

Giggleswick Parish Magazine.

JUNE, 1906.

CHRISTIAN UNITY.

A striking appeal to all Christian Denominations.

April 28th, 1906.

The Bishop of Birmingham sends us a copy of the following letter addressed to all Christian ministers, and signed by the Archbishops of Canterbury and York and the heads of other religious bodies in Great Britain on the subject of Christian unity. An explanatory letter signed by the Bishop of Birmingham and the Chairman of the Congregational Union sets forth that the present is a moment of strained relations among some of the leaders of the religious bodies, owing to the controversy about religious education, but this makes it all the more important that they should remember the hope of unity. The letter is as follows:—

Dear Brother,

We, who subscribe this letter, represent widely different Christian communities. We agree in deprecating at present any large schemes of corporate reunion, which seem to us premature, or any attempts to treat our existing religious divergences as unimportant; but we agree, also in believing profoundly that our Lord Jesus Christ meant us to be one in visible fellowship; we feel profoundly the paralysing effect upon the moral forces of Christianity which our divisions inevitably produce; and we recognise with the fullest conviction that it is the duty of all Christians, who desire in this respect the fulfilment of the Divine purpose, to give themselves to penitence and prayer—to penitence, because we have all, in various ways, as bodies and as individuals, contributed to produce and perpetuate differences; and to prayer because what we all alike need is that God should open our minds and hearts to receive without prejudice the gradual revelation of His will as to the ways by which we are to be drawn together.

Being so far agreed, we are venturing, not we believe without the guidance of the Holy Spirit, to approach, as far as we can, all the Christian ministers of religion in England to

ask them to prepare their congregations for a united effort of prayer on Whit-Sunday next, at the principal Morning Service, for the reunion of Christians—special care being taken that such prayer should be entirely uncontroversial and should involve no assumptions except those which all Christians can make their own, viz.:—

That our Lord meant us to be one in visible fellowship:

That our existing divisions hinder or even paralyse His work:

That we all deserve chastisement, and need penitence, for the various ways in which we have contributed to produce or promote division:

That we all need open and candid minds to receive light and yet more light, so that, in ways we perhaps as yet can hardly imagine, we may be led back towards unity.

We believe that by these solemn exercises of penitential devotion dispositions may be created and nourished which will do much to end the needless embitterment so frequently pervading our differences of judgment and creed; and that a freer way be prepared for the Divine purpose to realise itself.

GEO. E. BUTT, President of the Primitive Methodist Conference.

RANDALL CANTUAR:

T. J. DICKINSON, President of the United Methodist Free Churches.

WILLELM. EBOR:

J. H. JOWETT, Chairman of the Congregational Union of England and Wales.

C. H. KELLY, President of the Wesleyan Methodist Conference.

J. B. MEHARRY, Moderator Elect of the English Presbyterian Church.

F. B. MEYER, President of the Baptist Union.

F. B. MEYER, President of the Baptist Union.

- A. J. MILNE, Moderator of the General Assembly of the Church of Scotland.
 ROBERT RAINY, Moderator of the General Assembly of the United Free Church of Scotland.
 F. J. ROBINSON, President of the Methodist New Connexion Church.
 GEORGE ST. ANDREWS, Primus of the Scottish (Episcopal) Church.

C. BIRMINGHAM,
 J. H. JOWETT,
 Secretaries.

The following letter, dated April 12 was addressed to the Bishop of Birmingham by the Head of the Roman Mission in England:—

My dear Lord Bishop,—Although I sympathise much with the object which you have in view, it would not be in accordance with our custom and tradition for me to sign a joint appeal for special prayers. For many years past we have had all over the world days of special supplication in preparation for Whit Sunday, mainly for the object which you have at heart. These prayers were ordered by Leo XIII. I feel that we can help most by working on the lines traditional among us, and I know that you will appreciate, even if you cannot fully share, my feeling.—With every good wish for Easter, believe me, yours very sincerely,

FRANCIS, Abp. of Westminster.

The Palace,
 Ripon,

May 19th 1906.

My Dear Brother,

I am sending you a copy of the letter on Unity, which has been signed by the leaders of different Christian Communions. In it we are invited to special prayer on Whit-Sunday for the restoration of Christian union. I need not commend so noble and worthy an object to your prayerful interest. The letter is a happy omen, and may lead us to earnest and believing prayer. I heartily endorse the suggestions which are made in the letter of appeal. I think it would be well and fitting that on Whit-Sunday special prayers for Unity should be offered, and also that at some fitting moment in the service, morning and evening, an opportunity for silent prayer should be given. The prayer for Unity

from the Coronation Service might be used at your discretion, and I enclose a special prayer which you are authorised to use after the Collect for the Day. I earnestly trust that these united prayers may be the means of drawing together those who love our Lord in sincerity.

Ever yours affectionately,
 W. B. RIPON.

“A Prayer for Unity” authorised by the Bishop of the Diocese.

O God, the Father of our Lord Jesus Christ, the author of peace and lover of concord, who hast put it into the hearts of Thy servants to pray for unity, knit together we beseech Thee in brotherly love all those who call upon Thy Name; forgive us those acts and words which may have caused estrangement; remove all prejudice whereby we may have misjudged one another; cleanse our vision that we may see our oneness in Thee; take away from us all ignorance and whatsoever may hinder us from godly union and concord; and show to Thy waiting church and people the way of union according to truth and godliness; for the sake of Him who prayed that His fold might be one, Jesus Christ our Lord. Amen.

