

"For God and His Church."

THE  
**PARISH**



**MAGAZINE**

FOR

Arkengarthdale.  
Catterick.  
Downholme.  
Easby.  
Gilling.  
Grinton.  
Hipswell.

Hudswell.  
Kirkby Ravensworth.  
Marske.  
Melbecks.  
Muker.  
Richmond.

Editor - Rev. F. B. A. WILLIAMS.



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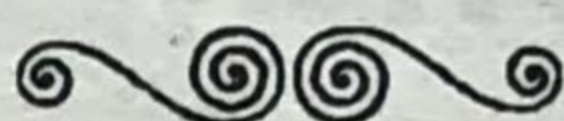
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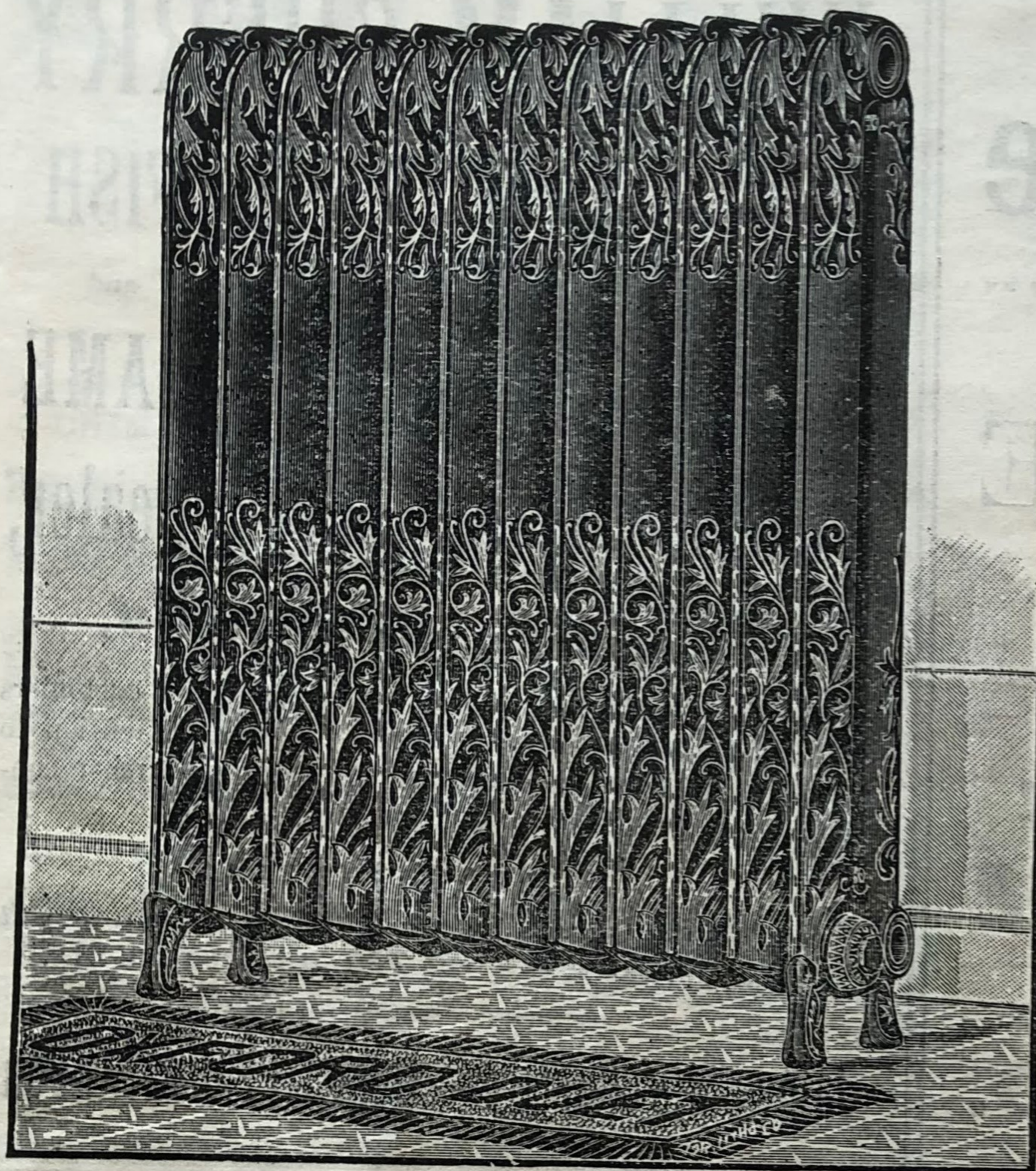
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# Rural Deanery of Richmond West,

COMPRISING THE PARISHES OF

Arkengarthdale, S. Mary ...	Rev. J. Baker	Hudswell, S. Michael ...	Rev. S. T. Adams
Bolton-on-Swale, S. Mary	Rev. D. Mallinder	Kirkby Ravensworth, SS. Peter and Felix...	Revs. E. A. Stockdale and W. H. Gibson.
Catterick, S. Ann ...	Rev. J. H. Evans	Marrick, S. Andrew ...	Rev. J. W. Mason
Downholme, S. Michael ...	Rev. J. Cutler	Marske, S. Edmund ...	Rev. T. A. Vesey
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Grinton, S. Andrew ...	Rev. D. Walker	Richmond, S. Mary...	Revs. L. S. Robinson,
Hipswell, S. John ...	Rev. F. B. A. Williams		T. P. Levett, F. Hall, and M. S. Farmer

Head Master of Kirkby Ravensworth Grammar School, Rev. R. G. Wood.

**Rural Dean, Rev. D. Walker.**

## SEPTEMBER, 1898.

### LESSONS FOR SUNDAYS AND HOLY DAYS.

		MORNING LESSONS.	EVENING LESSONS.
4	13th Sunday after Trinity ...	2 Kings v.	1 Cor. xiv.   2 Kgs. vi. to v. 24 or Mark vi. v. 30. 2 Kgs. vii.
11	14th Sunday after Trinity ...	2 Kings ix.	2 Cor. ii. v. 14 & 3.   2 Kgs. x. to v. 32, or Mark x. v. 32. 2 Kgs. xiii.
18	15th Sunday after Trinity ...	2 Kings xviii.	2 Cor. x.   2 Kgs. xix. or 2 Kgs. Mrk. xiv. v. 27 to 53 xxiii. to v. 31.
21	S. Matthew (Ap., Eva., & M.) ...	1 Kings xix., v. 15.	2 Cor. xii. 14 & xiii.   1 Chr. xxix. to v. 20. Mrk. xv. 42 & xvi.
25	16th Sunday after Trinity ...	2 Chron. xxxvi.	Gal. iv. to v. 21.   Neh. i. & ii. to v. 9, Luke ii. to v. 21. or Neh. viii.
29	S. Michael, and all Angels ...	Gen. xxxii.	Acts xii. 5 to 18.   Dan. x. v. 4. Rev. xiv. 14.

### MOON.

Sept. 7th. Last Quarter.	Rises 9-21 p.m. Sets 1-50 p.m.	Sept. 23rd. First Quarter.	Rises 2-40 p.m. Sets 10-28 p.m.
„ 16th. New Moon.	Rises 6-16 a.m. Sets 5-48 p.m.	„ 29th. Full Moon.	Rises 5-3 p.m. Sets 5-21 a.m.



## EDITORIAL

**Departure.**—It is with a deep sense of the loss which will be felt throughout the deanery that we record the near departure of the Rural Dean from Grinton, to the Parish of Burley, Leeds. We must of course congratulate Mr. Walker upon his appointment to so important a parish, but when we regard the good work he was doing at Grinton, when we remember how short a time it is since he was appointed Rural Dean, and how much he has done in that time—then, whilst we offer him our united congratulations, and follow him with our united prayers, we, as a Rural Deanery, cannot but feel, alas, that it is all too soon.

**Message from the Rural Dean.**—My tenure of the office of Rural Dean has been a brief one, but I cannot lay it down without an acknowledgment of the great kindness I have received from people in various parts of the Deanery. A Rural Dean has, I suppose, a wider opportunity of being useful to the Church in his area than any other resident Churchman, and I had looked forward to the pleasure and honour of several years of such service; in chief, the gathering together of the leading laymen of all the parishes in close, continuous, and enthusiastic union of effort "for God and His Church." The splendid spirit of goodwill manifested at the recent Missionary Demonstration shows that this ideal is capable of full realisation in course of time. But in this work I shall not now have the privilege of sharing.

DAVID WALKER, Rural Dean.

**Richmondshire Church Endowment Association**—*Communicated by the Rev. R. V. Taylor, Hon. Sec.*—The Annual Committee Meeting of this Association was held in the Magistrates' Room, at the Town Hall, Richmond (through the kind permission of the Mayor, Mr. Sidney Robinson), on Saturday noon, July 23rd, at 12 o'clock. There was only a small attendance, as the Rev. D. Walker and several of the Clergy were away from home. Canon Ellison and others wrote to say that they would not be able to attend. The Rev. L. Stewart Robinson, Rector of Richmond, was elected chairman. The minutes of the last meeting having been read by the Rev. R. V. Taylor, of Melbecks, Hon. Sec., and signed by the chairman, the last year's accounts were gone through, and found correct, by the Rev. L. S. Robinson, Mr. Nesbit, and Mr. Leonard Jaques, of Easby. The circulars were to be reprinted, with additions and corrections, and to be well circulated, in order that more subscriptions and donations might be received towards augmenting the many small livings in the neighbourhood of Richmond. There was received

last year in subscriptions and donations £72 2s., against £56 3s. 6d., for the previous year, with £11 7s. 9d. for interest. It was resolved that Sir Powlett C. Milbank, Bart., M.P., be requested to become a vice-president, in the place of his father, the late Sir F. A. Milbank, Bart., and that the Rev. L. S. Robinson, Rector of Richmond, be elected on the committee. Grants have now been paid to 12 parishes, which have been met by grants from the Ripon Diocesan Society, Queen Anne's Bounty, and other sources, amounting altogether to upwards of £4,800, the interest of which is paid half-yearly to the 12 small livings; and grants have been offered to seven other parishes, provided they can raise the whole £400 in each case, towards the first part of which subscriptions or donations would be thankfully received and acknowledged by the treasurer, Mr. George Roper, J.P., Richmond; or either of the hon. secretaries, the Rev. R. V. Taylor, of Melbecks Vicarage, or the Rev. R. B. Nesbit, of Easby Vicarage.

**Dalton New Church.**—We regret to announce that the Consecration which should have taken place on September 5th is unavoidably postponed.

**The Editor begs to remind local contributors that all Copy must reach him not later than the 23rd of each month, in order to ensure insertion; but he will be glad to receive as much of the Copy as possible during the earlier part of the month.**

**The Editor does not hold himself responsible for opinions expressed or implied in the contributions which follow. Each Local Editor is responsible solely for his own Contribution.**

## ARKENGARTHDALE.

OFFERTORIES.		£	s.	d.
July 24th.—	Church Expenses .....	0	6	9½
„ 31st.—	Church Expenses .....	0	5	10
Aug. 7th.—	Church Expenses .....	0	5	0
„ „	—Special .....	0	5	1
„ 14th.—	Choir and Sunday School	4	10	10
„ 21st.—	Church Expenses .....	1	18	8

**S.P.G.**—On Sunday, September 4th, the Annual Missionary Sermons will be preached by the Rev. J. Hackney, who has had 19 years' experience



among the mountain tribes of Burma, and has any amount of interesting information to impart. We hope all will make an effort to be present. Mr. Hackney is coming out of his way to visit us, and we hope he will have large congregations to preach to. He will preach both morning and evening.

In the afternoon there will be the quarterly service, when the missionary boxes will be opened, and the missionary prize awarded.

**The Sale of Work.**—As this local news has to be sent in before the day of the Sale of Work, it is only possible to say what we hope for and not what is done. There is no doubt, however, about the success, if only the weather be fine. In addition to the ladies whose names were given last month, and who have charge of the work stall, the following ladies were added to the committee, and will preside at the Refreshment Stall:—Mrs. Binks, Mrs. T. Carter, Mrs. R. Harker, Mrs. Highmoor, Mrs. John Hird, Mrs. J. Peacock, Mrs. M. Raisbeck, and Miss Smith.

For the sale the following have sent parcels of clothing:—Mrs. Armstrong, the Misses Willey, Mrs. Peacock, besides a splendid contribution of china from Mrs. Gilpin-Brown.

**The Aged People.**—Twenty-three out of about fifty of the parishioners over 60 years of age were present at the tea this year. There should have been more as the weather was generally fine, although a heavy shower of rain came on just as the party were all nicely grouped to be photographed. It soon cleared up, however, and after tea we were more successful. The photographs are on sale, one shilling each, which will be added to the Sale of Work fund. There were present 4 people over 80 years, 9 over 70, and 10 over 60, with an average of just over 72 years.

**Collectors' Treat.**—On Thursday, September 8th, Mrs. Baker intends giving a tea to all the juvenile missionary collectors, at 4-30, at the Vicarage. We hope everyone will be able to be present.

**Notice.**—The Vicar is going to preach at Caunton for Mr. Tinkler, on September 22nd, and will not be at home for Sunday, the 25th. On that day there will be service at 2-30 only.

**Clothing Club.**—The club tickets will be distributed to the members at the Vicarage, on Thursday, September 15th.

## CATTERICK.

**The Oran Tea Party.**—This long looked for event took place on Wednesday, August 17th. The day was fine, and every facility afforded for right royal pleasure. The scholars, ex-scholars, and other young friends from Catterick and Tunstall, were strongly "in evidence" at Oran early in the afternoon, and about 200 had a proper Oran feed on the lawn, their pressing wants being promptly attended to by quite a number of helpers.

After tea, games, races, sports, and pastimes, of nearly all kinds, were zealously entered into. One of the greater events was, of course, the cricket match, Catterick versus Kirkby Fleetham—result: Catterick 70, Kirkby Fleetham 45. The umpire's post in this weighty affair being no office of leisure, we believe. The "greensward" was well covered with merry groups, who were excellently looked after by Mr. and Mrs. Booth, Miss Booth, Miss C. Booth, Messrs. Reginald and Horace Booth, the Misses Carter-Squire (2), Misses Hutchinson, Manor House, &c. It is always refreshing to note the lively, patriarchal interest Mr. Booth takes in the different generations of Catterick youngsters. Judging from the amount of cash shares awarded one might suppose a real *Klondike* had been reached by many. The Catterick contingent was under the guidance of Mr. and Mrs. Scambler, and Miss Thompson; that from Tunstall being under the good direction of Mrs. and Miss Darling, the Tunstall children being conveyed in carts kindly lent by Mr. Jackson, Mr. Brown (under Mr. White), and Mrs. Storey, Breckenbrough. The Vicar of Catterick was present nearly the whole time and very pleasingly assisted with many competitions. The potato picking, sack racing, and so on, created great fun; whilst the absorbing event of gooseberry picking in the gardens was certainly a *devouring* subject. The games being over, cakes were distributed to the "parting guests," and enjoyed. Before leaving, the heartiest of hearty cheers were ringingly given for Mr. and Mrs. Booth and family, and then the National Anthem was sung. After this, as "the shades of night were falling fast," the medley homeward journey began—one only regret being expressed—"the party was over."

## DOWNHOLME.

### HOLY BAPTISM.

July 31st.—Sarah Emma Wilson, Stainton.

"As many of you as have been baptized into Christ, have put on Christ."



## OFFERTORY RECEIPTS.

JULY 24TH, TO AUGUST 14TH INCLUSIVE.

Date and Hour.	Amount.			Objects.
	£	s.	d.	
July 24—8 & 10-30	0	8	3½	Church Expenses.
6-30 ...	0	2	7½	"
31—8 & 10-30	0	9	3	"
6-30 ...	0	3	10	"
Aug. 7—10-30 ...	0	5	3	"
6-30 ...	0	3	5½	"
14—6-30 ...	0	6	2½	"

## HYMNS FOR SEPTEMBER.

MATINS AND HOLY COMMUNION.

4. 13th Sunday after Trinity.—165, 180, 317, 117.  
 11. 14th Sunday after Trinity.—37, 193, 167.  
 18. 15th Sunday after Trinity.—263, 172, 290.  
 25. 16th Sunday after Trinity.—164, 225, 259.

EVENSONG.

4. 13th Sunday after Trinity.—242, 176, 258, 236,  
 19.  
 11. 14th Sunday after Trinity.—223, 259, 208,  
 189, 19.  
 18. 15th Sunday after Trinity.—298, 162, 178,  
 221, 19.  
 25. 16th Sunday after Trinity.—299, 184, 260,  
 292, 19.

Sept. 21st.—St. Matthew's Day.

,, 29th.—St. Michael and All Angels, our Patronal Festival. Notice of services forthcoming.

**School Festival.**—The Sunday and Day School Treat was held in the Vicarage garden, and the adjoining meadow kindly lent by Mr. John Park, on Wednesday, August 17th.

A Children's Service was held in the Church at 2-30, after which, games and sports were entered into with great spirit. Tea was provided about four o'clock for the children; the teachers, choir, and friends, joining in and giving every assistance.

Prizes of books were given during the evening, for regular attendance and lessons learned at the Sunday school, to those scholars who had received over 80 marks. The following is the list in order of merit:—

1. Emily Hall ...	...	...	188
2. Agnes A. Hall ...	...	...	185
3. John H. Haw ...	...	...	175
4. Elizabeth Jefferson ...	...	...	174
5. James Jefferson ...	...	...	172
6. Emily A. Haw ...	...	...	157
7. Mary H. Trott ...	...	...	152
8. Jane E. Russell ...	...	...	147
9. John W. Trott ...	...	...	136
10. Henry Russell ...	...	...	114
11. Lily Hall ...	...	...	102

12. William Russell ...	...	...	100
13. William Jefferson ...	...	...	96
14. Henry Alderson ...	...	...	89
15. Ellen D. Park ...	...	...	86
16. Maria S. Park ...	...	...	86

Very many parishioners and friends joined the party during the evening, and a most enjoyable time was spent in the garden, dancing and other amusements being heartily kept up until about 10 o'clock.

## EASBY.

## PARISH REGISTER.

## BAPTISMS.

"I acknowledge one Baptism for the remission of sins."

July 3rd.—Gordon, son of Charles and Penelope Georgina Wilson, of Railway Cottages, Cittadilla.

August 7th.—Frances Jane, daughter of Robert and Jane Alderson, of Brompton-on-Swale.

## BURIALS.

"I look for the Resurrection of the dead, and the life of the world to come."

July 9th.—Annie Elizabeth Jackson, of Olliver, Aske township, aged 42 years.

July 26th.—Francis John Wilson, of Railway Cottages, Cittadilla, aged 20 years.

August 16th.—Mary Ellerton, of Richmond, (formerly of Brompton-on-Swale) aged 54 years.

## CALENDAR FOR SEPTEMBER.

4th.—**Thirteenth Sunday after Trinity.**—Matins and Holy Communion (10-30), at Easby; Evensong (3) at Brompton, and (6-30) at Skeeby.

11th.—**Fourteenth Sunday after Trinity.**—Matins and Holy Communion at Brompton; Catechizing (2 p.m.) and Litany (3 p.m.) at Skeeby; Evensong (6-30) at Easby.

18th.—**Fifteenth Sunday after Trinity.**—Holy Communion (8 a.m.), Matins and Litany (10-30) at Easby; Catechizing (2 p.m.) and Evensong (3) at Brompton; Evensong (6-30) at Skeeby.

21st.—**S. Matthew, A. E. & M.**—Holy Communion (8 a.m.), Matins and Litany (10-30), Evensong (6-30) at Easby.

25th.—**16th Sunday after Trinity.**—Matins and Holy Communion at Skeeby; Litany (3 p.m.) at Brompton; Evensong (6-30), at Easby.

