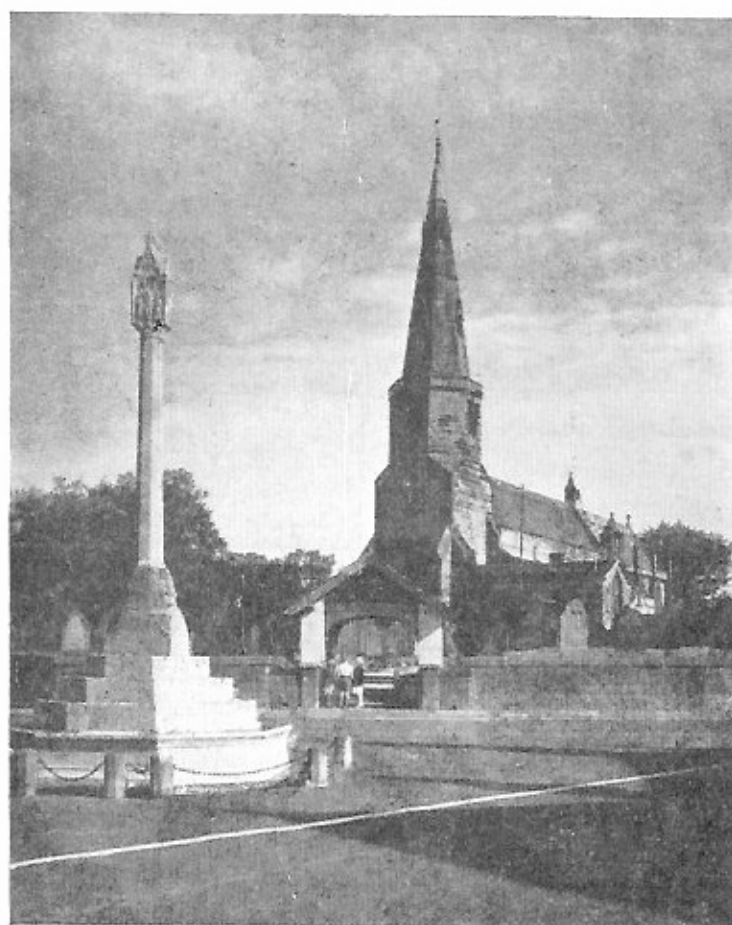


NOVEMBER, 1965

HALSALL PARISH MAGAZINE



Rector: The Rev. W. H. BULLOUGH A.K.C. (Surrogate)

"The Rectory," Halsall. Tel. 321.

Licensed Reader: Mr. H. NELSON, 90 County Rd., Ormskirk

Church Wardens: MR. HAROLD GRIMSHAW. MR. HENRY SERJEANT

Verger: Mr. A. MAWDSLEY, Post Office, Halsall.

ORMSKIRK TRUSTEE SAVINGS BANK

ESTABLISHED 1822

9 DERBY STREET, ORMSKIRK. Tel. 2626

Funds Over Ordinary Dept. $2\frac{1}{2}\%$ (£15 TAX FREE) Accounts
£6,000,000 Special Investment Dept. 5% **19,500**

FOR A HELPFUL PERSONAL SAVING SERVICE

T. A. PARK & SON

APPROVED COAL MERCHANTS
SMOKELESS FUEL DISTRIBUTORS

—X—

“ Bridge View,” Station Road
Barton, Nr. Ormskirk

Tel. Halsall 433.

COMPLETE ENGINE OVERHAULS
OILS, GREASE, TYRES
HIGH PRESSURE GREASING

F. SNAPE LTD.

Central Garage

HALSALL

COMMERCIAL LORRY TYRES
TRACTOR TYRES
CAR TYRES

IN STOCK

FOR FLORAL TRIBUTES

TRY

A. SHACKLADY

MARKET GARDENER AND FLORIST

Heaton's Bridge Road, Scarisbrick

Telephone: HALSALL 345.

WEDDING BOUQUETS A SPECIALITY

WHITELEY'S

THE CLEANERS, OF BIRKDALE

(J. & T. Whiteley Ltd.)

