop. They are no less our relations and friends because they are no longer on earth. The Church always has prayed for the souls of the departed. Indeed, probably one of the first of such prayers can be found in St. Paul — "may the Lord grant him to find mercy from the Lord on that Day." We have a duty to pray for the departed, and All Souls' Day is set apart for that purpose.

#### **The Communion of Saints**

When we who are in the lowest grade get a bit despondent about our numbers or about the apparent lack of impact which the Church seems to have on the rest of society; or when we are tempted to give up trying because of our regular falling into sin, we can take heart from a phrase which we use every time we say the Creed . . . "I believe in the Communion of Saints." The Saints in heaven, the souls in the middle grade, and we 'saints' on earth are all part of the One Holy Catholic Church. No other society is so large, no other society is so closely bound together because the fellowship of prayer and worship is unbroken by death. What a great joy it is, and what a great privilege to be members of the Communion of Saints. Saints alive!

Holy Communion All Saints' Day 10 a.m.

#### **MINUS, THEN PLUS**

Ten little Churchmen went to church when fine,  
But it started raining, then there were nine.  
Nine little Churchmen stayed up late;  
One overslept himself, then there were eight.  
Eight little Churchmen on the road to Heaven;



M. Littledale

## Lost in the Fog

ONE of the strange things about fog is that no one seems able to do anything about it. It affects millions of people; it can cover thousands of square miles, sending ships aground—like the one in our picture—and causing traffic to grope dangerously and unhappily nose to tail. In short, this creeping menace is able to bring the whole machinery of life to a halt and no one can do anything about it except wait for it to go away.

During the war, when fog proved such a hazard to returning aircraft that it cost many lives, various experiments were tried to find a remedy. There was the attempt, for instance, to disperse it from airfield runways by heating the atmosphere in that particular locality. There were attempts made by the use of flares to guide incoming pilots to a safe landing. And even now, with every modern navigational and electronic aid, the problem is far from solved and fog remains about the only kind of weather condition which can close down the great airports such as London.

But this sort of fog is not the only one which is dangerous. As a matter of fact, there is another sort which is even more perilous and perhaps even more permanent, and that is mental fog. It is a characteristic of this sort, as of the other, that people caught in it don't know where they're going. What is more, mental fog is not seasonal, is not something that comes

with November and the winter cold, but which lasts the year round and can last a lifetime. What is mental fog? It is the state of existence where a man does not know either where he is in life or where he is trying to get to. In other words, it is a state of being without a purpose or a fixed belief in what life is all about. Thousands and thousands of people are groping in this kind of obscurity every day, and the inevitable result is that they live confused lives lacking any sense of direction.

Pretty certainly, this kind of fog is more widespread than it used to be. For one thing, it has crept to the world of modern man in proportion as he has begun to think lightly of the great truths of religion upon which our civilization is based.

Some thinkers have already pointed out often to this state of affairs as one of the greatest dangers which face our Western civilization, opposed, as it is, by the great Communist societies of Russia and the East. They at least have

## THE SIGN

Not ashamed to confess Christ crucified

No. 671

VOL. 56

NOVEMBER 1960

- 1 Tu. All Saints' Day.
- 2 W. All Souls.
- 6 S. Twenty-first after Trinity.  
Leonard, C., c. 559.
- 8 Tu. Saints, Martyrs, and Doctors  
of the Church of England.
- 11 F. Martin, B., c. 397.
- 13 S. Twenty-second after Trinity.  
Britius, B., 443.
- 15 Tu. Machutus, B., 627.
- 16 W. Margaret of Scotland, Queen,  
1093.
- 17 Th. Hugh, B., 1200.  
Hilda, Abb., 680.
- 20 S. Next before Advent.  
Edmund, K.M., 870.
- 22 Tu. Cecilia, V.M., c. 230.
- 23 W. Clement, B.M., c. 100.
- 25 F. Catherine, V.M.
- 27 S. First in Advent.
- 30 W. St. Andrew, A.M.

Days of fasting, or abstinence:  
Fridays, 4, 11, 18, 25; Tuesday, 29.

a sense of purpose or direction even though it is of an entirely unspiritual nature. It follows that for our world to get out of its mental fog and recapture a high purpose of its own is a matter of urgent necessity.

Fortunately, there is a way out. Mental and spiritual fog can be dispersed in a way which ordinary fog cannot. And the way out of it, and the remedy for it, both lie in a recapturing of that high sense of purpose which only a living faith can provide. Pretty certainly, this is going to be the great issue before all of us in the next half-century.

SIGNET

## The Communion of Saints

Wherefore seeing we also are compassed about with  
so great a cloud of witnesses . . . —HEB. 12. 1

WE kneel alone, and yet around us there,  
The cloud of witnesses, that blessed throng,  
With praise and worship fill the listening air,  
And blend our tuneless praise into their song.

