Sept 1902

A Walk Round the Church.

of Saint
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Rathmell.

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See page 289 for the leaflet issued by Rockchurst under the title "A Walk Round the Church", which is a bare and dishonourable literary theft of which only a dishonourable cad would be guilty. The 6d edition is a particularly flagrant attempt to deceive, it being entitled "A Walk &c with the Clarion", followed by Rockchurst's name, and is obviously intended to convey the impression that the compiled the pamphlet.

(289)

impression that it was compiled by Rockchurst. It was sold at 6d. ostensibly in aid of Church Funds. 289.

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With reference to the suggestion in this column last week, from Mr Fletcher's "Picturesque History of Yorkshire," that the country parsons would do a good turn for visitors if they hung up at their church porches and in other places a brief history of the Church, I find that this is done at Giggleswick. "Points of Interest relating to the Parish Church at Giggleswick" (compiled by Mr Thomas Brayshaw) is a pattern that might be following by country clergymen generally. There are four pages of matter, with an illustration of the Church, which must just satisfy the desires of Mr Fletcher. Here are a few brief extracts:—

St. Alkelda's, Giggleswick, is the mother-church for the townships of Giggleswick, Langcliffe, Settle, Stainforth, and Rathmell. List of Incumbents dates from Lawrence (circ. A.D. 1225), with one or two gaps, to the present Vicar, the Rev Theodore Percy Brocklehurst, M.A., Queen's College, Cambridge (A.D. 1900).

Date of foundation uncertain.

Grant confirmed by King John, A.D. 1208.

Registers commence A.D. 1558, but volume for 1627-1653 lost.

The Church is dedicated to St. Alkelda, supposed to have been a Yorkshire Saint, martyr'd at Middleham. November 5th is St. Alkelda's Day. The ancient Select-Vestry is a co-optative body known as "The Gentlemen called the Twenty-four." The old cross and remains of village stocks are just outside the Lych-gate.

It is surmised this Church was partially destroyed during the Wars of the Roses, and re-built about 1500, when a Clerestory was added.

Paley Vault, where the parents of the celebrated Archdeacon Paley are interred. The elder Paley was master of Giggleswick School for fifty-four years, and died in 1799.

Four Churchwardens' Staves. The heads, representing the traditional martyrdom of the Saxon Christian Princess Alkelda who was strangled by two heathen Danish women, designed and modelled by Mr T. G. Jackson, R.A.

In the tower is a peal of six bells, re-cast in 1850; also a fine clock, presented by the masters and boys of Giggleswick School.

Monument of Dr George Birkbeck, the founder of Mechanics' Institutes, native of Settle, who died in 1841. The inscripton was written by Lord Brougham.

Effigy of Sir Richard Tempest, who was born about 1425, knighted at the Battle of Wakefield, 1460; attainted for treason 1461; pardoned by Edward IV.; and died in 1488. The head of his charger was buried with him.

No charge is made for this leaflet, but the Vicar hopes that visitors will note the old almsbox bearing the inscription "Remember . the . Pore . 1684."

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"Yorkshire Weekly Post"

Cover of 2nd Edition of "Points of Interest" for the Year 1901-1902.

Giggleswick Church.

POINTS OF INTEREST.

T.B.
1901.

See Page 289 for the leaflet issued by Brocklehurst under the title "A Walk round the Church", which is a bare and dishonourable literary theft of which only a dishonourable cad would be guilty. The 6d. edition is a particularly flagrant attempt to deceive, it being entitled "A Walk &c. with the Parson", followed by Brocklehurst's name, and is obviously intended to convey the impression that he compiled the pamphlet.

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Date of foundation uncertain

'Yorkshire Weekly Post'

Giggleswi

POINTS O

A Walk Round the Church.

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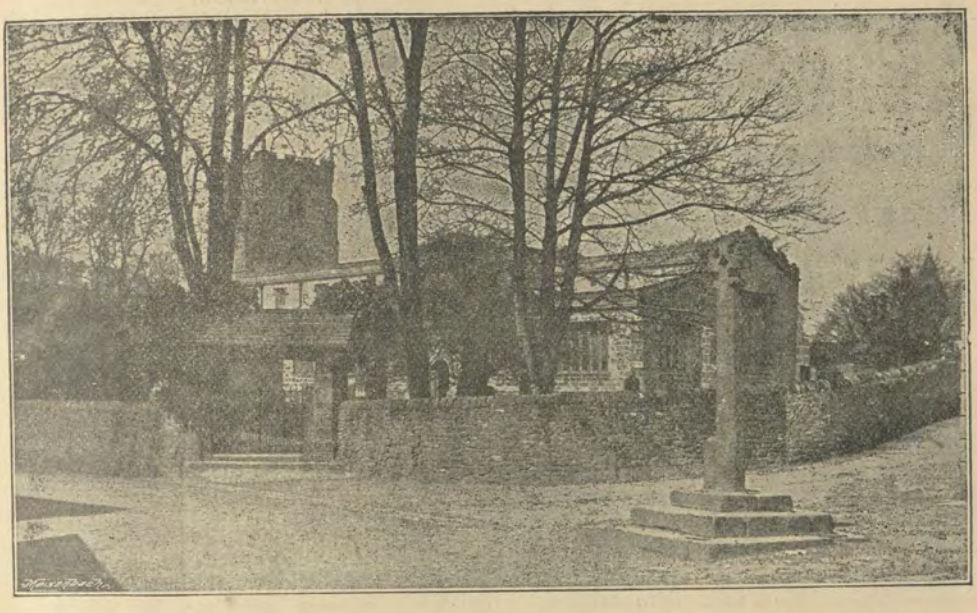

