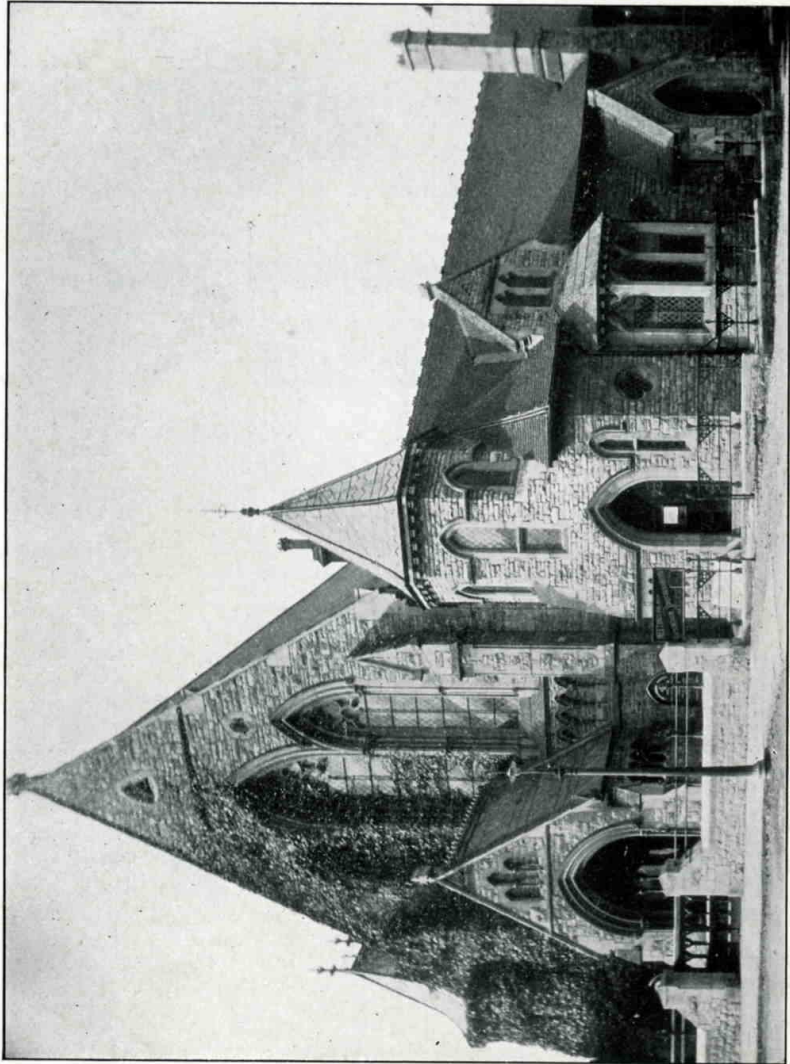


Wm. P. French

Congregational Church,  
== Buckingham. ==

Jubilee, 1907.

1857--1907.



CONGREGATIONAL CHURCH AND SCHOOLS.

The Jubilee Manual  
OF THE  
Congregational Church,  
Buckingham.

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1857—1907.

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"The joy of the Lord is your strength."

*Nehemiah viii., 10.*

## INTRODUCTION.

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A brief introduction to this Manual will explain its appearance at this unusual date. It will be remembered by most of the friends that something in the nature of a Historical Souvenir was suggested as a suitable publication for the time of our Jubilee. This was found impracticable. We considered that the next best course to pursue was the issuing of an illustrated Jubilee Manual before the end of the financial year, arranging for the financial statement and the list of forthcoming events to appear at the usual time in such form as would make it part of the present Manual if necessary.

The pages of this booklet must speak for themselves: I would simply say how much I regret my inability to provide more information than appears. I take the opportunity of expressing my indebtedness to those friends who have kindly lent me prized photographs; also to the Rev. C. T. Price and to Mr. Arthur A. Walford, who have afforded me considerable help in obtaining fresh information.

A. CANNON.

Buckingham,

*October, 1907.*

## JUBILEE CELEBRATIONS.

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### SUNDAY, Nov, 3RD.

Morning Children's Service, 10.30—REV. A. CANNON.

Afternoon Service, 3.0—J. COMPTON RICKETT, ESQ., D.L., M.P.  
*(Chairman of Congregational Union  
of England and Wales.)*

Evening Service, 6.0—J. COMPTON RICKETT, ESQ., D.L., M.P.

### MONDAY, Nov. 4TH.

Young People's Meeting, 7.30—REV. H. E. HEYWOOD (London).

### TUESDAY, Nov. 5TH.

"A Talk about some Old Hymns," with musical illustrations.  
8.0.—REV. HAMPDEN B. JONES (Brackley).

### WEDNESDAY, Nov. 6TH.

Service, 8.0.—REV. H. HARRIES, M.A. (London).

### THURSDAY, Nov. 7TH.

AFTERNOON SERVICE at 3.0—REV. HAROLD BRIERLEY (London).

TEA at 4.30, when short speeches will be made by the REVS. J. RIORDAN, H. B. JONES, J. H. BARKER, H. WELCH, and W. W. FOULSTON, B.A., B.D., F. BROCKIS, H. B. JONES, J. BARTON, A. E. JONES and E. T. BLISS.

EVENING MEETING at 6.0.—Speakers: REV. H. BRIERLEY and REV. W. MOTTRAM.

### FRIDAY, Nov. 8TH.

Closing Meeting at 7.30.—REV. A. CANNON.

## OUR CONGREGATIONAL CHURCH.

*"Let Thy work appear unto Thy servants and Thy glory upon Thy children."*—Ps. xc., 16.

### *Early Days.*

**I**N tracing the history of any Congregational Church, we are generally confronted with great and many difficulties. Buckingham proves no exception to the rule. The absence of records on the one hand, and the presence of confusing traditions on the other hand, make the task well nigh insuperable.

