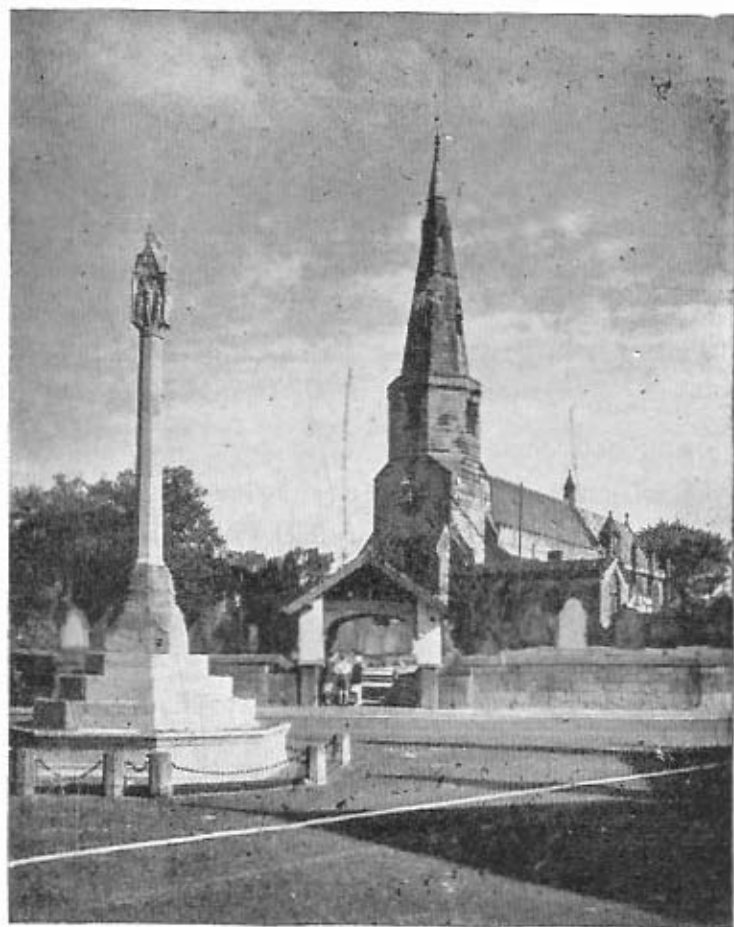


# HALSALL PARISH MAGAZINE



Rector: The Rev. Canon W. H. Bullough A.K.C. (Surrogate)  
Rural Dean of Ormskirk  
The Rectory, Halsall. Tel. 321.

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# Services at St. Cuthberts

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## 1st SUNDAY IN THE MONTH

9.00 a.m. Holy Communion  
10.30 a.m. Mattins and Sermon  
6.30 p.m. Evensong and Sermon

## 2nd SUNDAY IN THE MONTH

10.30 a.m. Family Eucharist  
6.30 p.m. Evensong and Sermon

## 3rd SUNDAY IN THE MONTH

9.00 a.m. Holy Communion  
10.30 a.m. Mattins and Sermon  
6.30 p.m. Evensong with Holy Communion

## 4th SUNDAY IN THE MONTH

9.00 a.m. Holy Communion  
10.30 a.m. Sung Eucharist  
6.30 p.m. Evensong and Sermon

## 5th SUNDAY IN THE MONTH

9.00 a.m. Holy Communion  
10.30 a.m. Mattins with Holy Communion  
6.30 p.m. Evensong and Sermon

**Holy Baptism:** Second Sunday in the month at 3.30 p.m.

**Churchings:** By appointment

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# HARVEST FESTIVAL and GIFT DAY

SUNDAY, 13th OCTOBER

- 9.00 a.m. Holy Communion.  
10.30 a.m. Family Eucharist  
2.30 p.m. Children's Gift Service.  
Preacher: The Rev'd. Jonathan Lumby,  
Vicar of Melling.  
6.30 p.m. Evensong and Sermon.  
Preacher: The Rector.

