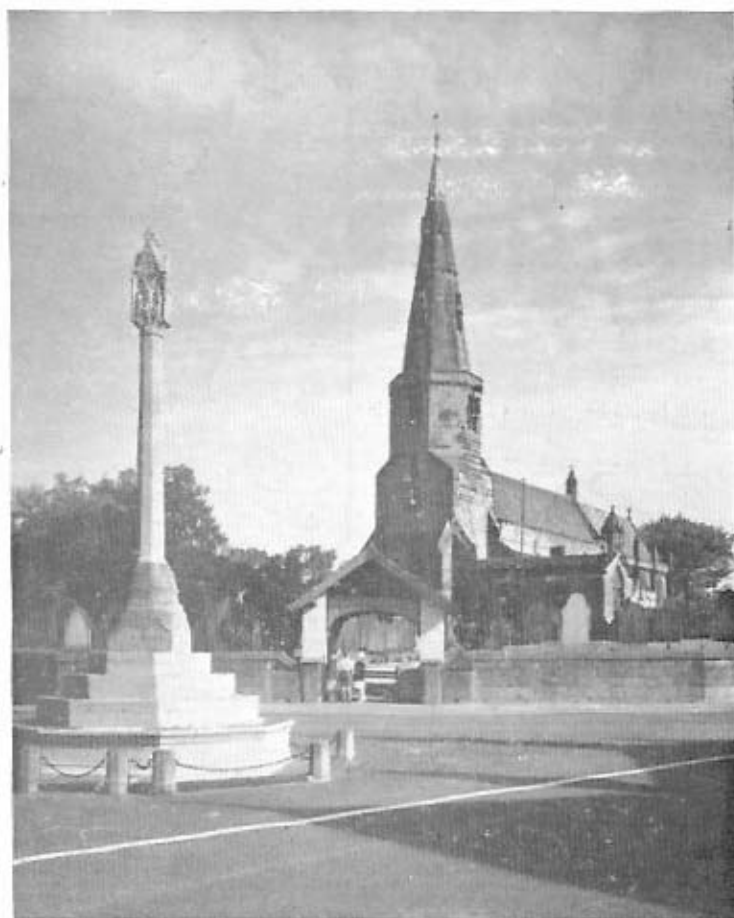


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The Place of Music in the Church.

Is Music Necessary ?

No. We can worship God without words and without music. However, in corporate worship the means we use is the SPOKEN WORD and although this can be splendid, the sung word can be more splendid still, because good music adds something to words.

How did Music enter the Church ?

Music probably found its way into the church by accident, although it has been an important part of our worship for a long time. Perhaps the inflection in the voices of a large congregation at prayer suggested that music could add something to spoken words and made men realise that they could improve upon the use of the spoken word by means of musical sounds; or was it that man could not resist the urge to change the form of his worship in the hope that it might improve it, just as one might decorate the walls of a house or plant flowers in a garden? Whatever the reason, music is now an accepted part of our worship and it is our duty to see that it is worthy of being offered to God.

The Purpose of Music in Church

The primary function of Music is to glorify God. It must also help the worshipper to offer his praise with devotion and humility and must enhance the words to which it is set. If it does not do these things, then it is not only valueless, but a hindrance to effective worship.

Music is not only a useful means of corporate utterance, but it is a powerful medium which easily kindles the imagination and, if correctly used, can be of great value to the worshipper. Little effort is needed to see what effect it can have in the tense moments of a film or as a reminder of some particular TV advertisement. Since music is an influential factor in modern life, those who are responsible for it in church must be continually guarded against sentimentality. Here the Rector, Organist, Choir and Congregation can all play their part, because it is the total effect of

our combined effort which matters; yet the quality mustn't fall short of the best. We do not allow bad literature in our church and so we should not accept shoddy music. We must remember too, that it is not the business of the church to provide us in worship with familiar music merely to give us pleasure in singing, therefore we mustn't be reluctant to accept new tunes and chants of a high standard when they are introduced to us.

Since care is taken in the selection of music, care must also be taken in performance. How often, for instance, in the Nunc Dimittis do we hear, "Lord now LETTUCE thou thy serVANT DEEpart in PEAS, HAccording to thy word", or such things as "OFF TIN danger, OFF TIN woe?" Surely no one would wish to offer such things to God, but yet it is done because we are ALL guilty, at some time or other, of a lack of CARE with our singing.

During this month we shall be discussing together some small sections of the services at Evensong, and we earnestly request that **YOU** be there because the standard of worship concerns "all those who call themselves Christians."

Meanwhile : DO I

- stand up after the hymn or psalm has begun?
- wait until my neighbour begins to sing before I start?
- find the hymn or psalm after the choir has started to sing?
- ignore the speed of the tune as it is played over?
- enjoy the top notes only and thus lose the rhythm of the tune?
- sing the last few lines from memory and put my book away?
- take a breath when I feel like it?
- decide that the organist plays too fast and go at my own speed?
- leave the Communion hymn or Offertory hymn to the choir?
- give up altogether because it is not my favourite tune?

HYMNS (I)

Occasionally people, as they come out of Church, make remarks about what they have seen, heard, said or sung. The choirboy with the cassock that comes above his knees, the length of the sermon, the incomprehensible first lesson, the page out of the Prayer Book—all these are suitable topics for comment. And then there are the hymns—ah, yes, the hymns!

"Not a bad lot o' hymns tonight, were they Fred?" By which the speaker means that he knew the words and the tunes by heart, and that while his voice was uttering noises of praise or penitence, his mind could be dwelling upon the night's Tele programme.

Or perhaps — "Time we got a different Organist, didn't like any o' those hymns." By which the speaker means that there had been a new hymn or more probably a new hymn tune; because very rarely does the Churchman bother to consider what the words mean, what he is really concerned about is the tune.

Now let it be admitted here and now that good words without a good tune cannot make a good hymn; but then neither can a good tune without good words. And after all, the words which we utter are more important than the way in which we utter them.

This article is not concerned to discuss hymn tunes, important though these are. We are here concerned with the subject matter of hymns, with the words which are clothed by the tune.

It would seem that the earliest of all Christian hymns is the song of the angels which the shepherds heard at the birth of our Lord, "Glory to God in the highest." The first historical reference to Christian men and women singing hymns occurs in a letter of Pliny written about A.D. 112. What these hymns were we do not know, but it seems very likely that they were a musical version of the Sanctus ("Holy, Holy, Holy") or of the Gloria in Excelsis ("Glory be to God on high") — both of which we retain in the Holy Eucharist. Certainly at a later date we hear of the first martyrs singing hymns of praise in the arena as they waited their turn to be torn by lions or burned alive or crucified. They might have sung a dirge, or a song of self pity, but they didn't, they sang songs of praise to God — nothing sentimental, nothing subjective, not a hymn about themselves and their predicament, but a hymn about God and His glory.

This, surely should be the proper subject matter of our hymns, songs of praise and adoration, songs which focus our attention upon God or upon the redeeming acts of our Lord, and not upon ourselves and our particular feelings of the moment.

For our feelings are so unreliable; they depend upon the state of our indigestion or upon the weather or upon some trivial event. And what is more, we must remember that when we sing hymns in Church we are singing as a body and not as individuals. Therefore it is inappropriate for us to concentrate on our own individual situation of the moment.

Take a verse of a hymn like 'Abide with me' (A. & M. 27).

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me."

You may be depressed or disillusioned, and words like "change and decay in all around I see" may well express just what you feel at the moment. But you're not singing a solo, and the man standing next to you may be in such a joyous frame of mind that he sees in the world around him the glories of God's creation. To him, to sing words like "change and decay . . ." at that moment is just meaningless. And there are many hymns much more subjective than this.

"I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controll'd"
(A. & M. 258).

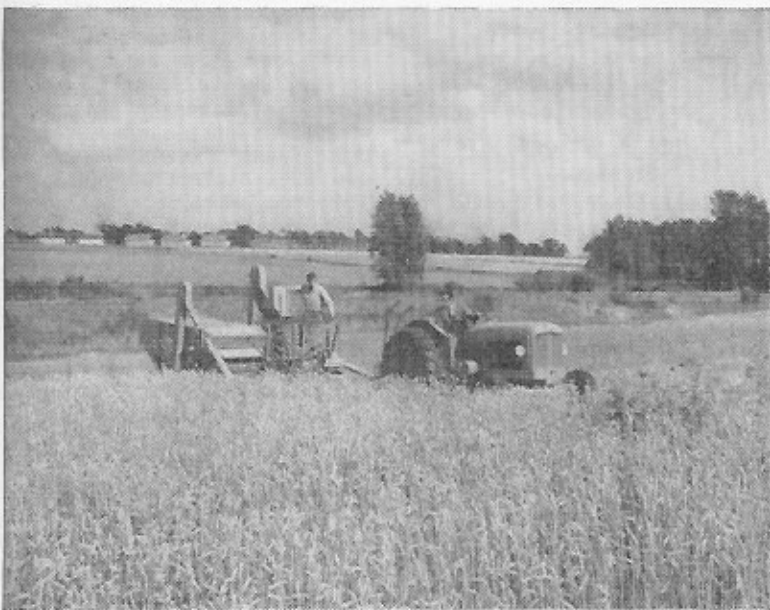
That may be true for you, but it hardly applies to everybody in Church. In any case, sing that over and over again a few times and you'll end up in a mental hospital!

(to be continued)

RECTOR'S LETTER

My dear Friends,

I hope that you are enjoying our Musical Number. What I should really like to do would be to send to every reader of this Magazine a long-playing, unbreakable record. It would have to be unbreakable because you might be tempted to smash it. On one side there would be a series of examples of what NOT to do in Church Worship, and amongst them a few recordings of St. Cuthbert's. Because we are bad at some things and we are not supporting our Choir which is working very hard. We get slow and drag; we mumble; we do not give the impression that we are trying our best to please God. If you doubt this go through the list of questions in the leading article and see how you come out of it.