127 BEDFORD ROAD : BIRKDALE

LAUNDERERS and DRY CLEANERS

Carpet and Upholstery Cleaning Specialists

Collections and Deliveries in all districts

'Phone SOUTHPORT 67037 or send Post Card for our
Representative to call

Southport Branch: 21 Bold Street, Phone: Southport 56774

Mechanical and Electrical Repairs

J. F. DUDLEY & SON

“ ROOTES AGENCY ”

SALES AND SERVICE

GREGORY GARAGE, HALSALL

Phone HALSALL 233

Turning, Welding, Brazing. Accumulators charged.
Spares, Accessories, Radio.

JOHN H. WEATHERBY Junior

N.A.M.M.

TEL. Southport 3022

MONUMENTAL MASON

69 TULKETH STREET, SOUTHPORT

Memorials in Granite and Stone. inscriptions neatly engraved. Renovations

The Rectory,
Halsall.
14th October, 1965.

My Dear Friends,

Last time I wrote to you I expressed my concern for you all so busily engaged in endeavouring to save the harvest. This month we can say that it has been saved and we are well and truly enjoying an Indian Summer. The harvest services at St. Cuthbert's were very enjoyable indeed although the numbers (if numbers matter) did not come up to expectations. It was a joy to welcome so many friends who came to worship with us. How we wish they would come again. We hope their visit will encourage them to do so. Is there anything we can do to ensure their next visit?

The Church is realising more and more today the need for new methods of widening its fellowship. Important as the parochial system may be, it is not sufficient. Only a small percentage of our people attend our churches to come under the influence of the church, and to join its fellowship. Consequently the Church, and that means the people who make up the Church, must be outward looking, concerned first and foremost with bringing into its fellowship those millions who remain outside. We must not be content to regard the Church as a sort of club for members only, but as an army on the move seeking recruits, seeking to develop, and exploit its resources to the best advantage.

I remember a man I knew before the war who for years had travelled for a small family firm. Daily by bus and train he visited the small shops in the poorest streets in the towns around Manchester. No promotion in the firm was possible. A quiet, retiring, very honest man, who had lost all ambition during twenty years of drudgery. He could have transformed his life if, in all his humble contracts, the secret at the back of his mind had been—"I represent also the Kingdom of God".

Churchmanship is not merely a matter of "coming to Church". That is only a fraction of a churchman's life—one, two, three or four hours a week! For the rest, on the road, in the train, in the field, in the shop, the warehouse, the office, the hotel bar or lounge, indeed, through all the ramifications of life, and in all our varied situations we can be one united army, or fellowship, as representatives of the Gospel. It is a quest and an adventure calling for the same enterprise, skill, integrity, enthusiasm, personality and perseverance as is required in business—and, here the field is the world, no limit of territory. The idea in business, I suppose, is to travel for a sound firm; to be selling a good commodity in which you believe, and which people really want. This idea is fulfilled in all respects when representing the Kingdom of God.

May I end on a more personal note. It is just six years since I came to be your Rector. With the help of many of the church folk of Halsall, much has been accomplished. The greatest joy, of course, will always be our worship together. The inspiration of the family Eucharist is something for which I thank God every day. I am very conscious of failure in certain respects of our work together and ask you to pray that God will supply the need. I would like to thank the faithful for their sacrifices and loyalty and to appeal to you all to re-double your efforts on behalf of our glorious church which seeks to extend the Kingdom of God day by day. Join us at a very special service on Advent Sunday evening, November 28th at 6.30 p.m. when we celebrate our New Year's Day.

God bless you all,

Your sincere friend,

HERBERT BULLOUGH.

A STORY FOR THE CHILDREN

My dear children,

This month I am going to tell you the story of "The Football Boy". He was a little black boy on a mission station.

Poor Immanuel was too late again. Someone had run through the village shouting: "He is coming! The Bishop is coming!" and immediately everyone had dropped what they were doing and hurried along the sandy, pot-holed road that led through thick bush to the next village.

