

NOVEMBER 1967

HALSALL PARISH MAGAZINE



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

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Opening at 2.30 p.m. by
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STALLS—SIDESHOWS—COMPETITIONS—REFRESHMENTS
WHIST AND DOMINOES DRIVE AT 7.15 p.m.

Bazaars always involve a lot of work for a lot of people, but they do much to widen and deepen the spirit of fellowship in the Parish, and we get a lot of fun out of them. I hope all our readers will make an effort to help with the many stalls and join us on the day itself.

The Rectory,
Halsall.

15th October, 1967.

My dear friends,

"I thank my God always on your behalf" . . .

At a time when many forms of religious activity are at a discount, it is a striking fact that activities directed towards the service of families flourish. They clearly meet a need.

The Family Eucharist on the second Sunday each month at 10.30 a.m. owes part of its success to the invitation it gives to whole families to worship together. What an inspiration it is to find whole families attending together, small children being brought up to the rail to be blessed. The material, physical and educational needs of our children are fairly well met in modern England, but the parents who are bringing their children know that there are other needs, and it gives them confidence and comfort to feel that their whole family life is thus brought under the guiding and protecting hand of God. Whatever else may prove necessary, people will still live in homes and in families and it is there that the Church must be ready to give them a service that is efficient, expert, relevant and understanding. Some people may say this is irrelevant, but even Jesus did not find it easy to bless the children without being confronted with opposition.

From the very earliest days of the Church there has been opposition in one form or another. When we read St. Paul's letters to the people of Corinth we find him rebuking his readers for their disunity, and snobbery and meanness, he takes them to task severely because of the shabby way in which they have treated him; he points out the lopsidedness of so many of their ways of thinking and modes of worship. Again and again he draws attention to their easy accommodation to the pagan world in which they live, to their manifest failure to live out the life of Christ among themselves, and to proclaim Him to others. Yet he could still begin his first letter with the words—"I thank my God always on your behalf."

Despite everything, and it is a big everything, the society in Halsall is still the Church, still the mystical body of Christ. Therefore I thank God for it. Paul, who used my opening words, denounced the many failings of the Church with firmness, but he also thanked God for it. This is where many of us fail to follow his lead. Forward looking members of our congregation and P.C.C.'s get overwhelmed and depressed by the existing

state of things—by the numerous time-wasting activities, by squalid little arguments about hymn tunes and heating, by the hopelessly out of date machinery with which we persist in working, by the large scale failure to understand the meaning and depth of mission in the 'sixties. Many people just give up. They say: "What is the good anyway, what is the point in keeping the Church going?"

What we then fail to realise is that despite all these criticisms and allegations—which are true—still the Grace of God has been at work among His people. St. Paul knew that this was true of Corinth. It is also true in the parishes of England and beyond: that in all places where God records His name, there He comes to His people and blesses them, that where two or three are gathered in the name of Christ, there He is in the midst of them. The fact is, that still in the most unlikely places and most unpromising situations, the Grace of God has been made available for men and women; it is also true that the most faltering and feeble presentation of the Gospel has still spoken to some of the hearers.

Like Paul of old driven almost to desperation by the Church which we seek to serve, let us still thank God for it. Let all rebels be unremitting in their attacks on vested interests and apathy; let them suffer if need be the charge of disloyalty; but let them also thank God because He has called countless men and women to serve Him and they themselves are called to serve Him now.

Thanking God always on your behalf I remain

Your sincere friend,

Herbert Bullough.

THE OTHER BOOK

At the present time glorious summer is fading into autumn. Fields and woods, hills and valleys ripple and undulate like a colourful garment as far as the eye can see, burning in the midday sun, ablaze at sunset, pale as an illusion in the misty twilight.

The beauty and mystery of the world! There is magic everywhere! Familiar scenes and natural objects become to us like old friends. Trees along the road or in our gardens! Roses and perennials which greet us year by year! We feel kinship with them, and in this sense of kinship lies a clue to a deeper understanding of the natural world.

"Thou deckest thyself with light as it were with a garment."

Beauty and order, the wizardry of movement and colour, the pageantry of the seasons, are the deliberate handiwork of the Divine Artist.

"The heavens declare the glory of God, and the firmament showeth his handiwork."

Our kinship is not simply with trees and flowers, fields and hills, but with God, the Father of all. We see in them the glory of God—we recognise His signature. Those flowers bear the touch of our Father, and also of our Friend and Brother who bade us consider the lilies of the field, who stilled the tempest, and changed water into wine by the power which is His as co-partner in the creating of all things.

He moves through His world.

"O what an arch of stars now spans
These fields, by night no longer man's
Their ancient Master is abroad,
Walking beneath the moonlight cold.
His presence is the stillness; He
Fills the earth with wonder, and mystery."
(Lionel Johnson)

* * * *

"Thou deckest thyself with light as it were with a garment."