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Vanishing Britain

B RITAIN is disappearing. Or, at any rate, the Britain which our forefathers knew. It is becoming a suburb. Every year more and more acres disappear under bricks and mortar. Everyone is familiar with the remorseless manner in which towns spread out into the surrounding countryside. All of us know villages which, once tightly self-contained, are now becoming dormitory areas for some neighbouring city. It is said, indeed, that it is scarcely possible to fly from the south coast to the north of England without, for any long period, not seeing some sprawl of buildings below.

Nothing foreseeable is going to stop this progress, unless perhaps we begin to extend our towns vertically instead of horizontally, and become more accustomed to live in high blocks of flats. Even that is not likely to affect the sprawl of industrial areas which are a part of our material prosperity. The fact remains that every time a new motorway is driven across the countryside, that every time a new housing estate appears, that every time a new suburb is created, that every time a new building of any sort is laid down some more of the good earth has disappeared for good. Thousands of square miles have vanished in this way since the war.

Basically, of course, the whole process is part of the enormous increase in our population. We live in a pint-sized island, and more and more of us are seeking living space and working space within it. In 1805, the year of Trafalgar, there were less people in the whole of the British Isles than there are now in Greater London alone. And Greater London itself contains more than the whole of Australia.

TOPIC FOR THE MONTH

What are some of the consequences likely to be? One obvious one is that we shall be driven farther and farther away from direct contact with the things of nature. And this in its turn will bring, in fact has already brought, serious spiritual consequences. For it is in the world of nature that the hand of God can be most clearly seen at work. It is not by chance that all the best religious thought has come from those who have been in touch with the simple elemental things of the countryside.

This is no small

THE SIGN

Not ashamed to confess Christ crucified

No. 669

VOL. 56

SEPTEMBER 1960

- 1 Th. Giles, Ab., c. 720.
- 4 S. Twelfth after Trinity.
- 7 W. Euvrtius, B., c. 340.
- 8 Th. Nativity of the B.V.M.
- 11 S. Thirteenth after Trinity.
- 13 Tu. Cyprian, B.M., 258 (or 26th September).
- 14 W. Holy Cross Day.
- 16 F. Ninian, B., c. 430.
- 17 S. Lambert, B.M., 709.
- 18 S. Fourteenth after Trinity.
- 19 M. Theodore, Abp., 690.
- 21 W. St. Matthew, A.E.M.
- 25 S. Fifteenth after Trinity.
- 29 Th. St. Michael and All Angels.
- 30 F. Jerome, P.D., 420.

Days of fasting, or abstinence:

Fridays, 2, 9, 16, 23, 30; Tuesday, 20.
Ember Days, 21, 23, 24.

matter. And as it has been no accident that some of the deepest thoughts of God have come from those in contact with the good earth, so it has not been by chance that systems of thought such as Communism, which have Godlessness at their very base, have usually been born in city surroundings. Amos was a herdsman; our Lord himself was a village boy; Marx and Lenin were men of the town.

But however urbanized we ourselves become in this country, the fact will always remain that we are in the hand of God, not only spiritually but materially as well, because somewhere, always, the good earth is that which

(Continued on page 66)

The Ministry of Angels

Michael and his angels fought against the dragon.

REV. 12. 7

BLEST are the Angels, who in bright array stand round the throne of God, and blest are they who go at his command, to help and cheer those burdened souls whom they may comfort here, as once they went to the bleak wilderness and ministered to Christ in his distress.

With Michael at their head, how dauntless those angelic hosts who vanquished Heaven's foes! How joyfully, across the Christmas sky, the Angels sang, 'Glory to God on high!' May they, by God's appointment, on our way, still go beside us till the close of day.

Lucy Bredin

THE DEAF MAN

He saith unto him, Ephphatha, that is, Be opened.

ST. MARK 7. 34

HE might have been a Greek; he might have been a Jew. It is not known which he was, and it does not matter. What mattered to him was that he had been born deaf. He had lived all his days shut off entirely from the world of sound; of the wind, of waters, of voices. Never having heard human speech, he had never had opportunity of learning it. So, though his vocal cords were intact, he had remained ignorant of their use. The words that came from him were gibberish. He was a pitiable figure, living much withdrawn into himself, and suffering the injustice which so often comes upon deaf people of being regarded as stupid.

This deaf man, as it happened, was living near the Highlands of Decapolis, which stretched from Damascus in the north to Philadelphia, the modern Amman, in the south.

An Encounter

It was fortunate for the deaf man that, although he did not know it, there had been moving towards him for some days one who was to change his life entirely. The encounter took place among the uplands north-east of the Sea of Galilee, across which Jesus with his disciples was making his way after a long journey which had taken them at first northwards towards Tyre, then eastwards through the region of the Ten Cities, and was now bringing them down again to their own homelands. They had seen much of the non-Jewish world in the course of their journey, and the fame of Jesus had spread. It was known already that, near one of the towns of Decapolis, Gadara, he had cast the evil spirits out of the madman among the tombs. It was known also that some, not of Jewish race, had come to him for help and had not been turned away. Above all, it was known that he spoke and acted with a strange authority. Yet none of this was heard or known by the deaf man. Confined tightly within his tomb of silence, he could but sense the excitement which seemed to have taken hold of his village. Not until he

found himself being led forward into the presence of a tall, dark-looking man did he realize what was afoot. Even then he had to rely upon the



quick intuition of the deaf to gather, from the quick movements of their lips and the gestures of their hands, that they were asking the stranger something on his behalf. The deaf man felt bewildered. Because he wanted desperately to speak, he uttered his usual unintelligible sounds.

Patience and Privacy

Again, as ever, it was the hurry and the pressure of people about him that disturbed him so much. Deaf people need patience and often privacy if a way is to be found through that barrier of silence. But the man to whom they had led him understood. That was clear when he led the deaf man away from the crowd. Then he

Vanishing Britain (from page 65)

we live on, and the life-giving powers of the good earth depend on God for their operation. Every year, as it comes round, harvest time is a reminder of this. The great thing is to

turned to the figure before him and put his fingers into the ears. After that he moistened one of his fingers with his own saliva and touched the tongue of the deaf man. And then those waiting at a little distance saw Jesus look upwards and, speaking in his own native Aramaic, utter the word 'Ephphatha,' which meant 'Be opened.'

The effect was immediate and extraordinary. It seemed to the deaf man that some inner door far within his consciousness for the first time swung open, and through the aperture thus made there flooded in the whole world of sound. It was amazing: the group of people watching intently not far away took on a new dimension as he heard their breathing, the scraping of their feet upon the gravel, the rustle of their clothing and, above all, their voices! There was another extraordinary sound. When he turned his head to see what it was he noted it for the first time as the barking of a dog. Yet there was even a greater wonder to come. For when he spoke, his words made sense as though, as was, indeed, the case, the gift of coherent speech had come to him with the opening of his hearing.

He heard the cries of astonishment which went up from those who watched. He heard his own cries of joy. And his instinct was to run back to his village and with his own new voice spread the news of this astounding event. But the dark-eyed man who had wrought this miracle upon him spoke to him and to those who stood by, asking them very earnestly that they should keep the news to themselves. But such a command was not easy to obey; they had news to pass on now of so novel a kind that it was more than they could manage to keep silent about it. A man who had once been deaf was before their eyes as a living testimony to the powers of the teacher who had come among them. And the once deaf man was able to hear them now as they talked of the amazing happening. 'He has done all things well,' they said of Jesus; 'he has made even the deaf to hear, and the dumb to speak.'

let it act as a reminder, and to strive after some of that simple gratitude which generation after generation of our forebears have felt at this time.

SIGNET



As I See It . . .

DEAD END

By Rosamund Essex

VITOMIR is a refugee from Yugoslavia. I have told other stories of refugees—their loneliness and poverty in old age. But this is a tale about young courage.

As a boy, Vitomir belonged to the Communist Party. Everybody belonged. But when he went to the university, it was different. He was a man now. He hated Communism, its anti-God ideas, its rule by force and its injustice. So at college he did not register as a Party member.

At first, all went well. He was one among a thousand others, and no one noticed him. But in his second year, the college president called him to book. 'No doubt I shall join the Party soon,' said Vitomir soothingly, and he went away and did not. He was had up again—once, twice, three times; and each time he evaded the hated step. Finally, a formal college meeting was called, and Vitomir was expelled, 'because,' said they, 'you are an enemy of the Communist Party and of the people.'

A Marked Man

Now where had Vitomir's courage got him? He was without a profession, without work and a marked man. He desperately wanted freedom. So he tried to flee the country. He was caught at the frontier, and brought back to Belgrade in shackles. Then the Communist

machine began to grind out its inexorable way. Interview, interrogation, threats. Question after question: intimidation after intimidation; for wearying days and bewildering nights.

Finally they brought him out of prison and put him into a firm where he could be watched.

One day Vitomir met a man in a coffee house. 'I have already fled once to Italy,' said the stranger. 'It was easy. Now I have slipped back secretly to fetch my wife and child. We shall escape again. Will you come too?' 'Yes,' said Vitomir in a whisper.

Preparations were made, but alas! Vitomir's new friend's self-confidence was too big for his wisdom. He asked three other families to join. He boasted. He shot his mouth; and on the very night before the escape, Vitomir looked out of his window, and saw a shadow under the trees. A shadow that should not have been there. He dared not go to warn his new friends. But he gave a message that night to a trusted companion to warn everyone of the party that the Secret Service had got wind of the escape. 'Don't go!' said the message. 'Not if you value your freedom.' And Vitomir stayed silent and inactive in the house.

'But they wouldn't listen to me,' burst out Vitomir, as he told me the story. 'Off they went that night; and

off the Secret Police went after them. They were caught at the frontier and thrown into prison.