We cannot see or hear. Yet we believe  
That we, with heaven's company, are known  
Each one to God, and humbly we receive  
The certain faith that we are not alone.

Margot Crosse



## BLIND MAN

*He saw a man blind from his birth.—St. JOHN 9. 1*

THERE was a young fellow who used to squat on his haunches alongside one of the gates of the Temple in Jerusalem holding out a hand for alms from passers-by. It could be seen at a glance why he did this, all the day long, every day. His eyes were lifeless. What is more, he had been born blind, and so had known no other life than this of the beggar by the wayside.

### Nothing Unusual

There was nothing unusual in such a sight. The only reason why some of the disciples noticed him at all was because they happened to know his parents. Even then their attention was drawn to him not by pity at his affliction, but by a question which the sight of him raised in their minds. 'Rabbi,' they asked Jesus, 'who did sin, this man, or his parents, that he should be born blind?' The question reflected a common conviction of Jewish thought, that physical ills were necessarily caused by human sin, and were a sign of divine judgement. The answer was unexpected. Jesus said, 'Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.'

With that he spat upon the earth and with the saliva made a paste of clay which, stopping, he gently rubbed upon the blind man's eyes. And then he immediately ordered the man to make his way down to the sacred pool of Siloam and there wash the eyes.

To the disciples who had watched all this the actions were full of significance. In the first place, it was the Sabbath day, and such an action as Jesus had done would lay him open to the accusation of having broken the strict laws of Sabbath observance. Second, they recognized the method by which he had treated the blind man as traditional. There was ancient warrant for the belief that the use of saliva in that manner had curative properties. But especially it was the sending of the youth to the pool of

Siloam which struck them, since the waters of that pool had always been considered holy. The very name of the pool meant 'sent,' and it was from



the same waters that the priest drew the water for the libations at the sacrifice.

Meanwhile, the blind man, tapping his way along the streets with his staff, went as quickly as he could down towards the pool in the lower parts of the city. When he reached the place, he flung himself down, reached his hand into the cool depths, and rubbed his eyes. The miracle which followed was instantaneous. There flooded into his consciousness all the wonders of sight; colours of sky and stone and water; faces watching him. Leaving his staff behind him he bounded away from the pool to his own home.

### Dawn of the Truth

At first no one could believe that it was he. Some indeed at first thought that it could only be another man of similar appearance. But as the great

truth dawned on them, they pressed him to tell them who had done this thing for him. He answered: 'The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.' Clearly, this was a matter which had to be brought to the attention of the authorities at once. And so the second time the young man, now conducted by

a large crowd, made his way up through the city again to the Temple. There, he was taken straight through into the Inner Court to the Pharisees and Doctors of the Law. When these had heard his story, they sent for the boy's parents. When these, trembling and afraid, were brought before them, they asked: 'Is this your son, who ye say was born blind? how then doth he now see?' The question served only to increase the fear of the parents. It was known to them already that severe penalties would be visited upon anyone who acknowledged Jesus as the Christ. They therefore fell back upon their son, saying: 'Ask him; he is of age; he shall speak for himself.' So once again the youth was brought forward. This time they pressed him hard, saying: 'Give glory to God: we know that this man is a sinner.' It fell then to the once-blind youth to make with high courage a confession for Jesus the Christ which has been remembered down the ages.

'Whether he be a sinner,' he said simply, 'I know not: one thing I know, that, whereas I was blind, now I see.'

Yet still they pressed him. Yet still he answered stoutly: 'I told you even now: wherefore would ye hear it again? would ye also become his disciples?'

The answer only increased their fury and he knew he stood utterly condemned before those who questioned him. And so, indeed, it turned out, for they sent him away in disgrace.

Later that same day, Jesus found him and he asked quietly: 'Do you believe in the Son of Man?' The youth answered, 'And who is he, sir, that I may believe in him?' 'You have seen him, and he it is that speaks to you,' Jesus told him. The man who had been born blind, and now, in more ways than one, could see, replied: 'Lord, I believe.'

# Those Who Never See

By Rosamund Essex



Learning to run in the dark

**C**LAP: clap: clap: clap. 'Well done, Dick! To the right, John! To the right!' For Dick and John and Harry and William and James, and the rest of them, were all blind, and they were running a race. Parents and staff and friends—and even journalists—stood at the side of the long circular driveway clapping for all they were worth, so that the blind boys and girls who ran the races should hear where the edge of the road was, for they could not see it.

I was at the Dorton House School at Seal near Sevenoaks. The pupils are either totally blind or have such partial sight that they can just see something. They are taught to live as normal a life as possible and are looked after by a devoted band of men and women who are teachers and matrons for the Royal Society for the Blind.