So must man clothe himself with light in the works of his own hands—in what he creates. Order, beauty, variety, yet harmony must be found in the kingdom of men. All that is shoddy and ugly, makeshift and cheap, must be avoided. As Plato said: "The world is God's epistle to mankind." Sir Thomas Brown reiterated the same idea in the 17th century: "There are two books from whence I collect my Divinity—besides that written one of God, another of his servant, Nature—that universal and public manuscript that lies open unto the eyes of all." Here we get our sense of direction for all personal, civic and national progress. We must observe the ways of God in His handiwork, and emulate them in our own works.

We have seen again fields of wheat, each stalk sprung from a single grain bearing fifty to a hundred grains. We have seen trees laden with fruit, and the earth is still rich with manifold root crops. And this harvest of field, and orchard, and woodland, is only one aspect of a process that fills the world—indeed the universe. How prolific, for example are so many living creatures I forget how many eggs a herring roe contains).

Science probing into outer space finds the universe strewn with stars, and star-systems beyond the power of man to comprehend. Whether we turn to the small or great, the near or far, we meet the same characteristics—prodigality—profusion: as if time and space formed a boundless womb teeming with an infinite variety of existences and living creatures.

"Thou openest thine hand, and fillest all things living with plenteousness."

Generosity to the point of prodigality, by One whose nature it is to be generous! We see this principle manifested in the works of Christ on earth, who came to reveal to man the nature of God. In the feeding of the 5,000, 12 baskets left over and above what was needed!

Water changed into wine of superlative quality, so much so that the governor of the feast said to the bridegroom: "Thou hast left the good wine until now!" Everywhere we see exemplified this profusion, this prodigal generosity, and never more so than in the harvest.

Here again is the direction for our own living. Generosity unlimited! As Christ Himself admonishes us in a few vivid words to give "good measure, pressed down, taken together, and running over."

"THEY ARE ALL GONE INTO THE WORLD OF LIGHT"

November 1st is All Saints' Day, when we praise God for the Communion of Saints. We do not think particularly of figures in stained glass windows, but of all Christian people who find fellowship in the Church. In writing to the various churches, St. Paul uses the word to apply to all who are of the Church. "To the saints which are at Ephesus." This does not refer to one or two especially pious people, but to all who have joined the fellowship of the Church.

On this day we have in mind the saints who have passed through this world before us, and our fellowship with them. It helps us to enter into the spirit of All Saints' tide if we think of our own parish church. If you are a chorister think of the men and boys who weekly sat in those choir stalls. You have much in common with them, and could you meet them you would have much to talk about. And so it applies to us all—clergy, choirmaster, wardens, sidesmen, members of the congregation. Think of our counterparts of yesterday—the people who sat in our pew, who counted the collection, who played the organ, who conducted the service. "They are all gone into the world of light." Most of them were people like ourselves with good points and bad ones—capable of being a bit awkward at times, capable of being generous; at times selfish, at other times rising above selfishness and putting the fellowship of the Church first. But all of us have one thing in common!—love of our church, pride in the part we played in its life, consciousness of the high privilege which is theirs who serve in any way the fellowship of the Church. It is an easy transition to pass from our own parish to the Church spread abroad, and going back through the centuries. Still the same fellowship! Still our counterparts at all times and in all places! There is added lustre to the fellowship from the presence in it of so many wonderful people—Luke, and John, Peter and Paul, Aidan, and Hilda, W. Temple, and Mulgrave. There is warmth in it from the presence of so many dear and friendly people whose names are known to few besides ourselves.

Christ assured us that this fellowship is real. We are all united in Him through His Church. The supreme experience of this fellowship is found at Holy Communion. This is the fellowship rite instituted by Christ Himself, and from the beginning until now the principal rite of the Church. In it a whole congregation enters as a body into communion with the company of those who have passed through this world before us in Christ, and also into communion with our contemporaries. Each one of us, in Communion, adds something to the fellowship, and captures something from "the world of light."

These lines by Lionel Johnson apply to members of the fellowship of the saints on earth or in heaven, and suggest what we might be ourselves, and look for in others:

"Each friend possesses, each betrays,
Some secret of the eternal things;
Each one has walked celestial ways
And held celestial communings!
The smiles upon their lips are bright
With beauty from the face of God:
Their eyes keep something of that Light
Which knows not pause nor period."

Celebrations of Holy Communion on All Saints Day, 1st November are as follows:—

7.0 a.m. and 10.15 a.m.

At the 10.15 a.m. service we remember the faithful departed by name, November 1st 1966 to November 1st, 1967.

THOUGHTS ON BEING CHRISTIAN

One of the questions with which every sincere "Church Member" is faced from time to time is the question: "Who is a Christian?"

