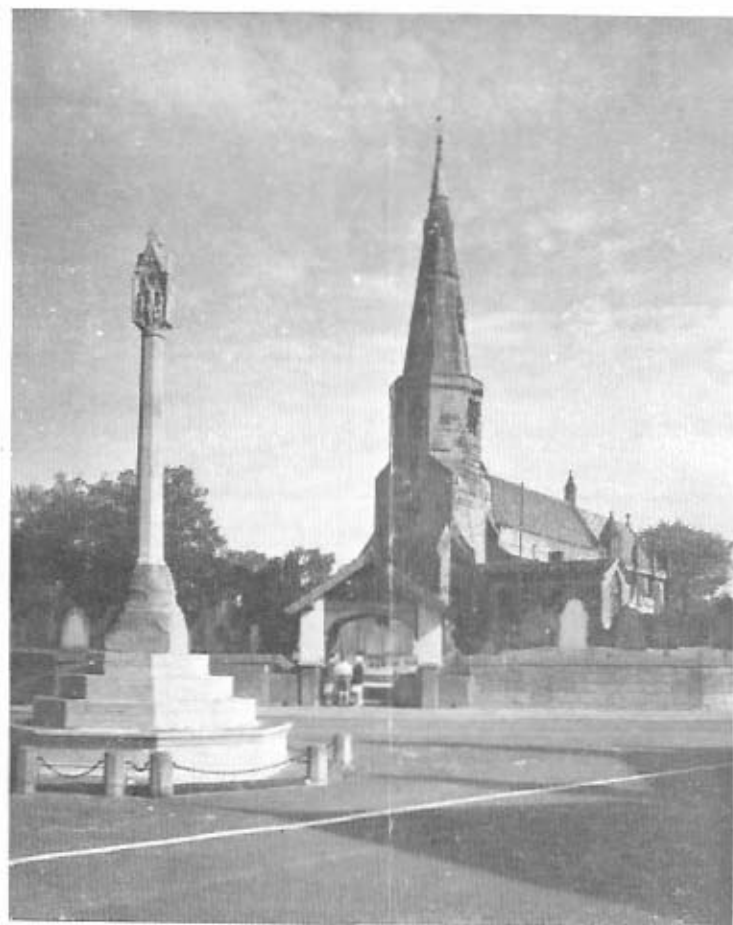


OCTOBER 1959

Galsall Parish Magazine



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A. WILSON
HALSALL BRIDGE

October, 1959.

My dear Friends,

All my life I have been saying "Goodbye" which I detest above all other things. During our six years of married life my wife and I have had seven homes and each move has meant saying "Goodbye" to friends we made during our short stay in the district.

We were very fortunate that the Bishop of Warrington chose me to be his assistant curate as it afforded us the privilege and opportunity of getting to know and love you and enjoying your friendship and kindness. We have always heard of the friendliness and kindness of the Lancashire people but one has to experience it, as we have, to believe it. This makes one's leaving so much the harder. On behalf of my wife, Mark, Sandra and myself, I wish to say a very big "Thank you" for everything.

I am going to St. James' Parish, Eccleston Park, which is very nice, and I am glad to say it is only about fifteen miles from Halsall. We do hope you will come and see us sometimes. You will be very welcome. Our new address will be St. James' House, Forrest Grove, Eccleston Park, Prescot. Tel. Prescot 6421.

St. James' Church is quite small and, unfortunately, in order to allow a representative attendance at my admission service on 27th October at 7-30 p.m. I have been asked to limit the number from Halsall Parish to thirty. The Churchwardens will take the names of those who may wish to come to the service and then thirty names approximately will be drawn. A private bus will be engaged for that evening.

You are very fortunate to have the Rev. W. H. Bullough to come and minister to you as he is to be your new Rector. On your behalf I extend a hearty welcome to him, Mrs. Bullough, and their little son, and hope they will be very happy at Halsall.

Goodbye and God bless you all.

Your sincere friend,

IVOR DAVIS.

INSTITUTION

The Reverend W. H. Bullough will be instituted by the Lord Bishop of Liverpool on Saturday, 31st October, at 3 p.m. It will be a very important occasion for this parish and no doubt, if at all possible, you will be present at this service to welcome your new Rector and seek God's blessing upon his ministry amongst you.