## Excitement and Pride

'I made it, I really made it!' said one of the boys who had started off on a race a little shakily. He had only a short distance to run down a straight grass fairway, while someone rang a dinner bell lustily behind the winning tape, to give the runners a sense of direction. I looked down at him, his face glowing with excitement and pride.

To my right was the place of the high jump for girls, and it was an

education in courage to watch the contestants. First, each girl came right up to the bar, which was placed at a foot high to begin with. She put her hand on the bar to assure herself just where it was, stood back and then jumped. Only a foot high? How would you like to jump over a quite solid sort of bar (however moveable and low) without being able to see it?

As the bar moved up the inches, so the girls took longer to jump. They felt the bar once, twice, or maybe three times. Sometimes they would make a tentative hop, and draw back, till finally, taking their courage in their hands, they gave a leap.

Sometimes they made it; sometimes they got the bar between their legs; sometimes they came a cropper on the sandy landing place. The triumph was, not that any achieved over four feet (though some of the boys did), but that they jumped. And all in the dark while the sun shone.

Near the great house and grounds of the school is Seal parish church. Many of the boys and girls of Dorton House go to the parish Sunday school, and the ordinary-sighted children of the parish are now quite used to it.

Not that it is easy to teach the two groups together. The blind children are, naturally, slow. Things that need no explanation to sighted children

have to be made clear to those who have never seen anything at all. The selection of hymns is a bit tricky too, for though the blind children may bring three hefty volumes of Braille hymn books, the lot together only contain about a hundred hymns.

'Don't the blind children learn hymns by heart?' I wondered. Well, they do, but they are not quick in learning. It is a difficult decision to make whether to teach a small blind child the first verse of ten hymns or one whole hymn through. By the first means, they can at least join in to some part of the singing, rather than stand idle while the sighted ones lift their voices to God.

## 'Feeling' the Church

While the rest of the Sunday school does 'expression work,' the blind children go to 'feel' the church. They feel the lectern, they climb the pulpit ('super fun'), they feel the altar and the vessels, so that little by little the Church's teaching has solid meaning for them.

Those who are prepared for confirmation come for special classes to the vicar, the Rev. L. Hills, whose gentle kindness has, through long experience, learnt the way to lead the blind boy and girl on the way to the altar of God.

'In earlier days,' said the vicar to me, 'when we were less experienced, some of us in the parish thought that we would give each candidate for confirmation a present of the Bible in Braille. Only when we found out that each Bible has something like seventy-four huge volumes, and that if each communicant had one, there would be no room in the school to house anything else, did we give up the idea!' No one realizes the difficulty of bulk for blind people. The Gospel of St. Mark is in one volume, all the rest of the New Testament books are in two volumes or more.

The organist in Seal church is blind, and is on the staff of the school. Some of the communicants are blind. And when the children cannot come to church there are prayers in the great school hall.

This time I am very humbled when I say, 'As I see it,' and think of my eyes. At Dorton House School there are boys and girls who live courageously and see only with their hands. When I sing, 'Ye blind behold your Saviour, come, and leap ye lame for joy,' I think of the runners and the jumpers at Seal.

# The Changing Face of Missions

By the Rev. Dewi Morgan



**P**ERHAPS the most important thing to say under the title at the top of the page is that it is the face of missions which is changing. The deep underlying imperative of missions remains eternally the same.

Our Lord did not say 'Go, as long as the political, social and other conditions seem helpful...' His 'Go' was entirely unqualified. It is to be a going to the end of the world—and that end is something more than the geographically furthest parts.

The command remains valid. But the circumstances change. Especially the fact that nowadays it is not a case of Europeans doing all the going, while other nations wait passively to receive them. What we can see as a reality in our day, though as yet only begun, is a great partnership of nations all engaged in obeying the command. True, the number of those who accept such obedience is but a tiny minority. But in every nation there are now those who are obedient.

That fact, of course, makes all sorts of differences in practice. The white man who goes overseas no longer goes in order to dominate or even to lead. He goes to serve. But is not that in itself a major gain? For our Lord was among us as one who serves.

The sharing of leadership among the nations is one of the most heartening

signs of the reality that in Christ every man is of equal importance.

Such a sharing of leadership, of course, is stressed by the fact that the West no longer has secular dominance. Quite the opposite. The West, nowadays, is relatively meagre in its resources. But that does not remove from Christians in the West the duty of sharing what they have.

Compared with once upon a time, we in the West have fewer clergy to spare, less money to give. But such a comparison becomes ludicrous when we compare our resources with those of the other nations.

There is many an English rural deanery which has three times as many clergy as not a few overseas Anglican dioceses. Many an English parish

church spends on its pipe organ ten times as much as would build a simple church in Africa.