29th.—**S. Michael and All Angels.** No Service. Choir Practice on Thursdays, at Easby, 7-30 p.m.



OFFERTORIES.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi., 2.

Date	Location	Time	Ch.	Ex.	£	s	d
June 24.	Easby,	8 a.m.	Ch.	Ex.	£0	4	9
" 26.	Skeeby,	10-30 a.m.	do.		0	4	0
" 26.	Brompton,	3 p.m.	do.		0	4	1
" 26.	Easby,	6-30 p.m.	do.		0	13	3
" 29.	Easby,	8 a.m.	do.		0	3	3
July 3.	Easby,	10-30 a.m.	do.		0	16	10
" 3.	Brompton,	3 p.m.	do.		0	2	9
" 3.	Skeeby,	6-30 p.m.	do.		0	2	9
" 10.	Brompton,	10-30 a.m.	do.		0	9	9
" 10.	Skeeby,	3 p.m.	do.		0	1	11
" 10.	Easby,	6-30 p.m.	do.		0	19	0
" 17.	Easby,	8 a.m.	do.		0	5	5
" 17.	Easby,	10-30 a.m.	do.		0	13	5
" 17.	Brompton,	3 p.m.	do.		0	3	7
" 17.	Skeeby,	6-30 p.m.	do.		0	3	2
" 24.	Skeeby,	10-30 a.m.	do.		0	3	0
" 24.	Brompton,	3 p.m.	do.		0	3	7
" 24.	Easby,	6-30 p.m.	do.		0	14	6
" 25.	Easby,	8 a.m.	do.		0	6	6
" 31.	Easby,	8 a.m.	do.		0	5	10
" 31.	Easby,	10-30 a.m.	do.		0	14	9
" 31.	Brompton,	3 p.m.	do.		0	4	6
" 31.	Skeeby,	6-30 p.m.	do.		0	3	5
Aug. 7.	Easby,	10-30 a.m.	do.		0	12	11
" 7.	Brompton,	3 p.m.	do.		0	4	4
" 7.	Skeeby,	6-30 p.m.	do.		0	2	5
" 14.	Brompton,	10-30 a.m.	do.		0	10	7
" 14.	Skeeby,	3 p.m.	do.		0	1	0
" 14.	Easby,	6-30 p.m.	do.		1	5	0
" 21.	Easby,	8 a.m.	do.		0	9	5
" 21.	Easby,	10-30 a.m.	do.		0	15	1
" 21.	Brompton,	3 p.m.	do.		0	5	3
" 21.	Skeeby,	6-30 p.m.	do.		0	3	4

**Death.**—The death of Francis John Wilson, who was drowned in the Swale on Sunday morning, July 24th, was a heavy shock and grief to us all in this parish. We are thankful to remember that in his short life he endeavoured to do his duty to his God and to his neighbour, that he was an affectionate, helpful son and brother, and a general favourite because of his quiet, kindly disposition. The members of his family may be assured of our sympathy with them in their distress, and our prayers for them to the God of all comfort. "In the midst of life we are in death." May we all, young and old, have grace so to "number our days that we may apply our hearts unto wisdom." And may he who has gone before us rest in peace, and may light perpetual shine upon him!

The visit of the Rev. J. B. and Mrs. Palmer to their former parish has given us much pleasure. On Sunday evening, August 14th, Mr. Palmer preached in the Parish Church, on the 71st and 72nd verses of the 78th Psalm.

**Trips.**—On July 14th, the adult members of the choir spent a very enjoyable day at Helmsley, and on July 20th the younger ones went to Whitby. The weather on both days was everything that could be wished. The cost of the trips—£8 2s.—was met by subscriptions from Lord Zetland, L. Jaques, Esq., H. P. Pulleine, Esq., Mr. King, Mr. Marr, and a friend, to whom the choir wish to express their thanks.

ASKE.

CALENDAR FOR SEPTEMBER, 1898.

- 4. **S. Trinity xiii.**—Matins and Holy Communion, 11; Evensong, 6-30.
- 5. **M.** Clothing Club payments at School, 3-30.
- 11. **S. Trinity xiv.**—Holy Communion, 8-30; Matins, 11; Evensong, 6-30.
- 18. **S. Trinity xv.**—Matins and Holy Communion, 11; Evensong, 6-30.
- 25. **S. Trinity xvi.**—Holy Communion, 8-30; Matins, 11; Evensong, 6-30.

**Sunday School** will commence again on Sunday morning, September 18th. I hope all the boys and girls will re-assemble in full numbers after their holidays.

**Cricket Club.**—Our members are exulting in the new cricket ground, and the attendance at practice has been very good. Our best thanks are due to Lord Ronaldshay who has most generously provided a new net, stumps, &c., for our use.

GILLING.

**The Flower Show.**—Gilling was indeed *en fête* on July 27th; we never saw our usually quiet village so full and busy. There were so many roundabouts and things that they had to overflow into a field, and, as far as we could see, they were well patronised. We have, unfortunately, mislaid the account of the day's proceedings, written by our excellent secretary (Mr. John Britton), to whom so much of the success of this year's exhibition is due. That it was a success everyone will admit, and thank the members of the Committee for their arduous labours, both before the 27th and on the day itself. Everything went off without a hitch, and everyone enjoyed themselves. Of course there were those who grumbled, that must always be expected; probably it would be a bad sign if there was no grumbling. The Ball at night was kept up with vigour to a later hour than usual, and so ended a thoroughly enjoyable day.



**The Children's Treat** took place on the following day. They had their teas in the booths erected in the Vicarage garden for the Garden Party held there the previous day, and we hear, on good authority, that, like their elders and betters of the day before, they ate a very good tea. They played on the lawn more games than we know the names of, and broke many pipes in "Aunt Sally's" mouth. They raced in sacks and without, on three legs or two, and jumped—some of them remarkably well. An egg and spoon race was a diverting feature of the afternoon. The Vicar was much helped (in fact he had very little to do himself) by Captain and Mrs. Foreman, and many others, chief amongst whom must be mentioned Mr. Frederick Peacock, who made an excellent clerk of the course, his stentorian shouts of "Keep back there!" being most effective. Not the slightest damage was done to the garden, which is saying a good deal for the manners and good sense of the one hundred or so children who played freely and unrestrictedly in it, and makes us hope that the Vicar will always have the sports there rather than in a field. Three cheers (many times repeated) for the Vicar ended a happy day, not prematurely, we think, for it was nearly nine o'clock.

**The Choir** had their annual summer outing on Tuesday, August 16th. They elected to go to South Shields, whither, in a saloon carriage, accompanied by the Vicar, Churchwardens, and Sidesmen, they journeyed by the 8-15 train from Richmond. The morning was spent in seeing the wonders of the sea, and even paddling in it. The capital good dinner, which Mr. Spence had arranged for us at the "Criterion" Restaurant, was done ample justice to by thirty-three hungry persons, who, thus fortified, went off by steamboat to Tynemouth. There was much to be seen and done there, and one of our party, unfortunately, found out that Tyneside ground is no softer than any other. It came on to rain after we had had our teas, giving us a wet walk to the station, which did not matter much; but what did matter was our missing our train at Durham, making it close on 12 o'clock before most of us landed home in Gilling. It was annoying, as it made the day too long; but it was nobody's fault, and it would perhaps be ungracious to blame the Railway Company for a *contretemps* caused by the extra traffic of Stockton Races and August holiday-makers.

**The Gilling Club**, for so we hear it is to be called for the future, will soon have its billiard table free from debt. The old Vicar the other day gave the Secretary a £5 note, of which £3 was from himself and £1 each from Mrs. Jas. Wharton and Miss Wharton, of York. We are asked to state that a Lending Library will be started in

connection with the Club. It will open on the 1st of October. Non-members will be allowed the use of the Library, on terms to be stated later on.

**A Proposed Concert.**—We are not authorised to say anything about it, but Miss Octavia Gilpin-Brown has been practising a chorus of voices in a Sacred Cantata, entitled "Christ and His Soldiers," by Barnby. It is to be rendered at a concert in the school not many months hence. We wish success to conductor and chorus. The music is difficult, but good and tuneful.

**The Vicar** is away on his holiday, the first part of which he is spending at Penmaenmawr, on the N. Wales coast, and the latter part in London. He preaches at S. Saviour's, Southwark, on September the 18th, and returns for the following Sunday. In his absence the Sunday duty is being taken by the Rev. J. H. Nowell Barton, who is staying with his father-in-law, Mr. Robinson, of Brettanby Manor.

## GRINTON.

OFFERTORIES.		£	s.	d.
July 17.—Church Expenses	...	0	7	9
" 24.—Church Expenses	...	0	14	0
" 31.—Incorporated Church Building Society	...	1	17	6
Aug. 7.—Church Expenses	...	2	1	8
" 14.—Choir and Organ Fund	...	12	4	2
" 21.—Church Expenses	...	7	15	7

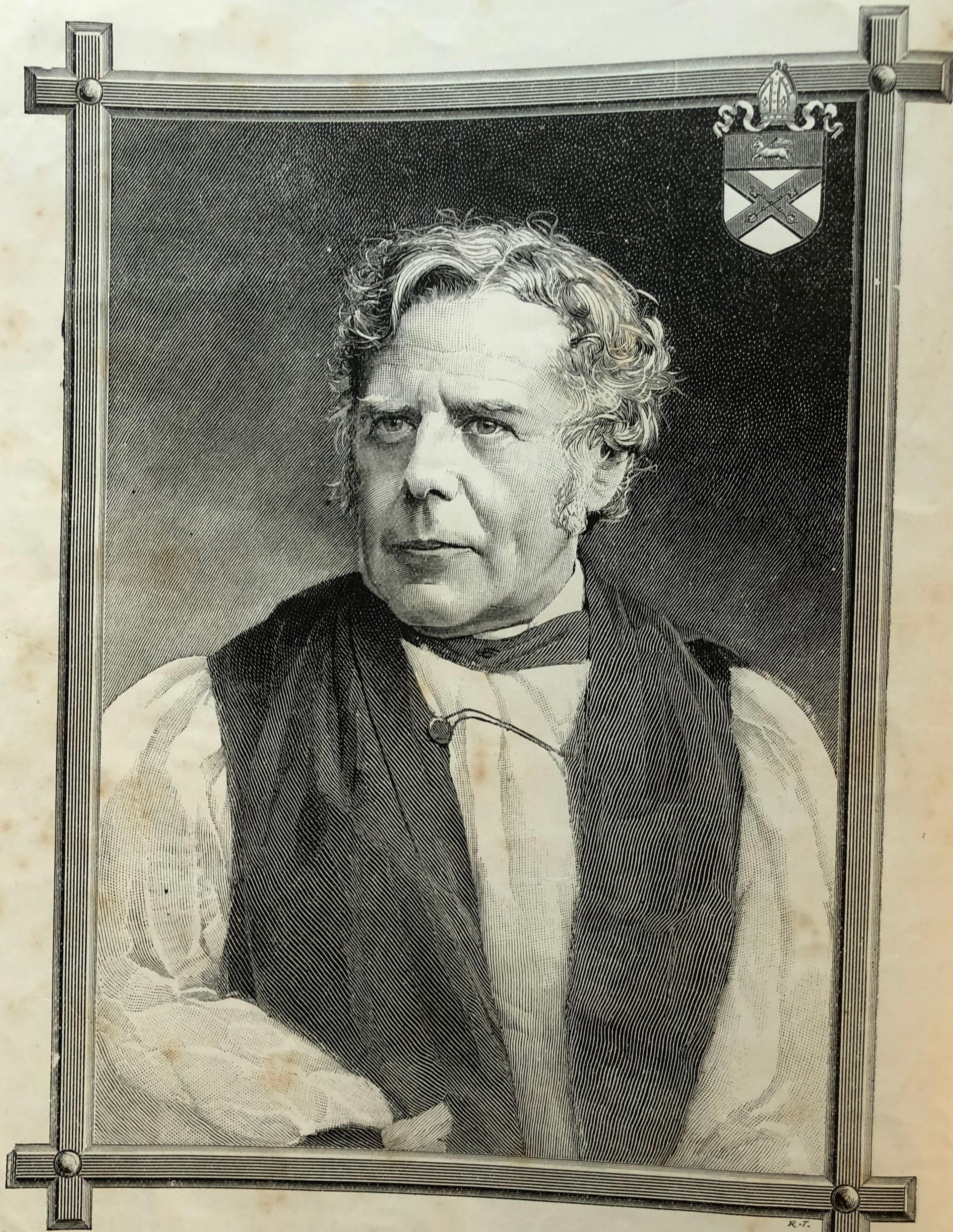
### Pastoral Letter.

MY DEAR PEOPLE,—

Little did I think when writing for the Magazine a month ago, that when next I prepared matter for the printer I should have to discourse of my departure. But so it is, and as you already know my six years ministry among you is suddenly and rapidly drawing to a close.

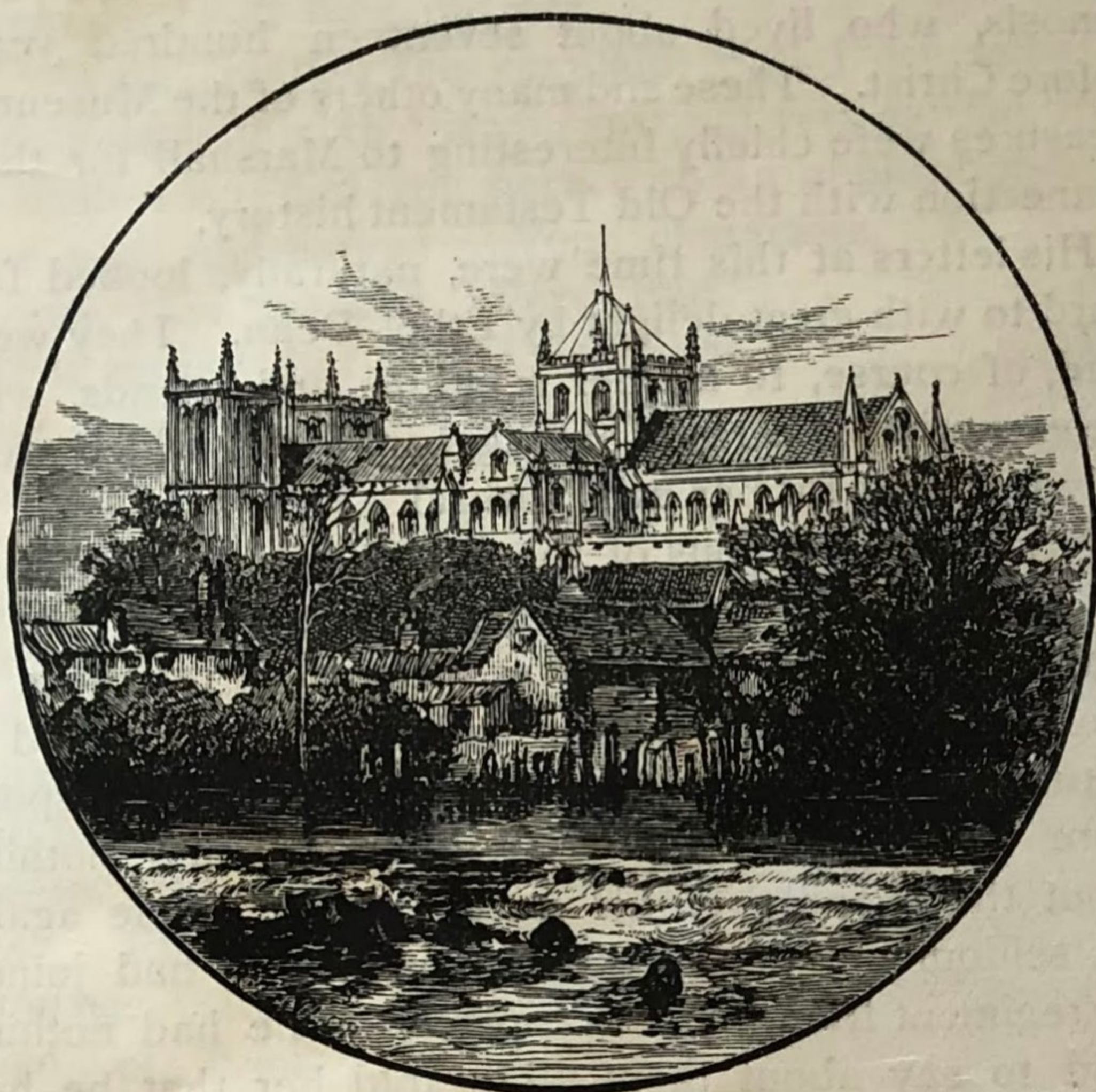
I had looked forward to several more years at Grinton, and must entirely disclaim any desire to leave you. Had I wanted to leave you I had an opportunity of doing so last January, and another in April. Even with respect to Burley I was approached about the end of July, and declined the offer. But on Tuesday, August 9th, I received a formal offer of the living of Burley from the Trustees. When this came I thought perhaps I ought not to decline it without serious consideration. So on Wednesday I went to Leeds, saw the chairman of the trustees, then the outgoing Vicar, and one of the churchwardens. From these gentlemen I obtained a very good general idea of what the work





THE RIGHT REV. W. BOYD CARPENTER, D.D., D.C.L., LORD BISHOP OF RIPON.  
*Specially engraved for THE CHURCH MONTHLY from a photograph by MESSRS. RUSSELL & SONS, 17, BAKER STREET, W.*





RIPON CATHEDRAL.

## REPRESENTATIVE CHURCHMEN.

### V.—THE BISHOP OF RIPON.

**T**HE RIGHT REV. WILLIAM BOYD CARPENTER, D.D., Lord Bishop of Ripon, is a son of the late Rev. Henry Carpenter, Vicar of St. Michael's, Liverpool, and was born in 1841. His early education was received at the Royal Institution, Liverpool, from whence he proceeded to Cambridge, where he was scholar of St. Catherine's College. He took his degree in 1864, coming out as Senior Optime. In the same year he was ordained by Archbishop Longley, and licensed to the curacy of Maidstone, after which he became successively curate of St. Paul's, Clapham, and curate of Holy Trinity, Lee; and then, during the illness of the Rev. W. B. Mackenzie, he was placed in charge of St. James's, Holloway, to which Vicarage he was presented on the death of Mr. Mackenzie in 1870. In 1879 he was promoted to the Vicarage of Christ Church, Lancaster Gate, where he attracted one of the largest and most influential congregations in the Metropolis. In the same year he was nominated an Honorary Chaplain to the Queen, and also Chaplain to the Bishop of London. In 1882 he was appointed a Canon of Windsor, in 1883 a Chaplain-in-Ordinary to the Queen, and in 1884, upon the death of Bishop Bickersteth, he was elevated to the Bishopric of Ripon. Bishop Boyd Carpenter stands in the front rank of pulpit orators, and he has been twice appointed Select Preacher before his University, first in 1875, and again in 1877. In 1878 he filled the office of Hulsean Lecturer, in 1883-4 he was Select Preacher at Oxford, and in 1887 he was Bampton Lecturer.

Amongst his published works are *The Witness of*

*the Heart for Christ* (Hulsean Lectures), *Commentary on Revelation* (Bishop Ellicott's New Testament Commentary), *Permanent Elements of Religion* (Bampton Lectures), *Lectures on Preaching*, etc. The Bishop is a frequent contributor to the leading magazines, and he has written both prose and verse for our own pages.

## AN OFFERTORY HYMN.

BY THE REV. CANON TWELLS, M.A.,

Author of "At even, ere the sun was set," etc.

"Jesus sat over against the treasury."

**T**HE Christ, the Son of God and Man,  
Sat over by the temple gate,  
And seemed with calm assent to scan  
The offerings of the rich and great;  
For much they gave, as those who knew  
How much to God their King was due.

But still His spoken praise was kept  
For one who thought not praise to win,  
But humbly past the treasury crept,  
And dropt two trivial coins therein:  
The offering that she made was small,  
But, loving much, she gave her all.