The Antient Parish Church of Giggleswick dedicated under the name of Saint Alkelda, a Saxon Princess who was the Foundress of this Holy Fane and who was martryed by strangulation for 'The Faith,' at Middleham, by two Danish heathen women.

Status of Church. This is the mother-church for the Parish of Giggleswick and the Townships of Langcliffe, Settle, Stainforth, and Rathmell.

Patronal Festal Day. November 5th.

"Curates." List of Incumbents dates from Lawrence (circ. A.D. 1225), with one or two gaps, to the present Vicar and Surrogate, the Rev. Theodore Percy Brocklehurst, M.A., Queens' College, Cambridge (A.D. 1900).

Origin of Name. Either the "wick" or village of Gikel, a Saxon chieftain, or from Anglo Saxon *gugglian* (bubbling, rattling, &c.) in allusion to the Holy Well now yclept the Ebbing and Flowing Well.

Foundation. Date uncertain. Anciently in possession of the families of Percy and Pudsay, afterwards granted to the Priory of Finchale (Durham). Grant confirmed by King John A.D. 1208. Church valued at £33 6s. 8d. per annum in A.D. 1292 (Pope Nicholas' first taxation), but suffered so severely from ravages of the Scots that it was reduced in 1318 to £14 3s. 4d. per annum. Fragments of Saxon Church found during the restoration, considerable distance below level of present Church. Of the early Norman Church various stones (many of them bearing "Masons' Marks") may be seen inserted in the present walls. The present foundations are also supposed to be those of this early Church, which it is conjectured was re-built about A.D. 1400. Of this later Church the lower part of the Walls, the Tower, and the Arcades now remain. It is surmised this Church was partially destroyed during the Wars of the Roses, and re-built about 1500, when a Clerestory was added, the building having a low pitched roof, and being practically the present Church.

Suggestion to Visitors *Start, after being manly enough to offer up a short prayer for yourself and those who minister and worship here, from the Belfry Door at the back of the Holy Font, walk down the South Aisle right to the east end of the Church, turn to the left going through the door in the screen into the Chancel, cross over and return to the starting point by way of the North Aisle.* [*R.=right hand. L.=left hand.*]

Tower & Belfry. The Tower bears marks showing the old high-pitch of the roof. In the Tower is a Peal of Six Bells (Faith, Hope, Charity, Justice, Temperance, Fortitude), re-cast in 1850 by Mears (weight of the 'Tenor' is 12 cwt. 26 lbs., and its note is F sharp); also a fine Clock, presented by the Masters and Boys of Giggleswick Grammar School, which replaced the curious old one, which had works partly made of wood and is now in the Grammar School Museum.

Holy Font. Ancient, but the oaken cover is modern, around the base of which is carved "Antiquam infra fontem posuit ornabit Rowland Ingram, M.A., Vicarius, Anno Domini MDCCCXL."

The brass and oaken ewer-bucket is modern: on the middle and bottom rims are engraved respectively "One Lord, one Faith, one Baptism." "The gift of Amy, Lady Pelly; T. P. Brocklehurst, Vicarius, 1901."

Effigy. (R.) A mutilated effigy of Dame Sibyll (died circ. 1460) one of the wives of Sir Richard Tempest. The figure is clad in the garb of the Guild of Corpus Christi of York.

Charities. (R.) Table of, in the South Aisle. Charities now all but obselete.

Wardens' Staves of office. (L.) Four Churchwardens' Staves. The heads, representing the martyrdom of the Saxon Christian Princess Alkelda who was strangled by two heathen Danish women, were designed and modelled by Mr. T. G. Jackson, R.A. (These and the Sidesmen's Wands are the gift of ex-Churchwarden A. R. St. C. Radcliffe, 1901).

Sidesmen's Wands of office. (R.) [*The two Sidesmen's Wands are one in either aisle, and have the letters S.G.A. (Saint Alkelda's, Giggleswick), on a British Church Cross*].

South Door. (R.) Old Oaken Door with its huge wooden "invasion" bolt.