But the greatest change of all, perhaps, lies in the now irrefutable evidence that the world is one. One atom bomb can be enough to provide final

proof of that. One powerful radio station can be heard simultaneously the world over. One individual can, with modern transport, encircle the world in a matter of hours.

For the Christian the idea of one world has always been basic. How much we must rejoice when we find science and technology saying the same thing.

Yet we must not forget that science and technology are apparently in front of Christians in stressing the one-ness of the world. The economist knows that no country can live as an island. Too many Christians still live as if their Christianity could be not merely insular but parochial.

It is an exciting world to-day with new challenges and many changing faces. But the divine imperative, like the divine Truth itself, remains unassailed.

## September Puzzle Solution

The September Puzzle (No. 17) seemed to cause more trouble than usual. Here is the answer: first, seven archangels, Michael, Gabriel, Raphael, Uriel, Raguel, Sarakiel, and Jaramiel. The first three are mentioned in Scripture (including the Apocrypha); the first two in Canonical Scripture. Ariel, Metatron, and Satan are the remaining three angels.

## The Story of the Early Church

**D**ioletian, after leaving the Church in peace for nearly twenty years, was persuaded to launch the most terrible of all the persecutions



In Nicomedia, Diocletian's edict against the Church is torn down by a Christian



Although Diocletian retires, persecution continues under his successor, Galerius



but in Britain, Constantius, Roman leader in the West, prevents widespread suffering



# ANIMALS OF THE BIBLE *Puzzle Column*

## 46. The Badger

**A**MONG the material that was collected by Moses on God's detailed instructions for making the Tabernacle were several animal products, in particular goats' hair, rams' skins dyed red and badgers' skins. Goats and rams present no difficulty; they formed the flocks of the children of Israel and they have been familiar animals since early days.

Badgers' skins were the outer of the three coverings which formed the roof of the Tabernacle, but after being used a dozen or so times in Exodus and Numbers, the word crops up only once again—in Ezekiel, where it is used pictorially in the same verse as the reference to silk already mentioned, and God says that he shod the people with badger skin.

The Tabernacle and its furnishings can teach great spiritual lessons, for the building materials and every part each had its deep significance. At the same time the Tabernacle was a practical matter and every material used was just right for the job which it had to do. These materials were also precious and not the sort of thing to be picked up in quantity just anywhere.

Badgers' skins formed the outer

covering, exposed to the sun and heat, though to little rain, and they must therefore have been strong and durable,

as well as of a reasonable size for making up. The verse in Ezekiel also has something to teach, for the whole passage speaks of luxury and quality. The skin must therefore have been capable of making up into fine dainty shoes or sandals. Various animals have been suggested, including the huge Dugong, or Sea Cow, of the Arabian coasts,

though this is rejected by most authorities. The Authorized Version renders it Badger, just about the largest member of the Weasel tribe. Although our English Badgers are mostly night creatures, they are familiar enough in pictures, if not in the flesh. Related forms are found in Asia Minor and through into Southern and Central Asia, so they must have occurred quite close to where the Children of Israel were wandering. The Badger would be big enough to use; its skin would be suitable for the Tabernacle covering, and yet strong and tough enough for making into sandals. There is no reason why 'Badger' should not be the correct translation.

GEORGE CANSDALE

## The Last Great Persecution. A.D. 303 to 305



Diocletian's palace at Nicomedia catches fire and the Christians are blamed.



Churches are razed to the ground and copies of the Scriptures are burnt.



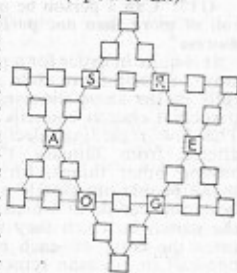
Although at Verulamium, Alban, a Roman, who helps a Christian priest escape and



becomes a convert to Christianity, is led forth to become Britain's first martyr

## 21. SNOWFLAKE (open to all)

The 'pop' singers will very soon be dreaming of a white Christmas, so I thought I would go one better and have a snowflake at Hal-loween. And if anyone wants to know why this diagram is a snowflake, it's because Almighty God in his wisdom decided that every single snowflake there is, has been, or will be, should have six sides and corners—like our diagram.



The puzzle is to fill the snowflake by putting letters in the squares in such a way as to form seven-letter words along each chain of squares. Obviously, of course, only six words are needed. And obviously, too, your words will naturally fit in with each other and with the letters I have already provided.

Needless to say, I shall not be satisfied with any old words. They must all come from somewhere between the covers of the Book of Common Prayer—with a brief explanation of where each word can be found. If you cannot find single words to fit, phrases of two words will do.

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

## 22. SORT THEM OUT (age limit 13)

'Sort Them Out' was popular in July, so here is another.

Below are three lists:

Ten persons or things: Angel, Measure, Month, Plant, Prophet, Prophetess, Publican, River, Tetrarch, Zealot.