“Prayer for Unity” as in the ‘Accession’ Service in our Book of Common Prayer.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

Gladly do I print these papers on Christian Unity. I never can understand why because folk have different ways of worshipping the same ONE GOD, hold to the same TRUTH as it is in the same ONE MASTER, JESUS THE CHRIST with different minds and profess to be guided by the same ONE HOLY SPIRIT they need be

at variance. It is neither common sense nor good form. Self-opinionatedness is usually in inverse ratio to knowledge and the most ignorant are generally the most infallible. Were the whole point not so sad it would be right funny. **The great Father of us all speaks "by divers portions and in divers manners."** *The exercise of Christian Charity on the part of one Christian Gentleman who conscientiously holds a certain aspect of Christianity and which aspect appeals to his conscience to be right towards another Christian Gentleman, who as conscientiously holds another aspect of the same Christianity and which aspect appeals to his conscience to be right does not involve the surrendering of any Principle in either Christian Gentleman. A great deal depends upon how you hold that aspect which appeals to your conscience to be right. Some Christians just miss being QUITE Gentlemen and Ladies by their lack of that consideration for others which is the very hall-mark of The Christ's genuine disciples.*

*The Churchwarden's Declaration on being admitted
a Minister of the Church.*

Do you solemnly and sincerely declare that you will faithfully and diligently perform the duties of the office of Churchwarden within this Parish according to the best of your skill and knowledge according to the Laws Ecclesiastical of the Realm?

Answer. I do.

*The Sidesman's Declaration on being admitted
a Minister of the Church.*

Do you solemnly and sincerely declare that you will faithfully and diligently and to the best of your skill and knowledge assist the Churchwardens of this Parish in the execution of their office so far as by Law I am bound?

Answer. I do.

**THE BISHOP OF CARLISLE ON THE
DIGNITY OF WORK.**

The Bishop of Carlisle, in his sermon at Brampton Parish Church on May 10th, expatiated on the dignity of work. After recalling that every Jewish lad was taught a trade, he said some people forgot that hands were as much a part of the divine character of our being as heads. There was nothing among the Jews of that stupid, silly distinction among British people to-day, when it was thought more honourable to work with a coat on than off. "I am glad," he proceeded, "I had a sensible father who taught

me to do anything that came under my hands. When I was too frail and delicate to attend school my father had more sense than to let me idle about. He said, 'if you cannot work with your head, you must work with your hands,' and I have seen the day when I could knit better stockings than any of you, and make quite as good a shirt. I am not ashamed of it. I believe in the exalting power of work. I tell you I would rather be a man breaking stones on the road, earning my daily bread, than I would be an idler doing nothing with £20,000 a year. Every boy should be taught a trade—not that superfine thing which is called technical education. It is too falsely technical for me. I want something useful." He appealed to parents to encourage the observations and interrogations of the children when what he termed "regular teasers" were asked, which were hard to answer. It excited healthy, beneficial curiosity and observation.

* * * *

Bishop Diggle always 'arrives' and his utterances are ever manly and stimulating. He's a regular stripper of veneer and a sworn foe to all superfine humbug. The very last persons to nose-tilt against those who earn their money by working with their brains, (whether those brains are in their heads or in their hands matters not so that they make use of the HOLY SACRAMENT OF WORK), are those who owe their money to some grand old worker, related to them or not, who has scorned to fritter away his God-given time and opportunities in pottering about doing nothing.

The Honorary Treasurer acknowledges with thanks half-a-sovereign from Miss Mitchell towards the deficit (£77 : 7 : 7) in the Heating Installation account. The Churchwardens will be very glad to hear of further donations being sent towards the same object and would like to urge all those who are interested in the old Parish Church to send some taken of goodwill.

WHIT-SUN DAY.—"CHILDREN'S DAY."

Preacher: Rev. Fergus H. Wood, M.A., Lincoln College, Oxford, Vicar of S. John the Evangelist, Caterham Valley, Surrey. Special Hymns will be sung by the Children at both the Morning (11 a.m.) and the Evening (6-30 p.m.) Services and Special Offertories will be received towards the Children's Sunday Afternoon Service Fund.

HOLY BAPTISMS.

May 6th—Mary Elizabeth, daughter of Oliver James and Edith Alice Morrison.

Sponsors: Mary Jane Moorby and the Parents.

May 13th—Lily, daughter of Joseph & Elizabeth Megson.

Sponsors: Robina Ann Hawkins, Nelly Rollinson and Walter Turner.

May 20th—Lilla, daughter of William Frederick and Amy Rothwell.

Sponsors: Jane Hannah Hudson, Kate Holmes and William Hudson.

HOLY MARRIAGE.

May 16th—Thomas Taylor and Elizabeth Agnes Smith.

Witnesses: Fred Wood and Agnes Lea.

HOLY BURIALS.

May 25th—Emma Clark, aged 65 years.

May 26th—Ann Knowles, aged 82 years.

OFFERTORIES FOR MAY.

	£	s.	d.
Church Expenses	6	19	0
Sunday School	0	4	0
Sick and Needy	0	3	9
	<hr/>		
	£7	6	9
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J. A. LISTER,
A. HOGG,
R. A. TAYLOR,
S. D. JAMES } *Churchwardens.*

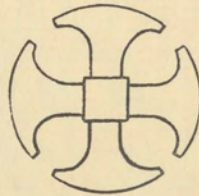
NOTICE.

On Whit-Sun Day, Holy Communion will be administered at 8 a.m., and a second Celebration *after* the Morning Prayers.



1911 - 1912

Giggleswick-in-Craven Church.



ORDER OF SERVICE.



Last Night of Old Year, 11-30 p.m.