The "Pore" Box (L.) The quaint old Almsbox "Remember the Pore" bearing the date 1684. [Thomas Carr, by Will dated 1549, left "to y^e^ poor man's boxe, xii d."] Above the 'Pore Box' is the "Flag" of the one Church of Christ.

Under the "Pore Box." (L.) The base of this Pillar, as well as the one on the other side of the south door entrance, formerly the capital of the old Norman Pillar, showing the absolute destruction of the old Church.

Old Brass. (R.) The Swainson Memorial Tablet (A.D. 1733) bearing a laudatory Latin inscription.

"Geldard" Window. (R.) Subjects—Left, "The good Shepherd"; Centre, "The Ascension"; Right, "The Resurrection."

"Frankland" Memorial. (R.) The Memorial Tablet of the Rev. Richard Frankland, founder of a Nonconformist College at Rathmell, one of the first in England. In this (Giggleswick) Church he was excommunicated, absolved, and, in 1698, interred.

"Geldard" Window. (R.) Subject—"Suffer little children to come unto ME."

Poors Box. (L.) Date 1844.

Pillar at which Poors Box is fixt. (L.) On Pillar and on corresponding one at entrance to Chancel note old "Masons' Marks," also grooves for ancient Screen.

"Carr" Chapel. Up one step to the site of the Carr Chapel or "Chantry of the Rood," founded and endowed by the Rev. James Carr, Vicar, who was also the founder of Giggleswick Grammar School in A.D. 1507, to whose memory, and that of other members of the family, there is a 5 light stained-glass window. This would make a capital and useful morning chapel for early Holy Communion and other services.

A large number of Grammar Schools bear the name of Edward VI who undoubtedly desired to revive and strengthen the Grammar School system: but his good intentions were

frustrated by his Commissioners. Very few of the so-called Edward VIth Grammar Schools had their origin in the reign of that Monarch, being older foundations with a new name, and Giggleswick Grammar School is a case in point.

"Carr" Window — (R.) Subjects—Right, "Angel of Rest" "St. Alkelda"; Centre, "Our Lord"; Left, "St. James" "Angel of Peace."

Ancient Piscina, near to which the Altar of the Chapel would stand.

"Catteral" Chapel. — At the east end of Aisle is the site of the Catteral Chapel or Chantry. Here are many old stones found during the restoration, and dating from Saxon times onwards.

Old Brasses. — Old Brass Memorial Tablets (Dawson, 1690 and 1695).

"Dawson" Window. — Subject—"Christ as the Light of the world."

[Now enter the Chancel through the door in the screen.]

Verge. — (L.) Verge, or Verger's Staff of office (modern), on which is engraved the Arms of the See of Ripon, in which Diocese Giggleswick is.

East Window. — This cleverly devised and richly coloured 6 light Window was erected by Mr. John Hartley (1891). Subjects—Left (3 lights), "The Crucifixion;" Right (3 lights), "The Ascension."

The Reredos Tablets & Panels — These well-meant erections are unfortunately totally out of keeping and taste with the refined and dignified anglican quietude and simple repose of the rest of the Church. They all cruelly 'kill' the beautiful East Window whilst the Tablets dwarf the proportionate height of the Chancel. The artistic remedy would be to remove the tablets to the West End of the Church and to replace the reredos, which in itself is pretty enough, by one of self-oak, pierced so as to expose the rich glass of the East Window and with self-oak to panel right round the Sanctuary. Plain oak appreciates with age.

The Sanctuary. — Old oak Communion Rails, bearing Churchwardens' initials for 1676. Old oak Chairs in Sanctuary.

Tablets. — (R.) Memorials of Ingram, Hartley (2) and Beckwith.

Old Brasses. — (R.) Old Brass Memorial Tablet (Harris, 1718; Banks, 1762).

The "Tempest" Chantry. — This is dedicated to St. John and is now used as the Vicar's Vestry. In 1486 Sir Richard Tempest paid sixty shillings to the Priory of Finchale for permission to break out a Window here. It was here that the Old Quaker, Samuel Watson, interrupted the service, and the people "brok his head upon y^{e} seates" (1659). Piscina destroyed, but site still marked.

The "Clapham" Window. This is in the Vicar's Vestry and has for its subject "The Adoration of The Lamb on the Throne."

Old Brass. (R.) Wetherherd, 1772, is in the Vicar's Vestry.

The old 'bass-fiddle' and the antient oak collecting boxes. In use in olden time and are in the Vicar's Vestry.

Organ. A 2 manual 'Abbot & Smith' which stands on the site of the Stainford Chapel or "Chantry of Our Lady," founded about 1390 by Robert de Stainford, who left to the Church such a sum of money, in silver, as would complete the Chapel he had begun. By blocking up this part of the Church, the organ as now built detracts somewhat from the noble proportions of the Church. The aesthetic remedy would be to bifurcate the organ and play it at a 'console' in the choir. This would open out the Church and expose the beautiful 'Clapham' window.