CALENDAR

- Oct. 4, Sunday—8 a.m. Holy Communion.
9 a.m. Holy Communion
(St. Aidan's Harvest Festival).
10-30 a.m. Holy Communion.
Preacher: The Rev. I. L. Davis.
6-30 p.m. Evening Service.
Preacher: Capt. G. Chesterfield. C.A.
6-30 p.m. Harvest Thanksgiving
Service in St. Aidan's.
- Oct. 7, Wednesday—
9-45 a.m. Holy Communion.
- Oct. 11, Sunday—8 a.m. Holy Communion.
10-30 a.m. Matins.
Preacher: The Rev. I. L. Davis.
6-30 p.m. Evening Service.
Preacher: The Rev. I. L. Davis.
- Oct. 14, Wednesday—
9-45 a.m. Holy Communion.
- Oct. 18, Sunday—8 a.m. & 10-30 a.m.
Holy Communion.
6-30 p.m. Evening Service.
Preacher: The Rev. I. L. Davis.
- Oct. 25, Sunday—8 a.m. Holy Communion.
10-30 a.m. Matins.
Preacher: The Rev. I. L. Davis.
6-30 p.m. Evening Service.
Preacher: The Rev. I. L. Davis.
- Oct. 31, Saturday—3 p.m. Institution of the
Rev. W. H. Bullough by the Lord
Bishop of Liverpool.

PARISH REGISTERS

Christian Burial

Blessed are the dead which die in the Lord

September 3—Fanny Lloyd.

September 21—Susannah Core.

September 24—Henry Bond.

THE MOTHERS' UNION AND YOUNG WIVES' GROUP

It is with much pleasure that we look forward to the Rev. John Burkinshaw's visit on Tuesday, 6th October, to speak to the members of our Mothers' Union Branch and Young Wives' Group. The meeting will be held at the Rectory at 2-30 p.m.

Members are reminded of the Mothers' Union Deanery Festival Service in Ormskirk Parish Church on 20th October, at 3 p.m., when the preacher will be the Rev. W. H. Bullough. A bus will leave the Blue Bell, Barton, at 2 p.m. and the Church at 2-15 p.m.

HARVEST THANKSGIVING SERVICES

The Harvest Thanksgiving Services were held in St. Oswald's on the 20th September and in the Parish Church on 27th. When we gathered to offer thanks to God for the magnificent gifts He bestowed upon us during this year we had visible signs of the love so many people have for the churches they decorated so beautifully. When we thank them we include the organists and choirs for their contributions. We are looking forward to the Harvest Festival Services to be held on the 4th October in St. Aidan's, Shirley Hill.

THE CHURCH YOUTH CLUB

The Youth Club will commence its activities on the 5th October with a social evening. Owing to the unruly nature of many of the

meetings held last season I am forced to confine membership to those who are confirmed parishioners and make their communion regularly. This will mean that attendance will be by those whom I shall invite personally.

Corporate Communion for all young people will be celebrated on 11th October at 8 a.m.

WOODWORK CLASSES

Evening classes in Woodwork at Halsall School commence on Tuesday, 29th September from 7 to 9 p.m.

There are vacancies for both men and women, and previous knowledge of the subject is not required.

Fees for the winter session (Sept.—March) are as follows:

Age 15—18 Free

Age over 18—21 7/6

Age over 21 15/-

Mr. Unsworth will be pleased to enrol any interested persons on any Tuesday from the 29th September onwards.

CANCER RESEARCH FUND (North West Area)

The General Secretary of the above Fund has asked me to enclose one of their leaflets in your copy of the Parish Magazine. Any body of people which is endeavouring to fight this treacherous disease has my wholehearted support. Perhaps after you have read the leaflet you too will do all in your power to promote the work of this organisation — I do hope so.

ALTAR FLOWERS

October 4—Miss Mawdsley & Mrs. Parker.
October 11—Mrs. Moorcroft & Mrs. Townsend.
October 18—Mrs. W. Halsall.
October 25—Mrs. T. Rimmer.
November 1—Mrs. Ainscough.

SERVERS

| | 8 a.m. | 10-30 a.m. |
|---------------------------|--------|------------------|
| Oct. 4—Peter Balmer. | | Harold Grimshaw. |
| Oct. 11—Brian Heaton. | | — |
| Oct. 18—Alan Hanson. | | Job Grimshaw. |
| Oct. 25—Norman Jenkinson. | | — |
| Nov. 1—Peter Balmer. | | Harold Grimshaw. |



Who is My Neighbour?

THOSE who read the article by Rosamund Essex on another page of this issue will find there an introduction to an account of a journey. It was undertaken to see at first hand some of the suffering of refugees and some of the noble work which the Inter-Church Aid and Refugee Service is doing to alleviate it. But the fuller account needs to be read also, and it can be found in a notable booklet which Miss Essex has written called *Outcasts of To-day* (Faith Press, 2s. 6d.). Here, with a vengeance, are to be met some of our neighbours in distress. Traiko Ivanof who, with his wife and three sons, fled from Communist Bulgaria into Greece by means of a home-made armoured car and who was helped by Christian gifts to emigrate. Others not so fortunate live in the depths of poverty in the camps waiting for the next stage in a journey down life's stony path. Here, too, is to be met Nikita Malinnikov, a White-Russian refugee who, as Miss Essex so rightly says, is the prodigal in real life, for he was discovered, a destitute swineherd, without hope or

self-respect, in a frontier village near Albania. He lives now, a man who has found himself, in one of the World Council of Churches' Old People's houses in Greece. And here, too, is to be found an account of a Palestinian camp lying before the Biblical Mount of Temptation, and containing, in primitive huts baking under the sun, not less than 40,000 refugees.

