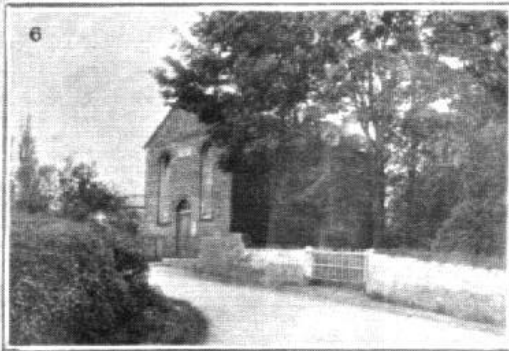
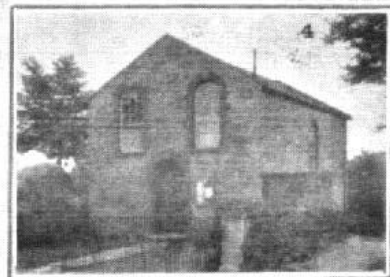
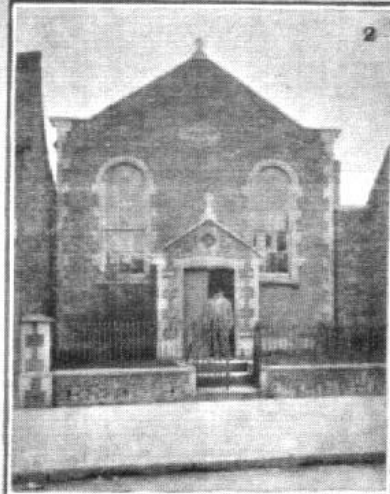
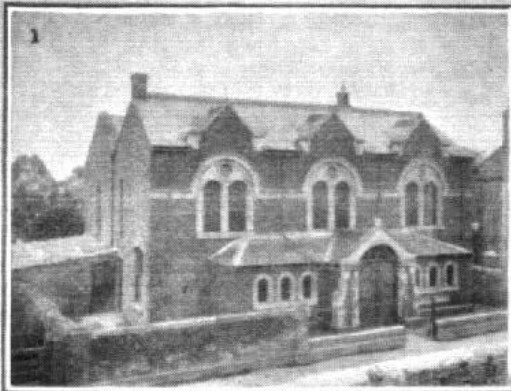


to increase the work. Beside this, the town has been cursed by strong drink to a remarkable degree, and even to-day, the power of "The Drink" is far too great to be easily grappled with, and Temperance work is vexingly difficult even in the churches. There are also many "Charities," and much tribulation thereby. A low moral standard was manifest, and is none too high to-day. As previously stated, our fathers experienced rough and bitter persecution, and our history there from the beginning, instead of being one of steady growth to a position of unquestioned strength, has been full of UPS AND DOWNS. "ups and downs." Genuine revivals of permanent value have occurred; Cricklade at one time headed a "branch" of that name and promised well, but even to-day, while no one doubts the permanence of our position there, we have not the place and power we ought to have. The obstacles to be overcome ere that condition obtains are great (though this is not the place to chronicle them), but by no means insurmountable even in and by this generation. God has given many talents to our church there, and our prayer is that these may be focussed, and so become God's mighty instruments for the enlightenment of this town, from which the persecution of the righteous is not absent, even to-day. In 1852, Rev. Samuel Turner writes: "Our cause at Cricklade had been low for years, for some years indeed the preaching had been withdrawn from the town, but in



1. Purton  
 3. Broad Town.  
 5. Broad Hinton Reading Desk.  
 7. Goatacre.

2. Cricklade.  
 4. Ashton Keynes.  
 6. Purton Stoke.  
 8. Bradenstoke.

February 1851, some conversions took place and there was a marked increase of attention. Increased interest was manifested, the chapel became crowded, and then the converting work broke out fully. Meetings were held nearly every evening throughout the summer, and we have now fifty members." In confirmation of the former part of these statements we find a Quarterly Meeting resolution, June 1838, as follows: "That Bro. F. pay the rent of the Cricklade (preaching) house, and fetch the forms away," and the forms were subsequently sold to Wootton Bassett society for £2.