The "Stainford" Chapel.

Old Brasses. At entrance to Chancel, on floor (Lister 1685 and 1702).

Lectern. The old 'Reading-Desk' (part of the old 'three-decker') is now used for this purpose, and on the front is carved "Hear (here) is the Standardes of the Israelites when the(y) to Canan cam(e) agenst (against) the Cananites."

Pulpit. This bears the badges or 'standardes' of the 12 tribes of Israel. The date is 1680. Above the Pulpit is an old stone corbel in the form of a head. From this point it may be noticed that the Chancel and the Nave are not quite in a straight line.

Effigy, &c. (R.) In the North Aisle by the side of the organ is the Effigy of Sir Richard Tempest, who was born about 1425, knighted at the Battle of Wakefield, 1460; attainted for treason 1461; pardoned by Edward IV; and died in 1488. The head of his charger was buried with him. Also an old Stone Coffin and a Sepulchral Slab, with incised double cross, now almost imperceptible an account of slab having been used as a step.

"Birkbeck" Cenotaph. (R.) The Cenotaph of Dr. George Birkbeck, the founder of Mechanics' Institutes, native of Settle, who died in 1841. The inscription was written by Lord Brougham.

The "Robinson" Window. Subjects—Left, "Christ blessing little childer"; Centre, "The Good Samaritan"; Right, "Dorcas."

The King's Supremacy. (R.) The Royal Coat of Arms, lower part dated 1716, but the upper triangular portion older. About this part of the Church traces of fire were found at the restoration, probably made at the time when General Lambert's troops garrisoned the Church in 1643 and 1651.

The "Batten" Window. (R.) Subject—"The Good Shepherd."

The "Hartley" Window. (R.) This is in the so-called Choir Vestry and its subject is the "Song of Simeon." This apology for a Choir-vestry is most unsightly and needs removing, both for the sake of appearance

and of decent order in Church, when the vacant space could be 'pewed' to correspond with the other side. A suitable and convenient Vestry might very well be erected at this corner outside the Church.

Effigy. (R.) A mutilated Effigy of Dame Mabel (died circ. 1510), one of the wives of Sir Richard Tempest. The figure is clad in the garb of the Guild of Corpus Christi, of York.

At the back of this are two Sepulchral Slabs, found nine feet below the surface during the recent Restoration. One of them probably that of a woolstapler or a woman, having a pair of shears carved on it.

Central Aisle. In this is hung an old brass Candelabra (A.D. 1718), and at the intersection of aisles are the 4 brasses (let in to the flooring) of the Paley Vault, where the parents of the celebrated Archdeacon Paley are interred. The elder Paley was master of Giggleswick Grammar School for fifty-four years, and died in 1799.

No charge is made for this leaflet, but please kindly REMEMBER GOD'S PORE before leaving the Church.

Exterior. In the South Porch note the time-worn stone benches.

By the side of the Porch is a Pillar, which was the easternmost pillar of the South Arcade, but owing to its being too weak to bear the weight of the wall, was removed from the interior of the Church.

The gargoyles on the Tower and the representation of a human head on the North Wall may be noted, as also the Lych (or corpse) Gate.

The Registers. These commence A.D. 1558, and are complete to date, with the exception of the volume comprising the years 1627–53 which is missing.

The Holy Communion Plate There is a Pewter Set which includes a fine 'Standing Pot,' used also at "funeral feasts." Amongst the Church-plate are 2 Chalices bearing dates 1731, 1652, whilst one Chalice bears the inscription "The Communion Cupp belonging to the Parishe of IYGGELSWICK, made in ano. 1585."

[THE 'GATHERINGS' OF A BRACE OF 'BEES'].

In necessariis, UNITAS.
In dubiis, LIBERTAS.
In omnibus, CARITAS.

"Giggleswick - in - Craven"

Purely a modern inventum, first used by Brocklehurst abt 1908. In innumerable old deeds the place is styled "Giggleswick, in Craven", purely to show its geographical situation.

In quoting from old papers &c. in his magazine Brocklehurst deliberately alters the words "Giggleswick, in Craven" to "G.-in-C." (See title of Ingram's Sermon &c.)

In some cases he professes to quote a newspaper extract and deliberately adds the words "-in-Craven" after "Giggleswick". (See "British Weekly" purporting to give Extract from "Settle Chronicle.")

"The Modern Churchman" for May 1917 affords a good example of Brocklehurst's inventiveness.

In an article on the Rev. Rowl. Ingram's services at Zion Chapel he speaks of him as "Vicar" Ingram. These services were only held after Mr. Ingram had resigned the Vicariate, and had no cure. Then Brocklehurst ostensibly quotes the title of "Giggleswick-in-Craven" as appearing in the "Settle Chronicle" of 1854. This is a deliberate falsification as the original paragraph has simply the name "Giggleswick".