Buckingham, like many other towns, has its **THE CIVIL WAR.** Cromwell traditions. But unlike some, it possesses more than traditions. It can boast of historical proof of the great Puritan's doings in and about its neighbourhood. The town itself and the villages around were actively interested in the great Civil War. Although Buckingham largely escaped injury during this time, such a statement can scarcely be made about several of the villages. But we are not now concerned with the war, our reference to it is introductory to many of the men who espoused the cause of liberty.

We remember that the very best of Cromwell's **INDEPENDENCY** soldiers were independents. His "lovely company," **IN THE ARMY** as he styled them, were almost entirely Congregationalists, and in battle irresistible. We remember, too, that the principles of independency **AND COUNTRY.** made rapid growth both in the army and the country generally. Since this was so, and this district was the scene of several encounters between Cavaliers and Roundheads, it is more than likely that Buckingham was among the many towns in which Congregationalism grew during these terrible days. And I say this, notwithstanding a curiously interesting entry

**MAIDS MORETON.** which appears in the Maidsmoreton Parish Register under the signature of "Matthew Bate, Rector."  
He writes :—

"1653. Now came in force a goodly act made by the usurper Cromwell's little Parliament or the Parliament of Sts. as they called itt, that is of all manner of dissembling hypocrites and filthy heretics who ordered not the baptism but the birth of children to be recorded in the parish registers, thereby insinuating that children ought not to be baptized, and encouraging people to withhold their infants from the sacred ordinance. But there were never any that I know of of that mind in Moreton."

INDEPENDENCY IN BUCKINGHAM. Although there may have been no Nonconformists in Moreton, it of course does not follow that there were none in Buckingham. On the contrary, the erection of a Meeting House in that town in the year 1726 makes it highly probable that there were at least a few during the Commonwealth period, if not before. There certainly was a Congregational Church before this date. Tradition fixes upon the year 1707. The Church always precedes the building in which it is held, and individual believers exist separately and apart for sometime before forming themselves into an organised Church. There were many reasons why Congregationalism would be likely to seek obscurity in these strenuous times.

THE BUCKINGHAM FIRE, 1725. A most disastrous fire swept over the town in March, 1725, in which over 130 dwelling houses, besides other buildings, were destroyed. Who knows but that amongst these "other buildings," or, for the matter of that, dwelling houses, some place consecrated by faithful believers in the supremacy of Christ, may not have been destroyed? Be that as it may, we know that the Church—"the faithful company of believers"—was not destroyed. Far from it, for one of the most significant facts in the history of Congregationalism in this town is this: that although the loss occasioned by the fire amounted to something like £40,000, and the distress was so great that Dr. Browne Willis, of Whaddon Hall, advised the Buckingham Corporation to apply for Government assistance in the rebuilding of the town—yet the very next year (1726) the Independents were strong enough to put up the Chapel known as the Old Meeting.

Two of the early ministers were the Rev. Wm. Moss—who served the cause and died before the Old Meeting was built—and the Rev. W. Boughton.

ADDITIONAL DISSENTERS. During the latter part of the 18th century the Rev. David Simpson, M.A., officiated in the parish, probably as curate; his evangelical earnestness gave offence, and resulted in his leaving the town; but before his departure, some of the young men who had benefitted by his teaching asked him what they should do when he was gone. He advised them to remain steadfast to their Parish Church. "But if there should come here a minister who preaches another gospel?" they enquired. "Then in that case," reluctantly said Mr. Simpson, "you must, I fear join the Dissenters." The thing which these young men feared came upon them, and they were impelled by the unspirituality of the parochial clergy to "join the Dissenters."

## *The Old Meeting.*

**The Rev. GEO. GLYN SCRAGGS, A.M.**—The first pastor about whom we possess reliable information was the Rev. Geo. Glyn Scraggs. During Mr. Scraggs' ministry a number of worshippers withdrew, and eventually formed themselves into the New Meeting. This occurred in the year 1793.

**HIS ABILITY.** Mr. Scraggs was the author of a considerable work in two volumes, entitled, "Questions resolved in Divinity, History and Biography, &c." Reviewing this work in 1819, the "Evangelical Magazine" said: "The questions had better have been omitted unless, indeed, Mr. S. could have suppressed certain personal allusions. The solutions seem strongly impregnated with the air of a certain county town, which, whether salubrious or not, is not a specimen of the insalubrity of other places. Charity endureth (not reporteth) all things. However, many good thoughts occur which are clothed in perspicuous language, and display a right spirit."

**OLD MEETING ENLARGED.** Both the enlargement of the Old Meeting House, and the addition of vestry and schoolroom, were effected during Mr. Scraggs' ministry—the enlargement of the building in 1809, the additions in 1816.

Mr. Scraggs is described as so unconventional in regard to dress that he did not even wear black.

**HIS DEATH.** He died as pastor of the Church at Bow Lane, Poplar, after lingering in agony, which he endured with much fortitude for three days, on April 10th, 1824, having (it is said) broken his neck by a fall down a flight of steps in a fit of apoplexy.

**The Rev. ENOCH BARLING** was the second minister of the Old Meeting (that is, second since the split). He is described, however, as the sixth minister of the original Independent Church. He commenced his ministry in November, 1818. Counting back six pastorates, we get very near to the time when tradition has it that Congregationalism became an organised force—in the year 1707.

**THE REV. T. BURKITT.** During the ministry of Mr. Barling, and for some time previous, the Rev. Thomas Burkitt, formerly of Kenilworth, was living in the town and conducting a school for boys. Mr. Burkitt evidently cordially helped the Church in the Old Meeting, but he was not its pastor. The happy relations which subsisted between these two ministers are shown by the fact that, until his marriage, Mr. Barling lived with Mr. Burkitt.

THE MEMORIAL  
TABLET.

Mr. Barling's ministry was evidently greatly blessed by God. The tablet, which is now attached to the wall of our vestry, was removed from the Old Meeting when the two causes re-united. It is deserving of greater publicity than its presence there gives to it, so I make no apology for printing the inscription here:—

“ Within this Sanctuary rest the remains of the Rev. Enoch Barling, who began his pastoral labours among the people assembling here, Nov., 1818.

