

OCTOBER, 1972

5p

# HALSALL PARISH MAGAZINE



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

Church Wardens:

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Warden.

Organist:

MR. E. CARR, L.L.C.M., 99 New Lane Pace, Banks. Tel. 85650.

Vergers:

MRS. E. HUYTON, 28 Gregory Lane, Halsall.

# Services at St. Cuthberts

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## 1st SUNDAY IN THE MONTH

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

## 2nd SUNDAY IN THE MONTH

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

## 3rd SUNDAY IN THE MONTH

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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# HARVEST FESTIVAL and GIFT DAY SUNDAY, 1st OCTOBER

8-00 a.m. Holy Communion

10-30 a.m. Mattins with Holy Communion

2-30 p.m. Children's Gift Service

6-30 p.m. Evensong and Sermon

The rector will sit in church to receive gift day envelopes from 2 p.m. to 6 p.m.

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The Rectory,  
Halsall.

14 September, 1972

My dear Friends,

The moral climate of our day brings with it the inevitable confusion and dilemma in the minds of so many church folk that I feel we should think carefully together about the problem this month. We are all aware that things which an earlier generation approved of are now regarded as old-fashioned conventions. Things which my father and grandfather condemned are now regarded as quite normal conduct.

A more serious aspect of this vast problem is the widespread doubt as to the authority on which distinction between lines of conduct is based. We constantly hear the question "Who says this is right and this is wrong? The old traditional authority has broken down. 'It's forbidden in the Ten Commandments' 'the Church says it's wrong,' even 'it's condemned by all decent people' no longer count. In place of the "old authority" we find ourselves with a host of claims and counter-claims. It's a matter of personal taste; it depends on how you were brought up; it's conditioned by the will of the State.

The crux of the question is surely whether we can find any firm standing ground on which to base our moral judgements, a standard which is not a matter of taste or convention, but which compels our acknowledgement.

For myself I am convinced that it is at this precise point, the providing of a firm standing ground amid the shifting tides of moral tastes and moods, that the recognition of God has something definite—I would say the one essential decisive thing—to say.

Think for a moment of the chaotic situation in international politics. The nations are "lost". They grope desperately for a formula of agreement, for a basis of co-operation and for a principle of control of such co-operation which carries with it a really effective authority. Surely there is no hope at all of

finding such an authority except on a basis of the common acceptance of an authority which stands above, and is recognised as standing above, the likes and dislikes, the ambitions and fears, the national interests of every nation. The recognition of this authority involves, as its price, the deliberate surrender of some measure of national sovereignty.

For the Christian the root of the trouble is seen to be in that radical defect of human nature which consists in the refusal to submit to any final unquestionable moral authority which just is NOT subject to amendment, revision, repudiation because it doesn't happen to suit our particular plan at any given moment. The Christian must also insist that there is no answer to the moral confusion except in the recovery of the sense of OBLIGATION, obligation to a law, law not as the arbitrary order of a despot, but as the expression of the order of man's being, the way human nature was made to work.

The Christian finds just such an obligation in the fear and the love of God. Although he may not understand all the details of it he is in no doubt at all of the existence of such an obligation the authority of which is NOT in doubt. To know God is to know what the fear of God means. It is to know that the phrase which we use so casually: 'I'll be damned if I do that, is a phrase which can be strictly and literally true.

Mr. C. S. Lewis has a tremendous and terrible passage in his "Weight of Glory" where he writes 'We are warned that it may happen to any one of us to appear at last before the face of God and hear only the appalling words: "I never knew you. Depart from me." To realize what we have lost, and that we have lost it through our own choice, that is damnation.'

But to know God is also to know the love of God. For the reason why the possibility of damnation matters, why it is worth bothering about, is that it means the loss of that which, in our moments of true insight we know to be the one thing supremely worth having.

Countless Christians in every age have found precisely what we are looking for. They find, and I find myself, there is no getting away from the conviction that here we are face to face with an authority which we cannot question. I cannot demonstrate to you the truth of this conviction; no one can. We have got to test it for ourselves and come to our own conclusion. We have got to put ourselves, with all our moral perplexity, with all the shifting relative values of our moral judgements over against that clear imperative certainty—God—and see what the effect is.