'Now I was in a terrible predicament,' said Vitomir. 'I was more than doubly suspect. I had to report to the police three times a day. Morning, afternoon and evening I was grilled and pestered. Till one day I escaped to a friend in a frontier town. I had no ration card—he kept me on his own. I was in fear of my life and slipped out only after dark. At last I took my courage in my hand and approached the river that makes the boundary between Yugoslavia and Austria.'

Escape

'The river at that place is broad and deep and dangerous,' said Vitomir. 'It was very cold. I was trembling with fright, for I knew that somewhere in the river was a hydro-electric plant, and I might very easily be killed. It was in the dead hours of night—2.30. I did not think I could swim in my clothes. What to do? Ah! there, over there, was a barn. I pulled a rickety door off its hinges, undressed, put my clothes on the door, floated it and went into the water.'

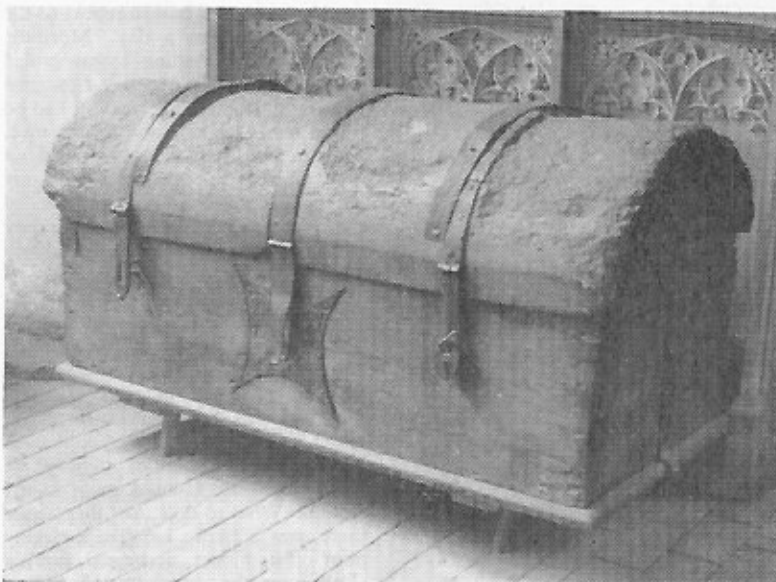
'It was ice cold—so cold I thought I should die. I pushed off, slowly, very slowly lest the ripple of the water should betray me. The river suddenly took hold of me and swept me away. I held on desperately, pushing, kicking, struggling. The cold pierced and nearly paralysed me. I thought I was going to faint, till—there, there beneath my feet was dry land again, and I was in Austria.'

And was that all? Not quite. In the Refugee camps when he told his story, someone, who had just been refused permission to emigrate, thought up an accusation against Vitomir. (There is often a jealous traitor in the camps.) He put the lying story round that Vitomir was really hand in glove with the police and had himself betrayed the families caught at the frontier. So now he waits while the true story is investigated. He works as a labourer carrying coal, but you can see him in my picture learning to read a new language.

When he is allowed to emigrate, will his new country receive him gladly? It might be England, you know. Shall we tell him, after all his courage and his misery, that he is not wanted; that we want only our own workers; that we do not wish to share our freedom with a lousy foreigner. It has happened before. You see what I mean?

Looking Round the Church

By A. M. Dutton



The Church Chest

Reece Winstone

III. MUSIC—AND THE PARISH CHEST

AS the Christian faith became established throughout the Roman Empire, the attention of the overseers of the Church was directed to the formation of suitable choirs to help in the singing. In A.D. 375 we find that the singers or 'cantors' classed themselves as a distinct order in the Church for, at the Council held at Laodicea in A.D. 380, singers were forbidden to wear part of the distinctive dress of the priests.

The early Christians had not the number of hymns we have to-day, but they did make free use of the Psalter. They also had a few Greek hymns and a few of the translations made from these hymns are in our modern hymn-books, notably, 'Stars of the morning,' 'Hail, gladdening light,' and a great favourite, 'The day is past and over,' which was translated by Neale. St. Ambrose of Milan wrote several hymns, some of which have been translated and are in our hymn-books.

Looking back over the history of the early music of the Church we find that in the Middle Ages the musical services consisted mostly of monotonizing, with certain inflections at the end of each sentence, and it is only later that we find the more elaborate musical melodies for hymns and antiphons. When Augustine came to England he brought

with him psalters as used at Rome, but it was only after the fourteenth century that we see the musical part of church services assisted by the use of the organ.

Up to the eighteenth century hymns were usually metrical versions of the

The Story of the Early Church

*Under the Emperor
Valerian persecution
of the Christians started
afresh and, for the first
time, they were forbidden
to enter their cemeteries*



Laurence is roasted on a grid-iron

psalms, but with the coming of the great hymn-writers, Charles Wesley, Isaac Watts and Bishop Heber (to mention but three), there was a change and hymns with set tunes were sung, and the psalms were sung to the beautiful and rhythmical Prayer Book version. The eighteenth and nineteenth centuries saw a great purifying and inspiring of the art of hymn-singing in our churches and it is from then onwards that we see the real beginning of congregational singing led by trained choirs as opposed to the old chanting and psalm-singing of olden days.

Registers

It has been said, with all truth, that if the chronicles of England were lost, our history could be reconstructed from the registers of our parish churches. It was Thomas Cromwell, Vicar-General in the reign of Henry VIII, who decreed in 1536 that all churches should keep a record of baptisms, marriages and burials. It was a wise decision, for at that time there was no Somerset House where births, marriages and deaths could be recorded and where the increase and decrease of population could be numbered. We can record with deep gratitude that many of the clergy of those days saw at once the interest, as well as the importance, of keeping a record, and they put into their registers other details which serve to form a chronicle of national history.

In comparing the registers of the
(Continued on page 72)



Valerian is persuaded to attack the Church by his finance minister



Tarsicius, taking the Blessed Sacrament to



F. J. Wymer

You Can Take It With You

THIS is the month for getting away from it all. The scale of holiday-making in the modern world almost approaches that of a mass migration.

All this is relatively new. Not just holidays with pay for nearly everyone, but holidays at all for the majority is something quite recent. What was once the prerogative of the few has become the habit of the majority, so that it is the rule rather than the exception for the average family to uproot itself, turn off gas and electricity at the mains, cancel the milk and the papers, and go.

There is also developing a dramatic change in the scale of much holiday-making. More than two million people leave this country altogether and spread themselves out over Europe and even beyond. Indeed, the time may not be far distant when it will become quite the usual thing to pop off to places in Asia or the Americas and to collect a sun tan from the equator itself.

But, like all privileges, this one carries with it its own responsibilities. It is worth remembering that, whenever we leave our native heath and move on for a while to somebody else's, we are subjecting ourselves to the scrutiny of other people as to what kind of folk we are. Every one of us

then, whether we like it or not, is in some sense representative of his own race and tradition. What is more, and above all, every Church member carries a very considerable responsibility for taking with him wherever he goes the loyalties and duties which bind him to his church at home.

TOPIC FOR THE MONTH

It is sometimes forgotten how closely our conduct in this regard is observed by others. It is, after all, a matter of duty

and obligation to be very careful, wherever we go, to take the practice and discipline of our faith with us, and to be careful to see that, wherever we may get to, we endeavour to worship after our own tradition at the times and seasons appointed. The Anglican chaplaincies scattered over Europe bear testimony to the importance which our forebears attached to this duty; and we who come after them do well if we make use of these facilities which their concern brought into being.

The Church is everywhere: and it is, or at any rate it can be, a joy and a privilege to share the

THE SIGN

Not ashamed to confess Christ crucified

No. 668

VOL. 56

AUGUST 1960

- 1 M. Lammas Day.
- 5 F. Oswald, K.M., 642.
- 6 S. Transfiguration.
- 7 S. Eighth after Trinity.
Name of Jesus.
- 10 W. Laurence, Dn.M., 258.
- 14 S. Ninth after Trinity.
- 15 M. (Falling Asleep of B.V.M.)
- 20 S. Bernard of Clairvaux, Ab.,
1153.
- 21 S. Tenth after Trinity.
- 24 W. St. Bartholomew, A.M.
- 28 S. Eleventh after Trinity.
Augustine of Hippo, B.D.,
430.
- 29 M. Beheading of St. John Baptist.
- 31 W. Aidan, B., 651.

Days of fasting, or abstinence:

Fridays, 5, 12, 19, 26; Tuesday, 23.

fellowship of worship in new surroundings with other Christians of the same Church as ourselves. For by doing so we can be loyal to our own faith, strengthen their fellowship, deepen ours, and show quite clearly what sort of people we are.

SIGNET

The Transfiguration

He was transfigured before them.—ST. MARK 9. 2

NOW, suddenly, upon the mountain top, is Christ transfigured, and in raiment bright reveals himself to Peter, James and John; who, through the glory of celestial light, now gaze in awe, seeing their Master stand, with Moses and Elijah at each hand.

It is not ours upon this earth to view Christ's glory, or our Father's voice to hear; yet we, by faith, lifting our hearts to him, may know, in joy or sorrow, he is near. And on some holy mount of worship, we may catch a glimpse of blest eternity.

Lucy Bredin

THE POOR WOMAN

... all that she had.—ST. MARK 12. 44

IN the deep shadow of the cloisters in the Court of the Women in the Temple at Jerusalem, Jesus was sitting with his friends. As they looked out from shadow to sunshine the vivid life of the place moved before their eyes. The day was the Tuesday before the Friday of the Crucifixion.