To whom he evinced growing attachment, and to their Spiritual good devoted the energy of a capacious mind, with strict integrity and industry, united to high literary attainments, unfolding the treasures of Divine truth. His firmness of principle and uniform purity were exemplary. With resignation he sustained affliction, and in the faith of Christ calmly expired,

Dec. 1st, 1832, Aet. 38.

II. Cor. 4, 1—7.”

The Rev. THOS. WILSON BRIDGE entered upon his ministry as pastor of the Old Meeting in the year 1834. During his brief ministry the Old Meeting House was thronged with appreciative hearers. He was soon called up higher. The esteem in which Mr. Bridge was held may be gauged to some extent by the fact that his friends had his last brief address printed and distributed, a copy of which is here given:—

*The late Rev. T. W. Bridge's Address to his Christian Friends, at the Old Meeting, Buckingham.*

Sept. 7th, 1837.

Beloved Christian Friends,

It has pleased God once again to prevent me from being with you by reason of affliction; but though absent from your assemblies in body, I am present with you in spirit, and God is my record how greatly I long after you ALL in the bowels of Jesus Christ,—my heart's desire and prayer to God for you all is, that you may be saved—that you may grow in grace—that you may *shine as lights* in the world. To this end, “forsake not the assembling of yourselves together, as the manner of some is.” Be much in *secret prayer*, and delight yourselves in perusal of the sacred volume.

I would say more, but such is my weakness, I do not find myself able. I must therefore conclude, by begging an interest in all your prayers; and by commending to your careful perusal a part of the 1st Chapter to the Philippians (from the nineteenth to the thirtieth verses.)

Your afflicted,

But affectionate Pastor,

T. W. BRIDGE.

**The Rev. E. DUDLEY JACKSON WILKS** succeeded Mr. Bridge in 1839.

It was during Mr. Wilks' ministry that the Old Meeting was enlarged by taking in the whole front yard. Mr. Wilks left Buckingham to become Secretary of the British School in Borough Road, London, continuing there till his death. Mr. Wilks was a relative of the Rev. Matthew Wilks, famous as the minister of Whitfields Tabernacle, and one of the founders of the London Missionary Society.

**The Rev. DAVID ROWE**, one of the first students of Spring Hill College, Birmingham, now became the Pastor. He left Buckingham about the year 1846.

### *The New Meeting.*

Reference has already been made to the withdrawal of a number of persons during the ministry of Mr. Scraggs in 1793. These persons, dissatisfied with their pastor's doctrine and teaching, met for public worship in a licensed dwelling house until the following year, 1794. Then they formed themselves into a distinct communion, building a little chapel about 50 feet long and 40 feet wide, on part of the site now occupied by our present church and schoolroom. This building became known as the New Meeting.

**The Rev. W. PRIESTLY** was the first minister. Mr. Priestly was related to Dr. Priestly, of Birmingham. The late Mr. Isaac Webb, writing in 1877, says that he believes the first minister of the New Meeting was the Rev. Thos. JONES, "who baptised my sister Owen in April, 1797." But Mr. Aston, writing much nearer to the time in question, in the first annual report of the North Bucks Association in 1819, says: "The Rev. W. Priestly, now of Fordingbridge, was the first minister. After his removal they were supplied by various ministers, principally by students from the Academy at Newport Pagnell, until August, 1803, when their pastor, the Rev. D. W. Aston, accepted an unanimous invitation to settle with them."

Probably the Rev. Thos. Jones was one of the various ministers alluded to.

**The Rev. DAVID WATSON ASTON**, who commenced his ministry in 1803, honourably and faithfully served his Master in Buckingham for 47 years. We are indebted to the late Mr. Isaac Webb for a vivid glimpse into the conditions under which the worship was maintained.

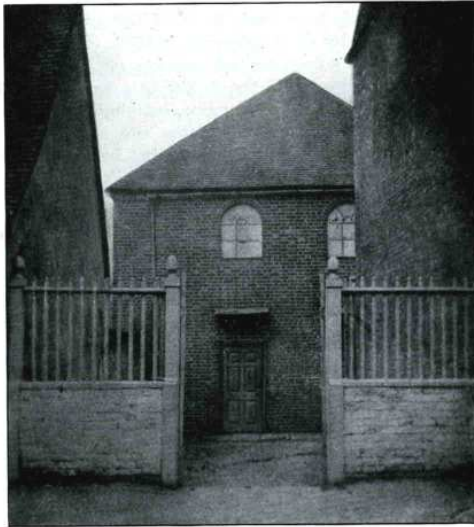
ENLARGEMENT,  
& C., OF NEW  
MEETING.

The New Meeting was enlarged to double its length in 1809, with the addition of a side gallery. "Prior to these alterations," writes Mr. Webb, "there had been an old cottage in front of the chapel, and also a little stable. The entrance to the chapel was through a passage in the cottage."

FORMATION OF  
SUNDAY SCHOOL,  
1813.

It was during Mr. Aston's pastorate that the Sunday School was formed—the first in Buckingham, and one of the earliest in the Kingdom.

For this and other purposes a further purchase of property took place in 1816, when two additional large rooms were built, the one being used for the Sunday School and the other as a vestry. Each room would accommodate about 100 persons. The name "New Meeting" was now altered to "Church Street Chapel."



THE NEW MEETING OR CHURCH STREET CHAPEL.

**MR. ASTON'S  
CHARACTER  
AND WORK.**

Among many interesting things which might be recorded of Mr. Aston, we may note that he was instrumental in the conversion of his own mother, and the lady who afterwards became his wife. His labours were not confined to the church of which he was pastor, or the town in which he lived. He served the surrounding towns and villages. He was one of the founders of the North Bucks Association, acting as the Secretary until the end of his public ministry.