In a world in which men can crucify Christ anything wicked or appalling may happen at any time. We Christians must be ready for just that, and just that does not stop us hoping. For there is no situation so chaotic that God cannot from that situation create something that is surpassingly good. He did it at the creation. He did it at the Cross. He is doing it today in our present world.

It is this exciting conviction which makes the Christian able to hold his Bible in one hand and the daily newspaper in the other and allow them to interpret each other so that the Bible is seen to be even more up to date than the newspaper, and the newspaper, while faithfully reflecting some aspects of our world, does not cause us either distaste or panic. For this world we see in the newspapers is the world God loves and in which He is busy at His work of creation, for to redeem is to create.

But let us be very clear that we dare not write like this, think like this, or hope to live like this, or attempt to persuade others to hope, unless each of us has seen his own personal situation in all its nakedness and reality. Nobody really understands what the Gospel is all about unless he has shaken in his own self-security and self-righteousness. The light of the Gospel reveals man to a depth such as no philosophy or psychology can do.

God in the light of the Cross: ourselves in the light of the Cross—that is the point from which we go out in hope to our world.

God Bless you all,

Your sincere friend,

HERBERT BULLOUGH

### HALSALL FESTIVAL, 1973

By now most of you will know that arrangements are well in hand for the exciting Village Festival on the 1st, 2nd and 3rd of June next year. There will be a Flower Festival in Church, the Historical and Art Festival in the Schools and in Holly Lodge. Organizations throughout the North West have already been informed and coach parties are already booked in. It will be a great occasion in the life and history of Halsall. The organizing committee invite you all to help and you will receive fuller details later on. The Halsall Parish Council are giving all the help they can and we hope you will all try to make Halsall the loveliest village in the North West next year. Please plan to have a hanging basket or a 'tub' at the gate as a decorative feature of your home. Let us also try and win again the village competition. We have done very well this year to be the runners-up but why should we let anyone beat us? It is all very exciting and there is a job for all of you.

The Festival Organizer is Mrs. J. Ormrod of Burscough. Various Committees are already meeting to get well ahead with their arrangements.

Publicity Committee: Chairman Mr. Peter Saunders. Historical Exhibition: Chairman Mrs. P. Trower. Security, Stewarding and Parking: Chair-

man P. C. Midgeley. Catering Committee: Chairman Mrs. R. Heaton. Art Exhibition: Chairman Canon W. Lockett. Lighting and Staging: Mr. W. White and Mr. Job Grimshaw. Transportation: Messrs. J. Silcock & Sons.

### HARVEST REFLECTION

As I walked towards the moss with my "faithful friend" — Rod — the air was loud with the sound of the combine harvesters, whirring away like outsize mechanical bees. They seemed to have taken over the countryside and subdued the whole landscape with their tireless murmuring activity.

It seems only yesterday that the combines moved in. Today although many conversations in the village pubs consist of the exchanging reminiscences about the times when harvesting was infinitely more laborious and uncertain, these machines have settled into the pattern of rural life. When, as will surely happen one day, they are superseded by some fresh technological marvel, we shall, I suppose, look back on them with sentimental feelings — or will we? I don't seem to remember "the horse" breaking down so much — and remember with affection their busy hum and the dry scent of newly harvested grain which hangs in the warm air as they work. I find, no one, however, who has to do the labour of farming yearns much for the long days of sweaty toil which the machines have freed them from, although there is often a sense of regret that the fun which used to follow the old hard harvesting has vanished along with the hard work.

As I stood and viewed the glorious moss below a majestic sky echoing the massive machines the lanes were made rich — although there are no hedgerows now — by the sight of the great grain crops being driven way in the cart. As one day of brilliant sunshine followed another and the harvest proceeded uninterrupted, my mind was filled with pictures of machines gobbling up acre upon acre of corn. And by the "bin" the picture of "a friend".

One evening as I walked out to the moss I saw a massive pillar of smoke rising vertically from a cornfield, climbing to a startling height in the still air, an extraordinary ascending cloud of purple and ochre. It was easy to imagine the horror such a sight would have caused earlier generations of men. Once it would most certainly have told of some terrible catastrophe to a farm. In the present August it merely meant that the harvesters had begun to burn the straw which the combines leave behind them, and the warm sunshine and still air had lent unusual theatrical effect to their efforts. Before I had got back to the Rectory I could smell the smoke, and in the village there was a blue haze. The flames could be seen leaping and crackling across the moss like some furious celebration of the last stages of the harvest of the machines. I said to myself—"Oh to be in Halsall when the harvesters are there."