O righteous Judge! Who seest far  
Beyond what feeble mortals see,  
Not only all things as they are,  
But all things as they ought to be:  
Though heavenly hosts before Thee bow,  
Thou sittest by the treasury now!

Thou knowest in what homes we live,  
The food we eat, the gains we reap:  
Let us not think how much we give,  
And quite forget how much we keep!  
For not the gifts that seem the best  
By Thee are most approved and blest.

Lo! did we bring the fruit of care,  
The wage of time, the wealth of thought,  
The choicest yield of hope and prayer,  
Our gifts would even then fall short:  
Our God would far exceed, for He,  
O Prince of Life! hath given us Thee!



## A Soldier's Conflict; OR, 'NO FIGHT, NO MEDAL!'

BY THE REV. W. SIDNEY RANDALL, B.A.,  
*Chaplain to the Forces.*

### CHAPTER III.

#### A PLOT.



CAIRO is one of the most interesting cities in the world. Since the date of the British occupation it has become much better known to the crowd of those tourists who can afford to travel in the East. So every winter the hotels are full, and the sights of the old city are very much appreciated by those who are fortunate enough to be able to see them. But the need for a garrison

has been the means of bringing many to Cairo who certainly would never have visited the place but for their connection with the Army. Among these we may include our friend John Marshall. Being an intelligent man, and most anxious to improve his mind, he at once took a great interest in all that was to be seen. Instead of wasting his spare time and seeing nothing, he went about and saw all that he could.

After the Pyramids, in point of interest, to his mind, came the Boulak Museum. Marshall, of course, could not make out all that he saw, but he managed in time to understand most of the chief objects of interest.

His letters home to Ethel Dean were full of the results of his visits to all these places of interest, and then he took great pains to do his best to describe to her all that he could. He told her all about the wonderful mummy of Thothmes the Great, in whose time Cleopatra's Needle was set up, the great stone which is now so well known in London; and to her great delight he sent her a photograph of the face of the mummy of Rameses II., who is supposed to have been the Pharaoh from whom the infant Moses escaped, according to the old Bible story. He also described

the beautiful gold jewels which were found on the body of Queen Ash-Hotep, the mother of the King Amosis, who lived about seventeen hundred years before Christ. These and many others of the Museum's treasures were chiefly interesting to Marshall for their connection with the Old Testament history.

His letters at this time were, naturally, looked forward to with great delight by Ethel Dean. They were read, of course, to all her relations and friends, with the exception of certain passages in them, which were only intended for her own perusal.

From these portions of the letters it was evident to her that her lover was very happy, and in the best of health and spirits. There was little or no reference to the serious subject which had been so marked a feature of his last letters from Suakin. He spoke more cheerfully of his daily life, and said nothing about the chances of his never coming home again. He seldom mentioned the two men who had joined the regiment from his native place, as he had nothing good to say about them. He told her that he had tried to give them some good advice, and had offered to help them in any way, but that he had been met with a sullen refusal of his help, and with such marked ill-feeling that he had since avoided speaking to them on the subject of their characters in the regiment.

As a sergeant, Marshall was very popular with every man in his regiment except these two enemies of his, who came from his own village! This fact soon became known, and it did not help Garstang and his friend Cooper with the other non-commissioned officers. The consequence was that the two troublesome men had no favour shown to them; and they put all their troubles down to the malign influence of their old schoolmate, Marshall. They were always in the military cells at Abbasseyeh, and the chaplain soon refused to listen to their bitter and absurd complaints against Marshall. They would come one after the other and repeat the same tale:

"He is down on us, sir, and we can do nothing right!"

This was an arranged thing between the two men. "You take my tip," said Jerry one day to his weak-minded friend. "Blackguard him well to the chaplain. It may come in useful yet!" But Jerry made a mistake in supposing that he would enlist any sympathy by this line of action.

"It is all nonsense," said the chaplain to them one day, when he saw them in the cells on the usual charge. "Do you mean to tell me, seriously, that it is the fault of the sergeant that you got drunk?"

Then he took their "Defaulter's sheets," and read out all their offences, one after another, and remarked, "All these charges might have been avoided if you had taken pains to obey the simple rules of the Service. It is your own fault that you are so often 'absent,' 'drunk,' 'dirty,' and in the habit of using all this 'insubordinate language'?"



Then he asked them if they wanted to be turned out of the regiment. But both men protested that they did not.

"Well," replied the chaplain, "all I can tell you now is this, that if you are not very careful, I shall soon find you here with an application for your discharge! Your characters, I see, are marked 'Very Bad.' That means that your Commanding Officer will not stand much more of this conduct!"

When this remark was made to Jerry, he got frightened. In his evil mind, he quickly saw that it would upset all his plans if he were sent back to England. He was utterly sick of "soldiering," and would have liked nothing better than the information that he was "to have his ticket." But he did not want to go just yet. All these thoughts passed through his mind as he sat in the little office, having his interview with the chaplain. So he quickly made up his mind.

He knew the chaplain and his methods well. Every man who had been in cells or a military prison under his charge, knew that his one object was to get a bad character to make an attempt at reform, and, that if he gave a promise of amendment, he would help him by writing a letter to his Commanding Officer to tell him of the intention. This letter was always carefully considered, and, if it did not come too late (that is, after an application for discharge had been sent in) the man mentioned in it was given every chance to keep his promise. As a rule the promise was made in real earnest, and in many cases kept.

But in Jerry's mind there was only an evil intent. He intended to get this letter, and he also intended to turn over a new leaf. He saw that it would be best for him to regain his character. So he humbly played the hypocrite and promised amendment. He was most eager to have the letter sent to the Colonel, and



"JERRY TOOK IT IN HIS HAND AND OPENED IT."

asked if he might have the same favour in this matter that had been shown to other men.

"It is no favour at all," said the chaplain; "I am only too glad to do what I can to help you to lead a better life."

On his way back to his cell, he met Cooper, who was generally in trouble with him, going to have his interview. He would dearly like to have "given him the tip," to use his favourite expression, but he dared not speak to him, so he had an anxious time until he and Cooper met again outside.

But Cooper's interview was of a different character. The chaplain knew from former experience of the two men which was the worse, and his efforts were



now directed to induce Cooper to give up his intimate friendship with Jerry, and to make more suitable friends. He also warned him that he would not have many more chances of reform, but that he would be discharged as a bad character. So he persuaded Cooper to make a really genuine promise of amendment.

He did not like the idea of his friends at home hearing that he had been expelled from the Army, so he went back to his cell with many good resolutions, which, alas! were never kept. For Cooper was a man without any "ballast." Weak and easily led, from his earliest boyhood he had been the tool of others with a stronger will than his own.

When they got back to their barrack-rooms, Cooper made a feeble attempt to avoid Jerry. But his quick wits soon noticed that something was wrong, and he lost no time in coming to the point, and asked him bluntly if the chaplain had not advised him to have nothing more to do with him?

Cooper confessed that he had, and he implored Jerry to leave him alone, as he did not want "to get the sack!"

"Why, you blooming old silly," replied Jerry, "do you think that I am going for my ticket? No fear! I am going to soldier straight, I am!"

"Then you did listen to what he said!" exclaimed Cooper, in surprise.

"Of course! What do you take me for? He gave me the straight tip, he did. 'You go on playing the fool like this,' he says, 'and out you go!' So I am a reformed character, I am! You wait and see. I have been playing the fool, and I mean to chuck it, I do. You see how mighty civil I shall be to our dear friend, Sergeant Marshall, and then you will cotton to it!"

Jerry Garstang had a great deal of innate cunning, so he left Cooper after these remarks and did not seem to seek his society. He knew that Cooper had been warned against him, and he was afraid that he might lose his influence over him if he were not careful. So he determined to play a waiting game, and see if his old friend could really avoid his society.

For a time Cooper tried to keep his promise to the chaplain, and he did avoid Jerry. He also kept out of trouble, and began to hope that he would never do another "shot drill" again. But, much to his surprise, Jerry kept out of trouble also! He seemed quite a reformed man. He was becoming, what he might have been from the first, a smart soldier. Jerry did not fail to notice the change in Cooper, and saw some difficulties ahead, but he bided his time.

As Cooper had made no other chums in the regiment, he soon began to feel lonely. However, he remembered his promise, and tried to keep out of the way of Jerry, who seldom spoke to him. But when he saw how well Jerry was going on, he began to think that he could not any longer be a bad companion for him,

so he made some timid advances to renew the old friendship.

Jerry was quick to notice this, but at first he was a little stand-off. In his own mind he determined that he would get a much stronger hold over his old chum, Cooper, than he had ever had before. He was perfectly well aware that Cooper was lonely and that he wanted some one to talk to who knew his ways. But he thought that he would let him feel the loss of his society a little more and then gradually come round to the old footing.

Poor Cooper found that it was too late to make friends with any of the other men in his room. They did not believe in his amendment and did not care to be seen in the company of a man whose "character" was marked "very bad." Besides, he had got a bad name in his own company and the men did not trust him. Things had been missing, and, for some very vague reasons it is true, Cooper was suspected.

He was well known to be in debt. It could not be otherwise. In his drunken bouts he had lost many of his things. On one occasion he was found by the Military Police very nearly naked! The natives had found him very drunk, and had taken every single article worth having. For all this Cooper had to pay, and he began to despair of ever being out of debt. To make matters worse, he had sold his boots and other articles of his kit to get drink, so he was badly in want of money.

Now, Jerry always had money. In the first place he was too clever to get into debt to the regiment, and, in the second, he managed to get money from home. His people were well-to-do, and could afford to respond to Jerry's piteous, but untruthful appeals. His letters to his tender-hearted mother contained constant references to his "expenses," as he called them. He was far too clever to invent imaginary needs, but he so disguised the truth that his mother soon came to believe that his need of money was really urgent. The consequence was that the mail often brought money-orders for Jerry Garstang.

This was well known in the regiment, and although Jerry was no favourite, a certain number of men were quite ready to sponge on him in the canteen, where he treated freely and made no secret of his command of ready cash.

It is hardly necessary to say that Cooper was in debt to Jerry, and, further, that he saw no prospect of paying the debt. In fact, this debt was a much more troublesome matter to Cooper than his regimental debt. Still Jerry never mentioned the fact that he expected repayment. He was far too clever to use this lever till the proper moment. But he did not forget it.

One day a little accident brought matters to a crisis as regards Cooper and his old friend, Jerry. Jerry was in Cairo alone one afternoon, walking through the Esbekeyeh Gardens meditating a purchase. He had just had some money from home in a letter from his



sister, and in it she had asked him to send her some ornament from Cairo. Now Jerry, like all bad men, had some good in him, and his tender spot was his love for his sister. She was a fine, good-looking girl, and Jerry was very proud of her. Although she professed to be far above marriage with a man like John Marshall, she was really jealous of Ethel Dean for being engaged to him! So the request to her brother Jerry had an ulterior motive. She wanted to show off in the village, as Ethel got no presents from Egypt.

The fact was that Ethel had told Marshall that he was to save his money and not waste it in buying presents for her.

Jerry quite understood his sister's feelings, and he was on his way to the silver bazaar in the old Mooskee to get some bangles, when he caught sight of Cooper going in the same direction.

"Now I wonder what that chap is after," he said to himself. "There is no grog shop up here, and he can't be going in for bangles. I will just see."

So Cooper went on, little knowing that the sharp eyes of Jerry were following him. He went at last into the shop of a silver merchant, who was known to be well able to speak English. Jerry cautiously followed and watched. He soon saw that Cooper had come to sell and not to buy. Cooper handed something to the Arab, and Jerry saw that it was a silver watch. He drew back at once and hid round the next corner, where he waited until he saw Cooper hurry away out of the Mooskee.

As soon as he was out of sight, Jerry went to the same shop and asked to see some Soudanese bangles. He was shown a large assortment, and, after a long argument as to the price, Jerry purchased a very showy pair indeed. The Arab, seeing that he had gold in his pocket, wanted him to buy something else; but Jerry wanted no more—unless by chance he happened to have a good silver watch. The Arab went to a little box and produced a watch, which he said was "ver' good." Jerry took it in his hand and opened it. He had a good memory, and he fixed the number in his mind—"212450." Then he asked to see some more watches. The Arab was distressed. He would show him some more to-morrow; this was the only watch he had. Jerry pondered for a while and then bargained for the watch. "I must be a fool if I cannot hide a little thing like this till it is wanted." So he left the Mooskee with the watch in his possession. "I need not have been troubled about the number, after all," he said; "most likely it is not known. But the watch can be identified, I am sure."

Then he got a box for the bangles to send them home. As he was getting the box packed a happy thought struck him, and he placed the watch in with them! The next thing to do was to go to the post office and dispatch the parcel to his sister. Then he returned to barracks and wrote a letter home. He

explained the watch by saying that he had got it cheap and that his sister was to keep it for him.

For a day or so he heard nothing about a lost watch, and he never mentioned the matter to Cooper. But one evening in the canteen he did hear that a private in Cooper's room had lost a silver watch. Jerry quietly joined in the conversation and asked casually, "Did he know the number of the watch?"

"Oh, yes!" replied several voices, "Johnson knows the number right enough, but what is the good of that in a place like this? They will never find it."

"What was the number?" asked Jerry.

"I know it," replied one man. "It was an easy one to remember—212450."

Jerry made no reply, but he thought to himself, "I have got you on toast, Mr. Cooper."

Jerry let a day or two pass, till the subject of the stolen watch had dropped. Then he sought an opportunity of having a talk with Cooper alone.

"Curious thing about that watch," he remarked. "It was taken from your room, was it not?"

"Yes," replied Cooper; "I believe it was, unless he lost it in Cairo."

"Well, he did lose it in Cairo, and he lost it in the Mooskee!" said Jerry, looking hard at his comrade.

"What do you mean?" he said. "What do you know about it?"

"Everything, my boy," replied Jerry. "You sold it to old Mohammed, and I saw you, and I bought it a few minutes after you had gone; and I looked at the number, and it is the same as the number in the stolen watch!"

"What are you going to do? Are you going to round on me?"

"No, not yet, if you do what I tell you. The



"COOPER LISTENED, SICK AT HEART."



watch is in a safe place, and I can get it all right, if I want it."

To say that Cooper felt uncomfortable, is to give no idea of his miserable feelings. He knew that he was helpless and more than ever under the evil grip of Jerry Garstang. The idea of escaping by confessing his fault and telling the whole story to the man whom he had robbed, did once enter his mind, but he was too great a coward to venture upon such a course of action.

Then Jerry talked to him, and explained why he had not denounced him as a thief to the regiment. He did not want him to be sent to prison and turned out of the Army. He required his services in a little scheme that was forming in his mind. He further explained that his reformed character was only a blind to enable him to carry out this plan at the suitable time. He told Cooper that he hated John Marshall more than ever, and that he was waiting patiently for his revenge.

Cooper listened, sick at heart, and knew that he would be bound to do any dirty work that Jerry suggested. But Jerry did not give any idea as to the nature of his revenge. He only darkly hinted that he had an idea of a plan which would ruin Marshall.

Then another forlorn hope of escape flashed into the miserable Cooper's mind. He would go to Marshall and warn him and crave his protection against Jerry; but the watch—that wretched watch—how could he confess the theft, or run the risk of Jerry finding out what he had done! So he gave up all hope in despair, and hoped that Jerry would get enteric fever and die before he could do any harm. In fact, at that moment Cooper felt that he could kill his old friend, if he dared.

Jerry finished the conversation with a characteristic remark:—"Now, don't look so glum, but take the straight tip. Stick to me and you will be safe!"

(To be continued.)

## "THE JOY IN HARVEST."

BY THE REV. E. A. STUART, M.A.,

Vicar of St. Matthew's, Bayswater, W.; Author of "Children of God," etc.

"They joy before Thee according to the joy in harvest."—ISAIAH ix. 3.

**W**HATEVER reference there may be in these opening verses to a deliverance from Sennacherib, or from any other human foe, there cannot be the slightest doubt but that they refer chiefly and principally to the deliverance that is wrought for us by our Lord Jesus Christ. St. Matthew so quotes the verses in the fourth chapter of his Gospel. And when we look on to the sixth verse of our chapter, Isaiah ix., we feel that the words can only refer to our Blessed Lord. It would be blas-

phemy to refer those titles—Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace—to any other than Himself. Therefore, reading these opening verses of the ninth chapter of Isaiah, you will notice three great blessings which are brought to us by our Lord Jesus Christ—Light, Joy, and Victory. Light: some of us know what it is to walk in darkness—a darkness which might be felt—the darkness of ignorance, when we know not what is before us. We feel for the door, but our eyes are blinded, and we know not the path which we take; we stumble upon the dark mountains, we are like men groping in the dark. We wonder what is beyond—whether there is any Eternity, whether there be any God, whether there is any Hereafter. And then, when we are groping thus in the darkness, we look at Bethlehem and at Calvary, and the light begins to dawn upon us, and we hear the words of our Lord Jesus Christ, "Fear not," and He comes to reveal to us the Father. He shows us that there is a Home beyond: "If it were not so I would have told you; and I am on My way to prepare a place for you."

Then we have the blessing of Joy. The darkness being dispelled, joy begins to rise. I know there are those who would try and persuade you there is no joy in the religion of Jesus Christ. But some of us can testify that this is not true. Some of us who have tasted of the joys of this world—even of its purest and most innocent joys—can tell you that there is a joy which the world cannot give, and a joy which the world cannot take away. We can tell you of a joy which will remain with us even through the darkest night, a joy which we can take with us even to the death chamber, and which will rise up with us on the Resurrection morning. Verily, we believe, as an old writer says, "Joy was one of those birds of Paradise, which, when man fell, was about to fly back to its native Heaven; but God threw out the silken nets of promise, and caught that bird, and retained it to sing in the cage of a contrite and broken heart."

And then, Victory! Gideon was threshing his wheat in the wine press, in days of old, for fear of the Midianites, and God's Spirit came upon him, and he roused himself and blew the trumpet; and, though he had but three hundred like-minded men, yet with their pitchers and lamps they put the Midianites to flight, and wrought a deliverance for the people of the Lord. So it shall be, through Jesus Christ; light, first of all breaking upon the darkness, will reveal to us that there *is* a God, that He *is* our Father, and that He cares for us. And so joy, beginning now to ripple over the surface of our lives, will give to us a power; the joy of the Lord will be our strength, and we shall be able to roll back the enemy, and to gain the victory.

Now I want to bring before you the second thought more especially—the joy which our Lord Jesus Christ brings to us. And we want to ask the question, Why is the joy which Christ gives to us compared here



to the joy of harvest? The joy which Jesus Christ gives to us seems to me to be likened to the joy of harvest for these four reasons. In the first place, the harvest joy is joy because *faith has been rewarded*. Long ages back God promised "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This promise was made with a full knowledge of the inveterate sinfulness of man's heart.

Do we ask *why*? Is God *never* to punish sin? Does God wink at sin? Is sin but a mere peccadillo in His sight, that may be passed lightly over? Nay! Look upon yonder mountain height and you will see already the smoke is curling upward to Heaven from the sacrifice which Noah had made. And, although men had sinned, yet because of that sacrifice, which would mysteriously and perfectly satisfy the Eternal Justice, God has declared that this promise shall always be kept, and that the seed-time and harvest shall not cease. Now, that promise *has been kept*! It has been kept so often that even we—unbelievers—believe it, and act upon it, and would be astonished if one year the promise was not kept. Year by year the conquering spring puts the winter to flight, and summer strews the path of the conqueror with its flowers, and then he mounts upon his throne in autumn, and receives his golden crown and his purple robe, and bestows his favours on all mankind. The Father has not forgotten His children!

Well, then, brethren, why do we not believe that *every* promise shall be kept? Listen to the fifty-fourth chapter of Isaiah, and the ninth verse. There, after having made promises to Israel and to His Church, He has said: "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."