**LAST DAYS  
AND DEATH.**

Early in the year 1850, he resigned his charge through increasing feebleness and advanced age. His congregation promised him a life annuity of £40 a year. This sum was augmented by a liberal grant from the local Provident Fund. He retired to Hull to spend his remaining days with his children. These, however, were few. On January 9th, 1852, in the 79th year of his age, he passed to his rest. When one of his sons-in-law asked him towards the end how he was, he replied in the memorable words of Baxter, "Almost well, almost at home."\*

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### *The present Congregational Church.*

Shortly after Mr. Aston's resignation in 1850, a most important event took place, viz.: the re-union of the Old and New Meetings into the present Congregational Church.

**The Rev. SAMUEL BELLAMY** became the first pastor of the United Church in February, 1851.

In 1855 the New Meeting premises, together with another house, the gift of Mr. S. M. Allen, made way for the present church building. It was erected in 1857, and opened by the Rev. James Sherman, who preached from the words, "O Lord, I beseech Thee, send now prosperity."—Psalm 118, 25.

**ARCHITECTURE.** The building itself is most favourably noticed in "The History and Topography of the County of Buckingham," from which I quote:—"This building, which is in the Early English style, presents a handsome gable front to the street of Cosgrove stone, hammer dressed, with cut Bathstone dressings. In the front is a neat porch, with an elegantly moulded arched entrance, and an open arcade of four arches in the side walls, and in the end wall above the porch is a large window of three lights, ornamented with beautiful mouldings. The interior of the edifice is very neatly

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\*"Evangelical Magazine," July, 1852.

finished, and consists of a nave or body, and an aisle separated from it by an arcade of four pointed arches resting on circular pillars. On the other side of the nave are two arches, the recesses of which are used as a vestry, &c."



REV. SAMUEL BELLAMY.

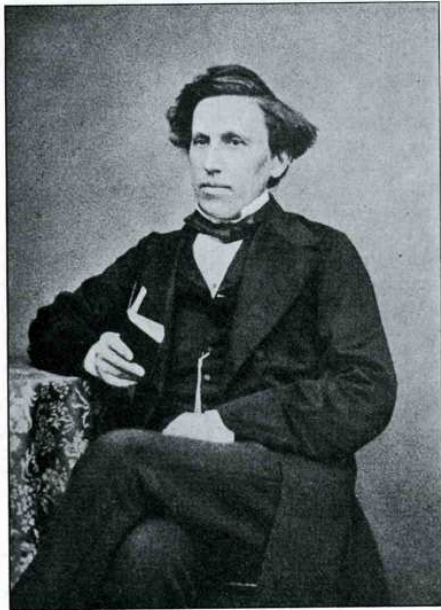
An interesting fact in connection with the building of the Church is that Henry Broadhurst, Esq., worked on it as a mason. One of our Church members meeting him in the lobby of the House of Commons some years since discovered that he had not forgotten this, or "other" work, in Buckingham. The Church was built by Mr. Edwin Chesterman, of Banbury. The extraordinary amount of concrete needed for the foundations materially added to the estimated cost, which, apart from the use of old material, was £1,995.

**DEBT ON  
BUILDING.**

Seven years after the Church was opened there remained a debt of £658 upon it. This was slightly reduced before Mr. Bellamy's ministry closed.

**THE MINISTRY OF  
MR. BELLAMY.**

Mr. Bellamy was an eloquent and powerful preacher. His sermons, expositions, and lectures were appreciated by many outside the limits of Congregationalism. He laboured in Buckingham over 16 years.

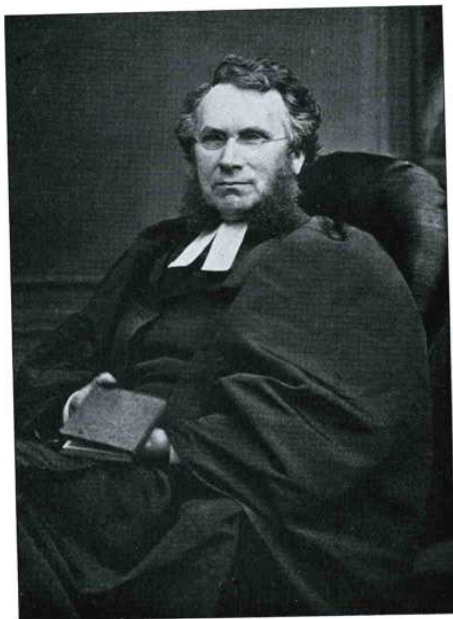


REV. HENRY THOMAS, B.A.

**The Rev. HENRY THOMAS, B.A.,** became the pastor in 1868, but did not continue here very long, removing in 1869.

**The Rev. FREDERICK H. HOLMES** commenced his ministry here in 1871.

During Mr. Holmes' ministry the debt which DEBT ON CHURCH still remained on the Church—about £600—was EXTINGUISHED. paid. In the course of two years, principally through the personal exertions of Mr. Holmes, who enlisted the sympathy and help of Sir Titus Salt, S. Morley, Esq., J. R. Mills, Esq., J. Spicer, Esq., and others, this desirable result was attained.



REV. F. H. HOLMES.

In 1876 the present main school buildings were added, at a cost of £1,300; the infant and other classrooms in 1879, at a cost of £380. The school buildings, as the Church, owed not a little to the personal zeal of the pastor.

In September, 1883, Mr. Holmes resigned in consequence of the ill-health of Mrs. Holmes, after 12 years of faithful service in the town. He was called to be with his Lord at the beginning of the year 1906, in the 91st year of his age.



REV. H. M. STALLYBRASS.

The Rev. H. MARTYN STALLYBRASS was called to the pastorate here in April, 1874. He retired in ill-health to Bridgenorth, June, 1889.



REV. C. T. PRICE.

**The Rev. C. T. PRICE** commenced his ministry in the town in October, 1890, removing to undertake the pastorate of the Congregational Church at Ross in 1901.



REV. ARTHUR CANNON, A.T.S.

**The Rev. ARTHUR CANNON, A.T.S.**, commenced his ministry here in January, 1903, and is the present pastor.

The various events and works associated with these latter ministries are sufficiently fresh in the minds of the members to need no enumeration.