## HARVEST

Harvest-time used to be the simplest occasion in the world's and the Church's year and the one with the most purely local overtones. If one thing has seemed easy and natural to man down the ages it has been to praise God from whom all blessings flow when all is safely gathered in: and if you grew up in the country your imagination at this time of year is likely to be, even in 1972, full of warm colours and snug, mellow images of store and order—clean stubble, full bins, slatted shelves of sweet-smelling apples, and the plough already at work again for next year.

If only that was all we need think about at harvest-time. If only we could indulge the simple pieties of a local rural economy, against the background of nature and its benevolent creator—

To be awed by mountains and feel the stars friendly.

To be a farmer's boy, to be far from battle.  
But the next line of the poem is

But me my blood binds to remember men.  
—and there you have it, the human predicament that pitches us out of contentment into a world of organising, of genuinely conflicting interests, of experiment and its consequences, of exploiting the resources of the world and the brain of man.

The hard fact is that the natural certainties of the world we live in have changed. They really have. Down all the generations till now man has been small and few in a world whose bounty has been great beyond his needs and whose power has been beyond his control. He has been free, but without dominion, in a world that could manage him and that he could not manage. Now, and it seems sudden, he finds himself crowded on a little ship—Space Ship Earth—where stocks are low, discipline is necessary, and there is no captain.

This is our ecological nightmare and we don't know what to do. Till now human progress has been by experiment: now the ocean and the atmosphere give notice that they have no longer the resources to tidy up after our experiments.

It is no wonder that the Church has been absorbed with the world these many years, for the world now poses problems to the human race—us, whom our Lord made and loved, and died and lives for—that it has never posed before. And it is no wonder either that the Church, having rightly given its attention to the world so fully—'the world writes the agenda for the Church' etc.—is now thinking hard of what its own light is meant to be in this smoggy world.

## ABOUT TIME

'CMS and USPG are planning to have a joint conference next year.'

'Well?'

'Well, it's never happened before.'

'Don't believe you.'

'It's true, though.'

'How did it happen that it never happened?'

'Keeping apart's easy enough—the difficult bit is getting together.'

'How come that there are two, anyway?'

'Two? There are nine official missionary societies in the C of E alone.'

'How crazy can you get?'

'No limit. Of course they all get together on lots of things — and with the other Churches too. But actually there are some advantages in not being too unified. Having a lot saves you all going up the same wrong road together. In the eighteenth century SPG was the only one, and the Church of England was pretty sleepy. CMS was founded in 1799—and that put new life into SPG too. Mission-wise it made the nineteenth century pretty lively.'

'So won't getting together mean one will end up eating the other? Like a python—which then goes to sleep?'

'No one's planing to eat anyone. There are other ways of getting together than a python takeover.'

'Yes, that's right. Like walking in step or falling in love or singing in harmony.'

'Or dancing or good company. Meeting in fact.'

'Well, it's about time.'

It is good that the World Council's great conference early next year in Bangkok has 'Salvation' as its theme. How are we, how is the world, how is the whole creation to be saved? What is needed is a theological break-through for people who are not theologians: a break-through of hope and understanding for this new unmanageable world, a discovery of a salvation that neither leaves us at the mercy of man's random ingenuity, nor abandons society as beyond salvation. If Bangkok does its work well we shall understand better our obedience to the creator's second command (after be fruitful)—Have Dominion.

## POWER POLITICS AND YOUR PENNY

**It is well known that 10,000 people die daily in developing countries through malnutrition, and that a third of the world's population go to bed each night hungry.**

To discover where the situation is worst, the United Nations Conference on Trade and Development (UNCTAD) sought to define the 25 least developed nations at their April meeting in Chile. They isolated the countries where the annual gross domestic product per head is less than £45 and where the adult literacy (15 years and over) is 20% or less.

This final list includes no Latin American countries and very few in Asia, the East or West Indies; there are 25 nations with a total population of 148 million.