It is right, it is vital, that we should know of these things. What should the Christian reaction be to this massive tale of woe? Over the centuries there has always been a twofold answer for the Christian. In the first place he has to pray; pray that evil shall be overcome by good.

But also the Christian's response involves action. What are we doing, ourselves, to aid these our neighbours in their afflictions? What are we giving? How much do we care? What

THE SIGN

Not ashamed to confess Christ crucified

No. 658 OCTOBER 1959 Vol. 55

- 1 Th. Remigius, B., c. 530.
 - 4 S. Nineteenth after Trinity.
Francis of Assisi, 1226.
 - 6 Tu. Faith, V.M., c. 304.
 - 9 F. Denys, B.M.
 - 11 S. Twentieth after Trinity.
 - 13 Tu. Translation of King Edward the Confessor.
 - 17 S. Etheldreda, Qu. Abbess, 679.
 - 18 S. Twenty-first after Trinity.
St. Luke, E.
 - 25 S. Twenty-second after Trinity.
Crispin and Crispinian, MM., 303.
 - 26 M. Alfred, K., 899.
 - 28 W. SS. Simon and Jude, AA.MM.
- Days of fasting, or abstinence.*
Tuesday, 27; Saturday, 31;
Fridays, 2, 9, 16, 23, 30.

practical steps are we taking, here and now, to show our care? In this world refugee year ways and means by which individuals can lend a hand have already been much publicized. The address of the Inter-Church Aid and Refugee Service, to mention but one, is 10 Eaton Gate, London, S.W.1.

The question remains: Who is my neighbour? The answer is in the picture at the top of this article. He is my neighbour—and yours.

SIGNET

TRUE SERVICE

Bear ye one another's burdens.—GALATIANS 6. 2.

IF I would claim a refuge in thy heart,
I must consent to share
the depths of sorrow there.
I must be diligent to do my part
and not for pity's sake alone but love
ever compassionate;
I must be intimate
with suffering if I would thy mercy prove.

If I would claim a refuge in thy heart,
I must consent to be
clothed with humility,
one with the impotent, the set apart,
the undemanding. I must learn to plead
with those who make their way
blindly and still can say
thy promise is sufficient for their need.

If I would claim a refuge in thy heart,
I must consent to live
an almoner, to give
more than I own, to be a counterpart
of that devoted servant who restored
two-fold his talents; yet
never may I forget
that all I offer is from thee, O Lord.

D. Murrell Simmons

They saw it happen (21)

The Beloved Physician

It seemed good to me also . . . to write.—ST. LUKE 1. 3

IT was Paul who called him the Beloved Physician, and that with reason; for Luke with him bore the heat and burden of the day, and the things which he saw happen were the pioneer strivings of the great apostle himself in the early days of the Faith. Luke is the figure in the background, the observer, the faithful companion, the fellow-labourer with Paul in so many of those arduous comings and goings along the dusty ways of the ancient world on which the greatest of all the apostles carried the Gospel of Jesus Christ. It was Luke who was in Philippi and witnessed the arrest of Paul and Silas following their exorcism of the strangely possessed girl who brought gain to her masters by sooth-saying. It was Luke who recorded the dramatic events of the night in the prison when an earthquake burst open the doors and the jailer fell at the feet of Paul and Silas. It was Luke who witnessed, and set down in moving words, the farewell of Paul to the Elders of the Church of Ephesus. It was Luke who saw the prophet Agabus symbolically bind the feet and hands of the apostle in token that, in going up to Jerusalem, he was going to captivity. And it was Luke who stood upon the heaving deck of the ship to be wrecked upon the rocky coast of Malta. And it is the same man who, with Paul, entered the Eternal City and who was with Paul to the end.

What kind of a man was this, he who is also the author of one of the great books of the world—the Gospel which bears his name? Facts, surmise, and legend all contribute to a picture of him. That he was a doctor is a fact, and the seventh-century wall painting in an underground basilica in Rome—the earliest known portrait of Luke—shows him holding in his left hand a bag containing surgical instruments. That he was the companion and friend of Paul is a fact. That he came from Antioch and was a Greek by race are strong probabilities. He is certainly mentioned by Paul as a Gentile. And that he was a man of education and great literary ability is made clear by the unforgettable quality of his writing.

So tender, so clear, so discerning of human nature is his work that it could not have come but from the hand of a person who, while commanding



great technical skill, also was able to look upon life with the eye of an artist.