Although this is, unfortunately, but a mere sketch of the growth of Congregationalism in Buckingham, it is sufficiently indicative of real growth to inspire us all with gratitude to the Lord of our life. Since 1857, when the present Church was raised, up to our own time, nearly £4,000 have been spent in Church and schools. Some things we can see—these buildings for instance; but let us not forget the invisible members above. The patience, tenacity, and godliness of those whose lives of service make our Jubilee celebrations so bright and joyous. Above all, let us remember, as the writer of the Epistle to the Hebrews puts it, that though "every house is builded by someone, He who built all things is God."

## TO THE CHURCH AND CONGREGATION.

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MY DEAR FRIENDS,

Before the year 1907 closes we shall register 50 years of service and praise offered in the present Congregational Church. There are but few who remember the erection of this building, and fewer still who can call to mind the transition from the "New Meeting" *via* "Church Street Chapel," to the Buckingham Congregational Church. But all of us may rejoice in the goodness and mercy which have followed us, not only through the 50, but now 207 years, of Congregational Church fellowship in this town.

I don't suppose there are any of our number who will need urging to rejoice at such a time as this. But there will be some more disposed to gladness than others. To a very large extent it may be said, our emotions are not under our control. We cannot help being glad or sad as circumstances dictate. Without heartlessness or lack of sympathy, I would say to those whose thoughts are in the main sorrowful, that the *time to rejoice* has come. Joy is enjoined upon us as a duty—and although we may not alter the circumstances in which we live, be it remembered that there is a sunny side to every sorrow. I believe it is the Quaker poet Whittier who reminds us that—

" Behind the cloud the sunlight lurks,  
Through showers the sunbeams fall."

It was Paul, whose lines were certainly not laid in pleasant places, who, nevertheless, wrote: "Rejoice in the Lord always, and again I say rejoice." It was Jesus, the Man of Sorrows and acquainted with grief, who prayed for His disciples that they might have "My joy fulfilled in themselves."

It is our privilege as members of Jesus Christ to strengthen weak hands and confirm feeble knees, and sometimes that may be done by fellowship in the darkness, weeping with those that weep. But there is a time when it behoves us to look for the rainbow and cheer one another with the promises of the Lord. An old minister who was much interested in a little child of his flock was accustomed to have some joyous times with her. During a serious illness he would frequently call to make enquiries. One day he called and spoke to the mother, who was at the

top of the stairs, in a somewhat sepulchral tone of voice, "How is the child?" "Peak as oo do when oose laughing," came back the voice of the sick child, who had overheard. That's advice we may apply to our own circumstances and times—certainly to this time of Jubilee. Thomas Carlyle, perhaps out of humour from dyspepsia, looked up at the stars one night, and said with a growl, "It's a sad sight." Some shepherds keeping watch by their flocks one night looked up, and amongst the same glittering host saw the sign of "great joy." We must be morose and gloomy indeed, if through the years of service in the Sanctuary of the Lord, we do not see other marks than those of sorrow. This Jubilee should help us to think of many sunny days, cheerful hours, pleasant events, and happy meetings. Its a harvest time—a time when we think of shocked corn and ripened fruits. Its a sowing time, when we think of green shoots and coming summer. Its a time to look back, and a time to look forward. We pause in our work; we do not cease, but gather inspiration: for, as Nehemiah told the Jews, "the joy of the Lord is our strength."

As we have thought of responsibilities, burdens and difficulties, perhaps we have become a little indolent—perhaps our spirits have flagged. No one knew better than Nehemiah how to get the people to work, and the secret of his statesmanship lies in the words, "The joy of the Lord is your strength." May "the joy of the Lord" be our strength, is the prayer of,

Yours most sincerely,

ARTHUR CANNON.



## TO THE CHILDREN.

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MY DEAR CHILDREN,

This letter is to be about the Jubilee. Perhaps some of you are saying, "What is a Jubilee?" I will try to explain.

We all know how days are divided into weeks, weeks into months, and months into years, don't we? Well, the Jews didn't stop there: they went on dividing the years into groups of seven. Every seventh year they called a Sabbath year, just as every seventh day was called a Sabbath day. They still went on until they counted 7 times 7=49 years, and at the end of the 49th year—that is the beginning of the 50th year—they celebrated what they called a Jubilee. This word means the blowing of a trumpet or a shout of joy. On this 50th Jewish new year's day trumpets would be sounded throughout the land, and the people would sing to one another, "A happy 'Jubilee' new year!" It was a delightful time. People who for some reason or another had lost the land that belonged to their parents or grandparents received it back again. And all poor people who had to hire themselves out as bond servants because they were so poor, were set at liberty.

All this of course took place a very long time ago, but in these days we have Jubilee celebrations; 20 years ago our late Queen Victoria had her Jubilee—50 years a Queen; 10 years after (and some of you may just remember this time) the Queen's Diamond Jubilee took place—60 years a Queen.

That which we are celebrating is the Jubilee of our Church—50 years a Church in this present beautiful building.

We are grateful to our Heavenly Father because the Church—that is the company of believers in Jesus Christ—still meets within these walls. Sometimes when I go up to London I look upon a building in which people used to meet for worship, and in which the famous Rowland Hill used to preach, but there is a church there no longer. The building stands, but the church has ceased to meet there. It is a church building therefore no longer.

Sometimes as we pass through ancient towns and villages we see some very old ruins, and we learn that many hundreds of years ago there was a church in this place. But the wind and rain, and heat and cold have worn away the once new church into a crumbling heap of stones.

We to-day rejoice in the knowledge that this building is practically as strong and firm to-day as it was when built in 1857. This is a great deal to say, and much to be thankful for. In Jamaica there are many

mourning the loss of their church buildings, and even in England it takes some buildings all their time to last 50 years.