But the most glaring thing is that the article purports to be written from the "British Expeditionary Force, France". As a matter of fact Brocklehurst did not go to France for some little time after the article was written. But by numerous paragraphs in the papers (see the "Yorkshire Post" of May 23rd for example, where it states that he is "engaged on war-work in France") Brocklehurst tries to keep his name before the public as a self-denying man, altho' he only intends to be away during the summer months.

This is the first edition of the Rev.
J. P. Brocklehurst's pirated issue of
Thos. Brayshaw's "Points of Interest",
for which see p. 19.

It was issued in 1902, and a
second edition, omitting all mention
as to the authorships, came out in 1903.

The 3rd. Edit (1905) is stated to
be "Compiled from Whitaker's History of
Craven and other ancient authorities." In
it Brocklehurst introduced but little
original matter, and there are several
inaccuracies.

The 4th Edit (1908) and the 5th (1911)
make no mention as to the author.

The information embodied in T. Brayshaw's
original leaflet had of course been acquired
after years of research, and at considerable
cost and trouble. Brocklehurst's additions
chiefly related to coloured windows and
unimportant details.

The 6th Edition (1923), a pamphlet of 8 pages,
was entitled "A Walk round the Church with the
parson" being intended to convey the false
impression that it was compiled by Brocklehurst.
It was sold at 6d. ostensibly in aid of Church Funds.

Giggleswick Parish Church.

MEMORIAL SERVICES

ON

SATURDAY. FEBRUARY 2ND, 1901

(*Feast of The Purification*),

FOR OUR LATE

Queen-Mother VICTORIA.

8 a.m. Holy Eucharist

2 p.m. Special Memorial Service.

Before the Special Memorial Service the Change-Ringers give a peal on the Bells all muffled except the Tenor which will be tolled half-muffled.

The Organist (MR. J. GODDARD BARKER, A.R.C.O.), will play as opening and concluding Voluntaries, *Chopin's* and *Beethoven's* Funeral Marches respectively.

The Anthem will be *Stainer's* "What are these."

THEODORE P. BROCKLEHURST,
VICAR.

GOD SAVE THE KING.

[Children's Special Memorial Service, Sunday Afternoon, Feb. 3rd, 2-30 p.m.]

190

1833

THE CURATE OF GIGGLESWICK

BEGS TO

RECOMMEND THE FOLLOWING

RELIGIOUS INSTITUTIONS

To the Notice of his Parishioners.

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1. The Society for Promoting Christian Knowledge was established so far back as the year 1698; the persons to whom it owed its origin being convinced that the growth of vice and immorality is greatly owing to gross ignorance of the principles of the Christian Religion; and ever since that period, it has continually laboured to remove that ignorance, and to diffuse the knowledge of those principles by every means in its power. For more than One Hundred years it was the *only* body of any importance which upheld and maintained the cause of general religious education; and it still affords most material assistance to the National and Parochial Schools throughout the Kingdom, by the extreme cheapness of its publications for their use. (last report). It has also sent out Missionaries with remarkable success, it still maintains some few, and at the same time lends most valuable services to those employed by other Societies, by supplying them with Bibles, &c. to a very great extent. During the year 1832, it circulated 1,715,323 books and tracts, of which 129,756 were Bibles and Testaments. The members subscription is One Guinea a year, or £20. in one payment, with a benefaction of at least One Guinea on entrance, and is due at Christmas. A District Society having been formed for this and the adjoining Parishes, a stock of the Society's Books is kept at Mr Gibbin's, Bookseller, Settle; where they may be purchased for charitable purposes, at about half the prime cost by subscribers of 10s. 6d. a year or upwards to the District Society, and at prime cost by Non-subscribers.

2. The Society for the Propagation of the Gospel in Foreign Parts, received a Charter from King William III. in the year 1701. Since which time it has been the principal support of the Episcopal Church in British America, and to its exertions is owed the *very existence* of the same pure form of Christian worship in the United States, where it avowedly and justly claims to itself the fairest portion of the Christian Church. (last report.) It also supports Bishop's College, at Calcutta, where natives are educated with a view to their becoming Missionaries; and its Missions are extended over the whole of the British dominions in the East. The more the operations of this Society are enquired into, the more will it be found to deserve the support of all Members of the Church of England; particularly at the present juncture, when the Government Grant made to the Society ever since the year 1813, for the maintenance of the Clergy in British America is about to be entirely withdrawn, the effect of which will be that the incomes of the greater part of the Clergy, which now are but just adequate to their maintenance, must be reduced one half, though it is hoped in the course of a few years the colonists will be able to do something towards making up the loss. The Member's subscription is one Guinea a year, due at Michaelmas, or ten guineas in one payment.