Loyalty and Affection

Yet there is more to be discerned than this. An atmosphere of love and regard surrounds this beloved physician. Trusted by his companions, respected and revered in tradition from the earliest times, his is a personality which continues to draw affection and regard as the ages pass. Essentially he is a civilized man in a rough and violent world, continuing through thick and thin to maintain his integrity in those things in which he believed, and first and foremost in the Christ. There is a world of tribute to his loyalty in the simple words of Paul in the Second Epistle to Timothy: 'Only Luke is with me.' For those words were written not long before the

execution of the apostle. So Luke was there to the end, listening, recording, and eventually setting down that matchless narrative which makes up Luke and Acts. That the Gospel which bears his name is, in fact, 'according to Luke,' has been the tradition since before the year A.D. 150, and an ancient document, known as the Muratorian fragment, speaking of the Third Gospel, bears witness to 'Luke that physician who, after the Ascension of Christ, when Paul had taken him with him, composed it from reports.'

What happened to Luke after the death of Paul, after the stormy years were over? Only glimpses come to us, though one legend states that after a blameless life, and 'having neither child nor wife,' he died peacefully at a great age, 'filled with the Holy Ghost.' Another, speaking of St. Luke as artist, tells of how, after the Ascension, he was besought by the apostles to make a picture of Christ so that it should not be forgotten how he had appeared. The evangelist, so this lovely legend tells, found the task difficult, so much so that for three days he was unable to begin. But it was then that a miraculous portrait of the face of Christ appeared upon the canvas, so that all who saw it were moved by its beauty.

Yet there is one mystery about St. Luke which must forever remain unresolved. When was he converted? At what point in his long and eventual life was the gift of faith vouchsafed to him? It is something we can never know. But that it did happen his own writings and the record of his faithful life bear abundant witness.

Christmas Toy Competition

Each year we ask our readers to make toys which we send to children in the care of the Church of England Children's Society. Entries should be sent to the Editor of THE SIGN, 28 Margaret Street, London, W.1, in time to arrive by the first post on Friday, December 11th. There is a Book Token of two guineas for the first prize and a second and third prize of one guinea and 10s. 6d. Prizes will be sent before the end of the year and results will be announced in THE SIGN in March 1960. We wish all our readers could see some of the delightful animals and dolls and other toys sent in for these competitions, and the delight of the children who receive them, and thereby be encouraged to make this year's entry a record.

They Have No Homes

By Rosamund Essex
Editor of the 'Church Times'



I HAVE always hated arithmetic. When figures get into thousands or millions, they leave me stone cold. That is why, when I went on a journey to see the refugees in Greece and the Holy Land, I was determined not to glue my nose to printed statistics, nor fill my ears with stories of 'mass' problems. I would visit individual refugees, hear their stories, see how they lived and suffered, and try, even if it were only for a few short weeks, to understand what the world looks like to someone without country, without home, without work, without money, and most terrible of all, without hope.

Here in my picture you can see just such a family—mother, son, and grandson. I found them in an Athens refugee camp. They had escaped through the Iron Curtain from Communist tyranny, where they had lived in dread of the knock at the door by the secret police, the arrest, the slave labour in a concentration camp.

In Search of Freedom

The family had crossed the border into Greece at the risk of their lives—a shot in the dark, a knife in the back. They had worked and prayed for this escape to freedom. Greece was the promised land for them. They believed that they would find liberty, a home, a

new start. They had heard of the free world. They sought in it a place for themselves and the child.

And what did their faith and high courage win for them? A cubicle in a vast hall of a disused factory in Athens.

I tried to speak to the man and his mother a friendly word of greeting. But they would not even look at me, nor utter a syllable. They sat, sunk in apathy. I asked my interpreter why. For was I not there to try to help them, by writing articles to rouse people's conscience? 'You see,' said the interpreter gently, 'these families have been here for years. They have lost hope. Other visitors have come and gone, and no help has reached them. They have passed the borderline called Despair.'

The Promise of Work

So it is with thousands of refugee families in Greece. For that little country, generous though it is, cannot provide for the needs of all who seek refuge. For some fortunate ones, help has come from Christians in this country, and all parts of the free world. I saw a young lad who was given the opportunity to train as a lawyer in Belgium. I talked to a family in another cubicle who had been granted a little home, and promise of work, after eight years of waiting. I heard

how the Greek Orthodox Church provides a special home for Rumanians (the hated enemies of Greece) and receives them in Christ's name. I visited the offices of the World Council of Churches, where work is ceaselessly carried out to provide food, clothing, work, hope, faith, for some of the refugees. But it is only a fringe of the problem which they can touch, with the funds at their command.

Vast Huddled Camps

My journey did not end in Greece. I flew from Athens to Jerusalem to see the Arab refugees. There are one-and-a-half million of them in the land of Jordan, driven from home and livelihood by the war between Jordan and Israel. They live in vast huddled camps—each hut a tiny one-roomed affair, with a portion screened off with a curtain. Here whole families live and multiply; for in the workless, aimless state in which they live, the only occupations left open seem to be the fomenting of strife and the breeding of children. Such children, born in camp conditions, reach manhood with no knowledge of a real home. Most of them have no outlook but unemployment, and no master feeling but of bitterness.