Do you say that we have sinned? True. And we have deserved wrath at His hand. But there is the far greater Sacrifice, the Sacrifice of the Cross on Calvary, and down by the south side of that Altar there flow the streams of blessing to an undeserving world (Ezek. xlvii. 1). Brethren, believe, believe! and let this harvest stablish your faith. Let it stablish your faith upon *every* promise. And those of us who are engaged in scattering the seed of Divine Life, let us believe that there must be a harvest there also—that in due season we shall reap if we faint not. God has promised that His Word shall not return unto Him void. Therefore, lift up your heads, knowing that your labour is not in vain in the Lord. The harvest joy is the joy for the reward of faith. We believe, and therefore we have received.

And, in the second place, it is the *reward of work*. You may say that you *believe* the harvest is coming. But, unless there be toil there will be no harvest. And it is so in spiritual things. The desert has to be cleared of stones, the ploughshare of God's law has to be driven

over the plain; the sower has to go forth in his loneliness, and to scatter the seed in his solitude and sorrow, before ever there can be the harvest.

Yes, there must be toil. There must be real labour if there is to be the harvest. It is well worth all the toil to have one man or woman come and take you by the hand and say, "*You* have been the means of leading me to Christ."

And, in the third place, the harvest joy is the *reward of sacrifice*. Ask the husbandman why he deprives the children of so much bread. Ask him why he does not take those grains of corn to yonder mill, and have them ground into flour. He tells you, almost with laughter, that he would have no harvest *next* year, unless he sacrifices some of his crop *this* year. Some must be given back to the earth; some must be cast into the deep furrows, and there must die; or else there will be no harvest next year.

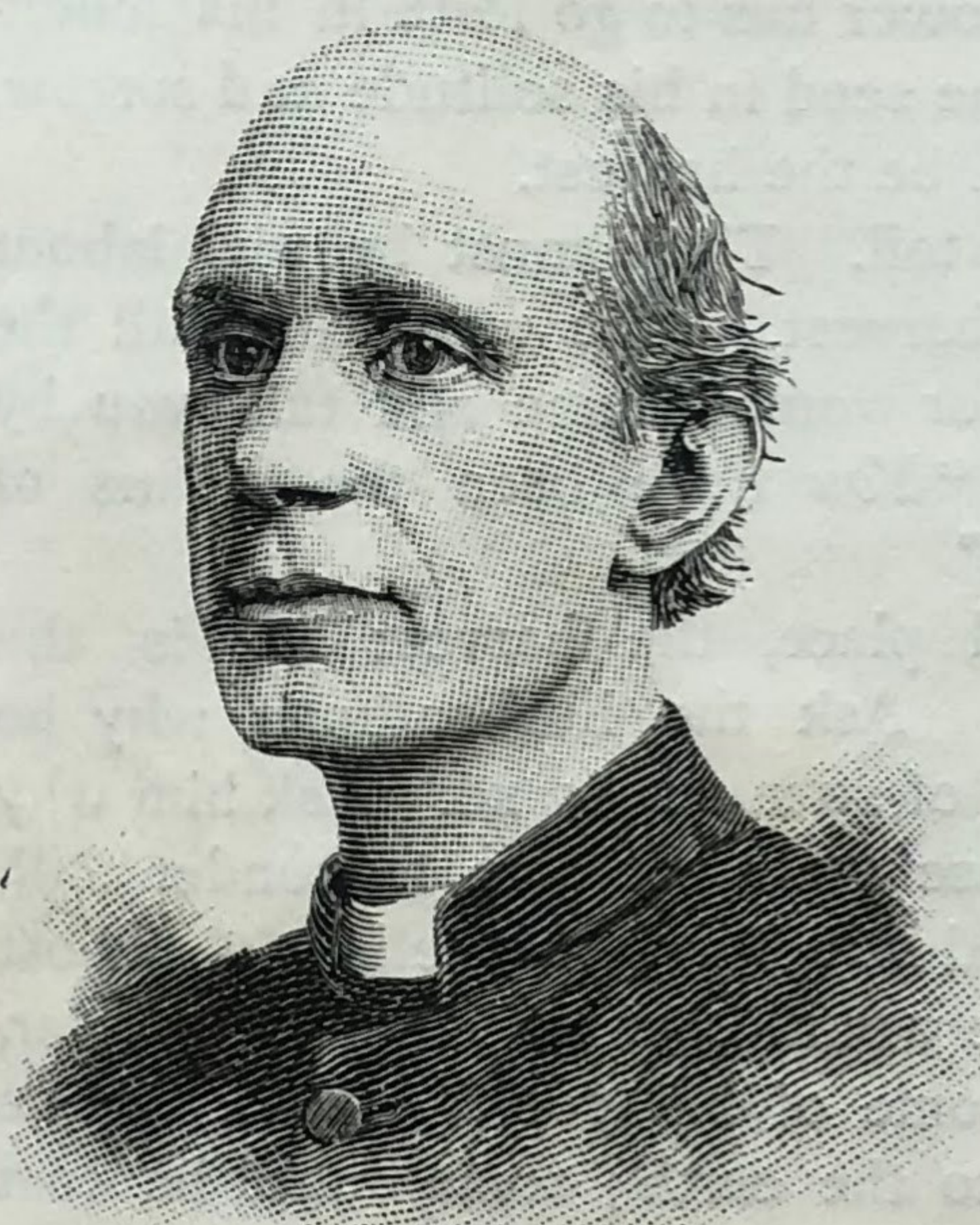
Now, this is universally true. If you want to do traffic in spiritual things, you must be willing to sink some capital, you must be ready to sacrifice yourself. The Great Sower has taught us, "I am the Good Shepherd, and the Good Shepherd layeth down His life for the sheep." There must not only then be faith, there must not only then be toil; but there must be self-sacrifice. You must be willing to be nothing. It must not matter what men think or say of you; you must be willing to sacrifice reputation, to sacrifice ease, to sacrifice all your earthly pleasures, in order that you may reap the harvest hereafter.

And then, lastly, the joy of harvest is because of the *reward of patience*. You must not expect too much at once. God's law is: first the blade, then the ear; and after that the full corn *in* the ear. And you must be satisfied if at first you see the green blades waving in the breeze, and not be disappointed if the golden grain does not immediately appear.

This, I believe, is the joy which Jesus Christ gives. It is the reward of faith. We believe in our God, and although men may taunt us with what we believe, men may tell us it is all untrue, that there is no Hereafter, that there is no Father, that there is no God, *we* can afford to wait. We are looking for the joy of the harvest beyond. We believe that as the promises of the past have been kept, so *every* promise is absolutely certain. It is the reward of toil. Whilst we wait, yet nevertheless we gird up our loins. We would be like men that wait for our Lord, that when He cometh, He may find us working.

It is the reward of sacrifice. Men tell us that we sacrifice much, that we are denying ourselves very many joys. We gladly do it, because we believe that the sacrifice will bring about the still more glorious Resurrection, and the harvest will be well worth the while. It is the reward of patience. We can afford to wait on where God has put us, to wait on as soldiers for Jesus Christ. Yea, though He tarry, we will wait for Him!





THE VEN. F. C. KILNER, M.A.,  
*Vicar of Bingley, and Archdeacon of  
Craven.*



THE REV. A. J. GLENDINNING NASH, M.A.,  
*Vicar of St. John's, Bradford.*



THE REV. JOHN ROBERTSON, D.D.,  
*Vicar of Bradford.*

## THE CHURCH CONGRESS.

BY THE REV. C. DUNKLEY,

*Vicar of St. Mary's, Wolverhampton, and Editor of the Church Congress Official Report 1882—1897.*

**T**HE Church Congress is to meet in Bradford in the last week of the present month.

Bradford, like many another English manufacturing centre, may be said to be the product of the industrial era. From being a comparatively insignificant town it has become the metropolis of the worsted industry, with a population of a quarter of a million; and has recently acquired the dignity of a city. Its modern growth began in the early years of the present century, when its population was about thirteen thousand; and it owes its rapid development mainly to the enterprise and patient industry of its inhabitants, who, in the early stages of its progress, were described as "a vigorous, thrifty race of people, who pursued business with a steady persistency." An important factor

in the town's prosperity has been the mineral wealth of the district—coal, iron and stone of excellent quality; and it is advantageously placed in the very heart of the manufacturing districts of the West Riding of Yorkshire.

The situation of Bradford must in early days have been really beautiful, at the junction of three valleys, and at the foot of a range of hills, sometimes designated the English Apennines, which separate Yorkshire from Lancashire.

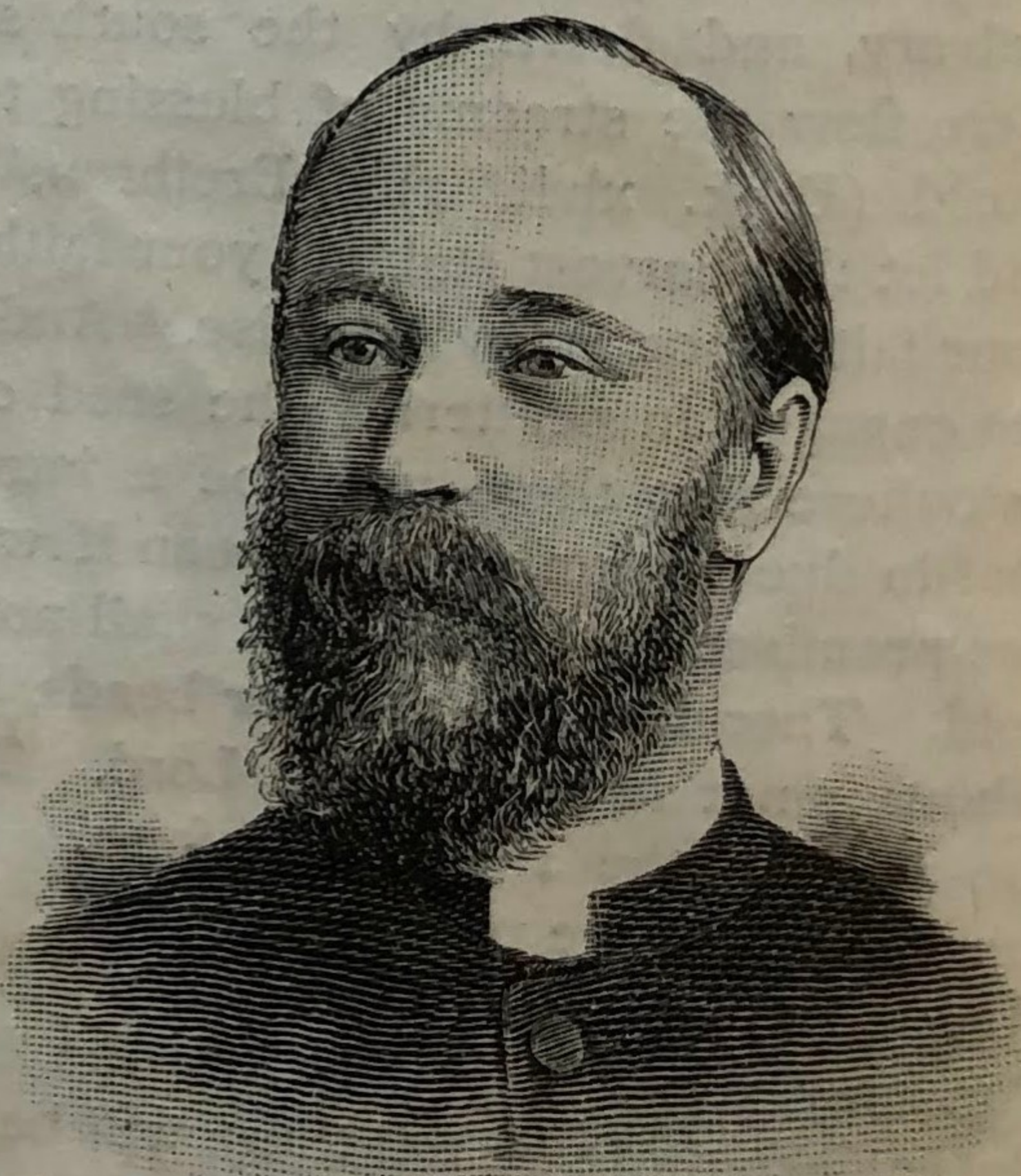
Another pen will, however, describe the principal points of interest which gather around the ancient Parish Church. My business is with the Congress. Bradford Church Congress will be the thirty-eighth of the series. The first Congress was held in 1861



THE REV. LUCIUS F. M. B. SMITH, M.A.,  
*Vicar of Calverley.*



THE REV. H. STAPLETON, M.A.,  
*Vicar of Christ Church, Bradford.*



THE REV. E. W. BRERETON, M.A.,  
*Vicar of St. James's, Bradford.*





H. R. ARMITAGE, ESQ.



W. B. GORDON, ESQ.



F. ILLINGWORTH, ESQ.

in King's College Hall, Cambridge. Of the thirty-seven Congresses that have been held in almost as many different cities and towns of England and Wales (Congress met in Dublin in 1868), ten have fallen to the lot of the northern province of York. And of these, just half have met in the busy cities and towns of Yorkshire. Here is a list with dates.

1863. Manchester.	1881. Newcastle.
1866. York.	1884. Carlisle.
1869. Liverpool.	1886. Wakefield.
1872. Leeds.	1888. Manchester.
1878. Sheffield.	1890. Hull.

It is eight years since the Church Congress went north: the longest interval in the whole series. If the familiar proverb, "absence makes the heart grow fonder," applies to Congress, then we may expect a warmth of welcome from our friends at Bradford exceeding anything experienced in previous years.

The Lord Bishop of Ripon (Dr. W. Boyd Carpenter) will preside at the forthcoming Congress, in right of his office as Bishop of the Diocese in which Congress meets; and his lordship will, no doubt, be supported by a goodly array of Bishops of both provinces. We do not, however, expect to see many Colonial or Missionary Bishops this year, owing to



A. T. PARKINSON, ESQ.

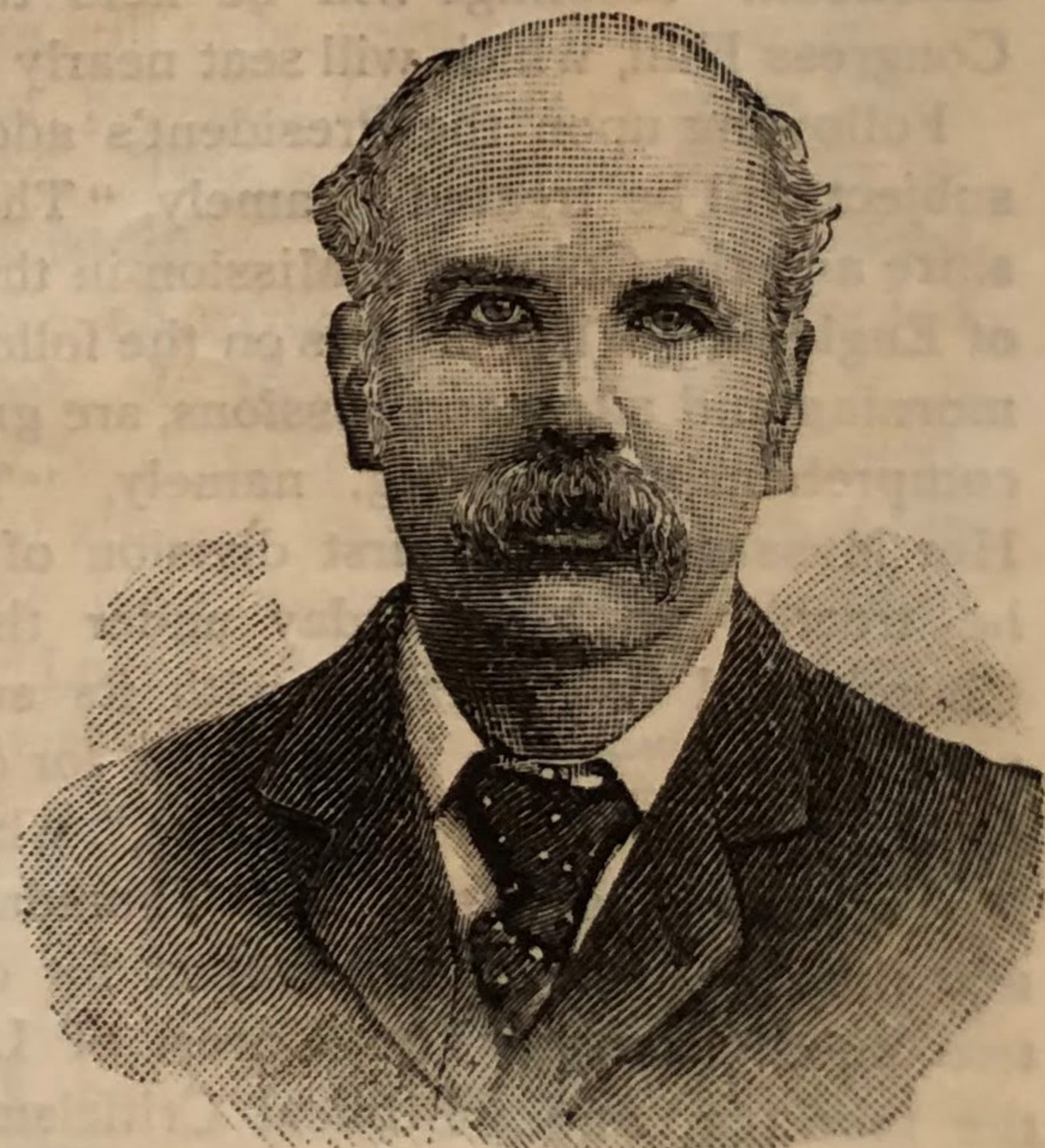
the Lambeth Conference of last year, which brought together about two hundred bishops of the Anglican Communion from all parts of the world.

This will be the second time the present Bishop of Ripon has occupied the Presidential Chair, the earlier occasion being at the Wakefield Congress in 1886.

A short extract or two from the Presidential address on that occasion will sufficiently indicate his lordship's appreciation of Congress, and the work it undertakes for the Church, and will also manifest the spirit of those counsels which, we may be sure, have guided the Subjects Committee in the preparation of this year's programme.

"No Congress of Churchmen, no assembly of Christians, can meet for profit without keeping steadily in mind that their aim is not to prate about the Church's greatness, but to discuss how best to make the Church a real force for good and happiness among men. And when we ask what departments of service are open to us, the answer is 'All.'"

Further, "Assemblies and Congresses may indeed become gatherings where brazen throats roar forth empty theories and windy nothings, but they are witnesses also that there are some who are awake to the needs of the race, and anxious to help it in its difficulties, and guide it in its perplexities. Congresses be-



A. H. STAMFORD, ESQ.



come thus evidences of the growing philanthropy of the age."

Rumour (often false) was busy in the early days of preparation for Bradford Congress, that the Subjects Committee were likely to burke industrial topics. The provisional programme (which is all I have before me at the date of writing), includes "Social Relations" as a subject for discussion. But let us hear again the President speaking for himself at Wakefield.

"If social questions press, and a Trades Union Congress gravely debates the relation of Labour and Capital, we feel that the Church of Him Who bade men beware of covetousness, cannot meet and say that such subjects have no interest for her. It is in gathering within the scope of our inquiry and of our thoughts every subject which touches the welfare, the health, the gladness, the purity, the peace, the progress of men, that we best follow in the steps of Him, Who had compassion on the multitude, and wept over the cities of men."

It is generally admitted that the Church Congress has done a great service for the Church. It has brought home to the average churchman, not too well or too wisely instructed in the history of the Church, the truth of the position, work, and influence of the National Church. It has given wide publicity to, and pressed upon the attention of the unconcerned and careless, matters of present interest and importance to the Church's life and work. It has been a valuable missionary agent, delivering its message, not only to Congress audiences, but to all who have had a mind to listen—to men of business, to industrial workers, to factory operatives, to mothers and maidens, to railway-servants, gas workers and others.