The first regular preaching place appears to have been the Independent Chapel (Noah's Ark), which was lost to us (in a way that is not revealed); then a long-room in Calcutt Street was occupied, and then the room now used for an Infants' School-room. At one time also the meetings were held in a chapel which had been built for the Wesleyans, but not used by them. In 1856 the present chapel, with 180 seats, was opened at a cost of £320, of which £210 remained as debt, but within a year it had to be recorded that the work "had sunk very low." A Revival Mission by Rev. G. Warner added twenty to the weakened society, and cheered the hearts of the faithful. In the erection of this chapel Mr. Ayers was a considerable help, and gave a donation of £30. In 1893 the chapel was re-seated, and a school-room erected at the back, at a

cost of £122, and in 1903 the chapel was renovated and a new organ put in at a cost of £110. The present debt is £60, the greater part of which it is hoped will disappear as a result of the Centenary Thanksgiving fund effort. These are works indicating no small zeal and no lack of beneficence.

In closing, it has to be said that no place in the Circuit is more on the heart of the ministers and officials of the Circuit, and it is earnestly hoped that the Cricklade church will be so blessed that she shall shine forth in beneficent works, with a strength that is equal to the position she occupies in an important town, and an important centre.

### GOATACRE.

—*Abiding in Strength.*

Holding services here from the earliest period, our church was only able to build a home for itself in 1867. Primitive Methodists and Quakers or Friends have been in alliance from the beginning, and a true and typical Primitive Methodist always has a Quaker strain—his dependence upon the inner light is final. This alliance of spirit opened the way for us at Goatacre to the erection of a chapel. After years of wandering, as in other places, from cottage to cottage, Mrs. Blackman determined that, if possible, a permanent place should be secured. The friendship of Mrs. Harris, a Quaker lady, was enjoyed by Mrs. Blackman, and to her she appealed for assistance,



At the bottom of the village stood a "Friends Burial Ground," dated 1678, an enclosure used only for that purpose and similar to what is met  
 A PARABLE. with in many parts of the country.

A request for this was made; Mr. and Mrs. Harris argued the case amongst the Friends, and at last they were good enough to offer us the ground on a lease of sixty years at a nominal rent. Before the concession, one of the Friends came to see Mrs. Blackman, and delivered to her "The Parable of the Twigs." Showing to her a bundle of twigs, he pointed the strength of unity, and deprecated the setting up of another church in the parish, because it would weaken the whole church of Christ. The good Quaker forgot two things, of which Mrs. Blackman probably soon reminded him, viz.: the history of his own people, and the fact that our church had been set up for nearly forty years, had been wandering in the wilderness, and now sought a home. Strenuous efforts were at once made to raise funds, and in July 1867, the chapel, costing £135, of which £60 was then raised, was opened amid great rejoicing. A tablet in the chapel is inscribed thus: "In affectionate remembrance of Elizabeth, the beloved wife of James Blackman, of Goatacre, through whose persevering exertions this chapel was erected and opened July 19, 1867." Our church at Goatacre is most loyal and true. The means of grace are most highly valued and regularly used. Its week-night congregations are among the best in the Circuit. For years it has

been noted for its interest in missions—its “boxes” are old (some dating from the introduction of boxes) and well used, and in a church of about thirty members eight or nine pounds is raised every year. This warm hearted church welcomes all the servants of the Lord who labor there, and displays a true neighborliness in the village that shows them to be followers of the Lord. From the past we have the name of “Matthews,” “who used to do a lot of preaching,” taking long journeys, and returning as he used to say, “in a summer morning, just when the cocks were beginning to crow.” Mark Simpkins, another useful worker, was converted through the singing which he heard at a prayer meeting. A Y.P.S.C.E. is of recent formation and is helpful to the church work as a whole. Thy security is in the Lord!

N.B.—The plate on the wall, in the photograph of this chapel, is inscribed: “Friends’ Burial Ground, 1678.”

## PRESTON.

*—Sixty-six years in Cottages.*

The little hamlet of Preston has always had some good Primitive Methodism in it, since the formation of the society in 1830. Until Nov. 8, 1906 its services had to be held in cottages—sixty-six years of cottage services! To hold on so, spiritual tenacity has been forthcoming, success must have been enjoyed

and much self-denial practised. Mrs. Vines and Mrs. Clark have for a long period placed their cottages, for class meetings and preaching services, at the disposal of the church—glad to serve their Lord in this way. As opportunity has occurred, this church has had its Sunday School also, which at one time numbered as many as forty scholars. It is a pleasure to note that it was the desire to have a Sunday School which largely decided the question of the erection of the chapel last year.

Before Mr. Jas. Vines' conversion, long ago now, it was the custom of the farmers to pay the men their wages on Sunday morning. The men in turn went to Lyneham to pay their shop bills, then to church (some of them), and then to the public house to discuss the sermon.