Ten names: Agabus, Cockle, Chebar, Deborah, Gabriel, Herod, Homer, Simon, Sivan, Zacchaeus.

Ten Bible chapters: Judges 4, Esther 8, Job 31, Isaiah 5, Ezekiel 1, Matthew 14, Luke 1, Luke 6, Luke 19, Acts 21.

By referring to the Bible sort out the three lists, and set them in three columns, so that on each line the person or thing is given its corresponding name and the Bible chapter where the name is found. Example: Luke—Gennesaret—Luke 5.

Three book tokens for 5s. for the three best answers (neatness counts). Don't forget your name, age, and address. Closing date for both puzzles: November 15th. Entries, please, to The Puzzle Editor, THE SIGN, 28 Margaret Street, London, W.1.

August winners:

No. 15. Mrs. C. E. Brown (Goring-by-Sea), Mrs. K. Watson (Blackpool), Miss E. Blackman (Morecambe).

No. 16. Conal McCann (Broadstairs), Judith Revett (Ipswich), Avelyn Turner (Halifax).

The solution of Puzzle No. 17, which was more difficult than usual, appears on page 84.

# QUESTION PAGE

**4117.** Can a person be on the electoral roll of more than one parish in the same diocese?

It is quite in order for a person to be on two, but not more than two, electoral rolls in the same diocese, provided the parochial church councils are informed. The law regarding electoral rolls was altered from January 1957 to allow, among other things, for the fact that many people are closely associated with both the parish in which they live and the parish in which they work. In such cases the entry on each roll counts for one-half in diocesan returns.

**4118.** Please could you tell me who composed the ending to the Lord's Prayer?

The words 'For thine is the kingdom, the power, and the glory' at the end of the Lord's Prayer have a long history. They were probably used in the Temple worship at Jerusalem several centuries before Christ, and we first find them written down in the Old Testament in 1 Chronicles 29. 11. The Chronicler, who was Levite and perhaps a member of the Temple choir, re-wrote the ancient books of Samuel and Kings. These books show us David as a bronze-age warrior, but Chronicles shows us David as he ought to have been, a noble, chivalrous, and powerful king; and so the Chronicler puts into David's mouth the words with which he was familiar.

**4119.** Our parochial church council has proposed that the collections on a certain Sunday should be given to the Lay Reader

## Question of the Month

**4116.** Is the saying 'Render unto no man evil for evil' intended for individual use, and not to be heeded between nations in wartime?

How to give effect to our Lord's teaching in the Sermon on the Mount and, indeed, to reconcile it with other passages in the New Testament, has been one of the problems confronting Christians ever since it was uttered. The orthodox view is that our Lord legislates for his own new society and its individual members, especially in their relations with the hostile and persecuting world; but it would seem from Romans 13. 4, for example, that the duty of the State is another matter, and that the Christian should support the State in fulfilling its duty of dealing with evildoers, within and without its borders, by police action and defensive war. But in just police action there can be no place for vindictiveness or for self-interest.

who is doing good service while we have no vicar. Is this in order?

The 'Regulations Respecting Readers' approved by the Convocations of Canterbury and York in May 1941 provide that 'All Readers shall be voluntary workers

and personally shall receive no fees or money payment of any kind for their services, except their out-of-pocket expenses for travelling.' The only exceptions to this rule are the whole-time workers employed by the Missions to Seamen and the Church Army, and certain stipendiary Readers whose appointments have been approved by the Bishop of the diocese.

**4120.** Is it necessary for both churchwardens to be present at the Institution of a new incumbent?

So far as we are aware, it is not strictly necessary for both churchwardens to be present at the Institution and Induction of a new incumbent. Until about a hundred years ago an incumbent was frequently instituted by the Bishop at the Bishop's House, and only the Induction by the Archdeacon took place in the church. The churchwardens were invited to attend, but if they did not do so the Induction proceeded in their absence.

**4121.** We have a peal of eight bells in our church. What age should a boy or girl be before being allowed to ring?

There is no rule regarding the age of bellringers. We have heard of a girl of twelve, the grand-daughter of the bell-ringer, who rings regularly, and in view of the strength and skill required we should think this would be a reasonable minimum age.

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

## My Garden in November

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

**W**ANDERING round our garden on November 10th last year I was able to pick flowers from some late Red Hot Pokers, a few outdoor Cyclamen, some Primulas, several Heathers, a few blue Gentians, and a sprig or two of the scented Chimonanthus, as well as of the Viburnum. Then I cut some Oxalis, some late Michaelmas daisies, a few Sternbergias—a short branch off the Strawberry Tree—and quite a nice little bunch from that plant with the ugly name, the 'Lung Wort' or Pulmonaria. If you would like to be able to cut flowers in November, why not plant some of these specimens yourself?

