

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

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

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

4th SUNDAY IN THE MONTH

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

5th SUNDAY IN THE MONTH

8.00 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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The Rectory,
Halsall.
16th June, 1972

My Dear Friends,

As I write my letter this month we are enjoying our second day of summer. We have waited so long for real sunshine and how it transforms everything when it comes. Alas it cannot change the state of the world. The gigantic problems all around us seem to defy a solution. May I suggest that the solution to every problem depends simply on the character and the purpose of the people dealing with it.

Where do we stand then in the midst of all this strife and unrest and violence? Make no mistake about it the problem is a most serious one and all right-thinking people must apply themselves to a solution.

I well remember thinking when the "doodle bugs" were dropping around us in the last war and things seemed at their worst that we were bound to come through in the end because everyone was determined that we should. We all had our feet on solid ground and this brought with it a feeling of security. We all had the same unshakeable convictions, we knew that they were true and that nothing not even defeat, could make them false. We knew that our only duty was to be true to **them**.

This perplexed and troubled and cruel world will not find peace and security, nor will its hungry and homeless and oppressed victims find release, unless men of goodwill everywhere get their feet on solid rock again, the rock of convictions which they know to be true, which they will live by and work for.

In a world like this everyone of us is more than ever responsible for the stand he takes, for the attitude to life, the character and purpose which he or she contributes to it. Where, in fact, do we stand? We often say that people must learn to stand on their own feet. That is very true, but their feet must stand on something, and it matters a lot to them and to others whether it is rock or sand or sludge, especially when the very fabric of society is crumbling and we all depend on one another so much. For a long time past man has been trying the old and impossible task of standing on himself, and now finds to his horror that he has ended by standing on either a nuclear or a gellignite bomb. Man's experiments and discoveries effect us all in many ways. But none of them explain us to ourselves or tell us what we are for, or how to control and direct our lives, or answer the riddle which confronts everyman, of his own death. You can get a temporary foothold on the man-made things, if you like; but that is all. Is that all you want? Does that satisfy your deepest self? Does that give you reason to live and strength to live by the best that you know, and to love your neighbour as yourself? Or does it leave you like the foolish man who built his house on the sand?

The only way to build on rock is to take Christ at His word. It means a lot more than just labelling

ourselves Christians. Saying "Lord! Lord! gets us nowhere. Remember what our severely practical Master said — "He that heareth my words and doeth them! Now as then He shows the way to us and walks with all who will tread it. Solid rock it is, and often enough hard to our feet — it was to His, but it gives a firm footing for this world and the next.

Christ deals with each one of us one by one. No one can believe for us. Each for himself must take his stand on the rock and stay there, making the act of his own faith. But what a difference it makes to have others with you! What a joy and strength it is if you there in your family circle are helping one another on by a faith and purpose in Christ which you all share! It is that which at the deepest level unites and gladdens a family. Thank God indeed if it is yours.

Now look out into this obscure country and world and see a bigger family. Think of all Christian people everywhere. They have the same creed and convictions that you have, the same Lord who they worship and trust as you do. They are pledged as you are to His service — and it costs many of them far more than it costs you. That is the Church — a part of it. It is not united as it should be. It is not so effective as it should be, and if you like, you can pick holes in it. But it is the church militant and it is fighting a good fight. In every country it is operating to teach men to live by their duty to God and to their fellow men. There is something for you to set against the sandy and sludgy footings of the world — the Church of Christ, built on the living rock of Christian doctrine.

Today everybody wants the eternal truths to be adapted to suit us, to suit the demands made by this new age of mankind. This is the old slippery surface, and man again trying to stand on himself! This is no new age of mankind. Man has found how to do a lot of things, but he is still what he always was. He is born and grows, knows tears and laughter, work and leisure, he marries and has children, faces at every point moral choices, aspires or falls back, does good or evil, spreads to others peace or confusion a blessing or a curse — and dies. To man in his real self God speaks in Jesus Christ. His word is truth. Here is rock, and man's only wisdom and joy is to make it his sure foundation.

If that faith is yours, then you must do the things which faith requires of you. You must show God, and show yourself, that you believe, show your fellow Christians in the Church for their encouragement and yours, and show the world around you as you witness to it, that you believe, by doing what belief requires. It requires prayer, quiet and sincere and regular, that God may show you the right way and keep you in it. It requires your part each Sunday in the church's offering of prayer and worship, that you may be built up in the faith and fellowship and witness of the Church. It requires a constant concern that you and the church are giving the world a true lead to Christian living. The strength for statesmen and Union leaders

to act on right principles must come from below, from the ordinary man who acts on right principles himself in his own affairs. The strength for the church to do its work for Christ and the world must come from ordinary Christians who do their work for Christ and to the glory of God.