To the converted man the Sabbath had another value than this, Mr. Vines refused to be paid any more on Sundays, and the whole practice was "put a stop to." He witnessed a good confession to the end.

The sale of a part of the estate last year gave opportunity for a site to be obtained. Mr. White, of Common Farm, Highworth, gave us the small site we required for the price of the Deeds; the members at Preston, every one of them, worked remarkably well in collecting money; Messrs F. Riddick (Sec.), A. R. Strange, and the ministers found a ready response in the Circuit, and on the date above given,

though the winds blew, the rains descended, and the floods came, the opening services were  
 A CHAPEL services of joy. The Rev. W. J. T.  
 AT LAST. Scruby at the stone-laying, and Rev. E.  
 Parsons at the opening helped admirably,  
 and a good rally of Circuit forces gave a financial success that destroyed all anxiety on that score. It is a small chapel, of course, just right for the hamlet, cost about £100, and has on it a debt of £10, which will soon disappear. The congregations are good, a Sunday School has been at once established, and in a place from which they cannot be moved, the church will continue its work of spiritual uplift as long as God requires them.

## WINTERBOURNE.

—“*Beauty for Ashes.*”

Winterbourne has had its difficulties, and has felt them keenly. Here and at “Barrack” (Berwick Bassett) services were commenced in 1833, but only at the latter was a society formed, and Winterbourne was only on the plan for two quarters at that time. “Barwick” continued until the end of 1838, when we find “Barwick” and “Monckton” having services on alternate Sundays—at 10 and 2 in turn until 1840.

Mon(c)kton alone appears for eight years,  
 A NOBLE and then Winterbourne is opened again  
 TRIO. with distinct services, and has continued  
 so. Services were continued at Monkton until the end of 1854, when they were transferred

once more to Berwick Bassett. These two preaching places appear, now one, now the other, then together, and finally Monkton for some years alone, and the last service seems to have been planned at Monkton on October 15th, 1865. Winterbourne church was distinct, in its formation, but is to be regarded as the heir of "Barwick" and "Monckton." These three places, situated very close together, have shown remarkable vigor at various periods of their history, and have produced lasting and striking spiritual fruits, which fully justify the determined "holding on" to these places in difficult times. In 1854, the united membership of the three villages numbered eighty-one. Thence came the Bros. Eatwell, so long and honorably known for their good work in this Circuit, and that of Swindon. Here also was Moses Pickett converted (before he removed to Wootton Bassett) with his excellent wife, and from this place there went to Australia Mrs. Pickett's brother, Mr. Geo. James. His son, A. S. C. James, entered our ministry there, and is now one of the most influential Presbyterian ministers in Australia. *His* son also occupies a very promising position as a Presbyterian minister. This information is given by the Rev. J. Ashmead, of New South Wales, who is visiting his relatives, Mr. Maslin's family at Wootton Bassett, and who speaks from personal knowledge. He says that "Mr. James was one of the strongest men in New South Wales, and occupied a leading position there."



The last forty or fifty years has seen many difficulties; as W. Rowles told at the last anniversary it was a case of "We were turned out of there (a cottage), then we held services in Bro. S.'s cottage. He died, and we had to find another." They got one, then "the man died, and we were out again." Thus, from "pillar to post." Once a cottage, with garden, in which they worshipped was "bought," a sum of money was raised, but at the last, in spite of every effort, the owner refused to complete the transaction, and the money was banked or put out to use for many years. However, it formed an excellent

A SITE AT nucleus when at last land was secured.

LAST. This occurred in 1903, through the generosity of Mr. Horton. He gave an excellent site, causing great joy to the church, and giving much pleasure to the Circuit. A fine rally has been made to put matters on a good financial basis, and a beautiful little chapel has been built at a total cost of a little over £300. It was opened in July 1904 by Miss Rummings, of Grittenham, Rev. W. C. Tonks being the preacher. £125 remained as debt, and this has been since reduced to £70. The church at Winterbourne worked admirably and gave well; they were therefore well-supported. It must not be forgotten that what placed the church in a condition to undertake the task, for them a great one, was the renewal of strength which came when Mr. J. Turner and his family removed thereto from Langford, in Berkshire. Red-hot Primitive Methodists are all this

family, and the church cannot sleep where they are. Their son has just completed a successful three years course at the Hartley College, and will soon enter upon what we trust will be, a useful ministerial life. Mrs. B. the wife of Captain B., was a very energetic lady belonging to the Established Church at Winterbourne. She has been known to meet timid women on the way to our cottage services, demand where they were going, and then to drive them back. She failed, of course, more than once. The sturdy ones told her to "get out of the way," they were going to chapel, and then she declared they were "made of the right stuff," while the sheep she shepherded to the church were "shams and hypocrites." It was Camp Meeting Sunday, and Mrs. B. determined there should not be a Camp Meeting if she could help it. She "talked" to her husband until he marched out to stop it. Mr. Edmund Belcher was planned to lead. The Captain made his demand that they should disperse, in unmistakeable terms. Bro. Belcher was about to give out the hymn—he changed the number. Looking the Captain in the eye he cried out :

"What a Captain we have got,  
Is not ours a happy lot," etc.