More and more villagers joined the procession along the road. In front were Immanuel's friends playing pipes and drums to welcome the Bishop. Immanuel had a drum too but he was not up in front with the others. Instead, he limped away behind everyone else, his lame foot dragging through the hot sand.

Immanuel was always too late. When Sylvester and his friends went to the river to play, Immanuel was always left far behind. He could not join them when they went out looking for snakes or climbing trees. It was not that the boys were unkind. But they were always in too much of a hurry to wait for Immanuel.

Immanuel got left so far behind the procession that he met it coming back. He turned about and for a few yards walked beside the proud drum-and-pipe band. But then, tired and panting, he had to drop behind again. The Bishop passed in a dusty Land Rover and a pair of kind, grey eyes met Immanuel's and smiled. Behind the Land Rover came the villagers, some singing and dancing. One of the men saw Immanuel and swept him up on to his shoulders. "Come . . . play your drum!" he shouted, laughing and Immanuel plucked the string which brought a stick down on to the tin drum.

That evening, as he lay drowsily on his sleeping mat, Immanuel heard his mother and father talking.

"I wonder if the Bishop has brought any footballs with him?" said his father, laughing. "I hear he is always giving away footballs."

"A football would be a good thing in the village," said his mother, softly. "Perhaps it would keep some of the boys out of mischief."

Five minutes later Immanuel was asleep. But before his eyes closed he had made a plan.

Early the next morning, after a Communion service in the mud, grass-thatched church, he limped to the door of the guest hut and stood looking shyly in. The Bishop had changed his cope and mitre for shorts and shirt and was sitting cross-legged on the ground eating his breakfast. He did not look at all frightening.

"Hullo," he said, smiling at Immanuel in encouragement.

"I . . . I should like a football, please," Immanuel whispered.

He was afraid the foreigner would look at his lame leg with scorn at this request. But there was no such look. Instead, chatting to Immanuel as an old friend, he hunted in his luggage at the back of the hut and at last produced a very new and very shiny football.

Grasping his prize tightly under his arm, Immanuel limped away from the hut, his eyes bright with joy. In the distance he spotted Sylvester with some of the other boys and shouted out to them. They turned, saw the football and came running.

"The Bishop gave it to me," said Immanuel, with pride, "but it is really for you. I cannot play football." He handed the football to Sylvester who stroked it lovingly.

"It's a very fine football," he grinned. "Thank you, Immanuel."

Long after the Bishop left the village his football was still being kicked round the cluster of mud huts. Immanuel would sit under a tree and watch, shouting words of encouragement to this team or that and feeling that in some way he was sharing in the fun. When it was too dark to play any more, the football would always be handed back to him to care for until the following day. And how Immanuel prized it. In time, of course, the football wore out. But that is another story.

God Bless you all,

Love from

THE RECTOR

"FAIR IS THE PRIZE, AND THE HOPE GREAT"

History and biography contain many famous "last words", but none can have framed more concisely the eternal question which faces mankind than the words with which Socrates winds up his address to his judges after sentence of death has been passed upon him:

"But now it is time for us to go. I to death and you to life; and which of us goes to the better state is known to none but God."

Knowledge of which is the better state belongs to God alone, but man may have his beliefs. Socrates had his beliefs, and had his reasons for them. He was willing to put it to the touch, so strong was his belief that death was the gateway to freedom and perfect happiness. Death seemed to offer two great gains in particular. Release for the soul from bodily trammels, and full communion and fellowship with others. "If it is a journey to another land and all the dead are really there, what greater good could there be? . . . And best of all to go on still with the men of that world as with men of this . . . To talk with them there, and live with them, and question them would be happiness unspeakable. They are far happier in all things than we of this world; and they are immortal for evermore—if what some say is true."

Speaking of his death, Socrates confides to his friend Simmias: "There is great reason to hope that going whither I go, when I have come to the end of my journey, I shall attain that which has been the pursuit of my life."