In this case, also, I will not merely speak of vast numbers, but describe what I saw. I had been travelling from the Sea of Galilee in Israel, where on the Mount of Beatitudes I had been to the cool, quiet church, where are written Christ's words spoken at the very spot: 'Blessed are the peacemakers. Blessed are the merciful.' I came to a village just over the border in Jordan that had been devastated in the war.

A Desolate Wilderness

The people of such villages are not counted as official refugees, because to be so one has to be driven out of house and home. They therefore receive no official relief. These people have their village; it was a heap of rubble. They have their houses; they were roofless ruins. Their fields of vine and citrus fruits are now across the border. So they have no livelihood. It is to these families that the Near East Christian Council brings food and clothes, and friendship and hope.

And so the pitiful stories proceed. These people are the responsibility of this generation. Nothing, I believe, is more in accordance with the will of Christ than that we, who have been saved from such suffering, should help them.

I, PAUL

By Charles Dunscomb

PART 9

PAUL'S last journey to Jerusalem was ominous, for on the eve of his departure from Corinth, where he had gone with Titus and where the two men had spent the winter of A.D. 55, he got wind of a conspiracy among the Jewish passengers of the pilgrim ship on which he intended to travel. They were planning to murder him on the voyage.

But if his journey had an ominous beginning, it had an even more ominous conclusion. For when Paul arrived at Caesarea, he went to the house of a man called Philip, and stayed with him. He was tired, and as he wanted to time his arrival in Jerusalem to coincide with the feast of Pentecost, there was no immediate hurry to depart. When he had been there some time, a man called Agabus came to the house. He was a curious character, and he had gained a local reputation as being something of a prophet. But nothing happened until it was almost time for bed. Then, without warning or explanation, the man asked Paul for his girdle.

'You must give it to him,' said one of the sisters, with the serious intensity of her kind.

Paul did so, and Agabus slowly bound his own hands and feet with Paul's girdle. When he had finished and was sitting on the floor looking rather foolish, trussed up with cord, he turned his lugubrious eyes on Paul.

'The Spirit tells me that the man who owns this girdle will be bound in Jerusalem,' he said.

Paul smiled. 'I shouldn't be surprised,' he said.

Everyone in the room was alarmed except Paul. The four sisters began to fuss round Agabus, helping him to extricate himself from Paul's girdle, and keeping up a running commentary upon the pieties of Agabus and the dangers inherent in Paul's projected visit to the capital. Agabus was never wrong, they said. It would be criminal irresponsibility if Paul failed to heed his warning: indeed, it would almost amount to tempting God.

'Nonsense!' said Paul, quite unworried. 'If it's God's will for me to be bound, and if our brother here is right, then who am I to stand in the way of God's will being done? I'm ready, not only to be arrested, but to die in Jerusalem, if God so wills.'

They argued, of course. But arguing with Paul had never been a profitable pursuit, and in the end they all agreed that he was right. If God meant him to be imprisoned in Jerusalem, there

was nothing that anyone could do about it; and if God did not mean this to happen, then there was nothing to worry about. But they agreed with reluctance. They had not Paul's complete happiness in accepting the will of God, whatever it might be. They still worried about the future. Only Paul gave the future into God's hands, and remained entirely undisturbed.

So, in the morning, Paul left Caesarea for the last time on his way up to Jerusalem. He set off with all his old accustomed vigour, and to the tears and farewells of his friends he returned a plea to them to have faith in God. He talked to them with the kind of smile which a man reserves for comforting children, and he bantered them a little over their childish distress. What were they worrying about, he wanted to know. Did they not, even yet, understand that whatever happened would be the victory of Christ? Let them pray for him, and rejoice in all things. It was a brave thing to say, for Paul knew better than anyone that he was taking his life in his hands. But such a consideration genuinely did not bother him. If the Jews hated him, God had proved that he loved him; and nothing else mattered. Not even death—or, rather, least of all death—could separate him from the love of God which he knew in Christ. So

Jerusalem could hold no terror for him.

Throughout the journey, Paul's spirits were high. He was at his best: peaceful, loving, unworried. The years had changed him and mellowed him, and there was little of the hard, condemnatory fierceness of the early Paul left in him. He had begun his Christian life like the prophet Amos: a man of terror, fierce and intolerant, only redeemed from downright inhumanity by his knowledge of God and his concern for mankind. But now he was more like the great Isaiah of the captivity, or like Hosea with his passionate and suffering knowledge of the depths of the power of love. His companions on this last journey to Jerusalem were favoured with the full warmth of the man's sympathy and understanding. They basked in the love of God which streamed through Paul, and they were upheld by the unbending faith of the man. If they, themselves, were nervous of the outcome of their mission to the capital, to Paul indeed God was all in all; and it was he who bore them up and gave them courage.