So as Christians and as citizens, as members of our own families and as sharers of life around us we should resolve to stand firmly on the rock of our faith, to do the things that faith requires of us, to contribute to the world we live in both by what we do and by what we are, our best — or rather something better than that, to contribute what Christ can make of us. Men can change. But it is far more by what we let Christ do with us than by what we do with ourselves that the good thing happens in us.

The greatest need of Society today is just such a change.

God Bless you all,

Your sincere friend,

Herbert Bullough.

MEN WITHOUT DEPTH!

The parable of the Sower was regarded by the primitive Church as a specially precious part of our Lord's teaching for it is recorded in all three of the earliest Gospels together with an explanation.

No doubt one reason why it was highly valued was that it threw light upon the problem which must have troubled many earnest believers. Why was the preaching of the word not universally successful? Why was the truth often accepted only for a brief moment and then forgotten or disregarded?

The parable answers the question by the analogy of the seed and the soil. The fruitful growth of the corn depends not only on the seed but on the ground into which it falls.

The problem is with us still, and the explanation is valid now. Not all the blame for the relative failure of Christian teaching rests upon the Church, some of it must be allotted to those to whom she tries to minister. All the types of human beings symbolized by the various kinds of soil are extant today including those of an honest and good heart, but perhaps the most prevalent is that which corresponds to the rocky ground, where there is no depth of earth.

It may be that the conditions of our modern life make it easy to be superficial, but however that may be, lack of depth might be said to be our besetting temptation. We often hear that Christian faith is out of harmony with modern thought, but it would be equally true to say that it is out of harmony with the lack of modern thought.

There are many who have a quick understanding and respond readily to ideas, but who seem to be incapable of entertaining an idea for any length of time. They flit from one stimulating thought to another without ever taking an idea into themselves and turning it over until it has become a part of their minds. They have no passion for the truth and are satisfied if their intelligence is pleasantly

occupied with a succession of plausible notions.

"Those who are of the truth hear my voice," says Jesus in St. John's Gospel. He means that we must have the deep desire for truth before we can hear.

The Victorians admired "earnestness". We are apt to laugh at them for taking themselves so seriously, but it is better to be solemn about oneself than to be frivolous. The "earnest" man at least bent a steady gaze upon himself, he felt the profound mystery of his own being.

He may have been now and then something of a " prig", but he was not superficial. There was "depthness of earth" in him, and when he heard the Lord Jesus speaking of eternal life at least he knew what he was talking about.

RECTOR'S BAZAAR STALL

Already I have to thank several parishioners for remembering my stall at the Bazaar. Holiday gifts of all kinds made a very fine stall last year and raised over £58. Thank you in anticipation. H.B.

U.S.P.G. NEWS

WHY MY ACQUITTAL MATTERS — EX-DEAN

'South Africa needs lawyers not guerrillas'

Dean French-Beytagh left South Africa on the day that his five-year sentence for terrorism was quashed. Just before the verdict he resigned the deanery of Johannesburg and has been appointed canon of St. Mary's Cathedral there, though his stall is likely to remain empty.

'I'm not a very brave man,' he said, explaining his departure, 'and some sections of the population have shown me hostility.' (There were threatening telephone calls to the Cathedral office on the day of his acquittal as well as many congratulatory ones.)

'Also my usefulness is ended there. People have started to be watched by the security police simply because they were in touch with me. So you start wondering whether your friends ought to be seen talking to you. That makes it no good staying.'

It is also true that by South African law the authorities having failed to shut him away through process of the courts would be perfectly free to re-arrest him under the 180-day law and keep him in prison for as long as they wish without either resorting to a court or charging him. There are cases (notably 'the 22'), where people have been rearrested in the court that has just acquitted them. One of the hardest things for an Englishman to grasp is the legal realities of living in a country where the law is designed not to protect the citizen but to control him.

Prayer Worked

Canon French-Beytagh spoke of his experience of the supporting prayers of many people in his long ordeal. 'The doctors were astonished at the way I kept well, because I've got a bit of a heart and normally when I'm under stress it shows. But I was all right. I'm certain it was other people's prayers that held me there.'

Asked how he felt about his acquittal Canon French-Beytagh said that 'quite apart from being

personally very delighted' he thought it had a good deal of importance. 'When I was convicted, people who are concerned with helping people in trouble or difficulty had to start asking themselves "Will I be in trouble too?" Now they can go on with their good works, knowing that the court has vindicated this kind of action.'