3. The Church Missionary Society was established in the year 1800, and is the only institution in the Church of England having the conversion of the Heathen for its first great object. The before mentioned Societies almost exclusively directing their endeavours in foreign parts to aid the spiritual necessities of the Christian Colonists only, and their descendants. The Society has at present about forty stations in Africa, in Greece and other countries adjoining the Mediteranean, in the East and West Indies, in Ceylon, Australasia, and North West America. It employs 110 missionaries and catechists, besides native agents. The funds having lately been very considerably increased, the Committee in their last report whilst thankfully attributing the increase to the Father of Mercies whose gracious interpositions to sustain and advance the work of the Society, have been so frequently experienced, thus express themselves with regard to the present state of feeling in the Church as respects their objects. "They trust they are warranted in inferring that a deepening interest is taken by the Members at large, in the great cause to the advancement of which, the labours of the Society are directed; and that in the midst of the peculiar difficul-

ties and trials of the days in which they live, a growing zeal is felt, and increased exertions are making by Members of the National Church to impart the Gospel of Christ to the perishing Heathen." If then we love our Church and her labours let us not be behindhand. All persons subscribing one guinea a year, collectors of fifty two shillings, and benefactors of ten guineas are members. Subscriptions are due at Christmas. Subscribers of one penny per week are entitled to a Missionary Paper once a quarter. This subscription is proposed to the consideration of all persons, who are desirous to promote the extension of Christ's Kingdom on earth;—and whom, whatever may be their situation in life, God has so prospered, that they may afford this small sum without injury to themselves or families.

4. The British and Foreign Bible Society established in the year 1804, is composed of members of the Established Church, Christians of all other denominations, and Socinians; and has for its sole object the encouragement of a wider circulation of the Holy Scriptures, without note or comment. Already since its establishment it has published translations of the Scriptures in above seventy languages, and circulated nearly 3,000000 copies of the entire Word of God; and above 4,500000 New Testaments; during the last it issued 536841 copies. As this Society has been four years in full operation, and is yearly brought into public notice in this place, it must be needless here to say more concerning it; but it may be right to add that whatever objections there may be in the eyes of some members of our Church to the present form of this Society's constitution in some respects; still the supreme excellency and unparallelled importance of its object, should surely dispose every Christian's heart to waive all differences, however, contrary to the popular opinion of the present day, he may be impressed with the serious nature of those differences, and cordially to unite in furthering so glorious an undertaking, until all the dark corners of the world have been enlightened by the presence of the Word of God, and the earth be filled with the knowledge of the Lord as the waters cover the sea. Each subscriber of £1. 1s. annually or of £10 10s. at one time is a member. Subscriptions due at Christmas.

5. The London Society for Promoting Christianity amongst the Jews, is composed of members of the Established Church, or (if foreigners) of a Protestant Church.

It was established in the Year 1809, and has for its object the spiritual welfare of the Jews, and provides those who become Christians with the means of public worship, and of the education of their children in strict conformity with the principles of the Established Church. Annual Subscribers of One Guinea, collectors of Fifty-two Shillings, benefactors of Ten Pounds are Members. Subscribers of one penny a week will have the reading of the monthly intelligence, and be entitled to the Jewish Records published by the Society. The number of Missionaries at present employed is thirty eight, the stations are in England, various parts of the Continent of Europe, in Syria and Palestine, at Smyrna, Algiers, Calcutta, Madras, and Bombay. With regard to the success of the labours of this Society, the present interesting state of its affairs, and its claims to our assistance, the following extracts from the close of its last report will best speak for themselves. "The great object you are called upon to promote, is to *obey His command* who said "Go ye into all the world and preach the Gospel to every creature"—and therefore to the Jew. It is *to follow His example*, who when in the days of His flesh, He saw the multitude of this people, *had compassion* on them, because they were scattered abroad as sheep having no shepherd: and who in the language of prophecy declared, "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they call thee an outcast, saying, This is Zion, whom no man seeketh after," "A great door and effectual" is now opened to the labours of your Society, though there are many adversaries. Infidelity is now especially at work, and opposes the work of Jewish conversion on the awful plea that all religions are alike in the sight of God. Nevertheless peculiar encouragements continue to be afforded by the protection of foreign governments who are desirous of promoting Christianity among the Jews. Real Christians not only in England, but also in other countries are more and more alive to a sense of their obligations to seek the welfare of Israel.

By God's blessing, *many of the children of Israel have turned to the Lord*. In some places, small Jewish-Christian congregations are rising up as humble witnesses that God has not cast away his people. This is the case in London, Berlin, and Warsaw. In other towns there are small parties of Christian-Jews, of different situations in life, who meet together for mutual encouragement in the faith. Several eminent individuals have been raised up as preachers of the Gospel in various Protestant Churches, besides those who are actually

engaged as Missionaries to their brethren; and in almost every considerable town in Europe where the Jews are to be found, and where the Gospel has been proclaimed to them, there are not wanting living illustrations of the truth of the Divine declaration:—"At this present time also there is a remnant according to the election of grace."