Hymn No. 73 "For Thy mercy and Thy grace"
General Confession. — Absolution. — The Lord's Prayer.
Psalm 91. — Ecclesiasties 11 and 12. — Deus misereatur.
Apostles' Creed. — Prayer for Church militant.
General Thanksgiving.
Short Address. — Silent communing.

* * * * *

First Morning of the New Year, 12:1 a.m.

Hymn No. 74 "Father, let me dedicate"
Accession Prayer. — Prayer for Unity. — Blessing.

God save our Lord the King.

* * * * *

Holy Eucharist.

GIGGLESWICK PARISH CHURCH REGISTERS.

(BY MR. JOHN FOSTER).

A. page 3, 1560 Column II, fo. 2 r.

Katherina filia Ade Hatkinson	24 Sept.
Johes filius Poul Newhouse	26 Septem.
Jeneta fila Rob. Taylor	15 Octobris
Elizab. filia Ade Brown	23 Octobris
Isabella filia Tho. Tateham	Eodem die
Johes filius Olivi Bradelar	29 Octob.
Agnes filia Ricī Palaie	Eodem die
Isabella filia Thomi Craven	21 Nov.
Franciscus filius Rob. Foster	30 Nov.
Rogerus filius Jo. Armetstead	5 Decemb.
Adam filius Rob. Stackhouse	10 Decemb.
Agnes Banke filia Willi	11 Decembris
Rogerus filius Willi Middopp	12 Januar
Georgius filius Willi Iveson	20 Januarij
Agnes filia Willi Kidd	7 Februarij
Johes filius Tho. Nicholson	13 Feb.
Isabella filia Willi Craven	29 Febr.
Thomas filius Rich. Chew	2 Martij
Margar filia Tho. Somscales	8 Mtij
Katherina Clapehamsonne	Eodem die
Thomas filius Jac. Palaie	15 Mtij
Elizabeth filia Ric. Roome	xx ^o Mtij

Noīa Sepultorum Anno dm̄ 1560.

Johes filius Hugonis Browne	12 Aprilis
Jana uxō Johes Lynsaie	13 Aprilis
Christofer Kidd	Septimo die Aprilis
Richardus Cam	xiiij ^o die Aprilis
Isabella uxō Jo. Browne	18 Aprilis
Willus Inesonne	tertio die Maij
Jeneta uxō Ricī Ineson	11 Maij
Matilda uxō Henr Robinsonne	19 Maij
Margar uxō Rici Foster	20 Maij
Katherina uxō Lawr Jacson	Eodem die
Johes filius Willi Moorehouse	21 Maij
Rogerus Claphamsonne	Eodem die
Thomas Ivesonne	primo die Junij
Ricus Carr vicessimō	quarto Junij
Johes Armetstead	quarto Julij
Johes Cooksonne	decimo Julij
Jacobus Iveson	undecimo Julij
Hugo filius Tho. Frankland	28 Julij

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Giggleswick Parish Magazine.

JULY, 1906.

CHIPS from the VICAR'S WORKSHOP.

No christian gentleman can be content with a form of religion that declares all other forms of religion to be wrong and false and their disciples to be without hope. God speaks to mankind 'by divers portions' and 'in divers manners.' The exclusionist in religion does not see that he shuts the door of Heaven on himself in striving to shut out others.

A religion that satisfies a christian gentleman is a 'usable' every-day religion—one fit to make civilized men—free of superstition, exclusiveness and bigotry—grounded in the reason of the brain and the emotion of the heart.

* * * * *

You can put your own clock back or even arrest the hands but that does not alter the time of day—it merely makes *you* late! If our church is to make headway the ecclesiastical clock and the intellectual clock must synchronize.

A religion which has to instruct its disciples in the minutest details of life exercises necessarily a profound influence upon the youthful mind—it absorbs his childish mind—it captivates his immature senses and thoughts.

His 'faith' or adherence manifests itself merely in outward appearances in a ritual which is observed with the greatest exactitude but when the youth becomes a MAN and begins to inquire into things for himself such a ritual-slave breaks the fetters and becomes an 'indifferent.'

This total revolution is the natural result of a *man*-guided conscience and brain. There is only a very short path from exaggerated fanaticism to scepticism.

Men are feeling their way from a sacerdotal and professional religion to a simpler, more primitive and inward faith where Religion and Life—Creed and Character, are one or neither is anything.

It takes a manly man to be a *real* christian. Only a man of strong character and of bedrock grit has the moral courage to declare himself a follower of Christ. Weak men have not the pluck to be called religious—there is no room for even doubt in some folks' brains.

The preacher at the Morning Service (June 24th) was the Rev. W. F. Adye, M.A., Oriel College, Oxford, Vicar of Tarrant Monckton and Assistant Diocesan Inspector of Schools in the Exeter Diocese.

THE CHOIR.—Two of our members, on leaving the neighbourhood, have resigned and as a token of goodwill they were presented, Dr. Buck with a framed photograph of the exterior and interior of the Church, and Mr. Woodruff with a pipe in case. Dr. Buck will be a much missed man in this neighbourhood not only because of his clever professional skill but also on account of his able and practical interest in all matters musical.

The Members have in rehearsal now for the Harvest Festival, Weber's Jubilee (or Harvest) Cantata. Anyone wishing to join the Chorus will kindly call on Mr. R. Barrett Watson, Mus. Bac., F.R.C.O., 4, Ribble Terrace, whilst those willing to help in the Band will please see Mr. J. L. Bulcock, Mr. W. Horner or Mr. A. E. Knight.