Congress will meet on Tuesday, September 27th, and will be in session until Friday evening September 30th. The proceedings will be opened, as usual, with Divine Service in the fine old Parish Church on Tuesday morning. The President will deliver the inaugural address at the first session of Congress on Tuesday afternoon. Meetings will be held thrice daily in the Congress Hall, which will seat nearly 4000 persons.

Following upon the President's address, a historical subject will be treated; namely, "The share of Yorkshire and the Columban Mission in the Christianisation of England." The subjects on the following days, at the morning and afternoon sessions, are grouped under one comprehensive heading, namely, "The Church and Her Message." The first division of this subject will be treated on Wednesday under the title of "The Church and the Nation," with its subdivisions "Imperial Policy," which is set down for discussion in the morning, and "Social Relations," which is to occupy the afternoon session. On Thursday "The Church and the Age" will be the subject for discussion, under two subdivisions, "The Unrest of Life," assigned to the morning, and "Biblical Criticism and Study" to the afternoon.

On Friday the general subject will be "The Church and the World," to be discussed under two heads, namely, "The Message to the Hearts of Men," at the devotional meeting in the morning, and "The Message to the World," a missionary subject assigned to the afternoon.

The evening subjects do not admit of a similar grouping or classification. It is evident they are chosen with the view of making the evening session interesting and attractive to the busy church folk of Bradford, whose daily occupations prohibit their attendance earlier in the day.

There will be a special meeting for men on Wednesday evening. There will be no sectional meetings.

A very handsome Congress banner, representative of the city and the diocese, has been presented by the ladies of Bradford and the neighbourhood. The banner is seven feet six inches long, and five feet broad. It is of cream-coloured silk brocade, with the Arms of Bradford and Ripon embroidered upon two shields; surmounted by the Boar's Head for Bradford, and the Mitre for Ripon. There are deep red orphreys up each side and along the top; and upon the orphreys a continuous design of foliage and white roses (to represent the County of York) has been worked.

Bradford is well served by railways, and is the centre of a populous district. The hospitality of Yorkshire is proverbial. The Northern dioceses have had a long rest—eight years—from a Church Congress invasion. Bradford will open its arms wide, we doubt not; and the attendance, we believe, will be phenomenally large.

Our portraits of the Hon. Secretaries of the Congress have been specially engraved for us by Messrs. R. Taylor & Co., from photographs nearly the whole of which were expressly taken for this purpose:—

Archdeacon Kilner by J. Russell & Sons, 17, Baker Street, W.; the Rev. A. J. Glendinning Nash by A. Coe, 2, Barkerend Road, Bradford; the Rev. Dr. Robertson by Appleton & Co., 7, Horton Lane, Bradford; the Rev. E. W. Brereton by Donald McIver, 53, Manningham Lane, Bradford; the Rev. Lucius F. M. B. Smith by Rosemont, 6, Bond Street, Leeds; the Rev. H. Stapleton, Messrs. W. B. Gordon and F. Illingworth, by Albert Sachs, 8, Manningham Lane, Bradford; Messrs. A. H. Stamford, H. R. Armitage and A. T. Parkinson, by Hubert Henry, Spring Lodge, 140, Manningham Lane, Bradford.

## OUR PARISH CHURCHES.

### IV.—THE PARISH CHURCH, BRADFORD.

**A**LTHOUGH the exact date cannot be determined, there is good ground for believing that a House of Prayer for Bradford folk has existed on the present site for nine hundred or a thousand years. The first mention of Bradford Church is in the register of Archbishop Wickwaine of York, 1281 A.D.,





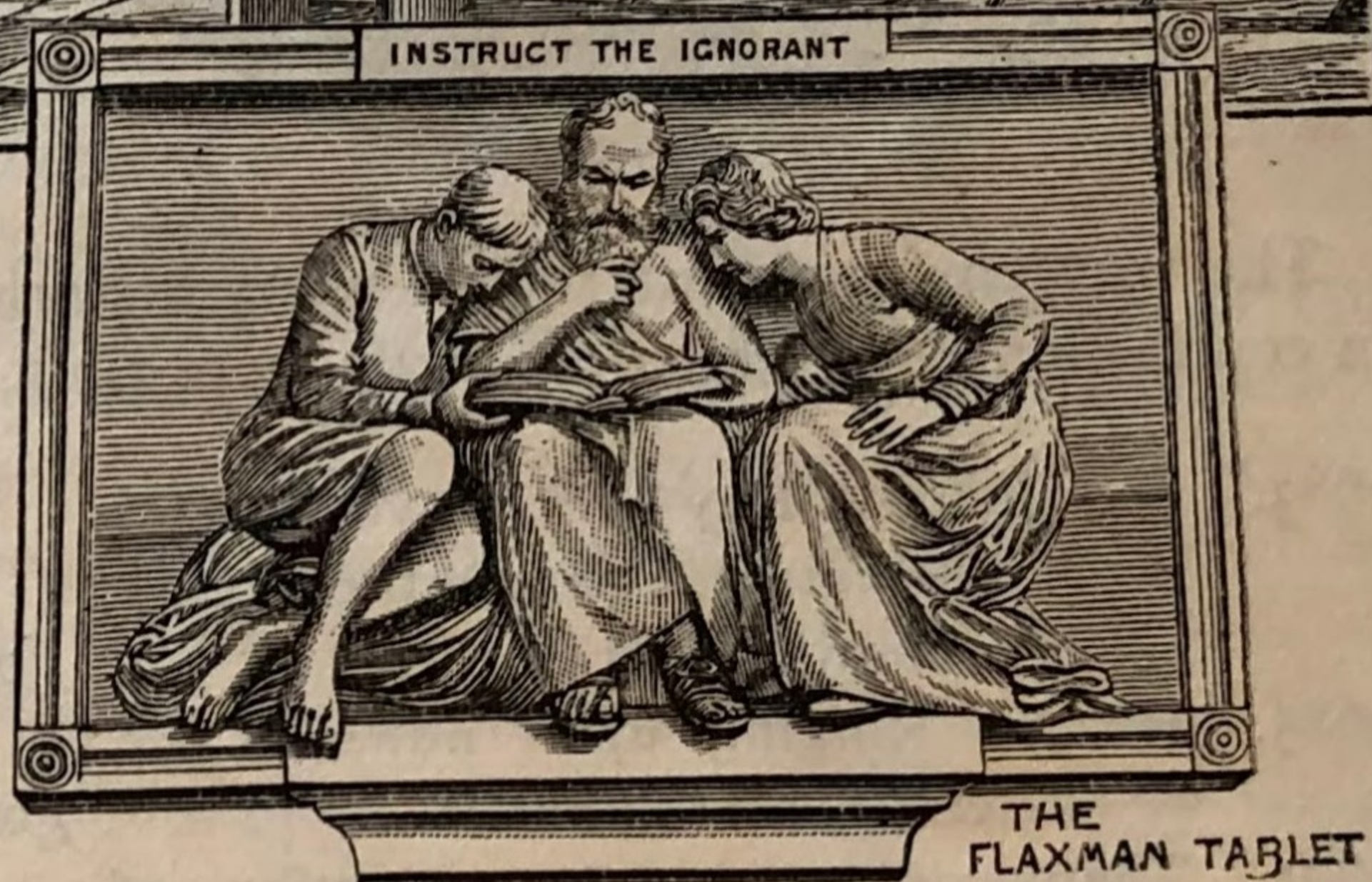
BRADFORD PARISH CHURCH.

recording the institution of one Robert Torrington to be Rector. In 1293 the then Rector presented as Vicar, Richard de Halton, since when for six hundred years there has been a regular, recorded succession of incumbents, the present Vicar of Bradford, the Rev. John Robertson, D.D., being the forty-fourth on the list.

Of the earliest ecclesiastical building which stood in Saxon times on the site of the present parish church, not a vestige remains. Even of the Norman Church afterwards erected, traditionally known as the "Chapel i' th' Wood," and probably small in size, almost all trace has disappeared. The present building, however, contains some capitals which belong to the times of Early Decorated Architecture; and as late as 1832, when it was being refronted, some fragments of the Norman edifice were discovered, in the shape of an ancient cross, and of sculptured stones built into the old wall.

It is interesting to note that in the wills of Bradford people dating from about 1500, the Parish Church is referred to, not simply as St. Peter's, but as "Saints Peter and Paul." In the absence of information to the contrary, it is assumed that "St. Paul's" was some side chapel. The Mother Church of the city of Bradford is dedicated to St. Peter, but it is always known, not as St. Peter's, but as "t'old" or "t'Parish Church."

According to ancient documents, the present building was finished in the reign of Henry VI., 1458. The tower, which was not finished till fifty years later, played a historic part in the Civil Wars. When in



these stormy times Bradford was twice besieged, the Church Tower was converted into a fortress, filled with marksmen and hung round with woolpacks, as an interesting old print records, while the marks made by the Royalist artillery are still to be seen on the masonry.

Early accounts of payment for repairs show there was a clock in 1666. This was replaced in 1862 by the one in our illustration. The bells of Bradford Parish Church have an earlier and longer recorded history than the clock. In 1666 there were but four, in 1715 there were six, in 1735 the octave was completed, and in 1846 the peal attained its present number of ten bells. Some of the inscriptions they bear are interesting: first bell, "Love is the fulfilling of the law"; second, "For whatever is not of Faith is sin"; third, "But they had all things in common"; fourth "The Most High dwelleth not in temples made with hands."

From early times it was the custom to ring one bell at 5 o'clock a.m. (for local reasons probably), and again at 8 o'clock p.m. (doubtless a relic of the curfew), which custom was only discontinued in 1840.





The wardens' accounts record many historical events in connection with which the bells were rung, *e.g.*—

	<i>s.</i>	<i>d.</i>
1683. St. Georges Day—Pd. to ye Ringers for Ringing, it being the King's Coronation Day . . . . .	£00	05 00
1685. Pd. for Ringing upon news of the Victory at Sedgemoor . . . . .	£00	05 00
1691. Thanksgiving for the reduction of Ireland when Limerick surrendered . . . . .	£00	05 00

While the tower stands as originally erected, the rest of the Parish Church has from time to time been subject to partial restoration.

During the past twelve months, considerable improvements and additions have been in progress in the interior of the sacred edifice.

Prior to 1870, as an old print shows, the fine old timbered roof of the nave—perhaps one of the finest of its kind in Yorkshire—was hidden by a flat plaster ceiling from which horizontal angles in plaster looked down. The old pulpit was canopied with an equally ancient sounding-board surmounted by a dove. The east window was blocked by a gallery. At one time, owing to increased demand for accommodation, not then met by additional churches, four galleries disfigured the interior. The west and oldest gallery held the organ. The north and south galleries have only recently been removed.

We give an interesting peep of the staircase that led to the north gallery. In front, at the top of the

steps, the reader will note a mural tablet which is curious for its Latin inaccuracies. Probably the letter-graver did not know Latin, or perhaps—like compositors to-day—he was the victim of illegible "copy."

The main building to which transepts have recently been added comprises a nave with two aisles, and a chancel with side chapels. The nave, which is lit by clerestory windows, has nine bays. The chancel, formerly called the "High Queere," is forty-seven feet long, and of fine proportions. The old oak roof is said once to have been decorated with fine carving, little of which remains.

The Bolling Chapel on the south side, originally a chantry dedicated to the Virgin Mary, which was till recently used as the Clergy Vestry, has again been furnished for purposes of worship.

The North, or Leventhorpe Chapel at present contains the organ, and is interesting through possessing a square-headed window unique in the Parish Church.

The east window is very fine. Concerned with drawing its designs and selecting the glass were William Morris, Burne-Jones and Rossetti. To this lovely work reference is made in Mr. Vallance's *Life of Morris*. Mr. Ruskin, when in Bradford some thirty years ago, praised this window, which is notable as being the third commission Mr. Morris received. On the south side of the chancel is another exquisite window, also by Morris.

The persons represented in both are not mere conventional figures ticketed by some well-known badge, but characteristic historical portraits.

Of the other windows the great west window is architecturally the finest, as well as the most ancient in the Church.

Without dwelling on the various stone tablets and memorial brasses, we direct the reader's notice to the north wall of the upper chancel, where, within the rails hangs perhaps one of the finest pieces of sculpture that this age has produced.

It is Flaxman's widely famed "Instruct the Ignorant" (see our illustration), which, according to Cunningham's *Life of Flaxman*, the great sculptor thought was one of the two he considered his most effective compositions. It is indeed a masterpiece of "motionless grace." On the south side of the Sacarium is an ancient piscina discovered in renovating the chancel in 1860, after remaining concealed since the Reformation.

Such, briefly, are the salient points of interest in the Parish Church of Bradford. It remains only to add that, by the time this article appears, several additions and improvements will have been carried out, with a view to making the Mother Church of a great and growing city worthy of the dignity of her precedence. Our illustrations have been specially engraved (from photographs by Messrs. Appleton, Messrs. Bridges, and Messrs. Sachs, of Bradford) for THE CHURCH MONTHLY by R. Taylor & Co.

W. D. KEITH-STEEL.





ENTRANCE GATE.

## A MORNING AT THE MINT.

BY F. M. HOLMES,  
*Author of "Jack Marston's Anchor," etc.*

"PLENTY of sparrows here in the cold weather," says one of the men at the Mint.

There is a sparrow here now, on a hot July morning, chirping and cheeping as unconcernedly in the melting-room roof, as though no important national work were proceeding below.

Yet the coining of money is one of the most important of national functions. Imagine, for instance, the consternation—to speak of nothing worse—that would ensue if we could not trust our national money, or if everybody was coining his own money in all sorts of shapes, and sizes, and values.

But beyond the careful locking of all the doors of the Mint and the means taken to obtain great accuracy there is nothing to impress you with the very great importance of the operations. Here is no ostentation and no show; everything proceeds in the most matter-of-fact manner; and the quantities of precious metals, and of thousands of valuable coins, are all handled like so much commonplace dirt. And the sparrows chirp and twitter as though the Mint were a quiet, sunny country road.

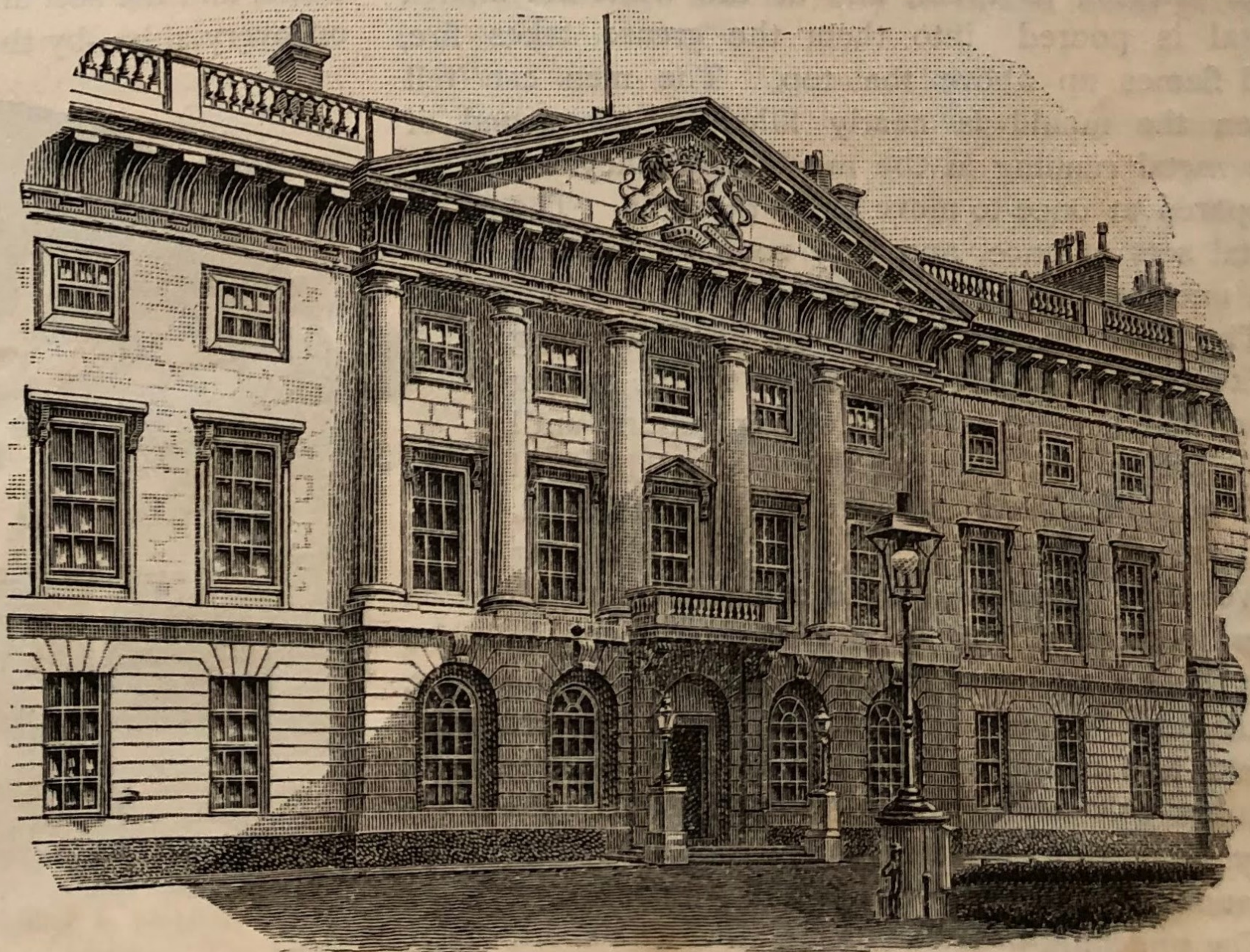
First of all, the metal appears at the Mint in the form of small, thickish bars or lumps called ingots. It may have been

bought through bullion brokers, or may have come through the Bank of England. The ingots vary in size considerably, the gold ranging from about two to four hundred ounces in weight, and the silver scaling much more. Then they are tested, and the assay is so complete that any alloy will infallibly be detected.

Now, silver and gold are both too soft for coinage when absolutely pure, and therefore the law permits a certain alloy of copper to be added by the authorities of the Mint. But the addition is of course exactly in the legal proportion. The authorities must know if the metal they purchase is alloyed, or they may add too much alloy. When therefore you have a British sovereign, it is really composed of twenty-two parts of pure gold to two of copper; silver coins contain two hundred and twenty-two parts of pure silver to eighteen of copper; and copper coins—or as they are more accurately termed, sometimes, bronze coins—consist of ninety-five parts of copper to four of tin and one of zinc. These are the standard requirements, and they must be complied with.