**DECORATION — FRIDAY, 2 p.m. - 5 p.m.**

GIFTS OF FRUIT, VEGETABLES AND FLOWERS WILL BE  
MUCH APPRECIATED

PLEASE COME AND HELP TO DECORATE



## GIFT DAY

The Rector will be in Church from 2 p.m. to 6 p.m.  
to receive your Gift Envelope

PLEASE GIVE GENEROUSLY

THE WORK OF THE CHURCH VERY MUCH NEEDS YOUR SUPPORT

The Rectory,  
Halsall,  
15th September, 1974

My dear Friends,

At the present time as I write my letter to you we are all concerned about the harvest. We hope the weather will improve and that the work may go ahead steadily to a successful conclusion. I have been very interested to learn about the intricate mechanisms of Combine Harvesters, Grain Dryers, and other farming machinery during the past few weeks, and as I listened to the various explanations my thoughts went back to my boyhood days when it was my great pleasure to assist in harnessing the horses for their work in the field, to assist in stooking, and with great joy to ride back to the barn on the top of a load and watch the farmer and his mate handle the pikel. What a vast change has come over the harvest.

The Harvest Festival is one of the most popular Services in the year. People like the cheerful rousing hymns . . . the Church looking gay with flowers and fruit . . . and any rate it's right to be thankful for our daily bread. But is this all there is to Harvest?

When men knew little about the science of the soil and the husbandry of crops but knew much about the uncertainty of harvest and possible shortages, having completed their feeble sowing they turned to God and prayed for a good harvest.

It may be argued that they worked harder and prayed harder—and got less. While we, understanding more, work less and certainly pray less, yet fare far better—and therefore more techniques, more skill and more knowledge are far more valuable than more believing and praying.

## We Are Better Off

True it is that our forefathers understood less than we do. True it is that in nearly every way we are far better off in living, in comfort, in leisure. True our forefathers' lot was a simple and miserable one compared with ours.

But the gain is not so completely one-sided.

One thing he understood which gave him an attitude of fortitude and strength and homeliness and humility which we have so greatly lost and so greatly reduced our stature in losing. He, because of the simplicity and the uncertainty of his lot, understood well his dependence on his friends and family in God.

That is something we have lost. We think we can stand on our own feet. We are left alone and forced to try and be independent. We may even like to be independent and even regard it as a very great virtue. Some sneer at the Christian faith and talk about people being unable or unwilling to stand on their own feet and needing a spiritual and mental prop.

## Independence is not Maturity

Now there is a place for independence. But it is neither the stage of growth nor the sign of full maturity—which many suppose it to be.

Independence is but a stage to maturity—a child must learn to walk, and later grow away from parents if he is to be healthy and strong. A young man must learn his trade or profession and not for ever lean on his seniors. A young wife must learn a certain independence even in her home and not for ever flop around the neck of her husband. We must discover for ourselves an independence, so that we may have personality and backbone and character. Yet this does not make the full man.

Our forefathers were, strange as it may seem, far more self-supporting and therefore basically more independent than we are. They grew most of what they ate and clothed themselves chiefly with what they could make. We, in complete contrast, are utterly dependent on the milkman, and grocer, and baker and tailor and plumber and coalman and electrician, the water board, the oil wells of America, the wheat from Canada, the meat from New Zealand, and so on and so on.

Yet our forefathers knew their real dependence and they were right. We may appear to have our independence and even boast of it — and we are wrong. To realise and accept our dependence is to accept the truth which has in it both humility and humanity. It takes away our pride and helps us to look with understanding and affection on our fellow men. Make no mistake, we are members one of another and to realise it helps us both to understand and to find brotherhood.

## That Absolute Dependence

And what of our dependence on God — that which so often we appreciate least? In spite of our skill, our know-how, our organisation—if the seed remained cold and dead in the ground, if the trees and herbs did not blossom and fruit; if the grass refused to nourish the cattle, if the waters ceased and the sun did not shine; if affection and understanding withered in the human heart; if the mind refused to function or became distorted; if the vast benevolence which daily surrounds our lives gave place to a vast malignity—what then?

How independent are we really of that benevolence we term God? We are dependent every moment of every day.

Our Harvest Festival Sunday is October 13th. The most important service is the Family Eucharist at 10.30 a.m.

God Bless You all.

Your sincere friend,  
HERBERT BULLOUGH.

## PRAYER

We live in a world torn by sin and strife, but how wonderfully comforting are the words of Jesus, "I am the Way, the Truth and the Life." As we walk in this way we find that it is characterised by many practical truths, one being PRAYER.