The pursuit of his life had been truth—truth not visualised as a mere intellectual conception but as something to be experienced—something to be lived in. "But," he says, "have we not found . . . that while we are in the body, our desire will not be satisfied? And our desire is of the truth." The body "fills us with loves and lusts, and fears and fancies, and endless foolery, and in fact takes away from us the power of thinking at all."

"But if, while in company with the body, the soul cannot have pure knowledge, one of two things follows—either knowledge is not to be attained at all, or if at all, after death, for then, and not till then, the soul will be parted from the body and exist in herself alone." Cebes asks Socrates why, if only after death the soul can arrive at knowledge of the truth, it is forbidden for a man to take his own life? The reply of Socrates is interesting: "There is a doctrine whispered in secret that man is a prisoner who has no right to open the door and run away; this is a great mystery which I do not quite understand. Yet I, too, believe that the gods are our guardians, and that we men are a possession of theirs."

What then can we hope for in this present world, what can we aim at here and now?

"In this present life," says Socrates. "I reckon that we make the nearest approach to knowledge when we have the least possible intercourse, or communion with the body, and are not surfeited with bodily nature, but keep ourselves pure until the hour when God Himself is pleased to release us. And having got rid of the foolishness of the body we shall be pure, and hold converse with the pure, and know of ourselves the clear light everywhere, which is no other than the light of truth. For the impure are not permitted to approach the pure . . . Those who have been pre-eminent for holiness of life, are released from this earthly prison, and go to their pure home which is above, and dwell in the purer earth, in mansions fairer still.

"And remember that at least is true, that no evil can come to a good man in life or death, and that he is not forgotten of God."

It is amazing to think that these ideas and beliefs were expressed by a Greek who lived some four hundred years before the birth of Christ. "Our desire is of the truth." "The light of truth." These are expressions which might be taken from the new Testament, while some of the passages quoted closely resemble certain passages in the Pauline epistles or I John.

Socrates accurately states the problem, but he can only see death as the solution. "The impure are not permitted to approach the pure." The body is the source of impurity, therefore only getting rid of it can the soul be freed from impurity and find communion with the pure. In the Epistle to the Romans, St. Paul accepts the Socratic premise that "The impure are not permitted to approach the pure," but presents the Christian solution as the redemption of the body. He is as emphatic as Socrates that the spirit must be freed from bondage to the body. "They that are after the flesh do mind the thing of the flesh; but they that are after the Spirit the things of the Spirit . . . For to be carnally minded is death, because the carnal mind is enmity against God."

Thus far Socrates and Christian doctrine are at one, but Socrates did not foresee the Christian resolution of man's dilemma. He never conceived that the body itself could be transformed to serve the spirit. How could he?

The Christian resolution is presented in the Epistle to the Romans. Here is a relevant quotation from a modern translation of Romans by J. B. Phillips: "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see Reality, not because it chooses to be blind, but because in God's purpose it has been so limited—

yet it has been given hope. And the hope is that in the end the whole created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God. It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail. And it is plain, too, that we who have a foretaste of the Spirit are in a state of painful tension, while we wait for that redemption of our bodies which will mean that at last we have realised our full sonship in Him."

In actual fact, the real discrepancy between Socrates and St. Paul does not lie here. In actual experience, the complete redemption of the body and consequent liberty of the soul to find perfect communion with God has occurred only once, that is in Christ in the Incarnation. If it has ever been attained by men it has only been attained, as Socrates said, after death. The Christian doctrine is that although the body continues to hamper and fill the spirit with impurities, yet the way to freedom and communion is open even in this world. In the first place the Christian doctrine of grace tells us of God's forbearance, His willingness to forgive. The Prodigal Son had done nothing to justify his forgiveness, yet he received a loving welcome. Only he had faith in his father. Secondly, there is what we mean by "Redemption in Christ." Here we must avoid thinking that this refers only or even particularly to His death on the Cross. We must not isolate that event and say this is what redeemed man. It is part of a sequence—life, death, resurrection, ascension, descent of the Holy Spirit. The perfect life of Christ, its absolute identity with the Will of God, which led to the self-sacrifice on the Cross, and proved indestructible by the resurrection, and finally revealed itself as an ever-present force by the descent of the Holy Spirit—this destroyed the power of sin, this is the spirit which, entering into a man, will begin the redemption of his body in this world. The Spirit of Christ, the Son of God, entering into human nature, transformed and redeemed it in Jesus Christ. That Spirit can and will enter into human nature making it capable of harmony with the Will of God.

