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THORPE BASSETT.

Lady Cholmley has promised to enlarge our school, for which we are very grateful. We are at present rather too thick on the ground when the attendance is as it should be. This is not healthy for the children, who are so much in need of fresh air if they are to work and grow. And the teacher finds it hard to arrange a class nicely in front of her if they are not sitting at their desks. We cannot say exactly what the enlargement is to be, as so much depends upon the opinion of the Education Department and the good-will and liberality of Lady Cholmley.

Talking of school, we hear that the Attendance Officer has been round, and complains of the attendance of certain children. We smell the smell of war, and warn those who feel unsafe to prepare for an attack. Of course managers and teachers view the matter of attendance differently from the parents. These latter are ready to take their children away for half a day too often. Managers and teachers complain that the attendance officer is not strict enough in his duty. The cost of education is so great, and the importance of regular attendance so great, that everything ought to be done to keep children regularly at school. At Thorpebasset we hope that a warning is all that is necessary, and that we shall soon be commended for the good attendance of the children at our school.

RILLINGTON.

BAPTISMS.

- April 1—Walter Stephen, son of Ralph Stephen and Hannah Pattison.
- April 1—Thomas Bertie, son of William and Elizabeth Jefferson.
- April 7—Violet Annie, daughter of John and Mary Wharrick.
- April 22—Mary Ann, daughter of Thomas and Ann Lumley.

DEATH.

May 13—George Robert Myers, aged 19.

The terrible death of George Robert Myers, at Wharram, was a great shock to us all. It was terrible because of the form of the accident, and because sudden death is always terrible. But it comforts us to think that death was almost painless, because so instant. We must not recall the incidents, which are familiar to all. But we offer our sympathy to his bereaved parents. The funeral, which was on Whitsun Day, was largely attended.

We are soon losing the help of the clergy of All Saints', Hull. The first or second Sunday in June brings their welcome help to a close. On the two last Sundays in June the services will be taken by Rev C. J. Harland, brother of the new vicar. In July the vicar himself hopes to begin his residence amongst us.

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June is an important month with us, as it brings with it our Club Feast. This celebrated feast will be held on Tuesday, 26th. It was proposed last year that the Shepherds' Club should have their service at Thorpe Bassett. We are glad to think that this idea has been abandoned. The combined clubs make a good congregation, indeed it is a grand sight to see our old church full of men, as it generally is on such occasions. This year we are told that the vicar will preach. This is an interesting occasion on which to preach his first sermon.

A meeting will be held on Wednesday, June 13, in the old school at eight, to decide how to spend the money collected for the memorial to the Rev. William Macdowall. We must apologise for the length of time that has elapsed since the money was collected. The choice will rest between a tablet to be placed on the wall of the church and a lectern. We are asked to say that all subscribers are welcome at the meeting, but that the choice must rest with the committee, who, however, will be guided by the opinion of the meeting.

We give an extract from the Diocesan Magazine of last month, as it will be read with interest by many. Mr Harland has rendered valuable assistance in the preparation of this service, and speaks with enthusiasm of the success of Lord Normanby's efforts:—

"LYTHE.—Special services, illustrative of the Passion of our Lord, were conducted weekly, throughout Lent and in the Holy Week, in the Parish Church of Lythe, by Canon the Marquis of Normanby, whose seat, Mulgrave Castle, is situated in the parish. At each service, which never occupied more than an hour, the hymns, illustrations, and some beautifully illuminated texts, were thrown upon a large sheet in the chancel. This sheet was well arranged and let down by means of pulleys to a depth that did not hide the Altar from view. After the reading of very short connective passages of scripture, brief and very telling meditations were given on the subject of each illustration. Lord Normanby himself manipulated the powerful limelight lantern, and was only assisted in the services by having the connective narrative read by the Rev. W. G. Harland, the assistant priest. A successful children's service was held in the schoolroom of Normanby House, Sandsend, on Maunday Thursday, and on Good Friday afternoon at Sandsend, and at the Evening Service on Good Friday at the Parish Church, the lantern was most effectively used. We should remark that the several illustrations had been very carefully selected and testified to many years of expensive collecting, the slides being, for the most part, hand-painted. The popularity and success of these Lantern Services were alluded to at the Easter Vestry Meeting, when a Special Vote of Thanks was given by the Churchwardens to Lord Normanby for the great services he had rendered. The vicar of the widely-scattered parish, the Rev. H. R. S. Pearson, incidentally remarked that the number of Easter Communicants did not this year fall far short of 200, in a population of 860. A far greater number, although including Confirmation Candidates, than he had ever known in the 36 years of his ministry."



"AND FORGIVE US OUR SINS; FOR WE ALSO FORGIVE EVERY ONE THAT IS INDEBTED TO US."

BY THE RIGHT REV. THE BISHOP OF COLCHESTER.

FORGIVE us our trespasses, as we forgive them that trespass against us." Such is the familiar liturgical form, representing exactly neither the text of St. Matthew nor that of St. Luke, by which these words of the Saviour are impressed on our memories. Older English versions, such as "Forgive us our debts, as we forgive to our debtors," were more exact; but the change is an improvement, and is likely to be lasting.