Your Committee desire to cultivate scriptural principles, and a Christian spirit in the prosecution of this blessed work. Conscious that much infirmity and sin cleave to their best efforts, they pray, that by the abounding grace of God, their continual errors may be pardoned and overruled, and that they may be enabled to serve Him more faithfully, and with a more single eye to his glory in this cause.

From their Christian brethren and friends they ask forbearance and assistance in the name of the Lord. And while they remember, in all humility, that it is "not by might nor by power, but by my Spirit, saith the Lord," they would in faith and prayer, and zealous exertion, adopt the language of the Prophet—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Subscriptions are due in March.

6. The London Association in aid of the Missions of the united Brethren (commonly called Moravians.) This body of Christians has been acknowledged by Act of Parliament as an Ancient Prostestant Episcopal Church. They commenced their Missions to the Heathen in the year 1733, and they have ever since carried them on, notwithstanding the extreme slenderness of their resources, with a degree of diligence, perseverance, and at the same time success altogether unparallelled in the history of Missions. This will sufficiently appear from the following published extracts. "The Missions of the United Brethren among the heathen have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest Barbarians may be civilized by being Christianized. Wherever the Brethren have preached the Gospel among Savages, they have introduced the arts of social life: and wherever the Gospel has been received, those Savages have become new creatures, not only in heart and conduct, but in personal appearance and intellect. The commendation due to the Moravians on these accounts has been

liberally awarded to the Brethren, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck with wonder on beholding their comfortable habitations, the happy circumstances, the humble demeanour, and the fervent piety of the converts from Paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots,* but by the Government of the Colonies where the Missionaries have been stationed, who have borne the most favourable testimony to the benign influence of their labours upon the state of society in the neighbourhood of their congregations, and have extended to them the most indulgent protection." All persons subscribing One Guinea, or collecting Six-pence a week are members of this Association.

These Societies are recommended to your notice, not as solely, but as particularly and plainly deserving of support and encouragement, from all who profess to abide in the scriptural doctrine of our Church which after the example of the great Apostle of the Gentiles, she requires her ministers rightfully to enforce, that, "This is a faithful saying, and these things I will that thou affirm constantly, that *they*

* Among the most distinguished testimonies may be quoted that of the late Bishop Porteus, who, in a pamphlet addressed to the authorities and proprietors in the British West India Islands, published in 1808, made the following remarks—

"Among other religious communities, they who have most distinguished themselves in the business of conversion are the Moravians or United Breathren. These indeed have shown a degree of zeal, of vigour, of perseverance, of an unconquerable spirit and firmness of mind which no dangers, no difficulties could subdue (combined at the same time with the greatest gentleness, prudence, and moderation) and of which no example can be found since the first primitive ages of Christianity. They have penetrated into the remotest regions of the globe, have sown the seeds of Christianity among the most savage and barbarous nations from Labrador, Lapland, and Greenland in the North, to the Cape of Good Hope in the South, and have been particularly successful in the conversion of the Negro slaves in several of the West India Islands, more especially that of Antigua."

The following is from the pen of Mr. Wilberforce, and is extracted from his celebrated work on Christianity.

He describes them as "a body of Christians, who have, perhaps, excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, and active, and patient zeal in his service. It is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends, by the gradual operation of well adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

which have believed in God be careful to maintain good works,"— not as in any degree meritorious or as the condition on account of which they receive salvation, but as their bounden duty to God, to seek after and to perform which, faith and love should direct and influence the whole energies of their souls. The numbers of these Institutions thus claiming your regard will not, it is to be hoped, operate in any way to the disadvantage of any of them. Notwithstanding that besides these, there are various other Institutions of the like description supported by this country alone, the declaration of our Lord, "the harvest truly is plenteous, but the labourers are few," is still alas! as true as when it was spoken; and if therefore in compliance with his desire we "Pray the Lord of the harvest, that He would send forth labourers into his harvest," surely we are called upon and must be anxious to support, and provide for all those labourers, who by his spirit working in them are rendered willing to go forth and to work in the Lord's harvest. "Every man, therefore, according as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." 2 Cor. ix. 7. For our encouragement let it be remembered that "If there be first a *willing mind*, it is accepted according to that a man hath, and not according to that he hath not;" 2 Cor. viii, 12. And as to our ability, we have the promise that "God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work." 2 Cor. ix. 8. "Now," then, "he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness," 2 Cor. ix. 10, to the advancement of his kingdom, and the praise, and glory of his grace, through Jesus Christ our Lord.