Anyone entering the precincts of the Temple through the Royal porch on the southern side passed first into the great Court of the Gentiles. At the northern end of that stood a stone partition enclosing the Sanctuary. Beyond that partition no one other than a Jew could pass on pain of death. The Court of the Women lay beyond, much smaller in area and cloister-enclosed on three sides. On its western side stood the Nicanor gate, leading to the Court of the Men, and beyond that again to the Court of the Levites. Immediately behind that stood the altar. The Court of the Women was, therefore, a place where devout Jews of both sexes could congregate. There at all hours of the day were to be seen all sorts and conditions of Jewry. Merchants mingled with country folk; the rich with poor; the distinguished with the humble; simple Galileans with Jews from far cities of the ancient world, Greek-speaking cosmopolitans. And in and out among the crowds moved white-robed Pharisees with phylacteries upon their brows, and Sadducees, and men skilled in the Law. Such was the passing show of life as Jesus and his friends looked upon it from the cloisters.

Among Enemies

They were talking together in low voices. Not long before the disciples had witnessed yet another of those dramatic clashes with the scribes and priests which had been gathering in intensity from the beginning of the week. They had sought to entrap Jesus by the ingenuity of their questions; they had attempted even to take him by force; but all as yet had been in vain. Even so, the disciples well knew that they were among enemies and that there would be yet more and

greater perils for their Master to face. Meanwhile, however, there was this little pause while the colourful life of the Temple went on about them.

But if the disciples spoke in low voices, it was not so with Jesus. His



voice came bold and clear, as it always did. And now, as he gazed out upon the throng in the court, he said, loud enough for all to hear: 'Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts.' As the disciples followed his gaze they could see before them just such men passing in dignified state across the open space. '... which devour widows' houses,' Jesus continued, 'and for a pretence make long prayers: these shall receive greater condemnation.'

He paused there, looking now in another direction. When the disciples again followed the direction of his glance they saw that his attention had been caught by something happening within the cloister itself. Along the wall at the rear of it stood thirteen curiously-shaped chests, made in the form of trumpets with the larger end of each on the ground. These, a

familiar sight, were the characteristic alms boxes of the place. Each was set aside for the receiving of a different kind of pilgrim offering. Thus some were for the Temple tribute of a half shekel. Others were for thanksgiving after some personal deliverance. And yet others again were for freewill offerings towards the work of the House of God. To make such offerings was an act of piety, and there were many passing by who liked to make their gifts as ostentatiously as possible. To cast in money with lordly gesture, and to stand as it tinkled down towards the bottom of the trumpet-shaped receptacle, was to attract the admiring attention of passers-by. The disciples saw that Jesus was looking towards a man who was doing that very thing.

Rich and Poor

Clearly, he was wealthy. That could be seen from his clothing, which was very splendid. By comparison, the disciples, and Jesus himself, in their simple countrymen's rig, looked poor indeed. As they watched, the splendidly-dressed man threw, not one coin, but a handful of them into the alms box. The sound of the fall of the coins was quite noticeable, as no doubt had been intended by the donor. Smiling faintly, pleased with himself, he passed on. Immediately after him there followed a little woman. Old and bent, she was also, from the meanness of her clothing, both poor and a widow, belonging to a class which lived never very far from the poverty line.

Jesus had not spoken since the rich man had begun to make his offering. He continued silent now, watching closely, as the widow in her patched and shabby clothes took out her purse. From it she extracted two lepta, coins of the smallest possible currency, the two of them together worth less than a halfpenny. These she placed in the mouth of the trumpet-shaped receptacle and then passed on as they dropped with scarcely a sound on to the richer offering which had preceded them. Only then did Jesus speak. He said: 'Of a truth I say unto you, This poor widow cast in more than they all: for all these'—and here he gestured to the assorted figures of the wealthy in the throng about them—'did cast in of their abundance; but she of her want did cast in all that she had, even all her living.'



As I See It . . .

TELEPHONE SOS

By Rosamund Essex

I KNEW her by sight. It was when I lived in a flat in London. I was alone and she was alone. But the difference was that I had work, friends and a home to visit. She had work all right, but no friends and no home.

Of course, I did not know that then. We passed on the stairs sometimes, or said 'Good morning' in the lift. 'Nice day!' I'd add when everything was bright on my own horizon, and she answered yes, she supposed it was. And I never knew there was anything wrong—till I began to hear noises at night.

It was only after a number of visits, which did not seem in the least welcome, that I finally discovered the truth. The woman had a violent, bullying employer, a job that was beyond her strength, no friends and no religion. The whole thing would have worked up to a wet end in the river, if a group of us had not helped my new friend over a sticky patch in her life.

Mansion House 9000

There was no telephone distress service then. There is now. It was begun in London when the Rev. Chad Varah was appointed to the City Church of St. Stephen, Walbrook. He wanted to set up a spiritual equivalent of the ordinary distress call 999. Greatly to his surprise, the

telephone number of his new church turned out to be MANSION House 9000. The angels seemed to have arranged it all perfectly beforehand, telephone number included.

Soon people in trouble—often so badly that they contemplated suicide—rang up MAN. 9000 to ask for help—people whose finances had gone smash, whose marriages were on the rocks, who had been neglected, deserted, cheated, knocked about, bullied, threatened, or were just desperately lonely. The phone has been manned day and night ever since, and the helpers who answer it are called Samaritans. They are laymen and women who have been trained to aid the distressed. There is a psychiatrist and, of course, the priest himself, and thousands of people a year who feel they have nowhere to go for help, stretch out a hand to the telephone, and dial MAN. 9000.

Sometimes they need psychiatric treatment. 'But,' said Mr. Varah to me, 'most of them need plain Christian friendship and warmheartedness. Our Samaritans are not shocked at what they hear from people in trouble: they reach out a hand in kindness which helps a man on to his feet again. After-care is the most important of all.'

'Church people are sometimes apt to forget that our Lord himself gave so much priority to the outcast,' said Mr.

Varah. 'On a battlefield one goes to help the dying first—not the walking wounded. So here we try to help those who may very well die, by their own hand, if we don't help.'

The telephone distress scheme has now spread far and wide. It is in Germany and in America; and many other centres in England have been set up since Mr. Varah made a start. I have just been making inquiries about the very newest centre in Great Stanmore, Middlesex, set up by the Rev. Harold Loasby. Its number is GRIMSDYKE 1234.

'Why did you think such a service was needed in Stanmore?' I asked. 'North London is particularly noted for lonely people in trouble,' he replied. 'It looks so prosperous; yet there are so many bed-sitters with people living in them who are lonely to the point of desperation.'

'Is your system just like Mr. Varah's?' I asked. 'Dear me, no,' replied the priest. 'He has psychiatrically-trained people. We have tried to learn what we can. But the people who man our phone are just kindly, friendly folk of the congregation who want to help me in this venture. There are sixty of them.'

'How do you manage?' I asked. 'Do your people come into the vicarage and sit at the phone in turns?' 'No,' said Mr. Loasby. 'We have a different system from Walbrook, which has its own office and full set-up. We have merely a special number by arrangement with the Exchange. If you ring up GR. 1234, the Exchange puts you on to a house where our worker for that period is on duty. It may be the rectory; it may be the house of Mr. Brown, Mrs. Jones, or Miss Robinson. But whoever it is, the Voice in Distress will meet with a kindly voice in answer: a meeting can be arranged, advice given, and, above all, friendship offered.'

All that I have written ties up with Mental Health Week that took place in July. After the new Mental Health Act, local authorities will be able to set up social clubs, centres where people can use their hands in work that will ease their minds, and find help outside a mental hospital. As I see it, Church people should be ready to help. They can visit mental patients, take them out for treats, provide books, man tea trolleys, libraries and clubs. The health authorities will give particulars. And everyone can pray constantly.

Looking Round the Church

By A. M. Dutton

II. BELLS, PORCH, AND FONT

BELLS played a very important part in the early life of the church in olden days, for they were the only means of passing on any news or alarms. For instance, a bell was tolled when a person was dying or 'passing.' Anything of a national or local rejoicing was marked by the ringing of the bells, which were rung *backward* to give warning of an attack on a town or of an outbreak of fire. The ringing of the bells, moreover, was believed to have also the power of clearing the air of evil spirits.

They were used to mark the hours of the principal services, and the curfew closed the day. In some country districts a bell would be rung on market days during the winter to guide people over the unlighted roads to their homes.

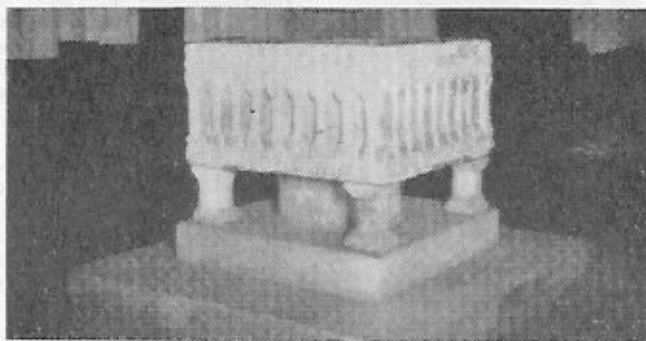
Our forebears took a pride in endowing or giving a bell, and they were fond of decorating them with various inscriptions. These were very short and usually bore the name of some saint or the Blessed Virgin. 'Campana beati Pauli'—The bell of blessed Paul. 'I am called the bell of Mary the Virgin.' 'I am a crier in the house of God; come and kip holi.' Or the bell bore the name of the maker, 'John cast me.' Sometimes texts were used as in 'Sit nomen domini benedictum'—Blessed be the name of the Lord. An interesting inscription found on a tenor bell (which was also the 'passing' bell) seems rather appropriate:

All ye that hear my mournful sounde,
Repent before your layd in ground.

Now let's come down from the belfry and enter the porch, which was once a far more important place than it is to-day. In very early churches the porch was the only part of the church to which were admitted the converts who were not yet baptized but who were preparing for baptism, and also people who had been guilty of some wrongdoing and had been banished temporarily. These two classes of people assembled in the porch and were allowed to share in the service from there.

If we glance round we see two things which are the remnants of mediaeval

times, the notice-board and the stone benches. The notice-board is a survival of the time when the porch was



used for many secular purposes. It was a recognized place of public resort, for here business of all kinds was transacted, notices were proclaimed, news read out to the people, and cases were tried by the magistrates.