When they arrived in the city they were met by Peter. To begin with, all went well. The old disagreements between Peter and Paul were things of the past, and as each man had grown in the grace of God, they had become united in understanding and belief so closely that the difference in their temperaments no longer divided them. Peter was still conservative by nature, and nothing would ever restrain the free movement of Paul's restless and incisive mind; but the two great

(Continued on page 70)

The Story of the Early Church



In Jerusalem, the Jews believing Paul had taken Gentiles into the Temple attack him



Lysias, the Roman tribune, rescues Paul, and about to scourge him, refrains on learning he is a Roman



On the voyage a storm wrecks the ship on the Island of Malta



Where Paul is bitten by a viper but suffers no harm

Animals of the Bible

33. The Frog

THE frog is the only member of the group of animals known as amphibians that is mentioned directly in the Bible. These animals stand between the fish and the reptiles, and they pass the early part of their life entirely in the water, in the form of tadpoles, later acquiring lungs by which they can breathe air directly and so live out of water.

Amphibians have smooth, often rather slimy skins, and so they would be banned as food by the prohibition in Leviticus 11. 12, that "Whatsoever hath no fins nor scales in the waters shall be an abomination." This law was given, of course, to the Children of Israel, but frogs were also regarded as utterly unclean by the Egyptians and this gives point to the second plague, of frogs, which for many of us would have seemed much less terrifying and inconvenient than most of the other plagues.

With the exception of a single reference in the Book of Revelation, which is purely symbolical, frogs are

only mentioned in connection with this plague, which is described in detail in Exodus 8



and referred to twice in the Psalms. Egypt has many kinds of frogs and it could be that the plague was caused by several species, but it seems more likely that these frogs were of a kind that we know as the Edible Frog, a frog which is more aquatic than most others, and spends most of its time actually in the water or very close to it. It is native

to much of Western and Southern Europe, and it has even managed to settle in a few parts of England to which it has been introduced. Its water-loving habits fit the story well.

In a place like the Nile Valley, with warm, moist air and abundant water, frogs can become very numerous, and, in the ordinary way, they do untold good by catching the equally numerous insects, including mosquito larvae, for they are greedy feeders on this sort of thing for almost all their lives.

GEORGE CANSDALE

Paul's Voyage to Rome. Acts 21. 27 to 28. 31



The Jews having sworn to kill Paul, Lysias sends him under escort to Caesarea.



Defending himself before King Agrippa and Festus, Paul asks to go to Rome.



Christians from Rome come to meet Paul outside the City.



While under open arrest, Paul dictates letters to the Christians in Asia.

Puzzle Column

17. ASSOCIATION (open to all)

Twelve words (and all the punctuation marks) are missing from the following quotation from the Prayer Book:

They are to be had that presume to say every man shall be saved by the law or which he professeth so he be to frame his life to that law and the of for holy scripture doth set out us only the of Jesus Christ whereby men be saved.

Write down the first letters of the missing words. Add four I's and one R. Rearrange the letters to make one word of seventeen letters. Then write the word on a post card and state the association between that word and the quotation.

Meantime here are some clues: Letters 2, 10 and 13 are the same. Letters 4, 8 and 12 are the same. And in the alphabet, the first letter of the word would come immediately before the last letter of the word.

A book token for half-a-guinea is offered for the first correct entry examined.

18. FIND THE WORD (age limit, 11)

This month's puzzle is an easy one and ought to give younger competitors a chance for a prize. There are also five five-shilling book tokens as prizes this month.

Below are five quotations from the Prayer Book Psalms. Two letters are missing from certain words. Discover the missing letters and write them down in the order in which they come. You will discover that they spell a word which has to do with the Church. When you have discovered the word, look up its meaning in a dictionary, or find out what it means in some other way. (And be sure to find out how to pronounce it.)

1. Like as the children of *h*raim, who turned themselves back in the day of battle.
2. Their *d*o* are silver and gold, even the work of men's hands.
3. The valleys also shall stand so thick with *r*n, that they shall laugh and sing.
4. Whatsoever walketh through the *t*s of the seas.
5. He also will hear their *r*, and will help them.

The quotations come from the following Psalms (but you must discover the verses): Psalms 8, 65, 78, 115, 145.

Write the word and its meaning on a post card and don't forget to add your own name, age and address.

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

July winners:

No. 13. Miss J. Ausden (Watford).
No. 14. David Brookshaw (Selsdon), Diane Johnson (Newmarket), Patrick McCann (Broadstairs).

Question Page

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.