The Captain talked, he got red, the folks surrounded him, and they sang away with right good will "What a Captain." The gallant Captain fled, and vowed he would never interfere with such people again, "not for anybody." Our people had a good time that day.

The church is well established now. Every branch of work is vigorously carried on, and in spite of a church atmosphere that is rather "strong," its influence around is great.

## BUSHTON.

—*"By Common Consent."*

Our work at Bushton began with prayer meetings held at the Barton, and Mrs. Comley was the agent used to bring about the introduction of Primitive Methodism, while Bros. John Selby and Thomas Minchin, from Thornhill, helped to establish it. It may indeed be rightly regarded as an extension movement from Broad Town, via Thornhill. Next we find John Reeves, a zealous class leader, visiting Thomas Smith in his illness, and leading him into "liberty through Christ." This led to a mark of gratitude from Mr. Smith, who sold us a cottage, of which the inside walls and ceilings were taken out, and then it became a chapel—duly consecrated! This John Reeves, we are told was "a good man, class leader for a long period, and died at a good old age, full of faith."

The Barton or Barkton appears on the plan first in 1843, and Bushton six months later, and a society was established during the following quarter in each case. The cottage was purchased and made into a chapel in 1856-7. It cost £42 15s., and was paid for by "monthly instalments." This was made easy

because of the fact that the introduction of our church there was welcomed by all parties—  
 VILLAGE farmers, squire, and parson agreed with  
 UNITY. what was being done. Thus, in 1874,  
 when the present chapel was erected,  
 every farmer in the village helped with horses and  
 waggons, and when, in 1894, the chapel was enlarged  
 the same assistance was forthcoming. How  
 admirable! This church, like every church of Christ,  
 has had its difficulties, but these have not come from  
 persecution or opposition from any other church.

The chapel is well situated, is one of the best in the Circuit for its size, and will soon be improved, it is hoped, by the addition of a large vestry. It has cost £307, had a debt at first of £162, but is now debtless.

The church suffered very severely a few years ago from "internal complaints," but Mr. W. Gough and his family sturdily continued to labour, hope and pray; the Circuit was sympathetic, and times have mended. There is now a good congregation, Sunday School and church, and its influence steadily increases.

## LYDIARD.

—"*Bells on the Hoyses.*"

The people of the neighborhood of the present chapel were served by Primitive Methodism for thirty five years by services held at Hook and Greenhill. In 1828 there was a society at Greenhill of twenty-six

members, and services were planned there without a break, until 1849. For eleven years after that the place was closed against us, and Hook (and Purton perhaps) kept alive the interest at The Green and at Greenhill. In July 1860, preaching services recommenced at Greenhill, and were continued until 1867. Meanwhile a service had been commenced at The Green, or North Lydiard, January 1863 being planned for 1-30 p.m., and was held in the cottage of Mr. Stephen Glead. Against opposition, and to the astonishment of everybody, land was secured by the strategy of Mr. T. Sheppard, of Purton, and a chapel was opened in November of the same year! What a stir there was! The Lord of the Manor, who was also the clergyman, attempted to do  
A BATTLE. what had been done at Hook—he tried to claim the property as his. The title proved to be good, and the land was ours. Weakness would perhaps have lost the day, but Rev. W. Hazell, Mr. Thos. Ruming and others were strong men, enjoyed the fight, and gained the battle. Rev. S. West preached "The Ground Sermons," and it was consecrated to Primitive Methodism. Opposition was strong, but friends stood by and "meant to win." The local brickmaker declined to sell bricks, he "would rather sell them to erect a public house," he said. He was not the only brickmaker; another lived at Wootton Bassett, and on a fine morning, Charles Carter, risking all things, marched to Mr. Thomas Rummings for the waggon to drive to Wootton