In this great act of God in Christ the idea and beliefs of Socrates find their fulfilment. Yet without this revelation Socrates believed in the possibility of the soul's ultimate enjoyment of liberty and truth, but only after death.

ADVENT

The new Church year begins on ADVENT SUNDAY, 28th November, Advent being the first season in the Church Calendar. The word means "The Coming" and refers to the coming of Christ.

The object of the season of Advent, with its four Sundays, is the preparation for Christmas when we commemorate the birth of Jesus. During Advent we are directed to reconsider all that the coming of Christ meant for the world. The lessons read in Church emphasise the fact that God is the Creator and the Judge of the world and all that is in it. The first lesson on Advent Sunday makes clear the necessity of being not men-pleasers, nor self-pleasers, but God-pleasers. It is also an appeal to reason and an assertion that God *demand*s that we reason with Him. "Come, let us reason together, saith the Lord." Careless opinions, prejudices, personal fancies, likes and dislikes are taken no account of in this vision of Divine Judgement. "I will sift you as wheat, saith the Lord." *All* is judged in the pure light of the critical and inexorable reasoning of God. *All* is to be seen for what it is really worth.

Together with this theme is the theme of the preaching of John the Baptist. John urged the people to go through this process of reasoning with God, in order to correct their errors and misapprehensions before the coming of Christ and the dawn of a new age. This reasoning with God—this honest and ruthless self-examination would lead to repentance and the desire to shed former sins, and erroneous views and practices. Therefore, John baptised those who responded to his call as a symbol that they were clean of the past, having held up their lives for the judgement of God and seen and repented the errors made manifest. They were then prepared to receive the joys *and* the responsibilities of the New Age in Christ.

The call of Advent is the same to-day as yesterday. The vision of Isaiah of the Judgement of God, and the "voice" of John in the wilderness have the same urgency and meaning to-day. Without hearkening to the voices of Isaiah and John we cannot enter fully into the *religious* meanings of Christmas—we can enter into the pagan festivities of the season without listening to either voice—but that is a different thing.

To use Advent well and earnestly will mean that we shall appreciate more fully the religious beauty of Christmas, and join more truly in the festal atmosphere of peace and good-will with which men quite rightly celebrate the Birth of Christ.

THE CHRISTMAS BAZAAR

The Bazaar will be held on Saturday, 27th November, in the School. It will be opened at 2.30 p.m. by Mrs. W. Martin of Birkdale. I hope all organisations are working very hard indeed to ensure the success of the effort. We really do want to raise as much as we possibly can to avoid paying interest on money we borrow from the organ builders after 31st December next. H.B.

THE MOTHERS' UNION

On Tuesday, 2nd November, at 2.30 p.m. in the Vestry we look forward to hearing Mr. Croston speak on the work of a Probation Officer. I hope there will be a good attendance. H.B.

THE FARMERS' MEETING

On Thursday, 11th November, we have a visit from Mr. J. H. Pilsworth, the Divisional Safety Officer. He will speak to us about this very important subject. Please all do your best to attend. H.B.

SANCTUARY FLOWERS

- Nov. 5—Mrs. Hesketh and Mrs. Winstanley.
14—Mrs. L. Heaton.
21—Mrs. Neale.
28—Mrs. Kniveton.
Dec. 5—Mrs. L. Huyton.

SERVER'S ROTA

- Nov. 7—8 a.m. Colin Huyton.
14—8 a.m. Brian Heaton.
10.30 a.m. Harold Grimshaw, Roger Dutton.
21—8 a.m. John Davies.
28—8 a.m. John Pounds.
10.30 a.m. Harold Grimshaw, Raymond Juba.
Dec. 5—8 a.m. Tony Gaskell.