4044. Did Archbishop Cranmer decide on the Epistle and Gospel for each Sunday, and did he write the Collects?

The Sunday Collects were, for the most part, translated by Cranmer from the Mediaeval Latin Service Books. He expanded them where he thought necessary and in a few cases he substituted Collects from other sources, or composed new ones. The Epistles and Gospels are also those of the Mediaeval Service Books, and apart from minor revisions have been unchanged since the eighth century. The original nucleus is by tradition ascribed to St. Jerome.

4045. Why did our Lord make no effort to save the life of John the Baptist?

Our Lord was the son of a carpenter, with no social or political standing. King Herod was an oriental monarch who acknowledged no authority apart from that of the Roman Emperor. The answer to the objection that our Lord could have worked a miracle is that his temptation shows that he refused to seek worldly success by the use of supernatural power.

4046. What is the meaning of the word 'Selah' which occurs frequently in the Book of Psalms in the Bible?

The meaning of the word *Selah* is not known with certainty. It is generally thought to indicate a musical interlude between the parts of a Psalm when it was used in the Temple worship, although the form which such an interlude might

Question of the Month

4043. When were seats (or pews) first placed in churches in England? The Prayer Book makes no reference to sitting.

As you say, the Prayer Book does not mention sitting, the one exception being in the rubrics at the beginning of the Ordination Services which refer to the Bishop sitting in his chair. The earliest seats took the form of a stone ledge along the wall, for the infirm, but wooden seats seem to have been introduced towards the end of the thirteenth century. The word 'pew,' indicating a church seat, appears in *Piers Plowman* about 1360. Seats do not seem to have become common until shortly before the Reformation, perhaps because it was at this time that regular sermons were introduced into parish churches.

have taken is purely a matter for conjecture.

4047. What is the 'office' that an Anglican priest must 'recite' daily?

The word *office* derives from the Latin word *officium*, which means duty. Mat-

tins and Evensong are referred to as the 'Daily Offices.' The Prayer Book Preface, 'Concerning the Service of the Church,' requires all priests and deacons to say daily the Morning and Evening Prayer, either privately or openly, not being let (prevented) by sickness or some other urgent cause.

4048. Why are Ember Days so called?

Ember Days are days set apart for special prayer for those about to be ordained. Their observance is extremely ancient, and began as four seasons for praying for, or giving thanks for, the fruits of the earth. Thus the September Embertide was the earliest Harvest Thanksgiving. The meaning of *ember* is doubtful. It is said to be a corruption of the Latin words *quatuor tempora* (four times), which became *quatember* (in German) and then *ember* (in English).

4049. Why do Bishops wear a special head-dress, and why do they remove it for parts of the service?

A Bishop's head-dress is called a mitre. It indicates his authority as a Bishop, a ruler of the Church, and spiritual father of his people. He wears it when he is speaking with the authority which is proper to a Bishop, or when he is performing an action which is appropriate to a Bishop, and he takes it off at other times. Bishops first began to wear mitres in church in the eleventh century.

My Garden in October

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

IF you are really keen about your garden you will make up your mind to collect all the leaves possible to go on the compost heap. For every 6-inch thickness collected, sprinkle with a fish fertilizer at 3 ounces to the square yard.

The earlier you plant your fruit trees, the better. This gives a chance of the roots getting established before the soil gets too cold. Remember that the family fruit tree is the answer to your problem for they not only bear four or five different varieties, but these pollinate one another and so the weight of fruit produced is heavy. If you have difficulty in getting these family trees locally, write to me for addresses, enclosing a stamped addressed envelope for a reply.

Flowers for next year

Plant in their flowering positions the Sweet Williams, Evening Primroses, Foxgloves, Canterbury Bells. The Evening Primroses will be nice near a house because of their scent, the Foxgloves will love shade, and the others plenty of sun. Before planting, fork in fish manure containing 10 per cent potash at 3 ounces to the square yard,

and sedge peat at a bucketful to the square yard. Take cuttings of gooseberries as early as possible—they strike better when they are inserted in the ground before the leaves fall. Cuttings of the Worcesterberries may also be taken; the wood is very prickly and so it makes a good fruiting hedge.

By sowing the broad bean Dreadnought about the 20th of the month, you can usually ensure that a heavy crop results next year without an attack of Black Fly. Be sure to treat the seeds with a Premesan Dust because this will prevent the pre-emergence rot. The beans should go in 3 inches deep and 6 inches apart in the rows. There is nothing like soot for Brussels Sprouts. Give them an application at 6 ounces to the square yard all over the ground where they are growing after the middle of the month. It won't matter how much you tramp on the soil as you are doing this because sprouts revel in firm land.

Border Carnations are becoming very popular and they can be planted out this month where they are to grow. The Cottage types are particularly hardy. Make certain, however,

that the border where they are planted is well-drained and rich in lime. Sprinkle Sluget pellets in between the plants to prevent a bad attack of slugs. These are very partial to carnations.