But first we must ask ourselves, "what is the meaning of true prayer?" It has been said that 'prayer is an expression of the creatures' dependence upon God, and the New Testament teaches that it

must be offered to God **through Christ and in the Holy Spirit.**

The hymn writer expresses the meaning clearly:

"Prayer is the soul's sincere desire;  
Uttered or unexpressed  
The motion of a hidden fire  
That trembles in the breast."

Lord Tennyson rightly stated that, "More things are wrought by prayer than this world dreamed of." Alexander Maclaren in his book: "Our Father", writes, "The true end of prayer is to get our wills harmonised with His, not to bend His to ours."

As the disciples walked and lived with Jesus day by day, they saw Him as a Man of Prayer. As we walk with Him we will say with the disciples "Lord teach us how to pray."

It was in answer to this request that Jesus gave His disciples the pattern of prayer—The Lord's Prayer, God said to Moses "Build according to the pattern," and the Holy Spirit enjoins us to pray according to the pattern. This prayer is not only what the Lord would have us pray, but it is a model, a prayer that should be the basis of all our prayers. St. Luke prefaces the prayer with: "When ye pray say" and St. Matthew writes: "After this manner, therefore, pray ye." However, it must be remembered that we are not praying "after this manner" unless our lives in some sort repeat and confirm our prayers. Do our hearts seek first the Kingdom of God and His Righteousness? Are our energies given to this as their noblest aim? Do we seek to hallow God's name?

The Lord's Prayer shows that the first essential in all prayers is WORSHIP. True worship springs from a love for God. "We love Him because He first loved us." We also worship Him as our Father. Jesus said: "He that hath seen Me hath seen the Father." God is the source of all life. All draw their life from Him and are made in His image. The Prayer Book gives us these words: "In Him we live and move and have our being." Yet there is also a Fatherhood which is not universal, for because of sin man has forfeited his citizenship and become naturalised to the un-natural. John writes in his gospel: "But as many as received Him, to them gave He power to become the sons of God."

The words "In heaven" draw our hearts and our hopes to the One above, but there is a danger in thinking only of God as "up above." We must remember He is always near to His children. God cannot be limited to a geographical location. He is everywhere.

The second part of prayer is PETITION. Out of true worship comes a realisation of God's Sovereignty. As we worship Him as King and Lord of our life our prayer will be "Hallowed be Thy Name, Thy Kingdom come . . . Thy will be done." . . . in this pattern of prayer there is no place for **my** name, **my** position, **my** will. All is subservient to God.

As we see God's Sovereignty and how mighty He is, we are led to see man's need and how He is able to meet that need. **Our** bread, **our** debts, **our** temptations, **our** deliverance. Every area of man's life is brought into this prayer. Our temporal needs, our social needs in relation to our fellow men, and our spiritual need are all found there.

The final part in this prayer is PRAISE. There is a mighty note of praise to close this prayer. "Thine is the Kingdom, Thine is the Power, Thine is the Glory." All of man is lost in the mightiness of God and His purposes.

God grant that the pattern of our prayer will be WORSHIP, PETITION and PRAISE. If this is so, our own lives will be richer and God will be glorified.

"O enter then His gates with praise;  
Approach with joy His courts unto;  
Praise, laud, and bless His name always,  
For it is seemly so to do!"

### NEWS COMMENT

The choice, late last week, of the Bishop of Liverpool to be the next Archbishop of York when Dr. Coggan moves to Canterbury came as no surprise either to his numerous admirers or to observers of the English ecclesiastical scene. Stuart Blanch has deservedly won golden opinions for his pastoral success at Liverpool in the past eight years. His elevation to the Northern Primacy should be widely and warmly welcomed, not least for the engaging modesty (typical of so unassuming a man) with which he reacted last Friday, before the public media, to what he stressed was the complete surprise of the news of his appointment.

There will, of course, be some ecclesiastical critics inclined to regret the choice of an avowed Evangelical Churchman for York when another Evangelical has already been chosen for Canterbury. It is to be hoped that any such critics will allow second thoughts to prevail. What matters supremely, especially in view of the tendency of some Church leaders nowadays to compromise with destructively radical theological unfaith, is the fact that Bishop Blanch does emphatically hold the essential faith as given in the Bible and the Creeds. The fact is worth far more than any nuances of churchmanship. **Speaking out?**

If there is one possible question mark which may be put against this widely expected appointment, it must be whether the new Archbishop has the temperament to make an effective national impact, as is a Primate's duty, by speaking when necessary the unpopular and abrasive truth to the country at large. But he is a man of proven courage, as well as resource; and in this, as in all other ways, it may not only be hoped but expected that he will rise triumphantly to his new responsibilities.