It has been brought to our notice that there are some young girls about who are hardly yet old enough to be members of Mrs. Brocklehurst's Bible Class (in which no young woman is accepted under the age of eighteen), and yet who would profit better by being instructed in a class by themselves rather than continue in the Sunday School. To fall in with this suggestion Miss Brocklehurst is quite ready and willing to undertake such a class of girls between the ages of 14 and 18, at our house, on Sunday afternoons at 2-30, provided a sufficient number of names be sent in to her to warrant the venture.

On June 27th a Meeting of the congregation was held at the Vicar's house, when it was arranged to have a Congregational Social to be held on Wednesday, August 15th, at the Bungalow, Giggleswick, by kind permission of Mr. Sidesman Scambler. If the weather be unfavourable other arrangements are in contemplation of which due notice will be given. This is just a preliminary notice. The proceeds are for the Heating Installation Fund.

President Theodore Roosevelt's healthy views on home life and parenthood are well worth pondering over. "In the last analysis the welfare of the State depends absolutely on whether or not the average family, the average man and woman, and their children, represent the kind of citizenship for the foundation of a great nation, and if we fail to appreciate this we fail to appreciate the root morality upon which all healthy civilisation is based.

No piled-up wealth, no splendour of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common-sense, and decency; unless he works hard and is willing at need to fight hard, and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear and to bring up as they should be brought up, healthy children, sound in body, mind and character, and numerous enough so that the race shall increase and not decrease.

There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the bread-winner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife, the mother."

I would like to draw attention to the notices in the newspapers of a series of much-needed sermons now being preached by Rev. B. Vaughan, one of the chief Roman Missioners in this country. It is quite a characteristic of people who are not quite assured of their position to assume that all is nice and proper in their midst if there is any social advantages to be gained from such assumption.

If such social advantages are to be obtained then what is 'lechery' in a male who is poor or in no position or has no influence or is useless to us socially or financially or commercially or politically is airily spoken of as 'sowing wild oats' in a male who is rich or in position or has influence or is useful to us socially or financially or commercially or politically—what is 'unchastity' in the one female is dubbed 'a bit gay' in the other female: what is 'a thief' in the one euphonises into 'a kleptomaniac' in the other: what is a 'beastly drunkard' in the one is phrased 'getting a little over the mark' in the

other: what is 'adjectived lie' in the one blossoms out as 'inclined to be a little inexact' in the other: what is 'vulgar swearing' in the one spells 'strong language' in the other: what is 'spiteful gossip' in the one is styled 'spicy chatter' in the other.

HEATING INSTALLATION APPEAL.

The Churchwardens desire gratefully to acknowledge the following promises:

	£	s.	d.
Miss Mitchell	0	10	0
Mr. R. H. Buck	5	0	0
Mr. J. A. Lister	0	10	0
Mrs. J. A. Lister	0	10	0
Mr. R. A. Taylor	0	10	0
Mrs. Kilburn	0	2	6
Lily Kilburn	0	2	6
John Kilburn	0	2	6
The Vicar and Mrs. Brocklehurst	1	1	0
Miss Beavis-Brocklehurst	0	10	6
Mr. & Mrs. S. D. James	0	5	0
Mr. W. Simpson	5	0	0
M. & Mrs. Ridley	0	10	0
Mrs. Ingham	1	10	0
Mrs. Broome	1	10	0
Miss Creighton	0	2	6
Mr. Addison	0	5	0
Miss Quick	0	2	6
Mr. W. Horner	0	2	6
Mr. Roland Nicholson	1	1	0

So that the printing and the sending out of the Appeal should cost nothing, the former is defrayed by Mr. E. N. Beavis-Brocklehurst and the latter by Mr. Churchwarden Lister. *see p. 272.*

HOLY MARRIAGE.

June 23rd—James Heaton and Mary Ann Andell

HOLY BURIAL.

June 16th—Edward Parker, aged 64 years.

OFFERTORIES FOR JUNE.

	£	s.	d.
Church Expenses	5	1	0
Sick and Needy	0	2	3
Children's S. A. Service Fund ..	3	18	9
	<hr/>		
	£9	2	0
	<hr/>		

J. A. LISTER,
A. HOGG,
R. A. TAYLOR,
S. D. JAMES } Churchwardens.

REDEMPTION OF TITHE RENT-CHARGE UNDER THE TITHE ACTS 1836 TO 1891.

No. on Tithe Map	Name of Field	A. R. P.			Text
		A.	R.	P.	
221	Grassgill	15	3	12	<p>In respect of this property owned by Mr. Frank Marlor, of Close House, Giggleswick-in-Craven, there was on February 16th, 1910, paid by him to the Governors of Q.A.B., on behalf of the benefice of Giggleswick-in-Craven, the sum of £176 19s. 7d. as redemption-money. The matter was negotiated by Mr. George K. Charlesworth through the Board of Agriculture and Fisheries. It would save a vast deal of needless half-yearly trouble both in the collecting and paying of this ground-rent, did all tithe-rent-charge payers who could afford to redeem their land by paying down the requisite lump-sum in order to free it for ever would do so and have this comparatively trifling matter done with. It would be an all-round blessing.</p>
225	Carr	4	2	19	
234	Cow Pasture	10	0	34	
235	Paley Close	4	3	16	
237-	Kill-Hill...	4	2	13	
238	Stile Hands	1	1	38	
239	Cragg Close and Barn	1	0	14	
240	Meadow Close	2	2	28	
241	Far Close	3	2	17	
246	Lower Mean Field	7	0	20	
247	Higher Mean Field	5	3	26	
248	Braysher New Field	13	0	22	
249	First Newfield	15	3	17	
260	East Low Moor	13	0	2	
261	Newfield	13	0	14	
262	"	17	3	13	
280	West Low Moor	12	2	16	

GIGGLESWICK PARISH CHURCH REGISTERS.