It has been repeated ever so often, and we are used to hearing it, that it is not sufficient to go to church; but it has been tacitly suggested almost every time that this is said, that the membership of a church congregation, when coupled with a good reputation—"being well spoken of"—is about all that is required of a Christian.

And the tragedy of this error lies in the fact that it keeps us so busy watching the social comment and verdict on our actions and our behaviour that we become permanently man-conscious and no longer God-conscious; that in our "Christianity" we seek to please man,—to be "decent" to be "respectable"—rather than to please "God."

And the religious truth we so damnably ignore is the fact that Jesus was never a decent "gentleman." That in fact Jesus was a "Shocker."

The reason why we never accept this truth, but in fact deny it, is that we poor little weaklings in faith that we are, tend to make our christian image of God and of Jesus, palatable to society, rather than make our image of society to conform with the will of God.

That is why the average churchman's Image of Jesus is unchristian and that is why the church is being de-christianised by that same human society which it is meant to christianise.

For the Church Eternal preaches "Christ Crucified, to the Jews a stumbling block, and to the Greeks foolishness."

But the Church Humanised apologises—"You know, when Jesus said 'turn the other cheek' he did not really mean it that way; and when he said take no thought for the morrow he did not mean it exactly: no he did not; no, you see, Jesus, like you and me, could not have been so ridiculous! he could not have been so reckless."

Yet the Church Eternal proclaims that God has chosen the foolish things of the world to confound the wise, and the weak things in the world to confound the strong. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For my thoughts are not your thoughts neither are your ways my ways says the Lord. (For as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts).

The modern churchman may want to be clothed in princely robes of earthly fashion, Him whose glory is not of this world.

But the ruler of the spheres
and the author of creation,

Him has it pleased,

In human form all glory discarding,

Human pride to confound by his humility

Yes, in the beginning was the Word,
and the Word was with God
And the Word was God
and without Him was not
Anything made that was made;

But he had no form nor comeliness
that we should look at him
And no beauty that we should
desire him.

He was oppressed and he was afflicted
Yet he opened not his mouth.
Like a lamb that is led
to the slaughter
And like a sheep
that before its shearers
is dumb,
So he opened not his mouth.

But in Him was life;
And we beheld his glory,
Glory as of the only
Begotten Son of
The Father
Full of Grace and Truth.

* * * *

Jesus calls us to enter into his Kingdom of Glory and of Peace, Glory and Peace, not in terms of popular esteem; but that kind of glory and peace which cuts no ice with the general public, that is very un-respectable and very undignified. Concerning this call, this Glory and this Peace, Jesus says: "Peace I leave with you, my peace I give unto you. They will cast you out of the synagogues; indeed the hour is coming when whoever kills you will think he is offering service to God."

Who then is a Christian?

Answer: A Christian is one who abides in Christ and Christ in him, who by virtue of this absolute and comprehensive incorporateness in the Godhead "I in you and you in Me" has no desire, no wishes, no hopes, no ambition except the one desire to be in every detail of his life, and instrument in the revelation of God and the salvation of society.

Then, as Jesus is the Son of God by virtue of his being "the Image of his person and the brightness of his Glory" (which is the elementary meaning of the holy mystery of the incarnation) so also the man who has this incorporateness in Jesus becomes the son of God.

And now, that we have knowledge of what is the meaning of Christianity, let us live in the knowledge of that meaning, and in the life which that knowledge holds out to us.

THE MOTHERS' UNION

Our next meeting is on 7th November at 2.30 p.m. in The Vestry. The speaker will be Mrs. B. Christian, Matron of the Children's Hospital, Southport. We look forward to this meeting and hope all our members will do their best to attend.

THE FARMERS' MEETING

On Thursday, 16th November, we welcome Mr. R. G. Dunicliff, N.D.A., who will speak to us on some new developments in sugar beet. We look forward to this meeting and hope all our farmers and their friends will be with us at 7.30 p.m. in the School Hall.

SIDESMEN'S ROTA

- Nov. 5—J. D. Grimshaw, G. Midgley, R. Lewis, H. Rimmer.
12—J. Cheetham, H. Gaskell, G. Porter, S. Park.
19—R. Aynsley, N. Britnell, E. Grimshaw, E. Gawne.
26—J. Heaton, J. Banks, T. Swift, T. Hunter.
Dec. 3—H. Huyton, A. Grimshaw, A. Saunders, T. Grimshaw.

SERVERS' ROTA

- Nov. 5—8.00 a.m. Raymond Juba.
12—10.30 a.m. Harold Grimshaw, Roger Dutton.
19—9.00 a.m. John Davies.
6.30 p.m. Malcolm Serjeant
26—8.00 a.m. Gordon Midgley.
10.30 a.m. Harold Grimshaw, John Pounds.
Dec. 3—8.00 a.m. Jim Heaton.