SIDESMEN'S ROTA

- Nov. 7—G. Porter, S. Park, W. Leadbetter, N. Britnall.
14—E. Grimshaw, E. Gawne, J. Serjeant, J. Banks.
21—T. Swift, T. Hunter, R. A. Gaskell, R. Hunt.
28—R. Dutton, T. Grimshaw, C. Shacklady, J. Balmer.
Dec. 5—W. Robinson, E. Blackhurst, H. Baldwin, W. White.

HOLY BAPTISM

"Entered into the family of Christ's Church"

- Oct. 10—Karen, daughter of Eric Lea and Norah Tinsley, 2, Linaker Drive, Halsall.

HOLY MATRIMONY

"Those whom God hath joined together"

- Sept. 18—Arthur Henry Gilbert, 36 Linaker Drive, Halsall, and Carol Mary Townsend, 21 Linaker Drive, Halsall.
25—Kenneth Partington Pearce, 222 Fylde Road, Southport, and Brenda Knowles, 14 Sumner Avenue, Haskayne.

BURIAL OF THE DEAD

"In sure and certain hope"

- Sept. 21—Florence Elizabeth Pirie, age 64 years, 12 Palm Grove, Southport.
Oct. 5—Owen Thomas Martin, age 71 years, 56 Gregory Lane, Halsall. (Cremation).
19—Edward Blackhurst, age 66 years, 74 School Lane, Haskayne. (Cremation).

ORMSKIRK MOTORS LTD.

TEL. 2551 2/3



VAUXHALL

MAIN
DEALERS
FOR
&

TEL. 2551 2/3



BEDFORD

SALES, SERVICE & PARTS.

*Daish's
Ltd.*

Established 1849

High Class Grocers
Provision Dealers
Italian Warehousemen

Wines and Spirits
Ales and Stouts

Daily Deliveries Throughout
The District

CHURCH STREET
ORMSKIRK

Telephone Ormskirk 2291

FURNITURE—Repaired, Altered, Upholstered
Polished

Cupboards, etc.—built-in

F. GRICE

106, AUGHTON STREET
ORMSKIRK

Telephone 2007

JOHN RIMMER

NEW STREET, HALSALL.

Wheelwright :: Joiner
Undertaker

Funerals completely furnished and personally conducted.
Cremations arranged.

Telephone: Halsall 287.

PETER DRAPER

12, Burscough Street, Ormskirk

Telephone: Ormskirk 2138.

For all your PRINTING and STATIONERY.

Biro Service. Parker and Waterman Pens.

SAY IT WITH FLOWERS—In gladness or in sadness
With Flowers we are at your Service

J. ORRITT

Florist and Nurseryman

Wreaths, Crosses, Sprays, Bouquets or any other Floral
Designs, made to order at the shortest notice.

Ring Ormskirk 2066 at any time.

Rosecroft Nursery, Southport Road, ORMSKIRK.

CHOLERTON

"THE BEST MAN
FOR

WEDDING PHOTOGRAPHS"

60 WALLGATE
WIGAN
Phone 2370

166 DUKE STREET
ST. HELENS
Phone 23636

FARM IMPLEMENTS & MACHINERY

Consult us for your requirements

C. M. HESFORD & CO. LTD.

ORMSKIRK.

Telephone: 2564

AGENTS FOR

Phone: Halsall 229.

RALEIGH and B.S.A.

CYCLES

F. SNAPE LTD.

CENTRAL GARAGE, HALSALL.

K Shoes distinguish a man

K DIRK

In black calf or ivywood
aniline calf, (shadow
antique) in 4 fittings. Also
in burnished brown calf or
dark brown suede.

89/11



K TRIGGER

In brown aniline
grain leather. Also
in dark brown suede,
tan suede, and mole
suede. Micro-cellular
sole.

69/11



Wm. ABLETT Ltd.
14 MOOR ST., ORMSKIRK