Bassett for the first load of bricks. Mr. Rumming, quiet but strong, knew what he was about, and his preparations fitted the occasion. The best waggon, the best horses, and bells on the horses; and away they went. Timid folks looked on, the whole place was awakened, could hardly believe it was true. "Charles Carter 'll get the sack!" "I don't care, we'll have a chapel," said he. The bricks came and were unloaded! A chapel was evidently to be built in defiance of "parson." True! "It was no trouble to get money," and £108 was raised by the opening day. The occasion suited the men. The posters appealed: "*Friends of righteousness and truth, come and help us,*" and they came. About 500 were at the tea meeting (tickets a shilling) at the stone-laying. Mr. S. Humphries gave £16 and a stirring address, while Rev. W. Hazell gave a veritable blast of defiance, and roundly declared that the opposition they had met with was unworthy of "gentlemen." Said he in ringing scorn, "As well put a black coat on a Neddy, and call him a gentleman." He conclusively urged that in education, in religion, in temperance

TRUTH work, the Nonconformists had laid the  
STATED. country under a debt of obligation to them,  
and that Primitive Methodists in particular  
had carried the gospel, in thousands of instances, to  
people who would not otherwise have heard it. He  
had a good time, and so did his hearers. The chapel  
opening took place on Nov. 8th, 1863; Revs. S. West,  
T. Powell and the Circuit ministers were there, and

hundreds of people ; and to crown all Mr. MacKnight, the opposing clerical Lord of the Manor, himself gave a sovereign to the chapel funds.

We have now a full chapel and need one twice the size, in order to do our duty to the inhabitants, and some better school accommodation too. There is good reason to hope that efforts will soon be made in this direction, and that the young people of the present day will follow in the bold steps of their fathers. A large church and a large Sunday school give at once a call to this extension movement and a promise of success.

Of the older members Bros. J. Fisher and C. Carter have been members from the beginning, while Mr. J. Parsons and family have rendered solid support to the church and Circuit for a long period.

### MINETY.

Minety-Moor sent 3s. 3d. to quarter day in 1844, though no members are reported. That was "in the beginning," and services were continued there for about five years. Minety had a period of "on" and "off" the plan for the next fourteen years, but in Jan. 1863 it was placed thereon, let us hope, "for ever." A small society of four was reported two years later, and the church has lived and done very good work now for forty-two years. At the opening of the chapel, Oct. 8th, 1865, it was stated that "services have been

held for several years in a cottage, in a barn, and even in the open air." The foundation stones were laid July 18th, 1865, by Mr. T. Knapp, of Startley, and Mr. T. Rumming, of Hook. The sermon was by Rev. T. Kench, and about 300 sat down to tea. The opening sermon was preached by Rev. S. Hooson; a large tea meeting was held, and £60 were raised.

A unique feature of the chapel building at Minety is to be found in the following: Three large annual camp meetings were held to raise money before the chapel was opened, and the Golden System was adopted at the same time for the same purpose, so there was "money in the bank" when the time came to build. The Rev. G. Fowler and Mrs. W. West unloaded the first load of bricks, and "it made their fingers sore." A good beginning, nevertheless, and our position to-day in Minety is good. Migration often saps the strength of the church as elsewhere, but it has good power in reserve, and revival follows decline. Mr. and Mrs. W. West and family, and Mr. and Mrs. Fry have done much good work here, and others will follow in their steps.

## CALLOW HILL.

—"*A Chapel of Ease.*"

Callow Hill church is an offspring of Brinkworth and is in the same parish. From April 1870 to the opening of the chapel in October 1889, the services were held in a cottage. One of the writer's "warmest"

experiences was when he stood in this cottage just before the chapel opening, and preached to a crowded audience, standing very close to a big fire. Bro. Spencer said, "Bless the Lord, he (the preacher) is getting warm; he feels the fire." True! in a double sense.

The opening sermon was preached by Rev. J. Herridge, and the little chapel, costing £99, was opened, like Braydon, free of debt. The "father" of this society is Mr. Edwin Spencer. He was born in 1819, and converted in 1848, and became a local preacher in 1849. As class leader, society steward and local preacher, he has done well for the spiritual sustenance of the people. He still preaches occasionally, and is in his place at the services whenever possible.

The church is fairly strong, and earnestly labors in Sunday school and temperance work.

## BRAYDON.

—*"Queen Street."*

At Grittenham one asks "Where is the chapel?" At Braydon, standing at the chapel door, the question is "Where are the people?" There are few houses in sight, but though a widely scattered people, the "Braydon folk" know where the chapel is, and are very regular in attendance. The society was formed as a branch of the Brinkworth society, and was first

separately reported in March 1890. The first services were planned at Lydiard Plain, July 10th, 1881, and this became Braydon a few years later.