SANCTUARY FLOWERS

- Nov. 5 Mrs. L. Heaton.
12 Mrs. Neale.
19 Mrs. Kniveton.
26 Mrs. Huyton.
Dec. 3 Vacant.
10 Vacant.

HOLY MATRIMONY

"Those whom God hath joined together."

- Oct. 21—Robert Hargreaves Prichard, 8 Roseburgh Avenue, Liverpool, 17, (and the Scarisbrick Arms, Halsall) and Carol Howard, 24 Hathoway, Maghull

BURIAL OF THE DEAD

"In sure and certain hope"

- Sept. 20—Susanna Hesketh Barnes, aged 78 years, 201 Southport Road, Ormskirk.
Oct. 16—Robert Ainscough, aged 64 years, 35 Linaker Drive, Halsall

1st HALSALL SCOUT TROOP NEWS

First, may I thank you one and all for your very generous and pleasant support at our Coffee Evening on September 27th. The result was most gratifying, and the amount of £48 11s. was raised.

Friday the 13th we all enjoyed our annual Autumn Dance and Draw, and once again thank you for your support both at the dance and in being so generous in donating the prizes for the draw, also buying the tickets from the various sources, who were dutifully plodding around the village in their endeavours to sell as many tickets as possible. The total proceeds were in the region of over £60—the exact amount cannot be ascertained at time of going to press as various expenses have not yet been received. Once again thank you most sincerely for helping the Troop so warmly. Both these amounts have been placed in the troop funds, which gives us a much more healthy bank balance.

May we look forward to seeing you at our next dance on New Year's Day, in the School Hall as usual.

Below is a list of the prizewinners in the draw, many of whom live in the village, although some of the tickets were sold far and away.

- 1 Bottle of Whisky (492)—M. Rimmer, 50 Turning Lane, Scarisbrick.
2 Turkey (121)—I. Carr, Leigh Cottage, Station Road, Barton.
3 Alarm Clock (2010)—M. Sephton, 1 Smithy Lane, Barton.
4 Bottle of Sherry (6844)—Mrs. Russell, 32 Foxhouse Lane, Maghull.
5 Bottle of Sherry (5025)—C. Sumner, 23 Carr Moss Lane, Halsall.
6 Chicken (3473)—T. Coggins, Y.I.M. Electrics, Liverpool.
7 50 Cigarettes (5563)—J. Wreyford, 80 Summerwood Lane, Halsall.
8 Sack of Potatoes (1894)—Mrs. Park, 2 Station Road, Barton.
9 4 Gallons of Petrol (3712)—E. Swift, Narrow Lane, Halsall.
10 2 Dozen Eggs (6019)—N.C.M.A. (Donated to Quarry Mount).
11 Bottle of Wine (6330)—D. Wibberley, 9 Hackness Lane, Manchester 21.
12 Box of Chocolates (3460)—E. Forge, Y.I.M. Electrics, Liverpool.
13 Prize of the Day (Breatholiser) (7262)—N. Lister, Halsall.
14 Sack of Carrots (5299)—J. Heaton, Plex Moss, Halsall.
15 5 Cigars (6507)—N.C.M.A. (Donated by auction to Quarry Mount, £2).
16 Pyrex Dish (4698)—W. H. James, 1, High Street, Blackwood, Mon.
17 Pillow Cases (6809)—J. Martland, Black Moss Farm, Burscough.
18 Bottle of Sweets (2017)—J. Rennie, 5 Eltham Avenue, Liverpool 21.
19 Nylons (5535)—E. Mulloera, 180 Caplain Lane, Bootle.
20 $\frac{1}{2}$ Bottle of Rum (3102)—A. Blundell, Newsagent, Halsall.
21 Tea Towels (4116)—M. Morris, Ship Inn, Haskayne.

P.R. Saunders, Hon. Treasurer.

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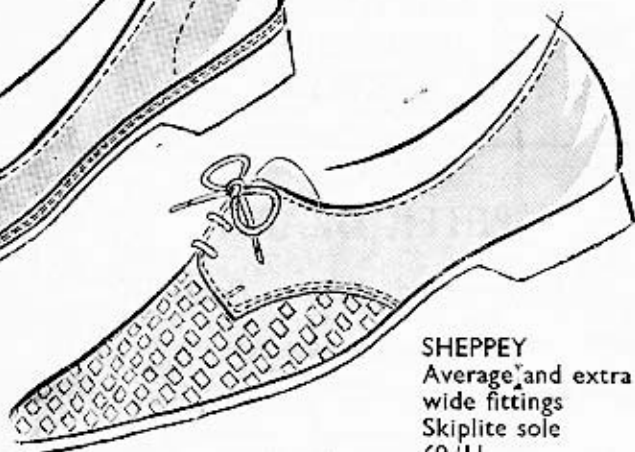


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