### TO THE POLLS

The Prime Minister's announcement of the date of the general election came almost as an anticlimax, so prolonged had been the public expectation of the event. It is good to have the uncertainty over.

One obvious danger against which responsible voters will need to be on their guard is the temptation to cynicism and boredom at the thought of a second general election within a single year. However tedious much of the political posturing may be, this temptation is to be resisted. If ever democracy was on trial, it is now. There are dangerous extremists abroad, both on the extreme Right of

politics and on the extreme Left, whose aim is to see British political institutions go down in revolutionary chaos. Each individual voter's cross on a ballot-paper may seem, in itself, pathetically insignificant. But it is the sum of millions of such crosses which can determine the fate of Britain. Every voter has a duty to vote, after honest consideration of the enormous issues at stake.

These issues are truly fateful for the future of this country. The Bishop of Wakefield was not exaggerating when, at the beginning of this month, he called on politicians to "stop thinking in terms of political power and survival and start to think of national survival." Nothing less than national survival is clearly at stake. Thanks to the current and prospective rate of inflation, Britain is in danger of total economic catastrophe, bringing in its train the collapse of those political institutions which are the sole safeguard of liberty.

Among the welter of argument to which the electorate is now to be treated, it is crystal clear that the over-riding issue of the election must be how to defeat inflation. It is equally clear that this is bound to be a painful business. The postwar trend of automatically rising standards of material living could well be over. The choice now is whether the British people will accept some temporary hardship in order, hopefully, to gain the uplands of renewed prosperity in a few years' time; or to rush into ruin by continued self-indulgence. Politicians of all parties know that this is true, though they differ sincerely over what is the right course of economic and social action to adopt. Their claim to electoral support should be judged by their willingness to face the facts, without humbug or pretence, and to propose practical measures adequate to deal with them.

Millions of voters are likely to be genuinely perplexed about how best to vote in this election. None of the political parties has been exactly successful in recent years. None has any monopoly of wisdom or virtue; it is childish to suppose anything of the kind. For Christians, so far as theory goes, the Socialist doctrine of equality has an obvious appeal; but "State control" means in fact control by a bureaucracy, with all its proven failings. Conservative theory can claim to do justice to the Christian value of freedom from various forms of external dominance; but that freedom can mean that the weakest goes to the wall. Liberals show the virtue of concern for the individual. Theory apart, the practical question is which party is most likely to defeat inflation.

Many thoughtful people hanker after a coalition of the parties, a national government to cope with a national emergency. It is hard, however, to see what any individual voter can do to bring that to pass. The next few weeks are bound to see a great deal of argument, much of it furiously polemical. It is to be hoped that, alongside the argument, voters are going to give a great deal of quiet, serious thought to the real issues of what is likely to be the most crucial election of modern times.

(Reprinted from The Church Times)



## HALSALL FESTIVAL 1975

A Public Meeting will be held in the School on Thursday, 24th October at 7.30 p.m. The meeting is open to all.

Please come with a willingness to make the festival a huge success.

### A COFFEE EVENING

Mrs. T. Hunter of White Lodge, The Rannels, Halsall, has kindly offered to arrange a Coffee Evening with a Bring and Buy Stall on Friday evening, October 18th, from 10 p.m. till 12 p.m. The proceeds are for Church Funds and we are very grateful to Mrs. Hunter for the effort. Please make it a huge success by your support and invite your friends to join you.

### THE HALSALL DISCUSSION SOCIETY

The Winter Programme commences on Thursday, October 10th, at 7.30 p.m. in the Schools. The evening should be a very interesting one. The subject is The Grading and Packaging of Produce and the speaker to open the discussion will be Mr. Derek Harpham of the Frances Nichols Group. The subject is of great importance to a large majority of our farmers and so we hope for a large attendance. Will farmers please make this meeting widely known.

H.B.