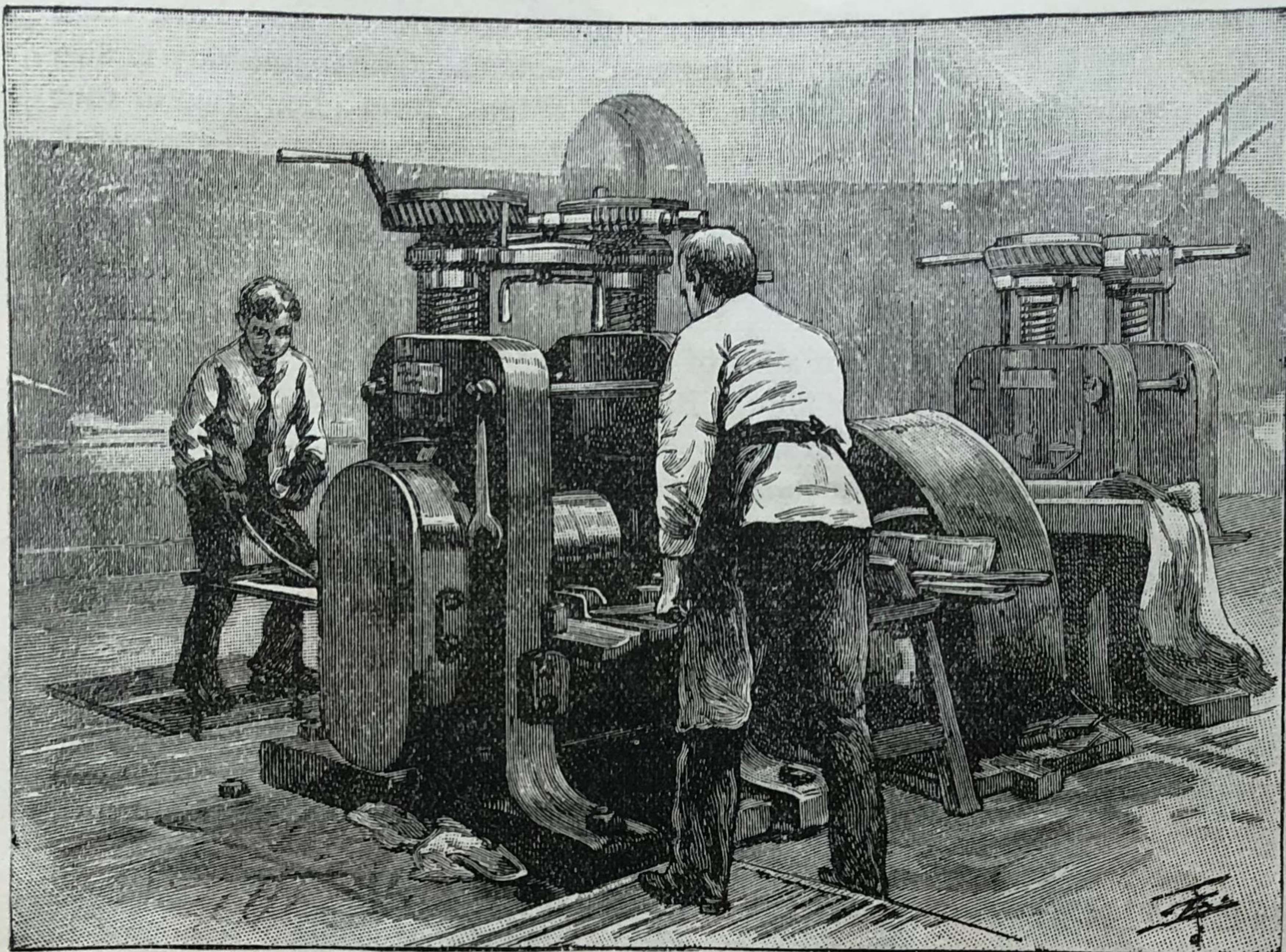
Having, then, tested the metals and decided upon the requisite amount of alloy, the metal is melted in plumbago crucibles. The furnaces look something like long, solid black benches outside. A cover is slipped off the top of one, and heat and flame and ruddy light from the coke fire strike upward.

A strong man stirs up the liquid metal in the plumbago pot while the perspiration stands in great beads on his face; another man works round a small crane, having tenacious forceps which grip the crucible firmly; the crane rises and up comes the red-hot crucible from the furnace and is slowly deposited in a machine standing near. That red-hot crucible contains



THE ROYAL MINT.





THE ROLLING ROOM.

five thousand ounces of silver, and is worth about thirteen hundred pounds. The machine into which it is placed runs on rails and contains a tilting arrangement for turning the crucible toward its side and pouring the molten metal out into moulds.

These moulds stand before the tilting machine, looking something like a row of upright bars placed close together. They will, in fact, cast the metal into bars. They are well greased to prevent the metal from sticking to them, and as the white-hot molten metal is poured into them the grease takes fire, and flames up above the top. The men can tell when the mould is nearly filled by the sound of the metal running in the mould, and they are prepared at once to move on to the next. The metal sets at once, and very soon the moulds are unclamped and the bars taken out.

The bars do not look at all like glistening white silver; but they are taken to the rolling room and passed between strong rollers until they are of the required thinness. The final pair of rollers have surfaces of hardened steel, and are so accurately set that bar after bar leaves their grip, exactly the same thickness along its own length and exactly like its neighbour. In order that there shall be no mistakes, however, each bar, or, as it is now called, a "fillet," is drawn between steel blocks and made, as near as can be, of precisely the required thickness. As the rolling has made the fillets very hard, they are next subjected to heat to soften or anneal them somewhat before punching.

The punching instruments are fitted with short, sharp, round plungers, which, descending on the fillet, cut

discs out of it as neatly as a wine-cup edge would cut a disc out of pastry, and the machine then advances the fillet another stage for another crushing blow of the plungers. The discs cut out are called "blanks" and the holed fillets, "scissels," which are sent back to the melting house to be re-cast.

The blanks are next annealed or softened by heat, in order to take the impression more easily; but they are first rolled on their edges in a machine to give them their rim. They are then washed—such metals as need it—in dilute sulphuric acid, to remove the discoloration of oxidation given by the heat, and they are dried in revolving, many-sided boxes of hot sawdust. They

are separated from the sawdust by sifting.

At present, however, they are but blanks. Now they are to be struck into coins. This process is accomplished by a very ingenious press. The blanks are put down a sloping pipe, which leads them one by one to the lower die, which is to stamp one side of the coin with the required design and lettering; a strong collar of steel, ridged inside, rises around it; then down comes the upper die upon the other side of the blank, and the soft annealed metal is pressed very tight on every side—by the collar which gives it its milled



RUNNING SILVER INTO MOULDS.

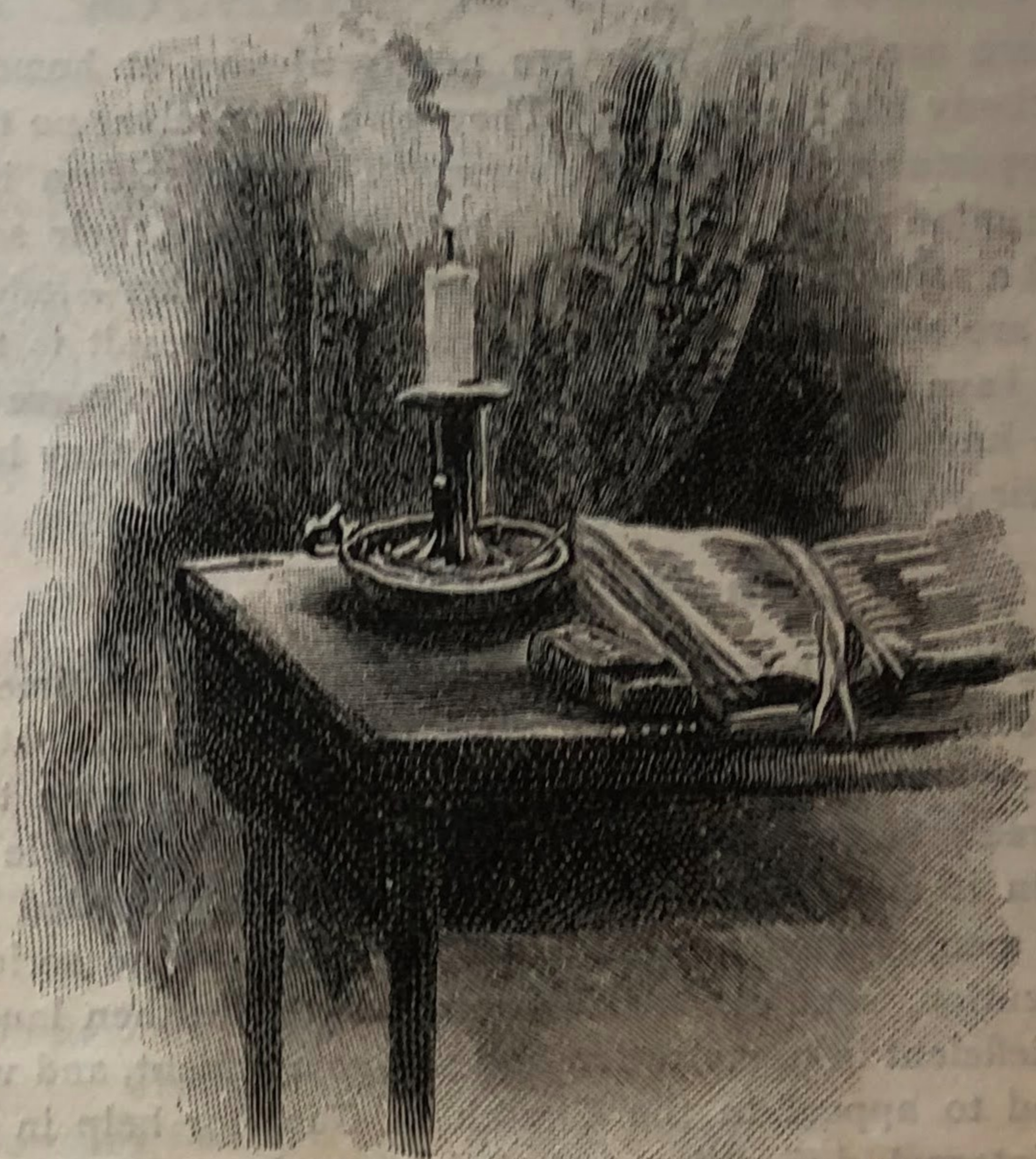


edge, or any required inscription, and by the upper and lower dies. Then the collar descends, the upper die rises, the finished coin is moved aside, and the process repeated.

Finally every coin is "rung," to test its soundness, examined, and weighed, while sample coins are assayed to ascertain their fineness of metal. The weighing is accomplished by beautiful automatic balances, ranged in line along a quiet apartment, the silence of which contrasts strangely with the noisy machinery of the other rooms. The coins are placed along a sloping channel, down which they move to the balances below, and are distributed to three compartments underneath, for light, heavy, and good coins. These wonderful balances will weigh a coin every three seconds, and will weigh it, moreover, to the hundredth part of a grain. The good coins are now ready for circulation, but the heavy and the light must be passed back to be re-melted.

Coins for the greater part of the British Empire are made at the Mint. Silver for Hong Kong, and gold for Canada, are struck at this national establishment near Tower Hill, though our fellow subjects in Australia have Mints at Melbourne and at Sydney, and in India at Calcutta and Bombay. Coining gold yields no profit; the Mint has to return to the Bank of England the equivalent weight of gold coins for the bullion received, but the coining of silver and of copper yields a large profit. The reason is that silver and copper can be bought uncoined at a much lower price than their value when coined, while the market price of gold is much about the same whether coined or uncoined. The profit of coining goes to the State. The greatest precautions are taken against any chance of fraud; everything is checked and weighed from room to room, so that each department has to account for everything it has received, even up to the hundredth part of an ounce. And the aim of all the interesting and delicate processes is to render those beautiful little pieces of shining gold and glistening silver so accurate and so reliable that they are quite fit to play their important part in the life of to-day.

A STRANGE ALLY.—Wellington once told a party of ladies a story which must be reckoned among the strangest incidents connected with Waterloo. In the course of the day the Duke said he noticed a civilian in plain clothes riding a cob in the direct line of fire. Beckoning the man to him, he asked him who he was and what he was doing there. The man replied that he was an Englishman from Brussels, who, never having seen a battle, had come to gratify his curiosity. The Duke told him he was in imminent danger of his life, to which he replied, "Not more than your lordship." Later in the day, the Duke, having occasion to send a message to one of his officers, commanded the stranger to carry it, and the Duke had the satisfaction of seeing his order obeyed. At the Duke's request the stranger gave him his card, from which he learned that his amateur *aide-de-camp* was a button manufacturer hailing from Birmingham. Years after, when in that city, the Duke made inquiries and found that his strange friend was selling buttons for his firm in Ireland, whereupon he asked that he might call upon him in London. The result was an appointment to an accountancy at the Mint, with a salary of £800 a year.



## OPEN COUNSEL.

BY THE REV. THOMAS MOORE, M.A.,

*Rector of St. Michael Paternoster Royal, and St. Martin Vintry, College Hill, with All-Hallows-the-Great-and-Less, Thames Street; Author of "The Englishman's Brief," etc.*

**"Just read that letter before I post it."**

"YES, I have read it."  
 "Well, what do you think of it?"  
 "Don't post it."  
 "Why not?"

"If you do you will be sorry for it, and it may get you into serious trouble."

"What have you to say against it?"

"That letter has been written in anger. It is characterized by violence of spirit and words. It is written with the intent to give pain to the person to whom it is addressed. It is abusive of the person to whom you wish to send it, and of third parties as well. If you post that letter you will furnish—and place at the disposal of—the person, whom for the moment you regard as your enemy, with a record of your uncharitable and unchristian feeling, your want of self-control, and your reckless statements about himself and others which may at any time be produced to your own injury."

"All that I have written is, I assure you, absolutely true."

"So you think, and it may be so, but your duty to yourself and to others does not require you to say all that you know to be true. Besides, there is such a thing as speaking the truth in love. Your letter certainly bears no marks of that."

"Suppose somebody wrote you a letter containing statements of disagreeable things which he knew about yourself and some of your friends, would you think him justified in doing so on the plea that all his assertions were true?"

"No, don't post that letter. 'Think over it,' 'Sleep over it,' and I am sure in the morning you won't post it."



**"Not at Home."**

There are people who are nearly always at home to everybody but themselves. They give themselves no time or opportunity for self-converse. They so seldom hold communion with their own souls that they and their souls may be said to be almost strangers to each other—indeed, they are scarcely on speaking terms. The result is that they have little self-knowledge, and appear to have far more knowledge of other people's concerns than they have of their own.

**The British Church.**

The British Church was planted in Britain some time in the second century, shortly after the effective occupation of the country by the Roman legions. During some two hundred years of its history under the Roman rule of Britain it is said that the British Church produced no great men, erected no great building, endured no serious persecution, sent out no Missionaries to heathen lands, was deficient in organisation and self-government, and was obliged to appeal to the Church in Gaul for help in its own internal difficulties and divisions. Its poverty was indicated by the fact that of all the Bishops who attended the Council of Alemnium in 359, the British Bishops were the only Bishops who accepted monetary help from the Emperor to defray their travelling expenses.

But whatever defects and failings may have characterized the British Church it was undoubtedly a regularly founded and organized branch of the Catholic Church. Its Bishops were duly summoned to attend the great Councils of Christendom held in the fourth century. London, York, and, in all probability, Lincoln, were its chief episcopal sees.

**"Circumstances alter Cases."**

No doubt they do, but circumstances cannot alter the character of an action, make bad good, nor falsehood truth.

**"Influence."**

Yes, we all have influence. There is nobody but can, and does, influence somebody else for good or for evil. We are all—whatever our position in life may be—"influential people." We cannot avoid the process of influencing others any more than we can resist being influenced by them.

Even men after death still exert their influence for good or for evil upon the world they have left behind them. They being dead yet speak:—

"So when a great man dies  
For years beyond our ken  
The light he leaves behind him lies  
Upon the paths of men."

"The smallest barque on life's tumultuous ocean  
Will leave a track behind for evermore,  
The highest wave of influence set in motion  
Extends and widens to the eternal shore."

MORE than we use, is more than we want.  
MOST men get as good a wife as they deserve.  
MOTHER'S truth makes constant youth.  
MRS. CHATTERBOX is the mother of mischief.

**OUR DUTY TO THE CLERGY: A  
WORD WITH THE LAITY.**

BY FREDK. SHERLOCK,

Author of "Among the Queen's Enemies," etc.



**III.—AS TO GOSSIP.**

HE gossip, the busybody, the tattler, the tale-bearer, what mischief they make in a parish! They do no Church work themselves, and are always ready to belittle the efforts of everybody else. They are continually "finding out something" about somebody, and are never happy unless they can buttonhole an easy-going parishioner who is amiable enough to give ear while they tell him in the strictest confidence some "tit bit" of scandal which they have just heard about the parson.

"He runs up to London regularly once a week; and what for? Ah—ah—ah! Don't ask me! for there is such a thing as the law of libel, and I'm not going to say!"

"Dear me! You don't mean it!"

"Oh, yes! Isn't it dreadful? And, there, I'm that sorry for Mrs. Vicar! It's fairly heart-breaking!"

Upon such a slender basis as this, a mystery begins to grow, and before many weeks have passed the whole parish is in a ferment, all because the Vicar has made a few journeys to London without having first of all called upon Mr. Gossip-monger and explained the object of his intended visits, the said object being to wait upon the Secretaries of the Additional Curates Society and the Church Pastoral Aid Society, with the view of obtaining grants towards the support of two curates to work in the parish.

By-and-by the "cat is out of the bag"; and is Mr. Gossip-monger dismayed? Not a bit of it! On the contrary, his inquiring mind is now bent upon "finding out" all about the new curates. The Vicar happened to mention casually to the churchwarden that one of the gentlemen, Mr. Brown, is coming from Smokem, whilst his colleague-to-be, Mr. Jones, hails from Dryem. This much and no more the Churchwarden casually hands on to Mr. Gossip-monger.

It is enough. Before the day is over Mr. Gossip-monger has had a chat with the barber, and has unburdened his soul.

"So we're going to have two new curates we are!"



"What, two?"

"Yes! two all at once! And I cannot think whatever the Vicar's about. He's a-bringing a Mr. Brown from Smokem and a Mr. Jones from Dryem: just think of that!"

"Well, what of it? What harm's done?" asks the barber, who feels that he must get at the "ins and outs" of the momentous news.

"Harm! harm! That's all you know! Mr. Brown from Smokem! Smokem! just think of it. Smokem's the place where the last Vicar but two came from, and I've heard my grandfather often tell that nobody ever could get on with him! And now we're to have a curate from the same place. Oh, it's awful!"

"Well, perhaps the Dryem gent. will be all right," timidly suggests the barber, so as to change the topic.

This is really too much for Mr. Gossip-monger, and he almost screams in reply: "What, a Dryem man brought here! A parson used to nothing but sailors and cotton porters and roughs let loose upon us, with four real gentlefolks' families in the parish! No, no! I give him three months at the longest, although I've never set eyes on him and don't want to! No! What this parish needs is a real downright quiet, non-interfering, gentlemanly sort of a man, who will keep himself to himself, and not come a-poking into everything. I've heard quite enough of Dryem parsons!"

"Why, what have you heard?"

"Ah—ah! That's just it; there's such a thing as the law of libel, and I'm not a-going to say, except that it's dreadful!"

So it comes about—thanks to the bustling activity of Mr. Gossip-monger's spiteful tongue—that before the two curates arrive upon the scene, half the parish has made up its mind to boycott Jones and the other half is equally determined to "have no truck with Brown."

Every parish has its gossip, its busybody, its tattler, its tale-bearer; and it should be the mission of the healthy-minded layman to try and reform them out of existence. Don't lend them your ears. When they wag their heads and drop the significant hint, "Have you heard that the Vicar has——?" promptly turn on your heel and walk away, or else warn them off with the admonitory threat: "No I, haven't; and whatever you tell me, I will go and report to him straight away, so that he may put the matter right, if the needs be!"

Is there a spirit of discontent in your parish? You may depend upon it Mr. Gossip-monger is abroad, for "where there is no tale-bearer, the strife ceaseth."

(To be continued.)

A DISTINCTION WITH A DIFFERENCE.—Beethoven's brother Johann was in the habit of signing himself 'Johann von Beethoven, Landowner,' whereupon Ludwig added to his signature the words, "Brain owner"!

## ST. MICHAEL AND ALL ANGELS.

(SEPTEMBER 29TH.)

"Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."—DAN. XII. 13.

"GO thou thy way,"  
Thine eyes upraise!  
Ply thou thy task, e'en if thy footstep strays;  
Only be faithful, through the length of days;  
"Go thou thy way,"  
God's love repays.