The site for the chapel was the gift of Mr. W. Iles, of Moonsleaze Farm, and the chapel was opened free of debt in 1889. It cost £109. The church is a healthy and vigorous one, though young, and is a great blessing to the people. The Wests and the Iles's have been great aids to this cause, up to the present time, and a vigorous C.E. society helps to make things live.

## BROAD HINTON.

—*"After Eighty Years."*

As before stated, Broad Hinton appears on the first plan of the fully constituted Brinkworth Circuit, a copy of which is given. The establishment of our cause here, however, was very difficult, on account of opposition and the impossibility of securing a permanent foothold in either cottage or chapel. For nearly forty years the village had been unmissioned by our church, until the spring of 1906. In the meantime, those who were at all Primitive Methodist in sympathies attended Winterbourne or Broad Town services. In the early spring of 1906, a fortnight's Revival Mission was conducted at Winterbourne by Miss Ricketts—a highly-esteemed evangelist. It was a great success, and she was invited to continue her work at



Broad Hinton, from which place many had attended her previous services. Mr. Hiscocks placed a large room at her disposal, he and Mr. Crees bearing the expense of the mission. A great work was done in the village, notable conversions occurred, a society of over twenty new members was formed, and a cottage let by Mr. Hiscocks at a small rental. This has been made very comfortable; the members have worked admirably to furnish it, and the church and Sunday school seem to be well established. Mr. Hiscocks has now given us the lease of a site of land at a nominal rental; and so, after eighty years, we have obtained this victory also. From the Centenary Fund, a contribution of £150 is to be made to aid in the erection of a Centenary Memorial chapel—and in no more fitting place, surely, could it be put. It will stand a good reminder of village victories.

The pulpit, or reading-desk—of which the photograph is given on page 152—served first for some years at Grittenham prior to the chapel opening. It was then lent to the Winterbourne preaching-house; then to Broad Hinton; and presently it must continue its honorable service elsewhere.

## LYNEHAM.

—“*Shall the Last be First.*”

The church at Lyneham is the youngest in the Circuit, having been formed a year ago. Many years since occasional preaching services were held there,

and in John Cennick's time Lyneham was often mentioned as the scene of his labors. We, however, have never established ourselves there. Bradenstoke, Preston, Tockenham have afforded a little opportunity to earnest souls who *would* have the gospel, but the majority of the people in this beautiful village have been untouched by gospel preaching for a long time. With a great church influence and the land locked up, our fixture there has until recently seemed impossible. We now have a cottage service, and it is hoped that a site of land will soon be secured, and preparations made for the erection of a chapel.

It is worthy of remembrance, that on the green shown in the illustration, one of the largest and most influential Anti-Corn Law meetings was held, at which Primitive Methodists played an important part. Let the Primitive Methodists of to-day play an equally important and necessary part in giving the Bread of Life to the people. And the God of our fathers will be with us!

## CHAPTER IX.

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# Conclusion.

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ALL service ranks the same with God;  
If now as formerly He trod  
Paradise, His presence fills  
Our earth; each only as God wills  
Can work—God's puppets, best and worst  
Are we: there is no last or first.

—*Browning.*

FOR complete victory, the Christian battle must ever be a soldier's battle! The Story of the Churches shows this in every case, either in reference to the past or the future. What waits to be done must be done by all, and not by one, nor two. The work of each must be that which God calls him to do, and which he *will* do at all costs. The names of individuals that are given, are of examples; and the call is not to admiration but that the example may be followed. The making of each church is in the hands of the individuals, for the victories of Christ are gained by the silent forces, by the contact of soul with soul—the leaven must leaven the lump. This individuality is not lacking. While there are those

whose first word is, "We've never done it this way before," there are others who wake up afresh every morning, are able to look at old things as if for the first time, and to act with no burden of tradition upon them. The only question with such is, "How can the work be done to-day," and if yesterday's plan is defective, they will find a new one. Such are the salt of their churches; their faith is ever fresh, their strength is ever being renewed.

There must be no fear of new methods of work. The governing idea must be to reach men, and having reached them, to save by the Christ within us. If auxiliary methods are needed, they must be used. The improvement of the mind is necessary to the improvement of the life, and mental culture is of interest to the churches of Christ; "Knowledge is power." Sociability is of the highest importance. In Christ men are brothers; and because men are fellow members of Christ, social barriers must not exist. The only "class" feeling is that which recognises men as good, better, or best in Christliness. It is life that tells, not possessions.