This is a good time to start a good 'clearing up' of the vegetable garden or allotment. Cut the runner beans down to soil level and put the tops on to your compost heap, sprinkling them with several handfuls of fish manure. You will thus produce good 'manure' for next year. The roots have on them little white 'nodules' which are rich in nitrogen; that is the reason why they must be left in the soil for the crop that is to come afterwards. Pull up all the cabbage and cauliflower stumps; don't leave them in the ground or they will

rob the soil of the plant foods. If you bash them up a bit with an axe on a chopping block, they also can be rotted down on the compost heap.

If you are fond of scent in the garden, plant a Sweetbriar hedge. The leaves have a glorious apple fragrance about them and especially so after rain. You can keep the Sweetbriar cut back as an ordinary hedge and so have a windbreak plus scent. I would not recommend Sweetbriar as a main hedge, but it is excellent for dividing one part of the garden from the other. Put the bushes in about 18 in. apart; spread the roots out well and firm the soil over the top. Then late next March cut the plants down to within 1 ft. of soil level.

Another useful scented plant for a shady border is Lily of the Valley. Plants should be put in during the next few weeks, 3 in. apart, in soil which has been enriched with sedge peat at a bucketful to the square yard. If you have Lily of the Valley already, give the bed a dressing of sedge peat now, or leaf mould



Bashing the brassica stumps

if you have it, to the depth of an inch.

Start the winter pruning of your apple and pear trees the moment the leaves have fallen, just thin out a branch here and there to let in the light and air.

# THE CHRISTIAN HOME

By Anne Proctor

THE Christian year is nearing its end, for the new year does not begin with the calendar year in January, nor yet with the financial year in April, but on the fourth Sunday before Christmas Day, the one we call Advent Sunday. This is rather a good thing, for nowadays—when we all seem to keep both Christmas, Yuletide (in a pagan sense) and New Year after the Scotch custom—the end of the old year no longer affords us much time for quiet reflection and good resolutions before the New Year begins. But for church people the Sunday-next-before-Advent is a very good day on which to take stock of our membership, as it were. Let's think aloud for a moment or two and ask ourselves some questions about the way we carry out our obligations of worship and subscription to the church. For worship and giving, whether it be the giving of service or of money, are the ways in which we can make some real attempt to carry out our basic Christian rule, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength (worship); and thy neighbour as thyself (service).' Advent Sunday is a good day on which to make a fresh start by going to church, by taking the children to church, by using one's mind in reading the Bible or some serious book, or if one has wandered very far away, at least to turn one's mind to God and pray.

## Stir-up Sunday

It's all there in the collect, 'Stir up, we beseech thee, O Lord, the wills of thy faithful people,' if we really will to find God, however weak or even reluctant our first approach to him may be, he will find us. So make a point this year when you make your cakes and puddings on Stir-up Sunday, to say the collect, as you stir, and in proportion to your intentions and sincerity you will discover what you are searching for. Many of us don't know why we get depressed and restless, but if we leave God out of our lives we are undernourishing our souls.

## Welsh Wonder

This tasty supper dish is meant to be made with leeks, but if you cannot get any, use cauliflower or celery, or artichokes or other vegetables like kohlrabi. For 8 leeks you will need 6 level tablespoonfuls of grated cheese. Cut the leeks lengthwise, wash well and cook in a very little boiling water. Drain when tender, place in baking dish, sprinkle with salt, pepper and grated cheese and place under the grill to melt the cheese.

## Butterscotch Rice Pudding

Wash one-third of a cupful of rice (about 3 heaped tablespoonfuls), cook until nearly tender in 2 cupfuls of milk, boiled in a double saucepan. Add  $\frac{1}{2}$  teaspoonful of salt. In a shallow pan heat 1 cupful of brown sugar with 2 tablespoonfuls of butter, until dark brown in colour, but do not burn it. Add this to the rice and cook until the rice is quite tender and the caramel quite melted. Soften 1 tablespoonful powdered gelatine in cold water and dissolve in another cupful of milk, which has been brought to the boil. Add to the rice and caramel. Pour into a mould, cool and, if possible, chill. (D. M. S., Canada.)

## West Country Farmhouse Loaf

4 oz. margarine, 12 oz. plain flour, 2 rounded teaspoonfuls baking powder,

a pinch of salt, 4 oz. cleaned sultanas or chopped dates, 4 oz. cleaned currants, 4 oz. chopped peel, 3 level tablespoonfuls of golden syrup, 2 eggs and a quarter of a pint of sour milk.

Rub the margarine into the sieved ingredients. Stir in the fruit and the peel. Warm the syrup slightly. Beat the eggs and milk together, then stir in the syrup. Mix thoroughly with the dry ingredients. Put into a 2-lb. bread tin lined with greaseproof paper and brushed inside with melted margarine. Bake for 2 hours on the middle shelf of a moderate oven. Reg. Mark 4. Cool on a wire tray. Serve sliced spread with butter. (M. H., Rochdale, Lancs.)