(BY MR. JOHN FOSTER).

Noia Sepultorum Anno d̄m 1560 (contind.)

Alicia filia Willi Lawkland	30 Julij
Ricus filius Alain Carr	2 Aug.
Uxor Alain Carr	decimo Aug.

A. page 4, 1560 Column I, fo. 2 v.

Elizab. Sailbank	undecimo Augusti
Jeneta Hubbram	xxx ^o die Augusti
Johes Cockett	tertio Sepetembris
Alicia Watkinsonne	nono Octobris
Katherinn Watkinsonne	xvii ^o Octobr
Thomas Twisleton	xxix ^o Octobr

Noia Matrimonium. Contrahent̄m in Anno D̄m 1561.

Willus Luptonne	} primo die Junij
Elizabeth Banke	
Gregorius Twisleton	} xxix Junij
Isabella Armetstead	
Thomas Moorehous	} vi ^{to} Julij
Agnes Inesonne	
Oliverus Hird	} eodem die
Eliz : Somsales	
Franciscus Bensonne	} xiiij ^{to} Julij
Jeneta Armetstead	
Ricus Bradelaie	} xx ^o Julij
Isabella Shipherd	
Willus Palaie	} xxvij ^o Julij
Agnes Robinson	
Tomas Palaie	} xxviiij ^o Sept.
Elizab Preston	
Henric Wraythowe	} v ^o Octob.
Margareta Kidsonne	
Willus Armetsteade	} xxvj ^o Octob.
Alicia Sailbanke	
Ricus Kidsonne	} secundo Novemb.
Isabell Kidd	
Rogerus Nicholsonne	} primo Decembr
Agnes Middopp	
Willus Bauer	} xviiij ^o Januar
Agnes Lawsonne	

Noia baptisator 1561.

Margareta Braishay natha	11 Aprilis
Elizab. filia Lyonelis Leeminge	18 Aprilis
Rogerus Claphamsonne	22 Maij
Agnes filia Willi Armetsteade	11 Maij
Robertus filius Rowl. Falthrop	1 Juni
Jacobus filius Ric. Sailbank	14 Junij
Lynsaie	decimo septimo Junij
filia Rog. Armetstead	23 Augusti

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MEETING OF THE TWENTY-FOUR.—

A select vestry meeting was held at Giggleswick on Easter Monday. In the election of churchwardens two were appointed for the first time, Mr John Parker being chosen as people's warden and Mr Wm. Langhorn as vicar's warden. The sidesmen appointed were Messrs Cansdale and J. Harrison, and Messrs Walter Morrison, M.P., A. S. Musgrave, and C. A. L. Swale were chosen to fill vacancies in the "twenty-four." A report of the committee expressing an adverse opinion regarding the new reredos was presented and adopted. 1899

REREDOS FUND.

The pressing demands of the War Funds have naturally diverted our attention for the last twelve months from matters of merely local interest; but now that the war is practically over, we may be permitted to remind ourselves that the Reredos of our Church is not yet altogether 'paid for.'

At first sight the work did not meet with much approval, but time has already mellowed the effect and brought about a considerable modification of opinion. That the Architects, Messrs. Austin and Paley, were right in their employment of colour to bring the Reredos into harmony with the East window few can now refuse to admit. The general effect of the East end of our Church is improved in a way which we hardly expected when the additions were new, and the cold tones of the Chancel are warmed by the colours employed. The Tables of Commandments, Creed, and Lord's Prayer have filled up the blank on each side of the window, and have been fully paid for by the family of the late Mr. Henry King; but the Reredos and the panels below the level of the window sill are only partially cleared. There remains a sum of £72 6s. 4d. to be paid, and while the bills have been settled by the Craven Bank, under a guarantee from me while Vicar, I should be misjudging my late parishioners if I thought that they would wish the charge to fall altogether upon me. I therefore venture to appeal for contributions, and to give a statement of the accounts as they stand at present.

ADDISON CROFTON.

Decr 1900.

Giggleswick Parish Magazine.

AUGUST, 1906.

CHIPS from the VICAR'S WORKSHOP.

No greater service can be achieved in the unfinished—one might almost say barely begun—task of christianising christendom than by effecting a clear and a generally accepted discrimination between the 'Religion of Christ' and its near relatives—often wrongly identified with it—the Science of Theology, the Church, the Bible, in a phrase, the 'Christian Religion.'

Let us take care, too, to recognize the essential identity of Religion and Morality beneath their superficial differences.

Morality being in its essence a life of aspiration toward the moral ideal, which belongs to the realm of the Infinite, and Religion being the general attitude of life toward the Infinite—these two are at the *root* one. But the point we need to emphasize is that the 'merely moral' man recognised in popular speech as such, the man of 'merely conventional morality,' is not thoroughly and really moral.

There are three views of Christianity entertained to day: the first that man is left to grope his way as best he can to the truth and that Christianity is the best solution of the enigma of life which he has yet reached; the second that God has appeared to a special chosen people and given to them the solution; the third that God is and always has been man's Companion, that revelation is as universal as aspiration, that all religions are partial revealings of God to man in man, and that Christianity is the supreme chapter in this history of perpetual revelation.