For the future, abiding in Christ, we can have no fear. The Circuit spirit is strong; the appeal for a "rally" never fails. When "a little one" calls, the Circuit comes "to the help of the Lord against the mighty" in that place, and the victory is His. It will not be forgotten that the "rally" is review day,

and of great value. Then the allies are side by side, the hosts of the Lord are seen, the individual is a part of an unconquerable whole; the voice of the prophet reaches men with "Thus saith the Lord," and the inner light glows with greater brightness. The class meeting "rally," the regular service "rally," as well as the larger "gatherings of the clans," are times of refreshing.

The elders of the churches, working through the years at their holy calling, filling their office with honor, will not forget to train young men to follow them. There should be no "one-man church" anywhere that it is avoidable. To make efficient preachers, teachers, workers generally, they have to be "caught young," as a rule, and the work of the church wrought into the texture of their daily labors. The call of to-day to the elders is: "Train your young people—equip them for the war." This can only be done by leading them into the battle and by putting the tasks upon them. Young people who are worth anything will gladly *do* things if led thereto by an elder beloved.

As "this country's ours," let it be possessed by Christ in us. The invitation "Come, sinners, come" is as necessary now as eighty years ago, and the call should find a fuller response. *Then* our fathers had a moral wilderness to deal with. *Now* there is the labor of the Sabbath school, and Band of Hope