"Go thou thy way,"  
With stedfast feet  
Thou must press on, and God's dear angels meet;  
And they shall cheer thee with their message sweet;  
"Go thou thy way,"  
Faithful and fleet.

"Go thou thy way,"  
Though deep distress  
And many foes and fears around thee press,  
The "Higher Rock" stands firm through storm and stress;  
Hold fast, and learn  
God's faithfulness.

"Go thou thy way,"  
And bravely bear  
The portion of Christ's Cross which meets thee there;  
Thy Lord is with thee, all thy trial to share;  
"Go thou thy way,"  
Safe in His care.

"Go thou thy way:"  
Thou shalt be blest,  
And angel hands shall guide thee to His Breast  
Whose love gives ever what for thee is best.  
When shadows fall,  
Then shalt thou rest.

"Go thou thy way!"  
In joy to "stand  
Within thy lot," at last, on God's right hand,  
And, with the angels, wait His high command;  
"Go thou thy way,"  
Towards His bright Land.

EMMA M. TESTER.

A CHILD'S LOVE.—A little girl had been taught to pray, especially for her father. He had died suddenly. Kneeling at her evening prayer, the child's voice faltered, and, as her eyes met her mother's, she sobbed, "O mother, I cannot leave him *all out*! Let me say, 'Thank God, I had a dear father once!' so I can keep him in my prayers." Many stricken hearts may learn a lesson from this child.

DUTY AND INTEREST.—Dr. Abernethy was once about to enter his carriage to pay a visit to a ducal patient, when he was asked to attend a poor man, who, he was told, could not pay him any fee. "I cannot go to him at present," was his first reply, as he stepped into his carriage. "But if you do not go at once it will be useless to go at all." The physician caught these words as the carriage was moving off, and, stopping his coachman, inquired the address of the poor man, and ordered the coachman to drive him there, saying, "The Duke must wait; besides, *he* can command the services of twenty surgeons."



## MISSIONARY GLEANINGS.

## A Plain Question.

**D**O you know anything that can be put into the place of the Christian religion as an influence for the formation of character? Because if you do, tell me what it is. I think I know all the moral agencies that are now at work in our midst, and I venture to make this statement very confidently, that not one of them will work efficiently unless it is sustained by faith in God and immortality? How, then, is that faith to be created? Science can tell us about nothing but appearances. I know that it gives us hints about the great eternal, Divine verities that lie behind experience, but one cannot build a confident faith upon mere probabilities. If a man is to love God, and to walk with God, and to take God's will as the rule of his life, he must be brought into personal communion with God. And how can a man be so brought? By nothing, I say again, but by union with the Lord Jesus Christ. Now if that is true—and there is nothing of which I feel more certain myself—then quite obviously it is our plain duty to come to the help of our brethren, and to put some of our wealth to the noblest use of all wealth—the making our brethren good and wise and happy men. Not to make money, but to make men, is the noblest purpose of life.—THE BISHOP OF MANCHESTER.

## "All the Difference."

**H**AD the pleasure to be the first Missionary of the Church of England in Singbhoom. At the time I arrived in Chaibassa there were no Christians in the said district; but by the help and by the grace of our Lord Jesus we got by-and-by a good congregation, living in thirty-five villages. When I left, the headman of the village of Katbari, the headman of Sonapetti, the headman of Kainta, the headman of Chiriyapari, belonged to them. The people of Singbhoom were very stupid before the Mission commenced its work in Chaibassa; they could neither read nor write. Once our Deputy-Commissioner (Dr. Hayes) said to me: "If you can make this kind of creature into men you can do wonders." I answered him: "You with the police and court cannot do it, but the Word of God makes everything new."—THE REV. F. KRUGER, late of Chhota Nagpur.

## Thirty-three Thousand Idols.

**A**T Kyoto, the most weird of all the temples is the Sanjin Sangendo, with its thirty-three thousand gilded wooden idols ranged in tiers along the whole interior of the temple. Seen from the front, there is something almost terrible in the effect of these thousands upon thousands of idols, some very small, others life-size, crowded together with their strange, fantastic shapes; but passing to the back, one is irresistibly reminded of the Apostle's words, "The world by wisdom knew not God," for there, in spite of all the culture and civilization of this intellectual people, a carpenter may still be seen at work in the very precincts of the temple, mending the broken images of their gods.—MISS B. J. ALLEN, in *The Church Missionary Gleaner*.

## Among the Indians.

**I**T is a Sunday morning in July. Our Indians have laid aside their guns, and are ready to spend the day for God. At 8.30 the first bell rings, and they gather in our little church for a service in Chipewyan. It is very pleasant to hear them begin by singing:—

"This is God's Day.  
We wish to pray  
And sing to Jesus."

Most of them are very poor, but they come to church bright and clean and with hair tidy, a great contrast to their appearance ten years ago, when, with long hair hanging over their faces and very dirty deerskin robes, they sat and listened to the story of God's love. The Gospel has certainly led these Indians to think of bodily as well as spiritual improvement.—THE REV. J. LOFTHOUSE.

## OUR PUZZLE CORNER.

## XXII.—ACROSTIC.

**M**Y Initials and Finals read downwards display  
What you hail when you're hasting to go on  
your way.

1. A preposition.
2. A common complaint among the aged.
3. A favourite trimming for coats and mantles.
4. A famous river in the United States.
5. A shell fish.
6. A form of farewell.
7. Often the condition of a sufferer at night.

## XXIII.—BURIED CITIES AND TOWNS.

1. The Mayor knew the town.
2. Papa rises early in the morning.
3. The teacher called over the names.
4. I counsel you to be quiet.
5. Boys win donkey races.
6. If you are not well, stay at home.

## XXIV.—CHARADE.

1. Not over, not under, nor on either side,  
But where I am, there I abide.
2. Used most by man for a cunning thrust,  
In sending a ball both straight and just.
3. A lumbering vehicle seen in a town,  
Picking up people and setting them down.  
My whole is not in any way nice,  
Nor yet to be borne at any price.  
How to get rid of it would that I knew.  
To be it myself can never be true.

## THOUGHTS FOR HOLY DAYS.

GATHERED BY

THE REV. W. H. DRAPER, M.A.,  
Vicar of The Abbey Church, Shrewsbury, and Rural Dean.

## St. Matthew, Apostle and Evangelist

(September 21st).

**S**T. MATTHEW left his golden gains,  
At the great Master's call;  
His soul the love of Christ constrains  
Freely to give up all.

O grant us grace that to Thy call  
We may obedient be,  
And, cheerfully forsaking all,  
May follow only Thee.

J. S. B. MONSELL.

## St. Michael and All Angels (September 29th).

**A**ND is there care in Heaven? And is there love  
In Heavenly spirits to these creatures base,  
That may compassion of their evils move?  
There is: else much more wretched were the case  
Of men than beasts. But O! th' exceeding grace  
Of highest God that loves His creatures so,  
And all His works with mercy doth embrace,  
That blessed Angels He sends to and fro,  
To serve to wicked man, to serve His wicked foe.

EDMUND SPENSER.



# Hush! Blessed are the Dead.

Words by the BISHOP OF EXETER.

Music by the  
REV. T. HERBERT SPINNEY, M.A., Oxon., F.R.C.O.  
(Vicar of Newborough, Staffs)

*sf*

1. Hush! bless-ed are the dead In Je - sus' arms who rest, And lean their wea - ry  
2. For them the wild is past, With all its toil 'and care; Its with-'ring mid-night

head For ev - er on His breast. O be - a - ti - fic sight! No dark-ling veil be -  
blast, Its fie - ry noon - day glare: Them the Good Shepherd leads, Where storms are nev - er

- tween; They see the Light of Light, Whom here they loved un - seen. A - men.  
rife, In tran - quil, dew - y meads, Be - side the Fount of Life.

3. Ours only are the tears  
Who weep around the tomb,  
The light of bygone years,  
And shadowing years to come.  
Their voice, their touch, their smile—  
Those love-springs flowing o'er—  
Earth for its little while  
Shall never know them more.

4. O tender hearts and true,  
Our long, last vigil keep!  
We weep and mourn for you—  
Nor blame us; Jesus wept.  
But soon at break of day  
His calm, Almighty Voice,  
Stronger than death, shall say,  
"Awake! arise! rejoice!" Amen.

## OUR SUNDAY QUESTIONS.

BY THE REV. W. SUNDERLAND LEWIS, M.A.  
Vicar of St. Mary's, Hornsey Rise, N.

### QUESTIONS ON THE BIBLE.

WHERE do we find good tidings thought too good to be true by—

1. A pious father;
2. A pious matron;
3. An unbelieving nobleman;
4. A sorrowing sister;
5. A whole body of captives;
6. A whole body of disciples?

## QUESTIONS ON THE PRAYER-BOOK.

(Collect for the Fourth Sunday after Trinity.)

How does this Collect teach us—

1. Why to trust God in our weakness (Rom. viii.);
2. Why to trust Him in our sinfulness (Micah vii.);
3. How to prove the reality of our trust;
4. What to hope for from His love?

## BURIED TRUTH.

Which of the judges of Israel, including all who ruled over Israel between Moses and Saul, are named in the First Book of Chronicles?



## "I HARDLY KNEW YOU!"

(See ILLUSTRATION, page 215.)



"I HARDLY knew you! I had to look twice; you all seem so well and rosy! My word, it has done you good!"

"Yes, father, we've been hungry all the time, and mother has given baby ever so many hard crusts, but nothing seems to satisfy her! Mother says it's the sea-air that has given us all such appetites!"

And Polly Beckles would have said even more, but that her mother interposed

with, "Do be quiet, Polly. Don't begin a-worrying poor father the moment you see him; remember we shouldn't have had this lovely holiday at all but for poor father!"

"There now! Don't you two begin a-falling out, or else I shall be sorry you've come back!" said the father. "Give me baby and let us get along home!"

Home they went. What a stir it made in Pleasant Place when Mr. and Mrs. John Beckles and Polly and the baby turned the corner. Mrs. Smith and Mrs. Brown and Mrs. Jones were, for once, in perfect agreement, for their united testimony was that Mrs. Beckles and Polly and the baby never looked bonnier. And, when Mrs. Smith said, "I declare I hardly knew you!" Beckles chimed in, "That's just what I said at the station. I had to look at them twice before I could be certain it was them. I had for sure!"

John Beckles had given his wife and children a week by the sea at his own expense. He had had no help from a holiday fund, and had not even sent them down by an excursion train, for he said, "The little saving in the fare wasn't worth it, considering the crush there might be! Besides, it's the first holiday I've given you since we were married, and you shall go properly!"

Poor John felt ashamed of himself when he spoke of this "first holiday." He remembered how selfish he had been. He looked with regret over the years in which he had neglected his wife and children, and he only wished that the Mission which had been held in their parish last Advent had taken place years ago: then things might have been so different. The Mission had been the turning-point in his life. The Missioner had given dinner-hour addresses in the large cotton mills in which John was employed, and John, with some very few others, had "found peace with God." Oh, what a

change it made in the man! Oh what a change it made in his home! John dropped his drinking companions, and signed the pledge. He joined a Bible class and became a regular church-goer. He opened an account with Her Majesty at the Post Office Savings Bank, and put by regularly a few shillings every week; so that when August came round he was able to send his wife and children to the sea for a holiday, without being under an obligation to anybody.

What a week that was! He told me that "it was the most miserable week he had had in his life." And he added, "Don't you say a word of this to the wife; but the fact is, although I was very, very glad for them to be away, I was so miserable like when I came home at nights! It was dreadfully dreary to come in and find nobody to welcome you. The place sounded so hollow like, when I walked about! Then you see, sir, I'm no hand at women's work. However, I stopped up all night on Friday and washed the floor, and cleaned the windows while the neighbours were a-bed. It was about four in the morning when I 'hearth-stoned' the steps, for you see I didn't want the wife to come home to a dirty place on the Saturday. But there, I really wouldn't be a woman for anything! And it's just like my forgetfulness to have left the bucket with the dirty water in the middle of the kitchen floor! Of course the wife nearly had a fit when she came in and spied the bucket! Worse still, I'd taken down the bedroom blinds while I cleaned the windows, and if I didn't go and quite forget to put them up again! Wife says that if ever she goes away again for a week's holiday, I must go too, and I really think she's right!"

Yes, Mrs. Beckles' holiday made a great stir in the parish, and the Missioner who came to us last Advent will be cheered when he reads that he has brought happiness to at least one family.

CECIL CLARIS.

A SIMILAR EXPERIENCE.—"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect. Coleridge, to whom the question was put, replied: "My friend, I have no doubt whatever of it: I have been spoken to in the same way myself."

ART AND AVARICE.—Hogarth was once applied to by a miserly old nobleman to paint for his staircase a representation of the destruction of Pharaoh's host in the Red Sea. In attempting to fix upon a price, Hogarth became quite dissatisfied. The miser was unwilling to give more than one-half the real value of the picture. At last Hogarth, out of all patience, agreed to his patron's terms. Within a day or two the picture was ready. The nobleman was surprised at such expedition, and called to examine it. The canvas was painted all over red. "Zounds!" said the purchaser, "what have you here? I ordered a scene of the Red Sea." "The Red Sea you have," said Hogarth, still smarting at his talents being undervalued. "But where are the Israelites?" "They are all gone over." "And where are the Egyptians?" "They are all drowned." The miser's confusion could only be equalled by the haste with which he paid his bill. The biter was bit.





"I HARDLY KNEW YOU!"

*Specially drawn for THE CHURCH MONTHLY by TOM TAYLOR.*





“By the Glad Sea-Waves.”

MERRY little town folk, happy by the sea,  
Basking in the sunshine all the day!  
What a time you're having, from all lessons free,  
Every sunny moment spent in play!

See the ships a-sailing, sea-gulls flying round,  
Hear ye not their sharp and shrilly cry;  
How the white foam glistens! how the great waves bound!  
Loudly roaring, soaring, oh, so high!

Merry little town folk, happy by the sea!  
Catch the bracing breezes while ye may,  
Home to crowded city, back in school with me,  
May be yours to-morrow or next day!



would be like. They described it as a parish of 20,000 people, which was increasing at the rate of 2000 a year, so that before long the population would be doubled. Only one Church, but an army of very willing Churchworkers; at present only one Curate, but usually three. Well equipped day schools containing 1000 children; and large parochial organizations of all sorts. Next day I wrote to the Bishop and placed myself unreservedly in his hands, saying I would go to Burley, or stay at Grinton, whichever he wished. I may say that I offered no arguments for going to Burley, but gave several for staying at Grinton. On Saturday, August 13th, I received the Bishop's reply, which practically said, "Go to Burley, for the call is clear and unsought." I therefore accepted the offer. My last Sunday at Grinton will be September 18th, my first at Burley, September 25th.

Two important projects I wished to have a hand in at Grinton, but they will have to be carried out by my successor instead. One is the erection of a new Sunday school to replace the inconvenient and disreputable building we now have. It should, I think, be on a different site to that now occupied. The other work is to clear the day school of the debt now existing. This debt was incurred as far back as 1857. At that time a law suit had to be engaged in to get rid of a drunken schoolmaster, and the school premises were mortgaged as security for the costs. The debt has been lowered from time to time, and the amount of the mortgage now is £300, but there is a sum of about £50 in the Richmond Savings Bank towards it, so we may quote the debt as £250. The school has an endowment of about £72 per annum, and when released of the mortgage interest this would be enlarged to some £85 per annum. With the government grant, and a little in the way of subscription, or Church offertory, the resources of the school ought to enable it to be a first class institution for its size, and to be a credit to the Church, rising above the level of disastrous reports which for many years past have come from Her Majesty's Inspector with grievous regularity.

Whoever my successor may be I am sure you will give him a most hearty welcome, and receive him with free and open minds. He will easily do better pastoral work than I. I have been very deficient in systematic visiting. I have been in all the houses of course (save four or five remote ones), but I have never shown you what hundreds of Church Clergy can, steady and regular visiting, year in, year out. I must also plead guilty to inadequate systematic attention to the day school, and so have been perhaps a contributory cause to its continued depression. What has become of those who have been confirmed here during these six years? There have been about 56. Are those who still live here communicants? As I begin to survey the field of moral and spiritual work, I see

many facts which seem to say the time has now come for that change, improvement, and advance, which a good new man will bring, with God's blessing. I will not say good-bye until the next magazine.

Your Pastor in the Lord Jesus Christ,  
DAVID WALKER.

**Notice.**—There will be a Tea for the Teachers and Scholars of the Sunday School, at the Vicarage, on Tuesday, September 13th, at 4 p.m. The time of the Vicar and Mrs. Walker will be so fully occupied until their departure that farewell visits to houses will be quite impossible. They hope, however, to see any parishioners who care to come, at the Vicarage, on Thursday, September 15th, from 4 p.m. to 6-45. At 7 there will be the usual Evening Prayer in the Church.

**Restoration Accounts.**—Mr. Roper has kindly consented to audit these. One or two trifling matters have been outstanding owing to unavoidable delay.

**Visit of Bell Ringers.**—The Tong Branch (from near Leeds) of the Yorkshire Association of change ringers, visited Grinton on Sunday, July 31st, and rang on the bells of the Parish Church, two peals of Oxford Treble Bob Minor for morning and evening service. The first company were—Treble, C. Sallaway; 2nd, T. Latimer; 3rd, E. Oddy; 4th, H. Oddy; 5th, G. Bollond; 6th, F. Hargreaves; G. Bollond, Conductor. The second company were—Treble, J. Cordingley; 2nd, Rev. C. Farrow; 3rd, R. P. Farrow; 4th, P. Cordingley; 5th, J. W. Moorhouse; 6th, J. Haley; and the same companies rang at Richmond on the same day.

The sermon on Sunday evening, September 4th, will be preached by the Rev. L. Westmacott, Curate of Wakefield Cathedral. That on Sunday evening, September 11th, by the Vicar's nephew, the Rev. A. J. Walker, Curate of St. John's, Tunbridge Wells, and Vice-Principal Elect of the Church Missionary College, at Ning-Po, in China. The offertories on this day will be for the Church Missionary Society.

## HIPSWELL.

### BAPTISMS.

August 7th.—Albert, son of Honora Cambage, of Colburn.

August 7th.—Bertha, daughter of John and Martha Metcalfe, of Colburn.

August 7th.—Frederick Alexander Crag, son of Alfred and Teresa Fullerton, of Tunstall.



**SERVICES.**

**SUNDAYS**—At St. John's, Hipswell, 10-30 and 6-30; at Holy Trinity, Tunstall, 3 p.m.

**HOLY COMMUNION**—At Hipswell, 11-45 a.m., first and third Sundays; 8 a.m., fifth Sunday. At Tunstall, 3-45 p.m., second Sunday.

**BAPTISMS**—At Hipswell during morning service on the second and fourth Sunday, or any Sunday during evening Service. At Tunstall during afternoon service on the first and third Sundays.

**CHURCHINGS, MARRIAGES, AND BURIALS** by arrangement, for which due notice must be given to Mr. John Mansfield for Hipswell, and Mr. B. Crabtree for Tunstall.

**The Vicar** hopes to resume duty at Hipswell, on September 11th.

**HUDSWELL.****BURIALS.**

August 7th.—Frank Hird, aged 14 months.

August 18th.—Jane Usher, aged 65 years.

**SERVICES, &c.**

**SUNDAYS**.—Holy Communion on the 4th at 11-45, on the 18th at 8-30 and 11-45.

Matins and Sermon, 10-30.

Children's Service on the 16th, at 3.

Evensong and Sermon, 7, except on the 4th, when it will be at 3.

Sunday School, 2-30.

Choir Practice, Fridays, at 7.

Other Services, &c., according to notice.