Persons desirous of becoming collectors of small subscriptions for the Church Missionary Society, or the Society for the Conversion of the Jews, or the Moravian Missions, are requested to apply to the Rev. R. Ingram, Jun. who will also transmit annually to their destination all subscriptions paid to him on behalf of any of the above mentioned Institutions.

Settle, Nov. 10th, 1833.

WALKER, PRINTER, SETTLE.

PRESENTATION.—The Rev. R. Ingram has been presented to the Incumbency of Walsham-le-Willows, Suffolk, by T. M. Golding Esq., of that place. We are sorry to have to make the above announcement, as Mr. Ingram's removal from his native Parish will be felt as a loss to the neighbourhood where he has for so long a period sustained the important office of the Minister either as Vicar or Curate of the Parish Church. The name of Ingram in connexion with the Parish Church and School has for the last half century been one highly revered by the people; and the removal so far from the neighbourhood renders it highly improbable that he should return to reside amongst us again. We learn that he will not leave us without some mark of respect being shewn by his neighbours who have so long enjoyed his ministry.

1859

TUESDAY, APRIL 8, 1919.

bridge, aged 60.

INGRAM.—On the 5th April, at Homedene, Shakespeare-road, Worthing, HARRIETT SHERWOOD INGRAM, widow of the Rev. Rowland Ingram, M.A., formerly rector of Little Ellingham, Norfolk, and sometime vicar of Giggleswick, Yorkshire.

GIGGLESWICK VICARAGE.—The Rev. R. Ingram has been licensed by the Bishop of Ripon to the sole cure of the Parish Church of Giggleswick during the absence of the Vicar.

1859.

We are sorry to have to chronicle the death of the Rev. ROWLAND INGRAM, M.A., at the advanced age of 75. He was Vicar of Giggleswick from 1839 to 1853, and for some time, we believe, assisted his father, the Rev. ROWLAND INGRAM, sen., in the teaching of the School. 1880.

Appeal by Rev^d Rowland Ingram, Jun^r, Curate (afterwards Vicar)

Epitaphs.

John Lister. gentleman of Giggleswick was buried near his father Anthony Lister M.A. Vicar of this Church on the 12th day of January A.D 1702. Aged 40 years 5 months

Elizabeth, daughter of John Lister who was born on the 26th February 1691, and survived scarcely 5 months, hastened hither before her father.

Elizabeth, mother of John Lister followed them on June 1st 1705.

Here lies the corruptible part of Thomas Swainson (son of Lawrence Swainson of Langcliffe) but his incorruptible part has departed to the heaven of heavens of blessed souls, and the august throne of God Himself. He did not neglect the study of the noble arts, for he knew Arithmetic, Geometry and Astronomy perfectly, nor was his skill in numbers profitable to himself alone, but he used to exert himself for the advantage of all, to impart that skill to others, and to train the minds of the young, to teach them and steep them in knowledge of Arithmetic. No man was more skilful, more energetic, more diligent than him. Few excelled him in modesty, uprightness, justice and piety. He died on the 14th December in the year of our Lord 1733 in the 70th year of his age

Under this stone are buried the remains of William the eldest son of Chr Wetherherd Gentleman of Knightslain-forth in the County of York The years of his early manhood were spent in Christ's Hospital (or perhaps Gray's Inn) but he was already well acquainted with philology & philosophy In life he saw nothing desirable In death he saw Happiness He Kept his mind resigned & composed seeing death in life, eternal life in death, though he was for a long time wasting away in consumption He died in the 28th year of his age and in the 1722nd of the Christian Salvation

Antony Lister MA Vicar of this Church sleeps here in the hope of the blessed resurrection He lived 69 Years, was Vicar 47 Years, and died on the 19th of February in the year of our Lord 1685.

Both parts of Christopher Dawson have returned whence they came, his soul upwards, his body downwards. He was a pious, upright, tender hearted and generous man, endowed with a liberal education and high mental culture as well as legal skill. Always opposed himself to quarrelling. he used to make friends out of enemies and voluntary to reconcile wranglers. He died much lamented on the 5th april in the 1693rd 1695th year of the Christian Salvation in the 46th year of his life. Near the remains of his father are buried the ashes of the son Josiah (waiting for the sound of the trumpet) the elder of 2 brothers & most worthy of such a father. He did not survive the 16th year of his life, but departed hence, ripe for a blessed Eternity on the 2nd april in the 1690 Year of the Christian Salvation

Copies of this leaflet used to be sold to visitors by "Tommy" Monk, the Parish Clerk.

Bowerley,
Settle,
Yorkshire.

Feb 20th /91

Dear Mr. Brayshaw

I rec'd the Enclosed this morning – I do not know to what it refers, so I forward it to you, & I have no doubt you will understand about it, & make it right –

Yours truly

W H Coulthurst

Autograph letter of Rev. W. H. Coulthurst.
another on p. 184

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