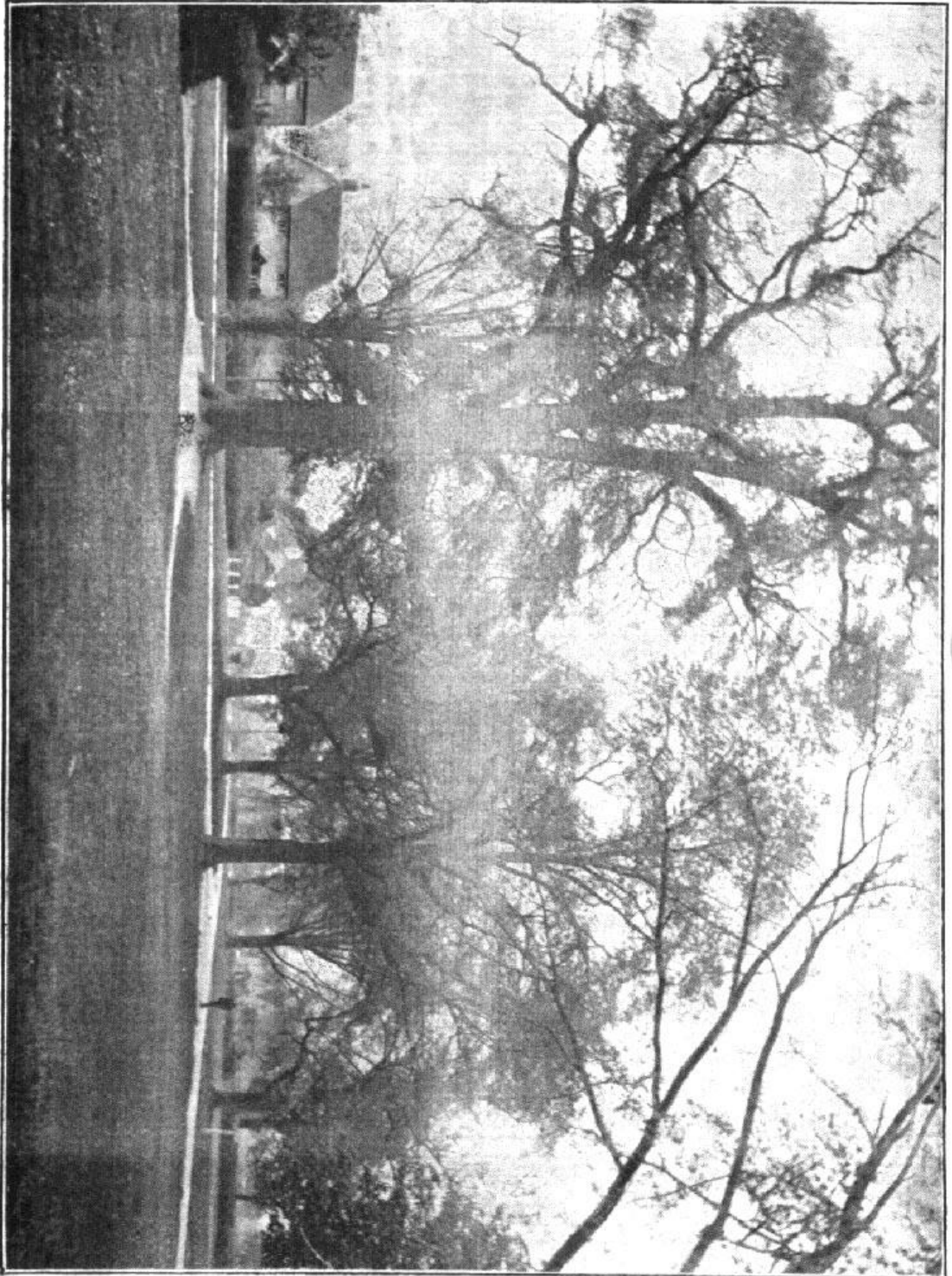


worker to reap, and the harvest of the Lord should be greater. To win children is easier than to win reprobates, and the value is greater. Led to love Christ early, teaching and practice begun early, and a finer quality of harvest should be produced.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints; for the work of the ministry; for the building up of the body of Christ; till we all come . . . . unto the measure of the stature of the fulness of Christ.”

For the battle of the Lord in the villages, as elsewhere, we must have “the girdle of truth; the breast-plate of righteousness; the sandals of the gospel of peace; the shield of faith; the helmet of salvation; the sword of the spirit; with prayer and watching and perseverance”; and then He, our Captain, will win for Himself, through us, continual victory in the villages. Amen and Amen.

[FINIS.]



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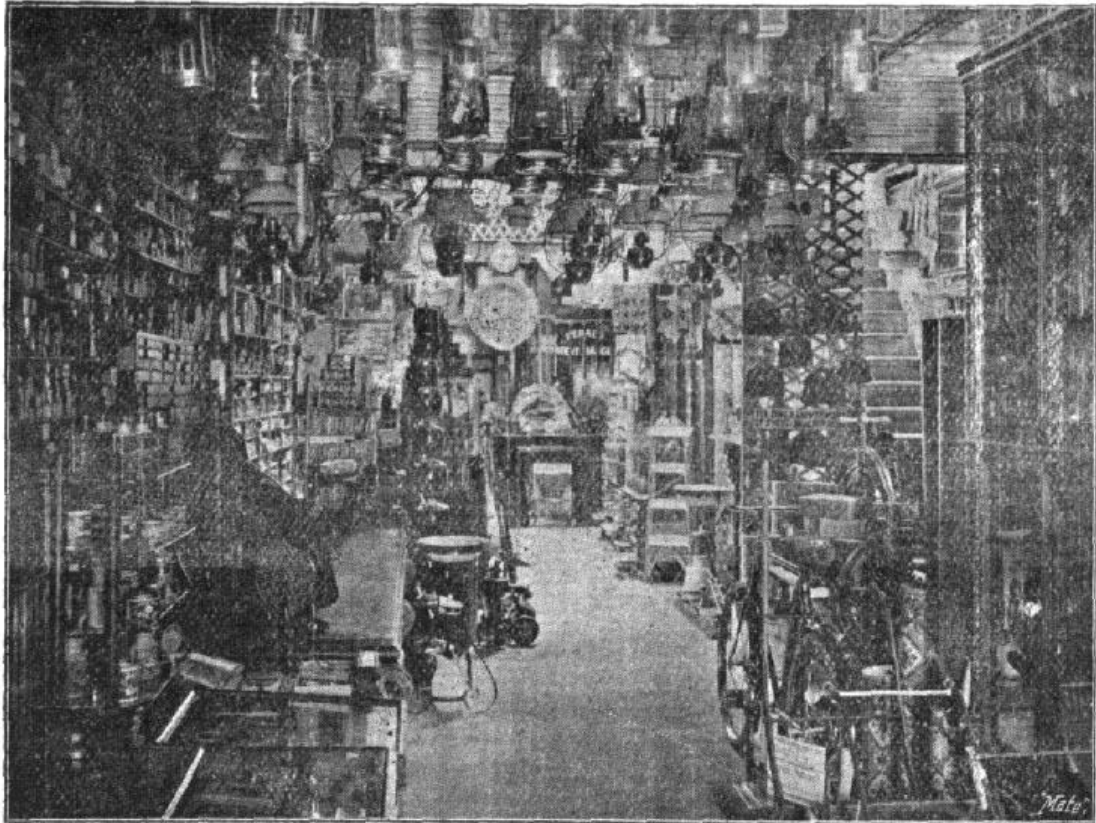


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