In Africa they include Botswana, Burundi, Chad, Dahomey, Ethiopia, Guinea, Lesotho, Mali, Malawi, Niger, Rwanda, Somalia, Sudan, Tanzania, Uganda, and Upper Volta.

Elsewhere the list includes Yemen, Haiti, Afghanistan, Bhutan, Laos, the Maldives, Nepal, Sikkim, and Western Samoa.

The USPG is helping the Church to be involved in development in a third of the nations listed.

The role played by China at UNCTAD was significant. It was strictly for overseas consumption and showed that the great powers—even revolutionary China—must inevitably sacrifice principle for expediency when the national good demands such choice.

For some years China has been posing as the revolutionary crusader in aiding the deprived nations, and her activities in Tanzania and Zanzibar are well known. Perhaps less well known is the aid agreement worth \$300 million given by China to Rumania. A large sum when related to China's poverty and Rumania's level of development.

This may have assisted the Rumanian President to offer \$50 million in aid to the President of Zambia, an event which I recently watched, amongst the flying of banners and endless speeches condemning all forms of Imperialism, Colonialism, and neo-Colonialism.

Another less deprived nation recently assisted by China has been Malta, which, after screwing the last cent out of NATO and carrying out a lucrative flirtation with Libya, has now received a present worth £17 million from China.

Such incidents as these, which are by no means isolated, make it perfectly clear that in the power struggle between Moscow and Peking, when the chips are down, it is the political interest of the 750 million Chinese rather than lofty idealism on behalf of the third world, which dictates China's policy.

**It is against the background of clash of global giants inspired by motives of political expediency and self-interest that the drop in the bucket given by Christian Aid and the Missionary Societies inspired by religious and altruistic motives assumes its true significance.**

It may be a drop in a bucket . . . it is also a leaven in the lump.

This is why no Christian can just leave his help to the developing world to the weekly deduction from his pay packet, arranged by the Department of Inland Revenue. This is your contribution to the national involvement in international politics.

**Your Christian giving is your contribution to your brother in need, a contribution given in the name of Christ who is your Saviour and his.**

## SANCTUARY FLOWERS

### OCTOBER

- 1 The Congregation
- 8 Mrs. W. Halsall
- 15 Mrs. T. Rimmer
- 22 Mrs. R. Ainscough
- 29 Mrs. J. Hesketh and Mrs. H. Winstanley

### NOVEMBER

- 5 Mrs. L. Heaton
- 12 Mrs. T. Hunter

## SIDESMENS ROTA

### OCTOBER

- 1 H. Grimshaw, M. Manners R.H. W. Pounds, J. Halsall
- 8 C. Shacklady, W. White J.H. E. Serjeant, D. Swift.
- 15 B. Heaton, J. Gaskell E.O. P. Saunders, T. Grimshaw.
- 22 P. Attwood, H. Rimmer H.S. E. Blackhurst, J. Rimmer.
- 29 G. Porter, S. Park R.H. J. D. Grimshaw, R. Dutton.

### NOVEMBER

- 5 E. Grimshaw, D. Sephton J.H. J. F. Smith, H. Dean.

## SERVER'S ROTA

- 1 8.00 a.m. Brian Heaton
- 10.30 a.m. Malcolm Serjeant
- 8 10.30 a.m. Michael Lewis and Raymond Juba
- 15 8.00 a.m. John Gaskell
- 6.30 p.m. Colin Stopforth
- 22 8.00 a.m. Barry Gaskell
- 10.30 a.m. Harold Grimshaw & Stephen Dutton.
- 29 8.00 a.m. Jim Heaton.
- 10.30 a.m. Derek Culshaw.
- 5 9.00 a.m. Tony Gaskell.

## HOLY MATRIMONY

"Those whom God hath joined together"

### SEPT.

- 9 Peter Graham Maurice Webster of 2 Argarmools Road, Freshfield and Margaret Angela Hunter of White Lodge, The Runnels, Halsall.

## CHRISTIAN BURIAL

"In Sure and Certain Hope"

### SEPT.

- 9 John Higson of Renacres Lane, Shirdley Hill, aged 83 years.

## HOLY BAPTISM

"Received into the family of Christ Church"

### SEPT.

- 10 Stuart William, son of William Thomas and Enid Banks of East Crantum Farm, New Cut Lane, Halsall.

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