**Date of Vicar's Leaving.**—It will be noticed in the list of services, &c., printed above, that Evensong will be held at 3 o'clock on the first Sunday in the month; this is owing to the Vicar having arranged to preach at half-past six in Richmond Parish Church for the last time before he leaves Hudswell, he having been so closely connected with Richmond for so long. The third Sunday in the month (September 18th) will be the concluding Sunday of his ministry in Hudswell. There will be two Celebrations of the Holy Communion, at 8-30 and 11-45 a.m., when it is earnestly hoped that all the Communicants in the Parish will, if possible, be present. A Children's Service will be held in the afternoon at 3, at which it will be a pleasure to see parents and friends. We trust that in next month's Magazine we shall be able to make a definite announcement concerning the appointment of the new Vicar, which we hope will not be long delayed.

**The Day School.**—During the past month the Annual Report has been received from Her Majesty's Inspector respecting Hudswell School. For every subject the children were examined in, the highest possible grant has been awarded, and "the summary of report and remarks to be made" are summed up in the concise and satisfactory sentence—"This little school is doing well." No higher or more conclusive testimony could be given to the thoroughly conscientious and painstaking efforts of Miss Roberts and the brightness of the scholars, and we think such a report should be most encouraging to all who are interested in the welfare and education of the children of Hudswell.

**Choir Excursion.**—Saltburn-by-the-Sea was the place selected this year for the above event, which we trust will be an annual one. Splendid weather favoured the company, which included several friends, and a most pleasant holiday was spent. The beautiful sights of Saltburn, the pier, and the band, the cliff tramway, &c., were all much enjoyed, and an excellent tea partaken of at Wain's Commercial Hotel. Before leaving the tables, the Vicar expressed his sincere thanks to the members of the choir for their cheerful and valued assistance at all times, and the hope that they would always, if possible, be found in their places helping to lead the worship of God. The remainder of the time at disposal was passed very agreeably, and Richmond was reached about 11-30. We are pleased to say that the cost of both the Day School Treat and Choir Excursion has been defrayed by the proceeds of the Easter Concert and the kind help of one or two friends.

**KIRKBY RAVENSWORTH.****BAPTISM.**

July 24th.—David, son of George and Mary Elizabeth Blackburn.

**BURIALS.**

July 26th.—Robert Wardle, aged 80 years, Kirby Hill Hospital.

August 6th.—Mary Ann Hird, 72 years, Gayles.

*Vicar.*—Rev. Ernest A. Stockdale.

*Curate.*—Rev. William Henry Gibson.

*Churchwardens.*—Messrs. Samuel Johnson, Thos. Coates, William Leng, Ralph Glover.

**HYMNS FOR SEPTEMBER.**

"O come let us sing unto the Lord."

Parish Church.		Ravensworth.
Sept. 4th.	225 323	178 255 176
" 11th.	{ a.m. 478 278 232 p.m. 307 228 20	181 183 184
" 18th.	196 193 200	193 197 207
" 25th.	35 195 221	



	Dalton.			Newsham.		
Sept. 4th.	166	282	17	162	281	260
„ 11th.	298	373	225	230	221	177
„ 18th.	261	302	264	332	172	163
„ 25th.	263	252	27	541	264	231

**Dalton Church.**—The Vicar deeply regrets having to announce the fact that the Consecration of this Church, which it was hoped and expected would take place on the afternoon of Monday, September 5th, is unavoidably postponed.

**Choir Treat.**—Our annual summer trip to the sea took place on Wednesday, August 17th. The various contingents from Ravensworth, Newsham, Dalton, Whashton, and Kirby Hill, assembled early at the latter place, and proceeded on their way to Richmond station in carts kindly lent from the different parts of the parish. For the railway journey the party, numbering 66, was accommodated with two special carriages, thus avoiding any inconvenience in changing trains. On arriving at Redcar breakfast was at once provided by Mr. Underwood, of the Excelsior Coffee Palace, and the manner in which some of the tables were cleared of the good things placed thereon gave ample proof that the boys, at any rate, had come with sharpened appetites. Breakfast over, the time was devoted to the various seaside enjoyments, of which there was ample choice for the inclinations of all. After a delightful day (for the weather was perfect) spent on sea and shore, all once more adjourned to Mr. Underwood's, and there partook of a greatly desired tea, before commencing the return journey. On the way home many tokens were given of the pleasure which every one felt, thus making a most satisfactory conclusion to a happy day.

**Sunday School Treat.**—Thursday, August 18th, was the day of our Sunday School Treat. At 3 p.m., the children with their teachers, from the Newsham, Dalton, Ravensworth, and Kirby Hill Schools, and numbering in all about 120, assembled at their old rendezvous, Gayles Hall (an ideal place for a school feast), and there enjoyed a well provided tea, under the welcome shade of the trees. Amusements of various sorts followed till evening, when the children assembled for the distribution of prizes, given for good attendance. The Vicar addressed the children, and urged upon them the duty of always attending Church and school regularly; and, when the prizes were given, it was seen how well, at any rate the latter, had been done during the past year. After singing the National Anthem, and heartily cheering Mr. and Mrs. Morton, for so kindly allowing the treat to take place at Gayles Hall, the party "broke up," and wended their way to their respective homes

apparently well satisfied with the treat given them. What added very much to the brightness of the scene was the number of gay flags provided by Mr. Walker.

## MARSKE.

### BURIAL.

June 26th.—Edward Close, Marske, aged 32 years.

**Sexton Fund.**—The offertories for the Sexton Fund, on Sunday, August 14th, amounted to £5 14s. 6d.

AGMONDISHAM VESEY, Rector.

## MELBECKS.

**Burial.**—Miss Hannah Pratt, one of the daughters of the late Jonathan Pratt, farmer, recently of Blades, in this parish, died rather suddenly on July 25th, aged 56 years, and was buried on Friday, July 29th. They were both frequent attenders at this church for many years.

**Home Missions.**—On Sunday, July 24th, the Rev. C. H. Robinson, M.A., Canon Missioner of Ripon Diocese, preached a special sermon in this church in the morning. There was a pretty good choir and congregation, with anthem, "O Death, where is thy sting." A special offertory, from Miss Whitelock, 5s.; the Garths, 3s.; and Mr. Simpson, 10s. 6d., in memory of his late sister, Miss Jean Fraser Simpson; with 1s. 6d. from the Vicar to make up the 20s., was forwarded to Archdeacon Danks, of Ripon, treasurer for the Home Mission Fund. Canon Robinson walked over the hills in the afternoon to preach at Askrigg Church in the evening.

**Richmondshire Church Endowment Association.**—The Annual Committee Meeting of the above Association (of which the Rev. R. V. Taylor is Hon. Sec.), was held in the Magistrates' Room at the Town Hall, Richmond, on Saturday noon, July 23rd. For further particulars, see the Editorial notes at the beginning.

**Holy Communion.**—August 7th, offertory, 11s. 8d. There was an extra number of Communicants, and in the afternoon the Responses were sung, as well as the chants, &c.

**Great Flood.**—Swaledale was on Friday evening, August 5th, visited by one of the most disastrous floods witnessed there for many years.



The mountain streamlets overflowed their banks and made deep ridges down the hill side, and the river Swale rapidly rose and overflowed its banks, carrying away an enormous quantity of hay, with a number of haymaking implements, and many trees, &c. The loss to many of the farmers and landowners will be very great. A large number of trout were caught the same evening and the following day.

**Clergy Lists.**—According to *The National Church*, the custom of placing in ancient churches lists of incumbents since their foundation, as a reminder of the continuity of the Church's life, &c., is steadily growing. Oddly enough, however, the place for such lists is in some instances rather badly chosen, for they are often found in the Vestry, where few, save the Clergy, see them. Their most natural position is somewhere near the entrance to the church. The Rev. R. V. Taylor has Clergy Lists for almost all the parishes in Yorkshire, and he would be glad to supply any of them, if desired, for the above purpose.

**Ripon Diocesan Society.**—Special sermons were preached in this church by the Vicar for the above Society, on Sunday, August 21st, when the collections amounted to £2 (including two half-sovereigns from Mr. Garth and Miss Whitelock), a cheque for which was forwarded to the Rev. Canon Cust Nunn, of Ripon, secretary for the above fund.

### MARRIAGES AT MELBECKS CHURCH.

FROM THE REGISTERS.—*Continued.*

1881. Jan. 22nd, John Place, miner, of Riddings, son of Hannam P., to Jane Pratt, of Blades, daughter of Jonathan P., smelter, by license.

„ July 30th, James Pratt, W., miner, of Gunnerside, son of Geo. P., to Catherine March, W., of Gunnerside, daughter of George Hillary.

„ Aug. 15th, John Harker, W., tea dealer, of Feetham, son of John H., miner, to Mary Milner, of Feetham, daughter of Christopher M.

1882. Jan. 7th, John Thompson, miner, of Whit-aside, son of Thomas T., to Mary Jane Brown, of Belle Isle, daughter of John B., stonemason.

„ February 18th, James Thwaites, farmer, of Gunnerside, son of Jas. T., to Elizabeth Woodward, of Dyke Heads, Gunnerside, daughter of William W., farmer.

„ Feb. 21st, Howell Williams, surgeon, of Richmond, son of Thomas W., retired farmer, to Adelaide Birkbeck, of Hazel Brow, daughter of Jno. Clarkson Birkbeck, solicitor.

„ May 16th, John Carter, farmer, of Arkengarthdale, son of William C., farmer, to Elizabeth White, W., of Kearton, daughter of James Horn, farmer.

„ Dec. 23rd, John Waller, W., joiner, of Arkengarthdale, son of William W., butcher, to Mary Ann Harker, of Smarber, Melbecks, daughter of James H., farmer, by license.

„ Dec. 30th, Ralph Pratt, miner, of Feetham, son of Anthony P., smelter, to Hannah White, of Feetham, daughter of Jos. W., miner. (No. 186).

(*To be continued.*)

## MUKER.

### BURIAL.

August 23rd.—Mary Alderson, of Frith, Muker, aged 83 years.

### CHURCH OFFICERS.

*Vicar.*—Rev. J. Cooke.

*Churchwardens.*—John Kearton, and Ed. Alderson.

*Sidesmen.*—Jno. Alderson (Thwaite), Miss M. Clark-son, Christopher Harker, C. A. Scott, Richard Guy, John Alderson (Ravenseat), George Fawcett, Henry Metcalfe.

*Lay Representatives.*—John Alderson, Christopher Harker.

*Church Council and Church Defence Committee.*—Secretary: John Kearton.

*Organist.*—Leonard Peacock.

*Assistant Organists.*—Misses Maud, Gertrude, and Victoria Cooke.

*Seaxtons.*—Jas. Brenkley and George Fawcett.

*Church Assistant.*—Christopher Metcalfe.

### SERVICES.

SUNDAY.—Morning at 10-30, Afternoon at 2, Evening at 7. Week days, occasionally, and at special seasons.

HOLY COMMUNION.—1st Sunday in the month. Sometimes twice in the month, also on special days.

SUNDAY SCHOOL.—Morning at 9-30, afternoon at 1 o'clock.

SUNDAY SCHOOL LIBRARY.—Books changed or renewed fortnightly, on Monday evenings, at the Vicarage, from 7 to 8.

BAPTISMS.—On Weekdays, as well as on Sundays, if due notice is given to the Vicar.

September, 1898.

MY DEAR PARISHIONERS,

The Day School will recommence its duties after the holidays, on Tuesday morning, August 22nd, when it is hoped that a good number of children will attend; and all parents are requested



to see that their children attend as regularly as possible during the year, as non-attendance greatly affects the efficiency of the School; and while we have a good report from the Inspector, let us try to maintain it.

The Collection for Church Expenses, on Shooters' Sunday afternoon, August 14th, amounted to 16/4. The churchwardens and myself will be glad to receive any further donations or subscriptions, in aid of Church work.

There are 22 volumes of the beautiful and most interesting book, called "The Queen's Resolve," now come to hand. Those whose names are on the list, can have the same from the Vicar, at 10d. each. Fresh names will be received at any time, also by the Vicar.

The time for the Swaledale Agricultural Show is drawing very near, Thursday, September 22nd, when we hope a fine day will crown the efforts of all workers with good success.

Believe me,  
Your sincere Friend and Pastor,  
JAMES COOKE.

## RICHMOND.

### CLERGY.

- REV. L. S. ROBINSON, The Rectory.  
REV. T. P. LEVETT, Mr. Matthews', Frenchgate.  
REV. F. HALL, Frenchgate.  
REV. M. S. FARMER, at Mr. King's, Frenchgate.

### CHURCHWARDENS.

- |                    |                   |
|--------------------|-------------------|
| Colonel Worsley    | Mr. J. Wetherell. |
| Alderman G. Roper. | Mr. C. Barker.    |

### SYDESMEN.

- Capt. Hincks, Messrs. Close, Cookes, N. A. Robinson, H. C. Metcalfe, F. H. Sanderson, and Dr. Carter.

ORGANIST:—Mr. W. Ellis.

### CHURCHWARDEN OF HOLY TRINITY.

Mr. D. R. Smith.

### VERGER.

The Verger is Robert Underwood, corner of Dundas Street and Frenchgate, to whom may be taken communications as to Banns, Churchings, Baptisms, Marriages and Burials. The Verger may usually be found in the Church or Churchyard from 9 till 12, and 2 till 4 daily.

Marriages at any legal hour according to request. Licences may be obtained from the Rector, as Surrogate.

There is no *Fee* for Baptism, Churching, or Communion of the Sick. The Clergy will be glad if those who desire to be visited in their sickness or sorrow, will communicate with them, as it is

not always possible for them to know every case of sickness.

## PARISH REGISTER.

### BAPTISMS.

- July 26th.—John William Hodgson.  
„ 26th.—George Hodgson.  
„ 27th.—William Robert Pearson.  
„ 29th.—Violet Frost.  
Aug. 3rd.—William Dunn.  
„ 10th.—William Ayre.  
„ 18th.—Kathleen Norah Close.  
„ 21st.—Frederick Best.

### MARRIAGES.

- Aug. 1st.—John Herbert Howard and Annie Tate.  
„ 20th.—Alfred Valler and Ellen Elizabeth Reacher.

### BURIALS.

- July 26th.—Charles Renis, aged 59 years.  
„ 27th.—Elsie Whaley Hardy, aged 5 months.  
„ 29th.—Margaret Fawcett, aged 64 years.  
Aug. 1st.—Violet Frost, aged 1 day.  
„ 17th.—Grace Garbutt, aged 10 weeks.  
„ 21st.—Elsie Felicia Selby, aged 2 years.  
„ 22nd.—Frank Lunn Selby, aged 2 years.  
„ 23rd.—Edith Ellen Crudass, aged 7 months.

## CALENDAR FOR SEPTEMBER.

4. **S. Trinity xiii.**—Holy Communion 8 and 11-45.  
7. **W.** Holy Baptism, -615. Evensong and Address, 7. **S. S. Teachers' Class**, 8, at Mr. Hall's house.  

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11. **S. Trinity xiv.**—Holy Communion, 7 and 8. Children's Service, 2-30.  
14. **W.** Holy Baptism, 6-15. Evensong and Address, 7.  
16. **F.** C.M.S. Sale of Work in the Infants' School, 2 p.m.  

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18. **S. Trinity xv.** Holy Communion 8 and 11-45. Preacher at Matins and Evensong, Rev. T. T. Smith. Offertories for Foreign Missions.  
21. **W. S. Matthew, A. E. & M.**—Ember Day. Holy Communion, 11. Holy Baptism, 6-15. Evensong and Address, 7.  

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25. **S. Trinity xvi.** Holy Communion, 8.  
28. **W.** Holy Baptism, 6-15. Evensong and Address, 7.  
29. **Th. S. Michael & All Angels.**—Holy Communion, 11.



**HOLY TRINITY CHURCH.**

Sunday, 25th.—Holy Communion at 10.  
Every Sunday.—Evensong and Sermon at 5.

**THE GREEN MISSION CHAPEL.**

Every Sunday.—Evensong and Sermon at 7.  
Every Tuesday.—Choir practice at 8.  
Thursday, September 22nd.—Harvest Festival at 8 p.m. Preacher: Rev. F. B. A. Williams, Vicar of Hipswell.  
Sunday, September 25th.—Festival Services continued, at 7 p.m. Preacher: The Rector.

**THE WORKHOUSE.**

Matins every Sunday at 10-30, except 25th, when it will be at 11.

**Foreign Missions of the Church.**—On Sunday, September 18th, the sermons will be preached by Rev. T. T. Smith, for many years Missionary for C.M.S. in N.W. Canada, and now District Organizing Secretary for C.M.S. The offertory will be divided between the C.M.S. and S.P.G.

**Choir Treat.**—On Wednesday, Aug. 10th, the choir went for their trip to Whitby. Everyone arrived at the station amid torrents of rain, and the outlook was most gloomy, but happily the weather cleared, and before we got out of the train the sun was shining, and the day proved a splendid one. On arriving at Whitby the older members looked after themselves. The Rector took some of the older boys out for a sail, and afterwards to see the Parish Church and the ruins of the Abbey. Meanwhile the younger boys enjoyed themselves with donkey rides and plodging, and getting into that state so dear to the heart of a healthy boy at the seaside. At 4 p.m. everyone sat down to an excellent tea, and afterwards, having inspected the fine new church of St. Hilda, went to the station and took the 5-20 train for Saltburn. Here we waited two hours, during which time each one made the most of the opportunity to see the town, the pier, the baths, &c. Before again getting into the train, most of the younger members provided themselves with harps, trumpets, &c., and treated us during the journey home to a "toy symphony," which perhaps gave the performers more pleasure than the audience. At length Richmond was reached, at 10-30 p.m., everyone having had a very enjoyable day, without a single mishap and in good health (which, considering the amount of ginger beer, sweets, &c., consumed, is a subject for thanks), though not a few being very tired. A word of thanks is due to Mr. Whitton for his thoughtfulness of the lemonade we had in the train, and for the trouble which he and Mr. Turner took to obtain the saloon carriage,

a feature which added so much to the comfort and enjoyment of us all.

**The School Treat on Wednesday, August 17th.**—Through the kindness of Lord Zetland we were able to make a change in the "School Feast" this year, and to take the children out to Aske.

Service was held in the Church at 1 o'clock, after which a long procession of children and teachers wended its way towards Aske, which was reached soon after two. In the meantime, the infants had been taken out in brakes, and were afterwards brought home in the same way. On arrival at the field, games of all sorts were quickly commenced, and races started both for boys and girls.

A novel sight to some of us, was the jumping competition amongst the girls. Later on in the evening, the prizes, numbering nearly 100, were given away by Mrs. Robinson.

The tea, which was an excellent one, was partaken of in three relays of infants, girls, and boys; and so, at last the mugs, which many seemed to find so troublesome, served a useful and refreshing purpose.

After tea, there was scrambling for biscuits, sweets, and gooseberries; and punctually at seven we formed, once again, into procession, and so returned home to Richmond; and, in spite of the long day, the children were not too tired to sing as they marched back.

Our thanks are due to Lord Zetland for the use of the field; to the ladies who so kindly undertook to collect the money; to Mr. Murray for collecting for the prizes; and, by no means least, to the good friends who responded to the appeal made to them, and provided us with the means to give the treat.

**Mothers' Union.**—A meeting of the members of the Mothers' Union was held at the Rectory, on Friday, August 19th. After tea Mrs. Robinson addressed them on the influence and responsibility of mothers. The next meeting will be held in October for the distribution of magazines.

**The New Church Room** for parish use is now in hand. The order has been placed, and work has been commenced.

**A Sale of Work** (clothing) in aid of the Church Missionary Society will be held in the Infants' Schoolroom, Dundas Street, on Friday, September 16th, beginning at 2 p.m.

**The Parish Church Harvest Festival** will be held on Tuesday, October 18th, when the sermon will be preached by the Bishop of Hull.



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COFFEE ROASTED DAILY.

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