The first view eliminates what to us finites we call the supernatural, the second view regards it as an episode, the third view believes in it as universal. An increasing number of Christians hold this third view. The Church of Christ is not a school of philosophy, it is a reservoir of life. It should be large enough to welcome to its membership 'all who profess and call themselves Christians,' and to its ministry all who, in the spirit of the Christ, are endeavouring to promote peace among men of good will. The Master has

given his ministers (whether clerical or lay) both their missions and their equipments: "As My Father hath sent ME, even so I send you. Receive ye the Holy Spirit. Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained." Whosoever accepts this Christly mission, and gives himself to this Christly task of delivering men from the pains and bondage of sin, belongs in the Christian ministry, whatever philosophy he may hold respecting the true solution of the enigma of life.

When does the cannon-ball? (Canon bawl).
When the Vickers-Maxim. (Vicar smacks 'im).

Rev. F. L. T. Barrett, M.A., Jesus College, Cambridge, was the preacher at Evensong, on Sunday, July 1st.

The response to the Churchwardens' appeal has been distinctly heartening, and the encouraging part of it is that the effort represents the 'big-small' contributions of the many, as well as the 'small-big' gifts of the few.

The excuses for not giving have been as ingenious as they have been silly. A mean person will advance any excuse to hide his meanness, rather than the right one, which would be either 'I do not like to part with my hoardings—the agony would be too great,' or 'I have not got the moral courage to give—I'm afraid what So-and-So will say.'

Sad to say there always will exist these poor sordid creatures: meanness imbrutes them: there is some hope of a wicked man: seldom hope of a mean man. The critics of the matter have been the largest givers——of criticism!

No girl can read the advice "To Modern Maidens," (Geo. A. Morton, Edinburgh, 3/6.), by "A Modern Matron," without being the better for it. It is full of sagacious counsel and pithy sayings. Taking in succession the intellectual, home, and social life, the authoress shows their

inter-relation, and the way to make the best of all three. One point she insists on—that the girl should not pursue her studies at the sacrifice of home comforts: “Knowledge that is gained by studying when you should be helping your mother will only be harmful, for you are sacrificing character-qualities to mental-qualifications.” The writer is very severe on the School influence of to-day: Children of the lower classes are taken away from home discipline, taught to despise boot-cleaning and kindred useful practical accomplishments, and egged on to attend stuffy ‘continuation classes,’ to grow round-shouldered, to wear spectacles, to learn the names of twenty thousand beetles, and—be an irritating encumbrance to the rates for the rest of their days.” Luxury and indolence, whether practised by the shop girl or the young lady of noble birth, is the writer’s special abhorrence, and some of her remarks on this point are quite Emersonian.—*Yorkshire Post*.

[From “TO MODERN MAIDENS.”]

“All true work is religion . . . Admirable was that of the old monks. ‘*Laborare est orare*,’ work is worship.”

“Labour is Life: from the inmost heart of the Worker rises his God-given Force, the sacred celestial Life-Essence breathed into him by Almighty God, from his inmost heart awakens him to all nobleness.”

“There is a perennial nobleness and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works: in Idleness aione is there perpetual despair.”

“Blessed is he who has found his work, let him ask no other blessedness. He has a work, a life purpose, he has found it and will follow it.”

“All true Work is sacred; in all true Work, were it but true hand-labour, there is something of divineness. Labour wide as the Earth, has its summit in Heaven. Sweat of the brow, and up from that sweat of the brain, sweat of the heart; this is the noblest thing yet discovered under God’s sky.”

.....

MOTHERS’ UNION.—The Diocesan Organising Secretary will speak to the Members and Associates on Friday, August 17th, 3 o’clock, at the *pro*-Vicarage.

OFFERTORIES FOR JULY.

				£	s.	d.
Church Expenses	...	...	...	7	2	0
Choir	...	...	...	3	12	0
Sick and Needy	...	...	...	0	2	0
Sunday School	...	...	...	0	3	1
				£10 19 1		

J. A. LISTER,
A. HOGG,
R. A. TAYLOR,
S. D. JAMES } *Churchwardens.*

HOLY MARRIAGE.

June 30th—Adam Clark and Annie James.

[Witnesses:—Nellie James, George James, Maud James, and John Garner.]

"Money gifts are entirely worthless and entirely ineffectual unless they spring from Faith and Love."

Donations to Heating Installation Account.