To be forgiven; to feel that the barrier of offence, of mutual misunderstanding, for the time even of mutual distrust and dislike, has been removed, and that we, who perhaps think that we on our side have also something to forgive, have had the debt which we know to have been the larger of the two freely and fully remitted, so that affection and friendship can flow once more in the old channels! Who has not had occasion both to give and to receive this forgiveness? Who has been so unhappy as never to have received it, or so hard-hearted as never to have bestowed it?

But this is as between man and man. Our Lord guarantees to us that there is also such forgiveness waiting for us from Him who can never need forgiveness, from God Himself; for He would not teach us to pray for that which cannot be granted. One only condition required for that forgiveness is here named. The mystery of the Atonement, the "pardon through the precious blood"—this was not yet to be disclosed. Nothing short of that Atonement of Christ can bring that forgiveness; but once given it is complete and perfect. Man's forgiveness, it has been said, relates to quantity: "how oft shall my brother sin against me, and I forgive him?" God's forgiveness relates to quality: man forgives sins, God forgives sin. More, infinitely more, even than Christ's "seventy times seven,"

may be bestowed by Divine compassion, not infringing on Divine justice, on the worst of human transgressors.

But there is one condition, and only one, here set before us as that on which the forgiveness of God hinges. "Forgive us our trespasses, as we forgive them that trespass against us: for if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The teaching is enforced by the parable of the "unmerciful servant"—the relentless, unforgiving creditor contrasted with the large-hearted, generous master. Without this we stop the flow of Divine mercy at its very source. An unforgiving world, could such be imagined, would close up for ever the "fountain opened for sin and for uncleanness," would do away with that absolute pardon for the sins of the past which the Psalmist has imaged by the remotest distances of the physical world: "Look how high the heaven is in comparison of the earth; so great is His mercy also toward them that fear Him. Look how wide also the east is from the west; so far hath He set our sins from us."

The necessity, therefore, of forgiving our brother, if we are to look for forgiveness ourselves; ought, one would think, to have impressed itself on the consciences of Christians as one of those primary and foundation conditions, without which hope is vain and faith unfruitful, while love, the third and greatest of the trinity of Christian graces, is excluded by the very nature of the case. And yet it is not true that some who would be the last to consider themselves outside the circle of true Christians, often nourish an unforgiving spirit against another through life—nay, carry it with them to the grave? The story is told of a nobleman who nourished such a grudge

"For Ever with the Lord!"

Words by MONTGOMERY.

Music by REV. R. L. ALLWORK, M.A.
(Curate of St. Ann's, Stamford Hill.)

1. *mf* "For ev - er with the Lord!" ϕ A - men; so let it be; *cr* Life from the dead is
2. *mf* My Fa - ther's house on high, Home of my soul, how near At times to faith's fore -

in that word, 'Tis im - mor - tal - i - ty. ϕ Here in the bo - dy pent, Ab -
- see - ing eye Thy gold - en gates ap - pear! ϕ Ah! then my spi - rit faints To

- sent from Him I roam, *cr* Yet night - ly pitch my mov - ing tent A day's march nearer home.
reach the land I love, *cr* The bright in - her - it - ance of saints, Je - ru - sa - lem a - bove.

3. *f* "For ever with the Lord!"
mf Father, if 'tis Thy Will,
The promise of that faithful word
Even here to me fulfil.
Be Thou at my right hand,
Then can I never fail;
cr Uphold Thou me, and I shall stand,
Fight, and I must prevail.

4. *p* So when my latest breath
Shall rend the veil in twain,
cr By death I shall escape from death,
f And life eternal gain.
mf Knowing as I am known,
How shall I love that word,
cr And oft repeat before the throne,
"For ever with the Lord!"

MISSIONARY GLEANINGS.

Eighty-four Million Lives.

Many of us the Hindu and Buddhist doctrine of the transmigration of souls perhaps appears to be chiefly a curiosity of belief. Here is an anecdote which shows the hopelessness about the future life which such a doctrine entails.

An aged Punjabi woman came one day to the Amritsar Medical Mission, imploring Dr. Martyn Clark to restore her sight. The operation was a serious one for so old a person to undergo, but she pleaded hard. "Son," she said, "since I became blind, a little grandson has been born to me. He is the only one I have, and I have never seen his face. We are Hindus, and, do you know, we believe in transmigration. I must die, and then I shall become a cat, or a dog, or a frog. We must be born eighty-four million times, and the

lad will become a cow, or a hen, or a crow. After this life he is mine and I am his no more. If I don't see him now I never shall see him again, for through all eternity our lives will never again touch—and oh! I do want to see the laddie's face before I die." Who could resist such pleading? Dr. Clark could not. The operation was performed successfully, and in due time her longing was satisfied, and she was able to see the child. The missionary did not neglect the opportunity of telling his poor patient of a better hope for the life beyond the grave, of the many mansions in our Father's house. Her answer when she first heard the good news was sad enough: "Ah! in such words you Christians have heaven now, but for us there is no such hope."