'What kind of action specifically?' we asked. 'Organising visits to Robben Island to people detained—that's very important, that their wives should be able to visit them, and very expensive. And things like school fees, and rent, even food.'

'It is a vindication of South African justice,' he went on; 'but only at the top level. Look at the time and money it took to get there. The day I came out of detention the lawyers told me the expenses were underwritten; not to worry about it but to get the best defence. So I don't know what it has cost altogether. But it's a great deal. How many times could even the Church stand this kind of cost?'

'And, you see, at the lower level things very often go by default. The courts are very crowded with all the pass-law charges and people don't get tried. They just get convicted, often pleading guilty when they ought to be making a defence.'

The Big Firms

'I believe this is one of the places where the big firms really could make a difference. They could employ lawyers to look after their employees and their families whenever they get charged.'

'I think it's nonsense to start telling these big firms that they ought to get out of South Africa; of course they can't. The question is what can they do in South Africa? I should like to see every big firm retaining lawyers to look into every case where their people are on a charge. Have it handled professionally—advise whether to plead guilty or not, and get the case properly heard if the plea is not guilty. They could do an enormous amount of good. I don't want guerrillas; what I want is lawyers.'

Doing Harm

'Also I want to bring home to people in Britain that if you are an English artisan you do harm simply by the fact of going to work in South Africa. You are stealing a job that a black man can do—and will be allowed to do (because it has to be done) unless the authorities can encourage you to do it instead.'

Canon French-Beytagh is on tour in America at present. When he returns to England this month he will no doubt be at pains to get his views heard in this country. Many of the big employers in South Africa are British firms. 'They could do an enormous amount of good.'

After the acquittal the Archbishop of Cape Town said: 'We shall take fresh courage and inspiration at this vindication of Christian compassion which was the motivation of the Dean's actions.'

BISHOP OF WARRINGTON TO VISIT ST. CUTHBERTS

We rejoice that the Bishop of Warrington will be the celebrant and preacher at the Family

Eucharist on Sunday 9th July. This will be a great occasion and I sincerely hope every family in Halsall will be represented. Here is a glorious opportunity to show the Bishop what a little village thinks of its Family Eucharist. Please make a note of the date and determine to be present.

THE ANCIENT FONT

Parishioners, will, I am sure be delighted to see the ancient Font standing majestically near the main porch. It almost seems to have grown there. It has had many "homes" during the last fifty years and now we hope it has come to its final home. It is a lovely piece of stonemasonry, and adds yet another touch of beauty to our already beautiful churchyard.

H.B.

OUR VILLAGE POLICEMAN

Most of the time we take the police for granted. Surely with the increasing complexity of society in a period of profound change this will no longer do. We must begin to think seriously about what we expect of the police and not leave these public servants in isolation to solve problems which are essentially ours.

In this country, the function of the police force is to be the "Keepers of the Queen's Peace". In the United States, for example, they are "law enforcement officers". To be the keeper of the peace is to have a discretionary permissive role, which involves constant finely balanced judgments between which courses of action in a given situation will best keep the peace.

We must be eternally grateful these days that 'the Peace' is kept in our lovely village of Halsall and in no small way is this due to the fine work of our village policeman. I wish to express to him through the medium of this magazine our appreciation of all that he does to make our village a peaceful place. Not only in the role of the policeman is he invaluable but as friend and counsellor too we know his worth.

It goes without saying that at all times and in all circumstances we must give him our whole-hearted support. One could say much more but this is just a simple tribute from, The Rector.

THE CONVERSION OF ST. PETER AND ITS LESSON FOR US TODAY

Shortly before Jesus was crucified it is recorded that He said to Peter, "When thou art converted strengthen thy brethren." He who had been Christ's most faithful follower for three years is warned that there is for him some new and greater experience ahead — "when thou art converted." What was this conversion?

So far he and the other disciples had simply accepted the leadership of Jesus as in nearly every generation groups of men and women accept the leadership of this or that reformer. Like most of us, Peter had been aware of the ills and oppressions around him, and the need for some tremendous change in the world of men and affairs. He had been stirred by the remarkable leadership and the

powerful preaching of Jesus and he had believed that to follow Jesus and accept His teaching was all that was necessary to bring in the Kingdom of God.

It was an entirely shallow and superficial estimate of what was needed to cure men, if men could indeed be cured at all.

He, like many another in our own day, believed that all humanity needed was tuning up a little, encouraging a little, exhorting a little—that was all; men would welcome the promised hope of a new era. The brutality of Jesus being crucified was outrageously beyond the bound of possibility.