## Frosting for a Cake

Beat the whites of 2 eggs to a stiff froth and stir into them 1 lb. icing sugar. Stir in the juice of a strained lemon, beat the mixture well, and spread it on the cake with a knife dipped in hot water. Leave for 24 hours in a warm place to dry before decorating. (Mrs. L., Kidderminster.)



A housewife of former days, in Maidstone Parish Church

# The Man About the House

By VICTOR SUTTON

THERE are many jobs we do with varnish. It is a job of skill: you need a good brand brush and a new one at that. Never work in a humid atmosphere or on a windy day—that is just asking for failure. Do not think of varnish as just that—one leading firm tells me they use 37 different varieties. Your best plan is to go to a good shop, seek advice, and when you have bought the product, read what it says on the tin. If not satisfied, go back and change it.

Have you ever thought of inspecting the window sills, that part of the wood which juts out and catches all the bad weather? If you only cleaned these sections up, puttied in the crevices and re-painted each year you might be saving yourself considerable costs in replacements. Stand on any doorstep, look at the base of any wood-work framed window and you will

see exactly what I am aiming at.

I have a small wooden box into which bits of chain go, screw hooks, nuts, bolts, light-bowl chains and so on. This is very handy and often on a wet day it comes out. Have you thought of getting two half sections of coconut, cut with a saw and then hung on chains for trailing plants? Drill about 6 holes in the base for drainage and most plant shops and florists do supply all the materials you need. Re-adjust the old light-bowl chains to fit three holes drilled in the top rim.

And if you have somebody in bed sitting up to have refreshment, have you thought of using the ironing board with the long area over the bed? By the leg arrangement it will stand firmly and the meal can be on the rounded end with room for books on the square end (that is the leg end).





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One joined a rambling club, then there were seven,  
 Seven little Churchmen heard of Sunday "flicks";  
 One thought he'd like to go, then there were six.  
 Six little Churchmen kept the place alive;  
 One bought a television, then there were five,  
 Five little Churchmen, loyal to the core;  
 The Vicar upset one of them, then there were four.  
 Four little Churchmen argued heatedly  
 Over Ceremonial, then there were three.  
 Three little Churchmen sang the hymns right  
 through;  
 Got a hymn one didn't like, then there were two.  
 Two little Churchmen disputed who should run  
 The next parish concert, then there was one.  
 One faithful Churchman, knowing what to do,  
 Got a friend to come to Church, then there were  
 two.  
 Two sincere Churchmen each brought one in  
 more,  
 So their number doubled; thus there were four.  
 Four sturdy Churchmen simply couldn't wait  
 Till they found four other men; then there were  
 eight.  
 Eight eager Churchmen searching round for souls,  
 Praying, working, witnessing, drew more in by  
 shoals;  
 Shoals and shoals at every service cramming  
 every pew.  
 May God supply such grace and zeal in this our  
 parish too.

*Anon.*

### GOD BLESS AND KEEP — OUR FRIENDS

Sometimes, life brings us — friends!  
 Not just acquaintances who pass us by  
 With a nod and smile beneath the summer sky;  
 Who walk with us, maybe, a mile or two  
 When all the sun's aglow up in the blue.  
 No, not just these — though these, too, have their  
 worth;  
 Cheery companions in the tides of mirth.  
 But 'friends' are more.  
 They share each roughened way  
 When clouds are grey  
 Upon a storm-swept day.  
 They do not value us for pence or pound,  
 Position, fame: their friendship wraps us round  
 With something, oh, so valiant, big and fine,  
 It seems an echo of a Friend Divine.  
 Should we be poor and weak and tired and old,  
 Their love for us grows more a hundredfold.  
 Shall we not pray then as each twilight ends —  
 "God bless and keep—our friends!"

*B.L.G.*

### "THIS COULD BE YOU..."

Most of us have seen quiz games on T.V. Have a shot at this one. Go on, be honest with yourself now!

1. Are you usually late for church or early?  
(Score 5 for early — minus 5 for late).
2. Do you always sit at the back of the Church?  
(Add 2 for 'No.' If the answer is 'Yes' go and sit at the front).
3. How many newcomers have you spoken to in the last year?  
(Score 2 for each new person).
4. Were you at Church every Sunday in 1959?  
(Add 10 for 'Yes.' If not, then think out reasons why you were absent).
5. Did you pray every day since your last Communion?  
(Add 10 for 'Yes.' If not, say a prayer now asking God to forgive you).
6. Did you make any preparation for your Easter Communion?  
(Add 8 if you did. If not, read 1 John i, verses 8-9).
7. How many new people did you bring to Church in 1959?  
(Add 2 for each person).
8. Have you been to a week-day Eucharist in the last three months?  
(Add 1 for each day you came. Deduct 8 if the answer is 'No.')
9. Have you done a practical job for the parish since Christmas?  
(Add 5 if you have, deduct 5 if you haven't).
10. Have you just said: 'That priest again! Trying to get at me.'?  
(If you have, minus 5 and make a resolution to come to Church more often).