	£	s.	d.		£	s.	d.
Mr. G. Addison	0	5	0	Mrs. J. Parker (Gatehouse)	0	2	6
Mr. J. D. Bailie	1	1	0	Mr. J. Peters.. .. .	1	1	0
Mrs. and Misses Ball	0	7	6	Miss Quick	0	2	6
Miss Beavis-Brocklehurst	0	10	6	Mr. P. M. Ralph	0	2	0
Mrs. Bolland	0	2	6	Mr. & Mrs. Ridley	0	10	0
Mr. Henry Brassington	1	0	0	Miss C. Ridley	0	2	6
Mr. J. L. Brayshaw.. .. .	2	2	0	Miss A. Ridley	0	2	6
Mrs. Broome	1	10	0	Mr. W. Simpson	5	0	0
Mrs. Fred Brown	0	1	0	Mrs. Skirrow.. .. .	0	10	0
Dr. Buck	0	10	0	Mrs. and Miss Stackhouse (Taitlands) ..	1	0	0
Mr. R. H. Buck	5	0	0	Mrs. W. A. Stackhouse (Ingfield Hall) ..	0	10	0
Mrs. Duella Bulcock	0	5	0	Miss Sutherland	0	2	6
Mr. and Mrs. Crampton	0	10	0	H. M. S.	0	5	0
Miss Creighton	0	2	6	Mr. R. A. Taylor	0	10	0
Miss F. M. Clark	0	7	6	Mr. E. A. Thompson	1	0	0
Mr. S. Clark	0	2	6	Mr. G. Twisleton	0	5	0
Mrs. Corney	0	2	6	Mr. Uzzle	0	2	0
Miss C. Fell	0	2	6	The Vicar and Mrs. Brocklehurst ..	1	1	0
Three Friends (5/-, 1/-, 1/-)	0	7	0	Mr. W. W. Vaughan	1	1	0
Mr. J. H. Green	0	10	6	Mr. Leslie Watson	5	0	0
J. G.	0	1	0	Mr. and Mrs. Clive Waugh	1	0	0
Mr. and Mrs. James Hall	1	1	0	Misses Wilman	0	5	0
Mr. J. Harrison	0	5	0	Miss Windle	0	10	0
Misses Hartley (Winton House)	5	0	0	Miss Wooler	0	2	6
Mr. T. Holmes	0	5	0	Miss S. Wooler	0	2	6
Mr. W. Horner	0	2	6				
Mr. Horsfield.. .. .	0	2	6				
Mrs. John Hunt	0	5	0				
Mrs. Ingham	1	10	0				
Mr. and Mrs. W. Ingham	4	4	0				
Mr. & Mrs. S. D. James	0	5	0				
H. M. J.	0	8	0				
I. J.	0	2	0				
Mr. and Mrs. Kilburn and Family ..	0	10	0				
B. K.	0	2	0				
Mrs. Lamb	0	2	6				
Mr. and Mrs. J. A. Lister	1	0	0				
Mr. T. MacArthur	2	0	0				
Mrs. and Misses Bateson Maudsley ..	2	2	0				
Miss Mitchell	0	10	0				
Mrs. and Misses Moore	0	10	0				
Mr. R. S. Nicholson (Llanyre Hall) ..	2	2	0				
Mr. A. O. Pace	0	10	6				

N.B.—The Churchwardens desire to sincerely thank all those who have been good-hearted enough to contribute towards this deficit, and trust that there is no error of omission or commission in the above list. If, through any oversight, any member of the congregation, or other person of goodwill towards the Church, has failed to receive an appeal, the Churchwardens wish to say that such exclusion has been quite unintentional and they will be only too pleased to remedy the failure.

The Hon. Treasurer will be glad to receive the donation of anyone who has not yet paid, and trusts that all donors have duly received his official receipt for, or some personal acknowledgment of, their subscription.

HEATING INSTALLATION ACCOUNT.

INTERIM BALANCE SHEET No. 6.

Dr.

Cr.

	£	s.	d.		£	s.	d.
Cash in hand as per Balance Sheet No. 5 (<i>May</i> , 1906)	6	8	0	Messrs. Austin & Paley	10	17	6
Goods sold (Miss Scambler, 8/8; Mrs. Brocklehurst, 12/-)	1	0	8	Paid on account to Messrs. Dinning and Cooke	40	0	0
Donations (<i>as per list</i>)	58	9	6	Balance in Bank and in hand	15	2	5
Bank Interest to June 30th, 1906 ...	0	1	9		65	19	11
	65	19	11	Balance owing to Messrs. Dinning and Cooke	32	18	1
				In hand	15	2	5
				Left to raise	17	16	8

WILLIAM SIMPSON, *Hon. Treas.*

GIGGLESWICK PARISH CHURCH REGISTERS.

(BY MR. JOHN FOSTER).

Noia baptisator 1561 (continued.)

A. page 4, Column II, fo. 2, v.

Petrus filius Gilb. Watson	29 Junij
Henr filius Ric. Preston	4 Julij
Jeneta filia Willi Hoddock	6 Julij
Henr filius Tho. Foster	25 Aug
Oliverus filius Willi Newhouse	10 ^o S.
Tho. filius Willi Foster (Fowler?)	23 Sept.
Jana filia Steph. Armetst(ead)	25 Sep.
Isabella filio Jac. Clark	29 Sep.
Willus filius Rog. Preston	4 Octob
Anna filia Roy : Carr	4 Octobr
Ricus filius Willi Kidd	7 Octob
Anna filia Willi Wyldman	7 Octo.
Eliz. filia Mylonis Towler	11 Oct
Robtus filius Tho. Claphmson	24 Oct
Ricus filius Jac. Armetst(ead)	26 Oct
Alicia filia Tho. Bank	8 Nov.
Jana filia Henr Dickinson	13 Nov.
Adam filius Tho. Bell	16 Nov.
Jacob filius Jo. Frankland	24 Nov.
Elizabetha Lawson	5 Decembr
Anna filia Oliveri Houghton	6 D.
Willius et Alicia Armetstead gemelli	11 Dec.
Anna filia Tho. Browne	18 Janur
Elizab. Frankland	24 Janur
Johes filius Hug. Stackhose	29 Jan.
Marg. filia Geor. Foster	30 Janu.
Rob. filius Willi, Myddop	8 Febr
Margar. filia Ric. Iveson (Ineson?)	23 Feb.
Eliz. filia Jo. Palaie	24 Feb.
Leonodus et Franciscus gemelli Olivī Watkinson }	1 Mtij
Ricus filius Willi Foster	10 Mtij
Margar filia Rici Lawson	16 Mtij
Maria filia Tho. Somscates	22 Mtij

Noia Sepultor in Anno 1561.