Staggering Wrong-headedness

But Peter had not really begun. There came Good Friday. For the first time the staggering wrong-headedness which lay in the hearts of men of all types and classes and ages was uncovered before him. The scales fell from his eyes. Mankind needed more than a little tuning up or a little encouragement. Its very heart and outlook needed radically transforming. That, I believe, was the beginning of Peter's genuine conversion.

Total Incompetence to Cope

That was not all. Peter saw that not only had he completely underrated and misunderstood the task, he had been forced to acknowledge his own cowardice in the face of this situation, and his total incompetence to deal with it. Nothing but power from God himself could transform his own weakness and inability into strength and ability to continue Christ's cause and to change the hearts of men.

That, I believe, was a further stage in Peter's conversion.

The Love of Christ and The Power of God

There was a final and completing part. He had witnessed the extent to which Christ's love and forbearance could go; that when He was reviled, He reviled not again, and at the last and most awful moment quietly committed Himself back to God — "Father, into Thy hands I commend My Spirit."

And there had been the glowing experience of Easter Day. Not only to behold that love that forbearance, that faith, that power in Jesus but also to grasp, by God's grace and help, this new quality, this new standard of life, and so to be transformed and made like Him.

And Today

The Church has lost the use of the word "conversion" because its depth has been whittled away by revivalists. But genuine conversion — the realisation that "the heart is desperately wicked," that the human will by itself is weak; that of our own strength we are quite inadequate, that there is the power and the love of God for us revealed by Christ, and our accepting of it — this is the fundamental experience of the Christian faith. It was the foundation stone on which the early Church was built, and the message through which it triumphed after the first Whitsun Day.

"When thou art converted . . ." Are we?

SIDESMENS ROTA

JULY

- 2 P. Attwood, H. Rimmer H.S. E. Blackhurst J. Rimmer.
- 9 G. Porter, S. Park R.H. J. D. Grimshaw, R. Dutton.
- 16 E. Grimshaw, D. Sephton J.H. J. F. Smith H. Dean.
- 23 T. Swift, T. Hunter E.O. P. Aynsley, R. Gaskell.
- 30 J. Heaton, J. Banks H.S. H. Huyton, A. Grimshaw.

AUGUST

- 6 W. Pounds, J. Halsall R.H. H. Grimshaw, M. Manners.

SERVERS ROTA

JULY

- 2 9.00 a.m. Brian Heaton
- 9 10.30 a.m. Harold Grimshaw & Malcolm Serjeant
- 16 8.00 a.m. Peter Balmer
- 16 6.30 p.m. Colin Stopforth
- 23 8.00 a.m. Stephen Dutton
- 23 10.30 a.m. Tony & Barry Gaskell
- 30 8.00 a.m. Jim Heaton
- 30 10.30 a.m. Christopher Pimlott

AUGUST

- 6 9.00 a.m. Michael Lewis
- 13 10.30 a.m. Raymond Juba & David Stopforth

SANCTUARY FLOWERS

JULY

- 2 Mrs. H. Gaskell
- 9 Mrs. J. Silcock
- 16 Mrs. J. Pounds
- 23 Mrs. P. Saunders
- 30 Mrs. H. Grimshaw

AUGUST

- 6 Mrs. Moorcroft & Mrs. Sephton
- 13 Mrs. Stopforth

CHRISTIAN BURIAL "In Sure and Certain Hope"

MAY

- 24 Harry Baldwin of 167 Carr Moss Lane, Halsall, aged 78 years.
- 24 Norman Varney Britnell of 41 Churchgate, Southport, aged 61, Cremation.

JUNE

- 6 Elizabeth Ball of Gregory Farm, Gregory Lane, Halsall, aged 87 years.
- 16 Hilda May Walker of Ballaquane, Plex Moss Lane, aged 65, Cremation.

HOLY BAPTISM

"Received into the family of Christ Church"

JUNE

- 11 Neil Austin, son of Melvin John and Brenda Marion Austin of Sephton Cottage, Plex Lane, Halsall.
- 11 Jonathan, son of Gerald and Anne Withnall of 27 Sumner Avenue, Haskayne.
- 11 Elizabeth Louise, daughter of Gerald and Anne Withnall of 27 Sumner Avenue, Haskayne.

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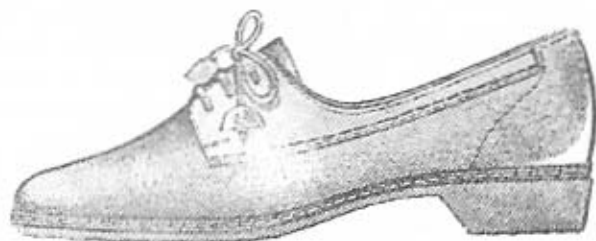
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