Talking about buildings reminds me of another building in which we are all busily at work—the building of our characters. We remember what Jesus said about these buildings, don't we? About the foundation of rock and the foundation of sand? Perhaps we shall live to be 50, 60, or to even a ripe old age. Whether we do or not, of this I am quite sure, if Jesus is the Rock on which we build, then there is no earthquake, wind or storm of any kind that can disturb the house. Whether we celebrate our own jubilee on earth or not, let us all see to it that the foundation is secure, or, in other words, is Jesus.

If God wills, may you all have a very happy jubilee in this world. *It is God's will* that you should all have a "house not made with hands, eternal in the heavens."

Your affectionate friend,

ARTHUR CANNON.

#### THE FINANCIAL SUPPORT OF OUR CHURCH AND SUNDAY SCHOOL.

*"Let each man do according as he hath purposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver."—2 Cor. ix., 7.*

FINANCE COMMITTEE.—Messrs. G. W. French (Treasurer), Wm. Hill, A. Vyle, H. R. Harrison, J. G. Tailby, C. W. Cantell, E. Card, Mrs. Brown, and Mrs. G. Harrison. This Committee meets quarterly.

A weekly offering fund is raised for the support of the ministry and the meeting of expenses incidental to public worship and the carrying on of Sunday School work. The system adopted is as follows: Envelopes bearing the words—

##### CONTRIBUTIONS FOR

The Ministry.....	}	.....
Incidental Expenses, including Sabbath School		

are distributed to those who desire the same. These envelopes (which can be obtained from the Treasurer, Mr. G. W. French), containing the amount the friends have decided to give weekly, are then placed in the box at the church doors, or may be dropped into the bags when the collection is taken. In addition to the envelope system, and in order to afford occasional worshippers an opportunity of contributing, a collection is taken at every service, which, in the absence of any notice to the contrary, is devoted to the ministry fund. As the entire work of the church is supported by free-will offerings, we venture to urge all friends to give hearty support and co-operation to this plan. Let every member of each household who is old enough to understand what giving to the work of the

Lord means be made to feel a personal interest in it. Let servants be encouraged to give something out of their wages, and children to set apart some of the money they occasionally receive, and there will be more general interest in the weekly offering than if heads of families give a round sum on behalf of all. Each one, young and old, will then feel that he or she is taking some part in the great work.

### SERVICES AND MEETINGS.

*"We must work the works of him that sent me while it is day."*—John ix., 4

#### LORD'S DAY.

Morning Service at 10.30; Evening Service at 6.0.

COMMUNION.—The First Sunday Evening in each month.

PRAYER MEETING at the close of Evening Service every other Sunday except when there is Communion.

SUNDAY SCHOOL.—Morning, 9.30; Afternoon, 2.0.

OPEN-AIR SERVICES are held on the Market Hill during the summer months, at the close of the Sunday Evening Services, from 7.30 to 8.0 (weather permitting).

TINGEWICK AND THORNBOROUGH CHURCHES. — Services : Morning, 11.0; Evening, 6.0.

#### MONDAY.

MOTHERS' MEETING, 2.30.

YOUNG PEOPLE'S SOCIETY, 8.0.

#### TUESDAY.

WOMEN'S WORKING PARTY, 2.0.

#### WEDNESDAY.

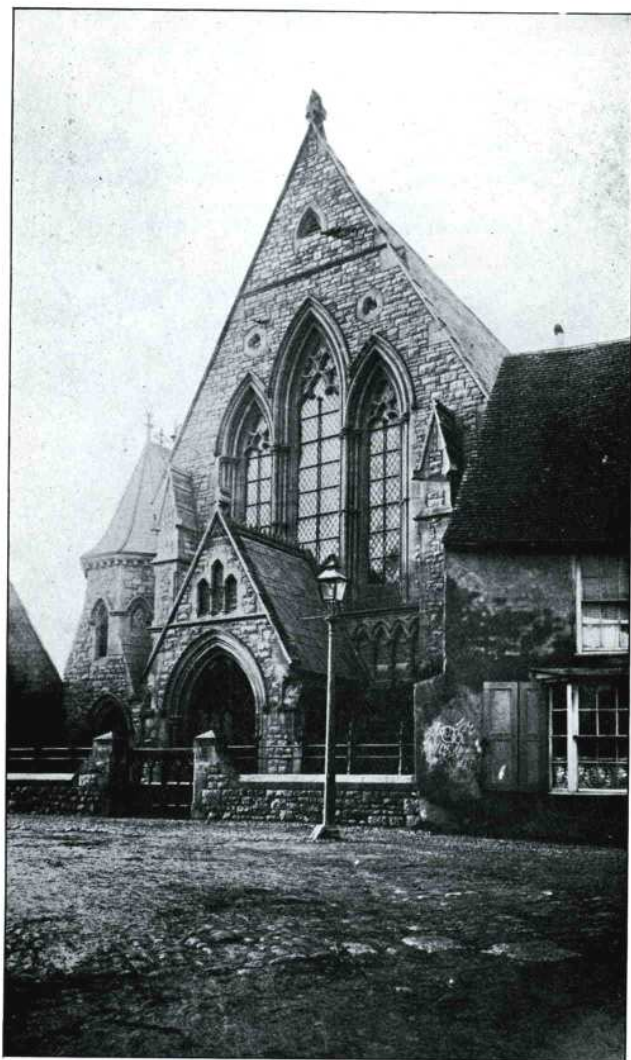
DORCAS SOCIETY, at 2.30 on the 2nd Wednesday in each month, in the Schoolroom.

SERVICE at 7.30. On the Wednesday after the 1st Sunday the service is a Missionary one. The Wednesday before the 1st Sunday the *Church Meeting* is held.

CHOIR PRACTICE, 8.30.

#### FRIDAY.

BAND OF HOPE at 7.30.



CONGREGATIONAL CHURCH--WITHOUT SCHOOLS.

## CHURCH ROLL.

"For where two or three are gathered together in My name there am I in the midst of them."—Matt. xviii., 20.

Pastor—ARTHUR CANNON, A.T.S., 10, Brackley Road.