The stone benches point to the use of the porch as a village school. There were no teachers in those early days and the only man of education was the parish priest and he, or a monk from the neighbouring monastery, or even some wandering friar, might teach the children. Here, in the porch, they

The Story of the Early Church

After a period of quiet the persecution under the Emperor Decius caught many of the Christians unprepared and this led to serious problems when it ceased.



When it ceases, the 'lapsed' Christians clamour to be readmitted to the Church

received the only bits of education they were likely to receive. Evelyn, the diarist who lived in the reign of Charles I, says: 'One Friar taught us in the Church at Wotton.'

As we pass from the porch into the church we come across what is, after the altar, the most important thing in the church—the font. Each succeeding period of architecture gave us fonts, reflecting in the ornamentation of their stonework the general style of decoration of the church itself. Saxon and early Norman fonts were made like tubs standing on the ground, but as the number of adult baptisms declined, and infant baptism became usual, they were raised on stout pillars or legs, as in the picture, to a more convenient height.

In early times part of the baptism service would be held in some stream or pool or spring away from the church. Later, artificial fonts came to be used. In our country the font (from the Latin 'fons,' meaning a spring) has always been inside the church. In ancient churches the font is nearly always near the entrance to remind us each time we enter the building that Holy Baptism is the means whereby we enter or become members of the Church of Christ.



Decius decrees that all citizens must sacrifice personally to the gods



Cyprian decides that this is possible only under certain conditions

Animals of the Bible

43. The Asp

IN an earlier article I gave reasons for identifying the serpent in the wilderness—the fiery serpent—as one of the desert vipers, probably the Carpet Viper, but it is difficult to put names to the several other snakes mentioned in the Scriptures. Some of the Hebrew names may well refer to particular snakes which are or perhaps were once found in Palestine, but for the most part there is nothing in the name or context to identify them. There is just one, however, that it is worth while trying to track down.

The word 'Asp' occurs four times in the Old Testament, being the translation of the Hebrew word 'Pethen' which is elsewhere twice rendered as adder. In all cases the snakes are mentioned figuratively and they do not give us many clues, but in Psalm 58. 4 we read 'their poison is like the poison of a serpent: they are like the deaf adder [asp] that stoppeth her ear.' The Rev. J. G. Wood, one of the great authorities on Bible animals, made a very interesting suggestion on this point which may help towards a solution.

Cobras belong to one of the most



poisonous of snake families; they are found over much of the Old World, from the Cape up the whole length of Africa to Egypt, and thence through Southern Asia to Malaya and beyond. Some kinds, such as the Egyptian cobra, live in dry country and on the edge of the desert. In many parts of their range—especially in West Africa, Egypt and India—they are used regularly by snake-charmers who pretend to charm them by their pipe music. I say 'pretend' because these cobras, like all snakes, are stone deaf: they have no external ear at all. If a snake can be said to hear at all it is by feeling sound conducted through the ground. The

charming, if such it can be called, is by the waving of the pipe and is merely visual! Snake-charming goes back into the distant past, and these snakes have always been credited with good hearing, even by people who ought to know better. What more likely than that the Psalmist, quoting, as it were, from the local legend, should suggest that the snake-charmer's subject was deliberately 'stopping its ear' and refusing to obey orders? **GEORGE CANSDALE**

May winners: No. 9. The Rev. D. L. Scott (Ripplingale), Miss D. M. Cox (Burnley).
No. 10. Mary Fieldhouse (Bradford), Marie Sigwart (Westcliff), B. Fowler (Worthing).

Problems of Conscience. A.D. 250 to 256



Many Christians 'lapse' and offer incense on pagan altars



Cyprian, not long Bishop of Carthage, escapes persecution by timely flight



His authority increases when he organises nursing and care of the sick during plague



He writes to the Bishop of Rome that Christians baptised by heretics must be rebaptized

Puzzle Column

By Richard Tatlock

15. WORD GAME (open to all)

If your school report used to say: 'Not bright, but perseveres,' then the August puzzle should be just right! Lots of perseverance!

August is the month of the Transfiguration Feast, which has always been observed by the Eastern Church but did not become universal in the Western Church until the fifteenth century. So take the word TRANSFIGURATION and see how many words you can make by using combinations of the letters it contains. Usual rules:

1. Words of four letters or more.
2. No slang or foreign words.
3. Use the singular or plural of a word but not both.
4. No word to make use of a letter more frequently than it appears in the keyword (e.g. *stiff* is not possible).

Having made your words, put them into two lists: 'Ordinary words' and 'Feast words.' The 'Feast words' are those which satisfy the rules and are also found in the Epistle and Gospel for the Transfiguration. If you do not possess a 1928 Prayer Book, where the Epistle and Gospel are given, then use the Authorized Version in 1 St. John 3. 1-3 and St. Mark 9. 2-7.

Calculate your own marks, giving yourself one for every 'ordinary word' and two for every 'feast word.' Three 7s. 6d. book tokens for the best entries examined.

16. NEW FIVERS (age limit 13)

Using the letters in the pattern below, make words of five letters, but do so according to this rule:

In any word you make, the first letter must come from column 1, the second from column 2, the third from column 3, and so on.

Letters can be used over and over again, of course, provided you observe the rule above.

When you have made all the words you

can, arrange them in two lists: 'Ordinary words' and 'St. Bartholomew's words.' 'St. Bartholomew's words' are words which you have constructed and which also appear in the Prayer Book in the Collect, Epistle, or Gospel for the Feast of St. Bartholomew—which occurs this month.

Calculate your own marks. Give yourself one for every 'ordinary word' and two for every 'St. Bartholomew word.'

Three 5s. book tokens for the best entries. Don't forget your name, age, and address. Entries for both puzzles should be addressed to: The Puzzle Editor, THE SIGN, 28 Margaret Street, London, W.1.

Closing date for both puzzles is August 15th.

1	2	3	4	5
S	H	I	K	S
G	U	R	V	E
F	E	A	N	T
C	R	L	C	S
F	I	R	E	F
D	O	G	S	E

QUESTION PAGE

4101. We fall far short of the standard of the Commandments, particularly the fourth: 'Remember the Sabbath day, to keep it holy.' What comments have you?

We do indeed fall short of the standard of the Ten Commandments. Moreover, this standard was given by God to Moses some thirteen centuries before Christ, and Christ's teaching sets a higher standard.

It is also necessary to remember that the meaning of words has changed in course of time. In the time of Moses a thing which was said to be 'holy' or 'devoted' was regarded as belonging to God, and for that reason as dangerous. Work on the Sabbath Day was forbidden because it was believed that to break the Sabbath would bring dire consequences to the Sabbath-breaker and to the nation.

The Christian idea of holiness is somewhat different. Its driving force is love rather than fear. The Christian, too, should not regard six days as belonging to himself and the seventh to God. To him every day should be regarded as holy, and everything done either on Sunday or any other day should be in accordance with God's will. It is more important to worship God on Sunday, and on weekdays too, than merely to refrain from work. It remains true that to neglect man's duty to God can only lead to disaster.

4102. When did it become compulsory to keep parish registers?

We owe parish registers to Thomas

Question of the Month

4100. As the Prayer Book does not mention hymns, when were they first introduced?

The first hymn book of the Christian Church was the Jewish Psalter, and the 'hymn' of St. Mark 14. 26 would have been one of the Psalms. One of the earliest Christian hymns is 'Hail, gladdening light' (A. & M. 18, *English Hymnal* 269), which dates from the third century. In the fourth century St. Ambrose wrote many Latin hymns, and translations of some of these now appear in our hymn books. One of the reasons why the Latin hymns fell out of use at the Reformation was apparently that when Cranmer translated the Prayer Book he did not have time to translate the hymns. Many hymns were written by John and Charles Wesley in the eighteenth century, and the old hymns were widely reintroduced during the nineteenth century, when they were translated by J. M. Neale and others.

Cromwell, Lord Privy Seal under Henry VIII, who issued an order to the clergy in 1538 requiring them to 'kepe one booke or registre wherein ye shall write the date and yere of every wedding, chrishtenyng

and burying made within yor parish for your tyme... and shall there insert every person's name that shall be so weddid, chrishtened or buried.'

4103. In the Burial Service we ask God 'Shortly to accomplish the number of thine elect, and to hasten thy kingdom.' Is this not the request for the world to come to an end as soon as possible, and a Christian argument for nuclear weapons?

The phrase 'Shortly to accomplish the number of thine elect, and to hasten thy kingdom' reflects St. Mark 13. 27. Some of the early Fathers developed this idea and conjectured that the numbers of the apostate angels would be made up by Christian saints, and this conjecture was not without its influence on the sixteenth-century reformers. Passages such as Revelation 7. 9 may also have been in their minds.

To pray for the speedy consummation of God's kingdom is consistent with Christian hope and, indeed, with the Lord's Prayer itself. For anyone to argue that Christians must therefore welcome the development of even more destructive bombs would seem to be perverse. Racial suicide is surely as great an offence as individual suicide; and no individual seeking God's kingdom may obtain it by the expedient of taking his own life. But St. Mark 13. 32 and 33 are very much to the point.

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

My Garden in August

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

WE open the month with Lammas Day and the old gardeners would have it that from now until the end of September the crops grow as well by night as by day. It's a busy month because there's a lot of harvesting to do as well as seed-sowing. Put in the main batch of Winter Spinach; soak the drills well with water before the seeds are put in, as well as soaking the seeds themselves—if the weather is dry. Thin out the carrots carefully and use the small roots as a vegetable. Then apply a Gamma dust in between the rows to keep the Carrot Flies away; this will stop having those awful maggoty roots.

Sow the variety Unwin's Reliance as an onion which will produce bulbs early next summer. It's a good keeper and a delicious type. Please don't allow Potato Blight to take charge, so spray again with a copper wash. If you have been caught out with this disease be sure to cut off the tops and compost them before you harvest the tubers, or the disease spores from the leaves will drop on them.