*Score on last page.*

### BARTON MISSION

We will be very pleased to welcome anyone who would care to come and join us in our services which are now as follows:

Holy Communion 1st Sunday in the month at 9 a.m.

Evening Service 2nd, 3rd and 4th Sundays at 6-30 p.m.

Sunday School 2-15.

To show appreciation of the help which he gave to us in the past we have sent a donation to the memorial fund to the late Mr. R. Allin of Lydiate.

The next Whist and Domino Drive will be held on Nov. 8th and tickets will be available that night for the Poultry Drive on Dec. 6th.

A.M.

### REMEMBRANCE SUNDAY, 13th NOV.

The arrangements for this important day are the same as in previous years. We shall hold our service at 10-30 a.m. and look forward to the support of all our people. The preacher will be the Rev. D. W. Gundry, B.D., A.K.C., Professor of Theology in the University of Bangor.

### ALTAR FLOWER ROTA

- Nov. 6th—Mrs. Ainscough.  
 Nov. 13th—Mrs. Hesketh and Mrs. Winstanley.  
 Nov. 20th—Mrs. Wilson.  
 Nov. 27th—Mrs. Neale.  
 Dec. 4th—Mrs. L. Huyton.  
 Dec. 11th—The Guides.

### SIDESMEN'S ROTA

- November 6th—  
 R. Lewis, R. Dutton, H. Prescott, H. Gaskell.  
 November 13th—  
 C. Aindow, T. Forshaw, E. Grimshaw, R. Brett.  
 November 20th—  
 J. Huyton, S. Parks, E. Serjeant, H. Guy.  
 November 27th—  
 R. Gaskell, H. Baldwin, H. Dean, J. Balmer.  
 December 4th—  
 J. Chatham, E. Battersby, W. Jenkinson, T. Sisney.

### SERVERS' ROTA

- | 8 a.m.                              | 11-30 a.m.       |
|-------------------------------------|------------------|
| November 6th—<br>Stanley Marshall.  | Robert Gaskell   |
| November 13th—<br>John Gaskell.     | Peter Balmer.    |
| November 20th—<br>Anthony Grimshaw. | Arthur Gilbert.  |
| November 27th—<br>John Davies.      | Lewis Hanson.    |
| December 4th—<br>Robert Gaskell.    | Harold Grimshaw. |
| December 11th—<br>Peter Balmer.     | Ian Ainscough.   |

### HOLY BAPTISM

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

- 9th Oct.—Malcolm Henry, son of John George and Alice Elizabeth Rynhart, 68 Heathy Lane, Shirdley Hill, Halsall.  
 9th Oct.—Valerie Joyce, daughter of Stanley and Marlene May Buck, Helmdale, Shore Road, Hesketh Bank.  
 9th Oct.—Christine, daughter of Derrick and Helen Ainscough, 3 Council Houses, Flex Moss Lane, Halsall

### HOLY MATRIMONY

*"Those whom God hath joined"*

24th September—

- Terence John Smith, Freme Close, West Derby, and Margaret Ada Fairclough, 50 Heathy Lane, Halsall.  
 Dennis Knowles, 200 Summerwood Lane, Halsall, and Betty Kenyon, 7 Linaker Drive, Halsall.

### BURIAL OF THE DEAD

*"In sure and certain hope"*

- 15th Oct.—Joseph Alexander Haldane (aged 54 years), 44 Summerwood Lane, Halsall

### MOTHERS' UNION

Tuesday, 1st November. Service in Church at 2-30 p.m., preacher the Rector.

Tuesday, 22nd November. 7-30 p.m. in the School Hall.

### OPEN MEETING. All Welcome!

A demonstration of "make up" by Max Factor. Come and enjoy seeing how it is done by the experts. This will prove a very enjoyable evening and we wish to invite anyone, young or old, who are interested. Refreshments will be served. Admission will be 1/6. Book the date now. Tuesday, 22nd November at 7-30 p.m.

### THE YOUNG WIVES

Tuesday, 8th November. Meeting at the Rectory at 2-30 p.m. to discuss the Christmas Bazaar. Friends welcome. M.G.

### QUIZ SCORE

If you have scored more than 55 you need a halo.  
 If more than 40 — you are an average Christian.  
 If more than 30 — You could do with a quiet time to think.  
 Anything less than 20 — Well . . . . .

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