### ST. CUTHBERT'S SUNDAY SCHOOL

After a life time in the service of God through her faithful work with children in the Sunday School, Mrs. Annie Moorcroft has asked me to relieve her of any further responsibility. I would wish to thank her on behalf of the Parish for this great work and wish her many years of healthful rest with very happy memories.

It is with joy that we welcome Mrs. Colin Armstrong as our new Superintendent. Mrs. Armstrong is a qualified teacher and will bring the modern approach to our Sunday School work. All we ask now is for your support by sending your young children. Nursery age to 7 years. The older age group will be catered for as soon as staff is available.

H.B.

### FROM THE SUPERINTENDENT

The following young people recently met at School House to prepare the re-opening of the Sunday School.

Pat Edmondson, Paula Kenyon, Susan Knowles, Brenda Reinhart, Heather Sefton, Colin Stopforth.

It was very encouraging to see the enthusiastic way in which they tackled the preparation of a modern approach to learning about God through challenging work and exciting activities.

The Sunday School will meet at 2.15 p.m. on Sunday, October 6th, in the Old Hall at School, and will be open to children from Play School age to 7 years.

C.A.

### CHRISTMAS CARDS, POST CARDS, NOTELETS

Through the generosity of a friend of St. Cuthbert's a quantity of Christmas Cards and Post Cards and notelets have arrived. The picture is by Devon artist Geoffrey Conning. It is a fine etching of our church. The Christmas cards with envelopes are 8p. The Post Cards 4p and the Notelets with envelopes 4p. Each item sold means a direct contribution to Church funds. The samples are on a table at the West-end of the Church and there is a book in which you can write your order. I hope many readers will purchase a supply of these items.

Thank You. H.B.

### SERVERS ROTA

Oct. 6	9.00 a.m.	John Gaskell.
13	9.00 a.m.	Peter Balmer.
	10.30 a.m.	Brian Heaton and Malcolm Serjeant.
20	9.00 a.m.	Michael Lewis.
	6.30 p.m.	Stuart Simpkin.
27	9.00 a.m.	Colin Stopforth.
	10.30 a.m.	Simon Andrews and Keith Stopforth.
Nov. 3	9.00 a.m.	Maurice Core.
10	10.30 a.m.	David Stopforth and Tony Gaskell.

### SANCTUARY FLOWERS

Oct. 6, Mrs. Halsall; 13, The Congregation; 20, Mrs. T. Rimmer; 27, Mrs. R. Ainscough; Nov. 3, Mrs. J. Hesketh; Mrs. H. Winstanley; 10, Mrs. L. Heaton.

### SIDESMENS ROTA

Oct. 6	E. Serjeant, D. Swift, J.H. C. Shacklady, W. White.
13	P. Saunders, T. Grimshaw, J.B. B. Heaton, J. Gaskell.
20	E. Blackhurst, J. Rimmer, H.S. P. Attwood, H. Rimmer.
27	J. D. Grimshaw, R. Dutton, R.H. G. Porter, S. Park.
Nov. 3	J. F. Smith, H. Wood, J.H. E. Grimshaw, D. Sephton.
10	J. Critchley, R. Gaskell, J.B. T. Swift, T. Hunter.

### BAPTISM

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

September 1st—Lee Thomas, son of Barry Thomas and Isobel Mary Graham of Narrow Lane, Halsall.

September 22nd—Tom Patrick, son of Stephen John and Angela Jane Shakeshaft of Birch Tree House, Black Moss Lane, Scarisbrick.

### HOLY MATRIMONY

"Those whom God has joined together."

September 14th—John Sawyer of The Grange, 55, Southport Road, Scarisbrick, and Mary Teresa Freaney of Park House Kennels, Plex Moss Lane, Halsall.

21st September—Phillip Andrew Serjeant of Pemberton House Farm, North Moor Lane, Halsall, and Patricia Joan Rowley of 64, Liverpool Road, Aughton.

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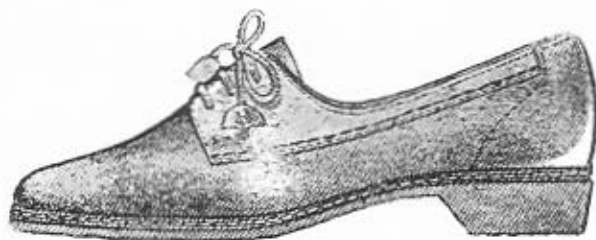
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