## DEACONS.

Wm. Hill, *Almoner*. J. Geo. Tailby.  
Albert Vyle, *Secretary*. Herbert R. Harrison.  
George Watson French, *Treasurer*. Chas. W. Cantell.

*Chairmaster*—Chas. W. Cantell.

*Organists*—Misses E. Vyle, E. Brown, D. Brown.

## MEMBERS.

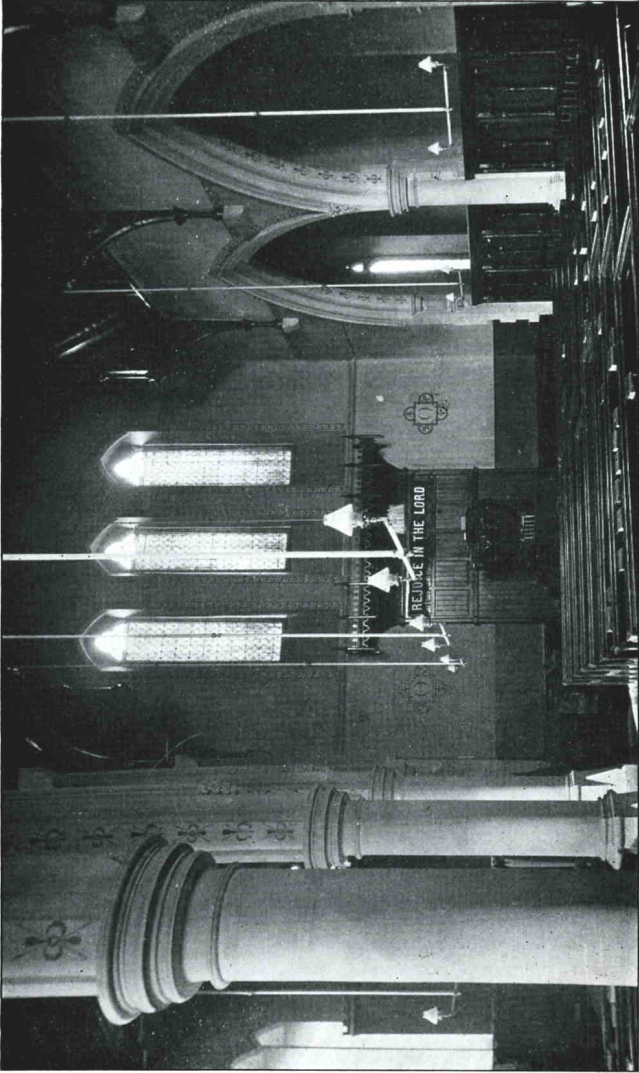
Andrews, Grace	..	..	..	..	1898
Brown, Sarah C., Mrs.	..	..	..	..	1878
Brown, Edith M.	..	..	..	..	1886
Brown, Kate S.	..	..	..	..	1886
Brown, Dora H.	..	..	..	..	1896
Brown, Mr.	..	..	..	..	1907
Brown, Mrs.	..	..	..	..	1907
Baldwin, Alice Mary	..	..	..	..	1903
Bawdon, Herbert Wall	..	..	..	..	1904
Bawdon, Mrs.	..	..	..	..	1907
Cannon, Arthur	..	..	..	..	1905
Cannon, M. C., Mrs.	..	..	..	..	1905
Cantell, Agnes C., Mrs.	..	..	..	..	1895
Cantell, Chas. W.	..	..	..	..	1892
Collins, Mary Ann, Mrs.	..	..	..	..	1903
Collins, Gertrude S. S.	..	..	..	..	1898
Culley, Thos.	..	..	..	..	1898
Culley, Elizabeth Mrs.	..	..	..	..	1896
Card, Eustace	..	..	..	..	1903
Card, Ada Maria	..	..	..	..	1903
Ellis, Elizabeth Mrs.	..	..	..	..	1874
Evered, Albert	..	..	..	..	1891
French, Geo. Watson	..	..	..	..	1879
French, Pattie Pleasant, Mrs.	..	..	..	..	1891
Gregory, Harriet, Mrs.	..	..	..	..	1903
Hall, Albert Alfred	..	..	..	..	1890
Hall, Sadie, Mrs.	..	..	..	..	1885
Harrison, Harriet, Mrs.	..	..	..	..	1905
Harrison, Margaret, Mrs.	..	..	..	..	1875
Harrison, Herbert Richard	..	..	..	..	1893
Harrison, Edith M., Mrs.	..	..	..	..	1900
Hill, Wm.	..	..	..	..	1851
Hill, Byron	..	..	..	..	1892
Hill, Florence Maude, Mrs.	..	..	..	..	1903
Keys, Jane	..	..	..	..	1907
Kirby, Wm. John	..	..	..	..	1887
Kirby, Sarah, Mrs.	..	..	..	..	1887
Lambourne, Sarah J., Mrs.	..	..	..	..	1873
Marsh, Alice	..	..	..	..	1898
Morgan, Lillie	..	..	..	..	1905
Osborne, Thomas	..	..	..	..	1881
Osborne, Sarah S., Mrs.	..	..	..	..	1880
Owen, Dorothy F., Mrs.	..	..	..	..	1902
Poynter, Thomas	..	..	..	..	1881
Poynter, Harriet, Mrs.	..	..	..	..	1881
Poole, Herbert W.	..	..	..	..	1904
Roberts, Chas. Herbert W.	..	..	..	..	1900
Roberts, Ada Miriam, Mrs.	..	..	..	..	1896
Royce, Mary	..	..	..	..	1906
Richards, Frances, Mrs.	..	..	..	..	1903
Small, Miriam, Mrs.	..	..	..	..	1872
Stowe, Jane, Mrs.	..	..	..	..	1893
Swift, Alfred	..	..	..	..	1863