WEST HESLERTON.

On Tuesday in Whitsun week the Diocesan Inspector, the Rev. E. Barry, examined our school in religious knowledge, and was, as usual, thoroughly satisfied with the answers he received and with the evidence shown throughout of the careful and thorough way in which the children had been taught. In these days we hear much in the outside world of a new religion called "Undenominationalism"—which means a dislike to being called by any name, especially by the name of Christ—and we are told that our children ought to be educated in this new religion, that is to say they ought to be taught to read and write and spell, and they ought to be taught geography and arithmetic, but they ought not to be taught the Christian religion, they ought not to be taught all that Jesus Christ came on earth to teach us, because men are grown so wise now that they know more than Our Lord knew. This is the view that in a Christian land like our own ought not to be seriously held by any one, and we must frankly confess that we do not believe that anyone does seriously hold it who has himself a clear faith in Jesus Christ. It is when a man has grown hazy and foggy about his own faith that he wishes to make other people's children hazy and foggy too. Those who strongly believe in Christ and Christianity will fight bravely and manfully on behalf of teaching to our children, as part of their daily life (not a thing set apart for Sundays and Sunday schools), the faith that as a country we still, thank God, profess. We do not want undenominationalism in West Heselton. The creature is even uglier than its name, and that is saying a good deal. It is a bad habit to "call names," but it is a worse habit to try to persuade others to be ashamed of the Name by which they are called—for that is to be false to God. No one could have listened to the examination on Tuesday, May 15th, without feeling thankful that the religious teaching of our children is so thorough and without feeling hopeful for the future, that much fruit will some day result from the seeds now sown.

Arthur Bertram Hutton, the fifth son of our Rector, was ordained deacon (not "bishop," as a little boy in our parish cheerfully asserted) on Trinity Sunday by the Lord Bishop of Southwell to the curacy of Ashborne, in Derbyshire. He is much missed already in Church and at the Sunday School, but we trust he will be appreciated by the people of Ashborne, and that God's blessing may rest upon him in his new sphere of work.

KNAPTON.

There is an old saying that cleanliness is next to godliness. Who said it nobody quite knows. At a meeting in Exeter Hall, London, some time ago, a well-known speaker ventured to assert "Cleanliness was next to godliness said the apostle," but he did not state which apostle, and as the words do not occur in the Bible it is at least a matter of grave doubt whether the speaker had any ground for ascribing them to any apostle. A more probable suggestion is to be found in Chambers's "Book of Days," where we are told that "Good Mr Whitefield used to say 'Cleanliness is next to godliness.'" Now good Mr Whitefield is a man whose memory is much esteemed in Knapton, and

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we feel sure that in this, as in all matters, he spoke what he believed to be true. And yet we cannot help thinking that some of us have got the proverb turned round the wrong way and read it as though Mr Whitefield had said "Godliness is next to cleanliness." At any rate spring cleaning has been carried out during the past month in Knapton with a heartiness and vigour that is not observable in our religious exercises, and of the many housewives who have been most active in washing and decorating their homes for the summer not a few regularly overlook the fact that public worship forms a part of godliness.

SCAMPSTON.

CALENDAR.

Sunday June 10th—Morning Prayer	10-30 a.m.
Evening Prayer	3-0 p.m.
" " 17th—Evening Prayer	3-0 p.m.
" " 24th—Evening Prayer	3-0 p.m.
" July 1st—Evening Prayer	3-0 p.m.

MARRIAGE.

May 12th—John William Hitchcock and Emma Elizabeth Robinson.

A letter appeared in the *Malton Gazette* from Rev Charles Williams, brother of the late vicar. He tells us that he was on his way to attend the funeral, but felt so poorly that he was obliged to return home. It shows how terribly he felt his brother's death, and we sincerely sympathise with him in his great trouble. One chief reason for his writing to the Malton paper is given in the following words:—"May I take this opportunity, through the medium of your columns, of thanking most heartily all my late dear brother's kind Yorkshire friends for their sympathy, which has greatly touched me? I have been more than once struck with the warm hearts of Yorkshire people, as exemplified during my late beloved brother's tenure of Scampston."

A very pleasing tribute was paid to the memory of the late vicar by the school children. They subscribed and bought a tin cross and filling it with white flowers placed it on the vicar's grave on Whit-Sunday, as a token of their love, respect, and sympathy. Mr Williams was constant in his visits to the school, and the children were always glad he should come and teach them.

THE SCHOOL.

Though late in doing so, we wish to record the good results of the work done in the school during the year. Our drawing examination was very satisfactory, and again we had "good" written against our names. Mr Colson's visit last February was all that could be desired. He expressed himself pleased with his visit and shortly afterwards we received the following short but good report:—"The school is kindly and carefully taught. Discipline is excellent." The grant we are glad to add was in excess of last year, and last year it was a good grant.

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