Keep cutting the vegetable marrows and edible squashes before the fruits get too old. The exception is in the case of the winter squashes which must

be left to get larger and larger. If you've never grown squashes please do so; there are at least a dozen different kinds. Parsley is so useful in the winter and you can have it if you make a sowing now in a sheltered place. As the plants cannot stand acid soil, give a good dusting with lime.

This is cutting-taking time; propagate the Saxifrages and the Sedums. Take cuttings of Fuschias, Geraniums, Hydrangeas, Verbenas and Salvias. Don't be ashamed of using one of the hormone rooting dusts if you haven't got natural 'green fingers.' These dusts will make the cuttings grow without any trouble. If you have any difficulty in getting them write for addresses, enclosing a stamped addressed envelope for a reply. If you go in for Pot Pourri then gather the flower petals and herb leaves you need and



dry them. Go over the plants of Michaelmas Daisies and halve the number of shoots per plant and you will get better-sized blooms.

THE CHRISTIAN HOME

By Anne Proctor



I wish, O Son of the living God, O ancient and eternal King,
For a hidden little hut in the wilderness
that it may be my dwelling.
An all-grey lithe little lark to be by its
side,
A clear pool to wash away sins through
the grace of the Holy Spirit.
Quite near, a beautiful wood round it on
every side,
To nurse many-voiced birds. . . .
A southern aspect for warmth. . . .
And I to be sitting for a while praying
God in every place.

SO wrote an Irish hermit in the ninth century, just a thousand years ago. It is most certainly the kind of holiday we all need at times, although we are much more likely to go from crowded city to crowded beach. But however much we may enjoy noise and bustle and human fellowship, our holiday will not be for us the refreshment which we all need unless somehow or other we manage to have some peace. August the holiday month contains the Feast of the Transfiguration, that day when, alone on a mountain with Jesus, some of his apostles realized that he was much more than a good man and a great leader, and worshipped him as God. Some time during our holidays we, too, need to take time and choose a place where the silence and the stillness make us aware of the glory and majesty of God, and at the same time the reality and nearness of God.

Caravans and Campers

That hermit's song might be the picture of an ideal spot for those who

are holidaying with car or tent or caravan. Well, if you find one, see that you leave it as beautiful as you found it. One of our basic human responsibilities is towards the good earth, and the natural beauty of this world. There are two very apposite phrases in the second chapter of Genesis: 'And out of the ground made the Lord God to grow every tree that is pleasant to the sight'; beauty first, you see, and then utility, 'and good for food.' And Adam is placed in Eden 'to dress it and keep it'; that is, to preserve it. It is unchristian as well as uncivilized to leave litter about, or to destroy or spoil trees or crops.

Caravan Cooking

Here are some recipes which demand the minimum of cooking and no baking, which may come in handy for camping holidays or for picnics.

First try Chocolate Macaroons. Put 1 oz. butter, 1 tablespoonful of milk and another of sugar into a small pan and heat gently. Mix in 1 dessertspoonful of cocoa and stir until well blended. Then add a few drops of vanilla and 4 tablespoonfuls of rolled oats. Mix well and form into small flat round. Place on greased paper and leave overnight to harden. (Miss D. B., Kent.) Mrs. W. J. L., of Poole, gives a somewhat similar recipe for a

chocolate cake, which will also use up those broken biscuits which we all amass at times. Melt 2 oz. margarine with 2 tablespoonfuls of golden syrup. Add 1 oz. sugar and 1 tablespoonful of cup chocolate in a fair-sized pan. Stir well and drop in about $\frac{1}{2}$ lb. broken biscuits. Put into a greased tin, press down tightly, and leave for 24 hours with a weight on top. Ice with a melted bar of chocolate. Mrs. B. A., of Hagley, Worcs., suggests the addition of desiccated coconut, dried fruit or even sherry. No baking is needed, just time to set.

Steamed Bacon Hot Pot

This sounds a good nourishing savoury, and one that could be cooked on primus stove or camp fire. Take 2 lean rashers of bacon, 2 carrots, 3 potatoes, 1 onion. Cut the vegetables into lengths and place in a pint pudding basin. Lay the rashers on top, sprinkle with salt and pepper, cover with greaseproof paper and steam for 2 hours. To reduce the time for steaming, the vegetables could be partly cooked first more quickly in a saucepan with not too much water, and then transferred to basin. (Mrs. E. P., High Wycombe.)

Buttons

If a torn-off button leaves a hole, don't clobber it up. Sew the new button to a small piece of material matching the garment as nearly as possible. Push the button through from the back and fell the tiny patch into place on the wrong side. (Mrs. J. E., Ruabon.) Sew buttons to the ends of the draw-strings in a small child's pyjamas. He is much less likely to pull them through. Shoe buttons stitched to laces serve the same purpose. (Miss G. O. J., Tooting.)

The Man About the House

By VICTOR SUTTON

ODDMENTS of burnable rubbish often get left over and will hang about and get damp. If you have two odd iron stakes (old fencing stakes are handy, or angle irons), put these in the ground on the bonfire site about 2 ft. apart. Make some old chicken mesh into a cone, strengthened on the rim with stiff wire. Placed in position, no end of odd material will burn, will not blow about, and burn quickly.

Even the best of baths look a little off-white at times, but there is quite a simple remedy. Mix 2 oz. cream of tartar with enough liquid peroxide to make a soft and workable paste. Paint it over the stains, leave overnight and then wash it off next morning. You will have a snow-white bath.

The electric iron often is placed in the most awkward places. If the handyman makes a wooden box for

this and lines it with asbestos the iron can go away immediately. A neat compartment can be made to take the flex, neatly rolled.

Where there are several in family there are often many shoe brushes. I used up oddments of paints to colour them for the particular shade they were intended to be used on. I used up some odd small handles as well and these give a good grip when polishing. Plastic handles cost a few pence and are handy for this job.

Many really first-class decorating jobs get spoiled in the finish by unsightly knots. This is just a precaution you should take at the start. All knots would be sealed off for good with special knotting varnish. Add one first coat right on the knot. Allow to dry, then add a second extending about half-inch all round.



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I simply must sit down!

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ANIMALS OF THE BIBLE *Puzzle Column*

44. Silk

SILK finds several mentions in the Scriptures and must be included here, even though it is a product rather than the animal which makes it. Silk was known in China at least 4,500 years ago, and perhaps earlier than that, for in 2640 B.C. the wife of the famous Emperor Huan-ti was already encouraging the cultivation of the mulberry trees on which she fed the silk-worms. The Chinese guarded the secret of silk very carefully, but some eggs of the silk moth were smuggled into India, according to legend in a woman's head-dress, and by 1000 B.C. an industry had developed there. The silkworm gradually made its way west, but it was probably from India that silk was obtained in Biblical times; we know that Solomon used to bring treasures from the East by sea, and silk could well have been included in these cargoes. Silk production later became important in Persia and other parts of south-west Asia, but its spread was always dependent on the slow-growing mulberry tree.

Silk has always been associated with luxury. It involved much work and transport, and for a long time it was

worth its weight in gold, so that none but the richest in the land could afford it. We are not surprised, then, to find that in the Bible silk is the symbol of luxury and comfort. In Ezekiel (16. 10 and 13) God is telling his people how he found them abandoned and in misery, and rescued them, giving them every attention and comfort: 'I girded thee about with fine linen,' God said, 'and I covered thee with silk.'

Another Hebrew word is also rendered silk. In the last chapter of Proverbs we read King Lemuel's description of a virtuous woman, applicable not only in those far-off times; she is described as doing all manner of useful and good works, but at first it seems a little surprising to read that her clothing is silk and purple. Looking closer we find that the Hebrew word would be better translated 'fine white linen,' which fits the sense better.

GEORGE CANSDALE

June winners: No. 11, Miss V. R. Sharman (S.W.11), G. Goodall (Stoke-on-Trent).

No. 12, Jane Baggeley (Newquay), Andrew Dean (Oxford), Robert Tuley (Scunthorpe).

More Persecution. A.D. 257 to 258



The Christians at Rome remove the bodies of Peter and Paul to safety



Some Christians are sent in chains to work on the Emperor's farms



The sick, is beaten to death on the way



Cyprian of Carthage is condemned and executed

By Richard Tatlock

17. SEPTEMBER MEDLEY

(open to all)

I have a feeling that this particular puzzle is not going to be easy. In which case there will be more entries than usual!

Below are ten names, except that their letters are in alphabetical order:

A A N S T
A E I L R
E I L R U
A E G L R U
A A E H L P R
A B E G I L R
A C E H I L M
A E E I J L M R
A E M N O R T T
A E E I K L R S

Give the names with the letters properly rearranged, and say what they all have in common.

Put seven of them in a group and state the basis of grouping.

Put three of the above seven in another group and state the basis of grouping.

Put two of the above three in another group and state the basis of grouping.

Give the principal occupations of at least one of them.

Say what led me to devise this puzzle.

Clues: Two of the names are very familiar. One of these may be a regular companion (though I hope not). Discover these two and you will have yet another clue.

Incomplete answers are acceptable. Two book tokens for half a guinea for the best entries examined.

18. TWO BY TWO (age limit 12)

'The animals went in two by two, The elephant and the kangaroo.' That isn't in the Bible, but the Bible is full of things which go together *two by two*:

The Law and the Prophets,
Wheat and Tares,
Sackcloth and Ashes,
Wormwood and Gall, etc.

This month's puzzle is to compile a list of *persons, places, and animals*, but not things, which appear in the Bible and which Christians regularly think of together—so regularly that if you name one, you immediately think of the other.

Start yourself off with—
Adam and Eve
—and see how many you can think of. Neatness counts. Don't forget your name, age, score, and address. And remember that all the 'pairs' must come from the Bible, and they must only be of persons, places, and animals.

Three 5s. book tokens for the best entries examined.