Alicia filia Rici Iveson (Ineson?)	5 Aplis
Ricus Ivesonne (Inesonne?)	Eodem die
Hugo Hubbram	18 Aprilis
Christopherus Tailer	21 Apr
Uxor Ada Carr	30 Aprilis
Uxor Hugonis Clark	7 Maij
Rogerus Palaie	15 Maij
Anna Somscates	22 Maij
Elizab Armetstead	23 Maij

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Giggleswick Parish Magazine.

SEPTEMBER, 1906.

Notes of an ADDRESS given by Mrs. STEINTHAL, Hon. Org. Sec., in the Ripon Dio. of THE MOTHERS' UNION at the Pro-Vicarage, Giggleswick, Aug. 17th, 1906.

"Whosoever shall impress (or compel) thee to go one mile, go with him twain."

As Christ sat on the mountain preaching His Sermon to His disciples and followers, He could see, every now and then, a man running swiftly along a road in the valley below. At once He drew a lesson which helps to-day the members of *The Mothers' Union*. Good runners were engaged by the State to take messages and goods from one village to another, and in case a man lost his way, the law compelled any passer by to go with the runner a mile to put him on the right road. Our Lord teaches us that each man was *obliged* to go *one* mile, but [or *imprest* or *compelled*] that after doing so the man must go a second mile out of the goodness of his heart. So to-day many find the first mile easy, but the second mile very hard.

A first mile many people go is that of "Politeness." We say easily a kind word and give a friendly nod, but we all find the second mile of "kind action" much more difficult. This involves some personal trouble, and it is that which is precious in the sight of God.

Another first mile is "Forgiveness." We do not find it difficult to forgive those who have injured us if we live in the Spirit of our Lord: but the second mile, that of "Forgetting" is hard. So, often because we have not forgotten, we say or do something that hurts others to whom we have promised forgiveness.

As christian women we must not only practise this but must teach it in our home to our children.

Many mothers go the first mile, and guard their daughters from harm and sin; but many shrink from warning their girls, when they go out into the world, of the temptation and sin they must meet and come in contact with. The fact of a girl knowing that her mother realizes the danger is a help and comfort to her.

The last first mile we would allude to is connected more closely with the early training of the children in the home.

The mother's heart is so filled with love, that it is not hard for mothers to be gentle with their little ones. But if *only* gentleness rule the home, the result would be, too often, 'spoilt' children, and spoilt lives. Therefore it is very necessary to go the second mile and have "Firmness." Train the little ones from infancy to obey. Teach them that mother's 'no' is 'no' and her 'yes' is 'yes.'

There is a beautiful poem on home training in the *Gordon League Ballads*, and the last verse is worth remembering:

**"Mothers, give time, take trouble.
It's the noblest work on earth
To train your children rightly
From the hour of their birth;
Be firm with them, firm but gentle, and
teach them how to pray,
And, as God's word says, they'll bless you,
when you are old and grey.**

"Then the people rejoiced that they offered willingly, because with a perfect heart they offered willingly to the Lord."—1 Chron. xxix⁹

If our hearts have not been 'perfect,' this excerpt is not an unfitting comment on the result of the Heating Appeal of the Officers of the Church: the offerings have been offered with a thankful spontaneity which clearly indicate a right healthy and good spirit. *Exit the deficit.* In justice to the Architects it is only right to say that they very strongly recommended, during the renovation, a similar hot-water system to the one now in use and which is such a thorough success in its working. It must be a great satisfaction to all those who have had any hand in the scheme and also in the raising of the money that all is now in good going order and paid for. A second list of donations is published in this issue and next month will be presented the *final* Balance Sheet.

The Congregational Social up at "The Bungalow" on August 18th was fortunate in every way; not only did Mr. & Miss Scambler give us all another hearty welcome but the weather did: the Officers and other friends of the Church were all up there in force and helped to make the gathering prosperous: the remains of the Sale of Work were either sold at the stall or auctioned off by Mr. Jabez Dugdale who is always ready to do a good turn: the 'eatables' were all given by various kind friends so that that item was all to the good, and the Giggleswick Band generously gave us their services. The gross takings were £13 8s. 6d., and the expenses were £1 17s. 3d., so that the nett works out to £11 11s. 3d., with which amount Mr. Lister (upon whose shoulders as the Senior Churchwarden the main of the latter phase of the business has been thrown) reports that the Churchwardens and Sidesmen are satisfied and thankful. The Hon. Treas. now has a Balance on the right side.

I must just add that we as a congregation may be grateful that our Church possesses Officers who are not only fully alive to their duties, lovingly as well as voluntarily undertaken, but who have no wish whatever to shirk any responsibility and work which public office naturally entails.

THE CHOIR.—On Sunday, August 5th, the Soloist was Mr. R. C. Easdale, of Manchester, who sang 'The King of Love my Shepherd is' in the morning, and at night 'There is a green hill far away.'

On August 23rd, the Adult members of the Choir went into Committee and resolved, 1st that York and Castle Harvard should be the 'where,' and 2nd that the 'when' should be Wednesday, September 19th, and Saturday, September 22nd, by which arrangement *all* the singers are offered the chance of availing themselves of the Annual Outing. Each party will consist of about a dozen or so.

HARVEST THANKSGIVING, Sept. 30th. Haydn's "Harvest (or Jubilee) Cantata" and Schubert's "Great is Jehovah, the Lord," will be given with augmented Choir and Orchestral accompaniments.

By the courtesy of Mr. Vaughan the Rev. H. M. Gorham, M.A., St. Peter's College, Cambridge, kindly took the services on Sunday, July 29th, during the Vicar's absence. Our best wishes go with Mr. Gorham in his new appointment: as far as the Parish is concerned we lose a genial neighbour and a manly Christian.