I, Paul (from page 68)

apostles were bound together by a mutual knowledge of the love of God which fostered a deep, mutual respect. Thus, when Paul and his companions arrived in Jerusalem, they were welcomed with joy and honour, and the fears of the journey seemed to have been the products of a needless nightmare.

But this state of affairs did not continue for long. The next few days were to show that Agabus and his rope had not been mistaken.

(To be continued)

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THE CHRISTIAN HOME

By Anne Proctor



Bishopped

Even if you transfer a custard or a stew or soup to a fresh pan, once it has caught on the bottom, a curious, smoky taste lingers on and cannot be disguised. One of my friends always uses the expression *bishopped* to describe this, from the analogy of the touch of the bishop's hands in Confirmation. Anyway, we always speak of a bishopped rice pudding if it has caught in the oven. Mrs. A. S. of Royston thinks there is nothing worse, especially as the smell of burnt milk will go all over the house if it boils over. Take a piece of butter or margarine, she says, and rub it round the inside edge of the dish, and it will stop the milk from boiling over. Stand the dish in a larger meat dish with a little water in it, and it won't catch. Also bishopped soup can often be improved by adding either milk or a little cooking sherry.

Cheese Fingers

Rub 4 oz. of margarine into 4 oz. flour, and add a pinch of salt and pepper and 3 oz. grated cheese. Mix to a stiff dough with the yolk of an egg and a little water. Roll out thinly and cut into strips. Cut again into lengths required and cook in a fairly hot oven for about 8 minutes. (Gas oven No. 6.) (Mrs. L., Pinner, Mddx.)

Petticoats for Parties

After washing paper nylon petticoats, finish by rinsing them in water to which a little dissolved sugar has been added. This restores their crispness and makes them look like new. (A. B. T., Greenock, Scotland.) When you need a hooped petticoat for a party try this: make a slot near the bottom edge of the petticoat by sewing a length of tape all round. Thread an ordinary plastic-covered curtain wire through. This can be bought at any

ironmonger's, quite cheaply. (M. H., Corbridge-on-Tyne.)

Savoury Saddlebacks

Scrub well some fairly large potatoes, and then with an apple-corer make a fair sized hole in each. Stuff them with sausage meat, mince, grated cheese, or a stuffing mixture, and to which ever you use add some fried onion if liked. Bake in the oven until brown and cooked. (Mrs. R. W. B., Lydney, Glos.) Another tasty supper snack is a Green Grill. Take any number of green tomatoes, green apples, and green peppers if liked and an onion. Grill in the usual way, and when grilled enough, add grated cheese. This is a good way of using up green tomatoes if you grow your own. (Miss M. A. W., Brighton.)

Two Unusual Uses for Vaseline

We always use vaseline to grease the inside of the metal covers of Kilner jars before screwing down, and we never get trouble when we come to open them again. Also, before we wrap up the cooking apples we hope to keep through the winter, we vaseline our hands and then roll each apple in our hands before putting them in paper. It saves them wrinkling and they keep nice longer. (Mrs. G. M.-H., Bickley.)

Some Odds and Ends for Beginners

When polishing old furniture try using a soft boot brush and a very little dark brown shoe polish. The brush gets into all the cracks. This is specially useful for carved furniture. (R. O., Bournemouth.) Use up small coal and coal dust filling an empty tin with it and putting it at the back of a glowing fire. (Miss J. A., Watford, Herts.) To use up scraps of soap, put them in an earthenware jar, cover with water, and dissolve in a warm oven. Mix in enough whiting powder to make a paste; this will clean baths and sinks and fireplaces, and will also clean white tennis shoes. (Miss O. H., Durham.)

Our photograph this month is of Mrs. F. Richardson, of Battersea, with her grandson, Stephen Polhill.

The Man About the House

By VICTOR SUTTON

THIS is the month when the handy husband can get some jobs done to improve the home. Many like to make cabinets for the china, and on this it is very sensible to think it all out first. Getting a cheap drawing book and lining it up with squares of half-inches will be a great help. Bear in mind that shelves should be made for china with thought to the heights of articles. Take some jugs, a coffee pot, some heaps of plates and similar items, and measure them in height and depth; you will see that

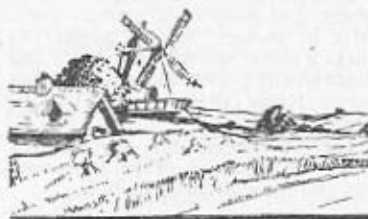
two-thirds of the space can be saved.

A good job needs time and patience. Fitments for the kitchen or bathroom can be improved if you always give the hardboard two good coats of best matt-surfaced paint. Then you can add the high-gloss finish and know that it will look first-class. Take this precaution in all rooms where the risk of 'atmosphere' may be important. Further, all wood and particularly hardboard is sensitive to interior conditions. Stand it in the room where it is to be used for a couple of days and this will improve it.



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