Closing date for both puzzles is September 15th. Send your entries to The Puzzle Editor, THE SIGN, 28 Margaret Street, London, W.1.

QUESTION PAGE

4105. Is the Church of England established by law, and are its bishops appointed by the Crown?

The Church of England is established by law, although no Act of Parliament has ever been passed in order to establish it. When Parliament was first formed it found the established Church already in existence as the Church of the English people. It is quite true that since the time of William the Conqueror bishops have been nominated by the Crown, but they do not become bishops until they have been consecrated by the Archbishop, or other bishops. The Archbishop could refuse to consecrate an unsuitable person, but in practice this has never happened.

4106. Why are candles placed on the altar in church?

In the Christian Church, lighted candles symbolize Jesus, the Light of the World (*St. John* 8. 12). Candles, or lamps, have been used as religious symbols from early times, and there are numerous references to them in the Bible from Exodus 25. 31, near the beginning, to Revelation 1. 12 at the end.

4107. Why, in the Church of England, does the bishop confirm the men before the women? Should it not be 'ladies first'?

'Ladies first' is a comparatively recent idea, and one, we may add, which we owe almost entirely to Christianity. The Church, being an ancient institution, adheres to ancient customs and thus confirms men before women, for the same reason that we say 'men and women,'

Question of the Month

4104. 'And dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests.' Does this imply that God will not answer the prayers of an individual?

The Prayer of St. Chrysostom in Morning and Evening Prayer is based on St. Matthew 18. 19 and 20. It does not imply that God does not hear the prayers of an individual, but rather that it is always better for Christian people to get together, and act together, rather than to go through life on their own.

'lords and ladies,' and 'Adam and Eve,' and not the other way round. It is, in fact, a question of order and not of etiquette; a relic of the past.

4108. What form of burial should be given to those who commit suicide, when it is found that 'the balance of his mind was disturbed'?

The Church's view regarding the burial of those who have committed suicide has changed since the seventeenth century, and it is now widely recognized that the mentally ill cannot be held to be fully responsible for their actions. At the same time, the burial service in the Prayer Book is clearly inappropriate in such

cases, and a suitably amended service for use in certain cases of suicide is included in the report, *Ought Suicide to be a Crime?* published by the Church Information Office at 2s. 6d.

4109. Why do we say or sing 'Glory be to thee, O Lord' before the Gospel, and 'Praise be to thee, O Christ' afterwards, and not before and after the Epistle?

From quite early times the Holy Gospel has had a special place in the Liturgy, for the reason that the Gospel brings us the words and actions of our Lord himself, whereas the Epistles are for instruction and explanation. The words 'Glory be to thee, O Lord' have been used for many centuries, and although they dropped out of the Prayer Book in 1552 the custom of using them has continued. The ascription of praise at the end is more recent and first appears in the Scottish Prayer Book of 1637.

4110. Are piscinas built into modern churches?

Before the Reformation the Eucharistic vessels were normally kept in a chest or cupboard in the chancel, and a piscina for washing them was built into the chancel wall. Nowadays the vessels are usually kept in a safe in the vestry, and it is usual for the piscina to take the form of a small sink, frequently with an earth drain, in the vestry rather than in church.

Questions on the faith and practice of the Church should be sent to Question Page, The Scots, 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 taken for 5s. will be awarded to the sender of each question published.



Dr. Shewell-Cooper hoes his flower borders

MY GARDEN IN SEPTEMBER

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

BECAUSE the days shorten in September people tend to get careless about hoeing, then the weeds take charge and lots and lots of seeding takes place, with the result that there's

a tremendous upsurge of annual weeds in the spring. Sharpen the blade of a Dutch hoe back and front, use it no deeper than half an inch, walking backwards as you do so, and you will find

the work easy but very effective. One year's seeding, remember, is seven years' weeding. At the end of the month dig up the main crop of potatoes, and if the tops have got blighted, cut them off first, put them on the compost heap and sprinkle them liberally with fish manure. They will thus rot down and the disease will be killed. This will prevent the trouble spreading to the tubers.

At the beginning of the month sow the onion Unwin's Reliance in rows 1 foot apart and do not attempt to thin the seedlings until the spring. When thinning at that time plant out the seedlings at 1 foot by 3 inches. Make a sowing of a quick-growing carrot in rows 10 inches apart, and you will have young roots to pull in the winter. Grip the celery tightly as you earth it up to prevent the soil getting in between the stems, plus, maybe, slugs' eggs. Apply Slugit pellets along the rows to get rid of the black slugs which are about now. Clear away the old dead leaves from the rhubarb and fork the ground lightly around the crowns.

Transplant the Delphiniums, Catmint, Red-Hot Pokers and Gaillardias if necessary; send an order for shrubs to the nurseryman, so that they come for planting early in the autumn. Strike cuttings of privets in sandy soil out of doors if you like this hedging plant. Lift the Begonias and Heliotropes before the end of the month and take them into the greenhouse.

THE CHRISTIAN HOME

By Anne Proctor

THIS is the time for Harvest Festivals and Parish Suppers and the like. Indeed, Harvest Thanksgiving usually brings more people to church than any other day in the year except Easter and Christmas. Now this is a matter for rejoicing, since it means that even those who have almost completely lost their habit of regular churchgoing are still ready to give thanks to God for all the many blessings of this life. It seems a great pity, though, that so many people do restrict their churchgoing to such a very few occasions. Every Sunday the church holds a thanksgiving service; the name Eucharist, which is often used for the Holy Communion Service, means just that, thanksgiving. Every Sunday each parish meets at the altar to share a common meal, the Bread and the Wine which Jesus asked us to eat and drink in remembrance of his death. Harvest thanksgiving is good, but our presence every week at the Sunday celebration would be better, and would help to keep us in mind of our *bounden duty and service*, which is that we should *at all times and in all places give thanks unto God*. At the same time we pray always as a community, saying we and not I, so those of us who do go to church should see it as part of our service that we pray for those who neglect to come, not in any self-righteous frame of mind, but more in the vein of Sir Jacob Astley when he prayed 'Lord, I shall be very busy this day, if I forget thee, I pray that thou wilt not forget me.' When praying for others we need to change the *I* and the *me* to *they* and *them*, or, better still, to *we* and *us*. We may pray people back to God, we will never criticize them back.

Windfall Jelly

Windfalls vary so much that it is difficult to be quite precise, but try 2 to 2½ lb. apples, after washing and cutting out damaged parts, and 1 lemon to 14 oz. sugar. Wash the fruit and cut into quarters. Put in a pan, skin, pips and all. Add the cut-up lemon and just cover with water. Simmer till fruit is pulped, and strain through a jelly bag in the usual way. When required, make up to 1 pint liquid. (You can use the surplus juice often left over from stewed apples, or water.) At this stage it helps to add a drop or two of cochineal and a tiny pinch of ground ginger. Then boil with the 14 oz. sugar till the jelly sets on testing. Remember, no sugar until

after the fruit is pulped. (Mrs. C. C., New Barnet, Herts.)

Tomato Chutney and more

4 lb. ripe tomatoes, half a teacupful



"An apple a day..."

of salt, 2 lb. apples, 1 lb. onions, ½ lb. sultanas, ½ pint vinegar, 1 teaspoonful cayenne pepper, ½ teaspoonful ground cloves, 1 lb. sugar. Cut the tomatoes and boil with the salt until they will press through a colander. Peel and quarter the apples, slice the onions, add the sultanas, and add all these to the tomato pulp. To these add the vinegar and spices and boil till the apples are soft. Add the sugar and boil for 1 hour. Bottle in airtight jars. (Mrs. A. B., Boston, Lincs.) When bottling tomatoes, do not throw away the skins. Put them in a saucepan

with salt and sugar to taste, and barely cover with water. Boil them for 20 minutes or so. Strain off the skins and you will find you have delicious juice to serve as tomato cocktails or as a basis for soup. (Mrs. E., Ryde, Isle of Wight.)

Kedgeree

Boil 4 oz. rice for a good 20 minutes, strain, and run cold water through it and put on one side. Cook 1 lb. fillet of smoked cod until tender, then flake it. Mix the fish and rice together with a chopped hard-boiled egg and seasoning. Stir in 1 oz. melted margarine and a tablespoonful of milk. Pile in a glass dish and heat thoroughly in hot oven. Dot the top with margarine. (Mrs. N., Wallasey, Ches.)

Tomato Crumble

Fry 1 onion, finely chopped, in an ounce of margarine till golden brown. Remove from the heat and stir in 2 oz. grated cheese and 2 oz. day-old bread-crumbs. Line a medium-sized pie dish, brushed well with salted melted margarine, with a thin layer of the cheese and breadcrumb mixture. Add a layer of tomato slices. Sprinkle with salt and pepper. Continue in layers, finally topping with cheese and breadcrumb mixture. Bake on the second shelf of a fairly hot oven (Reg. 6 or 7) for 15 minutes until golden brown and heated through. (M. H., Rochdale.)

Pig Sausages

Scrub several medium-sized potatoes. Core them with an apple-corer and place a sausage in each one. Cook them in a moderate oven for 45 minutes. Delicious! (Mrs. L., Hatch End, Mddx.)

The Man About the House

By VICTOR SUTTON

SEPTEMBER is quite a good month to think about any rooms which need doing up. At that time you can see wallpapers in comfort because few people are thinking about that job. Often, in this month, we see little stacks of one or two rolls of wallpaper for sale at reduced prices. May be just the job for that small porch or lobby.

It is all very fine to entertain the idea of three walls in yellow and one in red. Far better to try out the idea on some paper first and paint it in, even if only with the children's paint-box. You may soon change your mind.

No doubt the clean, glossy ceiling in emulsion paint is the envy of all, but if you want to do this, then it must be done thoroughly—messy as it is. To make a real success of any ceiling, all

that old powder must come off. With scraper, water and brush you must even it right down to the dull surface. The slightest flaking fleck left on comes off with the new emulsion paint setting. I have been through all this and I know. Now, an occasional quick all-over coat will always bring my ceilings back to that white shade we must have.

I have made very good use of tinted lining papers. We often only think of these in white. There are about ten good shades to-day and the price is most reasonable. With these you give the wall a nice smooth surface, seal up all small slits, often too small to plaster in, you get a good angular square turning the corner into the bay, and the shade used gives a depth of shade to any floral papers which may have a pastel background shade.

Looking Round the Church (from page 68)

town churches and those in the country, we find that in many cases the country registers are more complete, have many more facts recorded, and were kept in much better condition. In one of my country parishes I was able to write a short history of the church, depending very largely on the entries recorded in the register. I saw traces in the old register of many minor disturbances during the Reformation (it was a register which dated before 1536), the persecution under Queen Mary and the events of the Civil War. I noticed that a certain vicar, Milo Bewes, was deprived of his living in 1549. The First English Prayer Book was issued in that year, so it would seem that Mr. Bewes did not accept the new Prayer Book.

Other books and records are to be found in the church chest. I have found deeds of apprenticeship dating from the early seventeenth century. These deeds were drawn up, in some cases by the vicar of the parish, were duly signed and then placed in the church chest for safety. I found that a mark was the best that apprentice or master could do by way of a signature, but the deeds were usually witnessed by the vicar.

Another interesting book is the Constables' Book. These constables or overseers were appointed to collect the money from the ratepayers and they administered the money by giving help to the poor, paying the parish expenses and so on.

Then, of course, there is the chest

itself. This was made of wood. If it is an old one, it will have three locks—one for the vicar, and two for other officers of the church. Each key would be different, so it meant that all three persons had to be present when the chest was opened.

Such, then, are some of the riches—and curiosities—to be found in our parish churches. But let us always remember that they are what they are, not, firstly, because of their history; but because of the faith and devotion of those who, in so many generations, have worshipped in them.



The Church at Work for the Children

This Voluntary Society has 4,500 children now in its care depending on YOUR HELP (including spastics, diabetics and maladjusted). Will you please take a PENNY-A-WEEK BOX or help with clothing for the children?

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Funds are urgently needed. Please send a donation to-day and remember the Nursing Home in your Will.

The Secretary,
ST. LUKE'S NURSING HOME FOR THE CLERGY,
(formerly the Hostel of St. Luke)
14, Fitzroy Square, London, W.1

The Church on the Corner by George Vaizey

MERVYN STOCKWOOD, Bishop of Southwark, writes: 'I think it will be of much help to the laity and I warmly commend it.'

CHURCH TIMES: 'An astonishing amount of accurate factual information in small compass... should do great good.'

TIMES EDUCATIONAL SUPPLEMENT: 'Will be invaluable to confirmation candidates of all ages.'

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But on the other side of this record would be examples of how it should and can be done. And again there would be examples from St. Cuthbert's because we are not always lazy and careless.

Now this is not just a fad of mine. People sometimes think that all they have to do is to come to Church and listen. But this is true neither of the Eucharist nor of Evensong. We all come to do something. You would be horrified if the Altar linen was bedraggled, the flowers dead, the Vestments in rags, the pews chipped and dirty. You should be horrified at yourself if you do not try to put your best into your part in worshipping God. "Yes, I agree," I hope that you are saying, "but we all need a bit of help." If you come to Evensong on September 11th and 18th we will try to give it to you. Do come for some training in worship and make it one way of preparing for a wonderful act of worship on Sunday, 25th, the Harvest Festival.

Your sincere friend,

HERBERT BULLOUGH.

WATCH THE WORDS

Both our musical articles in this edition of the Magazine lay stress on a careful consideration of the words we sing in Church. It is quite surprising how often we sing hymns with our mouths and voices, yet fail to bring our understanding to bear on the subject. Henry Coleman tells a story to illustrate this.

A boy was asked to read the last verse of the hymn "The Son of God goes forth to war" (A. & M. 439). He read:

"They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in THE train."

HARVEST FESTIVAL

SUNDAY, 25th SEPTEMBER

- 8-0 a.m. Holy Communion.
10-30 a.m. Mattins and Sermon.
Preacher: The Lord Bishop of Blackburn.
11-30 a.m. Holy Communion.
Celebrant: The Lord Bishop of Blackburn.
2-30 p.m. Family Service.
Children's Gift Service.
Preacher: The Rector.
6-30 p.m. Evensong and Sermon.
Preacher: The Rector.

At the Family Service in the afternoon we appeal to all our children to be present and to bring a small gift of fruit suitably "done up" in a little box or basket in order that it may be given to a sick person in hospital and placed on the locker beside the bed to remain there. The gifts will be received by the Rector during the service. Thank you very much in anticipation of a large number of such gifts for the sick in hospital.

H.B.

DECORATION FOR HARVEST FESTIVAL

We appeal to you all to help us decorate the Church for Harvest by sending your gifts of fruit, flowers and vegetables very early on Saturday morning, September 24th, and if possible coming along yourself to help with the decoration. Donations towards the cost of the flowers for the Sanctuary will be gratefully received by the Rector and his Wardens. Please do not forget this, we need at least £5.

THE MOTHERS' UNION

The next meeting will be held on Tuesday, 6th September, at 2-30 p.m. in Church. The speaker will be the Rev. Ivor L. Davies. The Young Wives are invited to this service.

THE TONGUE OF FIRE

God, grant the spark of Pentecost
Not only on the day
Of sacred celebration,
But let it also bring to us
In every mundane hour
A holy conflagration,
Which will inflame the coldest heart
And purge the careless soul
Of sinful inclination.

EARL H. BYLEEN.

SIDESMEN'S ROTA

10-30 a.m.

- Sept. 4—R. Gaskell, H. Baldwin.
" 11—J. Cheetham, E. Battersby.
" 18—H. Serjeant, T. Swift.
" 25—H. Prescott, H. Gaskell.
Oct. 2—E. Grimshaw, R. Brett.

6-30 p.m.

- Sept. 4—H. Dean, J. Balmer.
" 11—W. Jenkinson, T. Sismey.
" 18—J. Serjeant, J. Banks.
" 25—R. Lewis, R. Dutton.
Oct. 2—C. Aindow, T. Forshaw.

ALTAR FLOWERS

- Sept. 4—Mrs. Crook.
" 11—Mrs. Taylor.
" 18—Miss Wilson.
" 25—The Congregation.
Oct. 2—Mrs. Blundell, Mrs. Haslam.
" 9—Miss Mawdsley, Mrs. Parker.

ALTAR ROTA

- | | 8 a.m. | 11 a.m. |
|---------|-------------------|-------------------|
| Sept. 4 | Stanley Marshall. | Lewis Hanson. |
| " 11 | John Davis. | Ian Ainscough. |
| " 18 | Anthony Grimshaw. | Arthur Gilbert. |
| " 25 | Peter Balmer. | John Gaskell. |
| Oct. 2 | Robert Gaskell. | Harold Grimshaw. |
| " 9 | Ian Ainscough. | Stanley Marshall. |

ORMSKIRK DEANERY

C.M.S. ASSOCIATION

C.M.S. WEEK-END, 11th to 13th SEPT. 1960

Annual Rally — Tuesday, 13th Sept., 7-30 p.m.,
in the Hall of Greetby Hill School. Speakers:
Canon and Mrs. G. K. Carpenter of Malaya.
Cars leave Church at 7 p.m.

TRAINING IN WORSHIP

Have you read the Rector's Letter yet? Sunday, September 11th and Sunday, September 18th will have something new for you. No Sermon for you, but some help and practice for you in worship.

HOLY BAPTISMS

"Received into the family of Christ's Church"

- 31st July—Mark Edgar, son of Eric Melling, and Greta Eaves, 12 Sumner Avenue, Haskayne.
31st July—Lynda Rose, daughter of William Kenneth, and Jean Core, 185 Grimshaw Lane, Ormskirk.

HOLY MATRIMONY

"Those whom God hath joined"

- 23rd July—Thomas Hankin of 86 Hall Road, Scarisbrick, and May Cecilia Core of 70 New Street, Halsall.

BURIAL OF THE DEAD

"In sure and certain hope"

- 21st July—Dorothy May Jones, age 68 years, of Brunswick Hotel, Lord St., Southport.
13th Aug.—Mabel Brooks, age 70 years, of 125 Moss Road, Halsall.
18th Aug.—Elizabeth Whalley, age 89 years, of Beechcroft, Pinfold, Scarisbrick.

Moral Welfare.

A Whist and Domino Drive and Dance to be held in the School Hall, on Friday, September 16th at 7-15 p.m. Dance, 9-30 p.m.

From the Bishop of Liverpool

THE BISHOP OF WARRINGTON.

We should not like to let the Bishop and Mrs. Claxton leave our diocese to take up their new work at Blackburn without expressing to them our deep gratitude for all that they have meant to us and assuring them of our prayers and good wishes

We propose to do this at Evensong in the Cathedral on SATURDAY, 24th SEPTEMBER at 3.00 p.m. Apart from a few seats reserved for civic parties the Cathedral will be open to all who like to come and no tickets will be issued. Clergy (other than Canons) will not be asked to robe

At an appropriate place in the service I shall ask the Bishop to accept a token of our affection and good wishes and we shall then join in prayer for him and his diocese. Many people and groups of people will like to have a share in providing the gift (part of which will be an Episcopal Ring). Some of the Clergy may like to send personal gifts whilst others will invite their parishes to join with them. In addition such bodies as schools, committees, clubs and associations will like to be given an opportunity to share in this gift and farewell service. It is impossible to circularise everybody and I must therefore leave it to each recipient of this letter to make the facts known to all interested parties within his sphere of work.

Gifts should be sent to me at Church House, 1 Hanover Street, Liverpool 1. A list of contributors will be given to the Bishop and Mrs. Claxton, but no amounts will be mentioned.

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