Swift, Annie, Mrs.	..	..	..	..	1871
Simmonds, Mary Ann	..	..	..	..	1896
Shedd, Edith Emily	..	..	..	..	1896
Staple, Gertrude	..	..	..	..	1905
Talby, Ellen, Mrs.	..	..	..	..	1883
Talby, Jeannette	..	..	..	..	1886
Talby, John George	..	..	..	..	1874
Talby, Annie, Mrs.	..	..	..	..	1873
Tarry, John	..	..	..	..	1856
Tarry, Eleanor, Mrs.	..	..	..	..	1855
Tarry, J. Eleanor	..	..	..	..	1888
Tarry, M. Elizabeth	..	..	..	..	1888
Tucker, William	..	..	..	..	1903
Tucker, Florence, Mrs.	..	..	..	..	1903
Vyle, Albert	..	..	..	..	1863
Vyle, Harriot, Mrs.	..	..	..	..	1905
Vyle, Elizabeth Mary	..	..	..	..	1891
Vyle, Ellen Louise	..	..	..	..	1886
Vyle, Arthur	..	..	..	..	1903
Vyle, Mary, Mrs.	..	..	..	..	1903
Vidler, Tabitha, Mrs.	..	..	..	..	1898
Ward, Eliza, Mrs.	..	..	..	..	1855
Webb, Alfred Isaac	..	..	..	..	1863
Webb, John	..	..	..	..	1885
Wickens, W. L.	..	..	..	..	1907
Wickens, Mrs.	..	..	..	..	1907
Winterburn, George	..	..	..	..	1899
Winterburn, Martha, Mrs.	..	..	..	..	1899
Winterburn, Mary Eliza, Mrs.	..	..	..	..	1902
Willett, Emma, Mrs.	..	..	..	..	1897
Wright, Priscilla, Mrs.	..	..	..	..	1905
TINGEWICK.					
Horwood, Susannah	..	..	..	..	1903
Lucas, William	..	..	..	..	1877
Lucas, Harriett, Mrs.	..	..	..	..	1877
Lucas, Hannah, Mrs.	..	..	..	..	1900
Lucas, W.	..	..	..	..	1907
Lucas, Mrs.	..	..	..	..	1907
Pollard, Benjamin	..	..	..	..	1882
Pollard Joseph	..	..	..	..	1882
Pollard, Ebenezer	..	..	..	..	1894
Woodman, Samuel	..	..	..	..	1881
Woodman, Elizabeth, Mrs.	..	..	..	..	1881
THORNBOROUGH.					
Aldridge, Sarah	..	..	..	..	1905
Baker, Elizabeth	..	..	..	..	1903
Brooks, Joseph	..	..	..	..	1881
Brooks, Sarah A., Mrs.	..	..	..	..	1881
Dillow, Mark	..	..	..	..	1881
Devine, Jane	..	..	..	..	1903
Griffen, Elizabeth, Mrs.	..	..	..	..	1887
Shoulder, Joseph	..	..	..	..	1902

### In Memoriam.

CHARLES VIDLER.  
CHARLES TAILBY.  
FLORENCE MARY MAUD COLLINS.  
THOMAS KING.  
C. EDGAR UNDERWOOD.

*"Blessed are the dead which die in the Lord."*  
Rev. xiv., 13.



INTERIOR OF CONGREGATIONAL CHURCH.

**TRUSTEES OF CHURCH, SCHOOL AND MANSE.**

Mr. Wm. Hill.	Mr. Thomas Osborne.
„ Alfred Swift.	„ Eustace Card.
„ Alfred Webb.	„ Albert Evered.
„ Albert Vyle.	„ Byron Hill.
„ Geo. W. French.	„ Thos. Poynter.
„ J. Geo. Tailby.	„ Arthur E. Vyle.

**DELEGATES:**

- To Congregational Union of England and Wales—Mr. Eustace Card.  
 To North Bucks Congregational Union, 1906-1907—Messrs. W. Hill  
 Albert Vyle, C. W. Cantell, and H. W. Bawdon.

**AUDITORS:**

Messrs. C. W. Cantell and Albert Evered.

**SUNDAY SCHOOL, Founded 1810.**

“*Feed my lambs.*”—John xxi., 16.

<i>President</i> , The Pastor.	<i>Superintendent</i> , Mr. Thos. Osborne.
<i>Secretary</i> , Mr. E. Card.	<i>Treasurer</i> , Mr. Geo. French.
<i>Librarian</i> , Mr. A. Vyle.	

Morning School at 9.30.      Afternoon School at 2.0.

There are 20 regularly active teachers, including the officers, and 4 auxiliary ones. The number of scholars on the books is 126 excluding infants, of whom there are 66. There is an average morning attendance of 67, afternoon of 125. The Superintendent will gladly welcome additional teachers to the regular or auxiliary staff. The Librarian will be equally glad to receive gifts of suitable books for the Library.

The branch of the INTERNATIONAL BIBLE-READING ASSOCIATION, of which Miss Osborne is Secretary, has 221 members. This branch does not include the larger villages where there are now separate branches.

CONGREGATIONAL UNITED FOOTBALL CLUB.—This Football Club is in connection with the Sunday School. At least two-thirds of its members must be scholars in the School.—President, Rev. A. Cannon; Vice-President, Mr. H. R. Harrison; Captain, W. Barlow; Secretary, F. H. Holton.

### LOCAL PREACHERS' ASSOCIATION.

*"And He went round about the villages teaching."*—Mark vi., 6.

*President*, The Pastor.                      *Secretary*, Mr. G. W. French.

The Association consists of the Pastor, the Deacons, the Evangelist, the original Members of the Association, and those who have been nominated by the Local Preachers' Association and confirmed by vote of the church.

The churches at Tingewick and Thornborough are under the immediate care of Mr. J. G. Tailby, who conducts Sunday services at each place once a month. The intermediate services are conducted by the local preachers. Help is extended to the Marsh Gibbon district, when, once a quarter, members of the Association preach at Charndon and Twyford.

### THE YOUNG PEOPLE'S SOCIETY.

*"Guard that which is committed unto thee, turning away from the profane babblings and oppositions of knowledge which is falsely so-called."*—1 Tim. vi., 20.

*President*, The Pastor.                      *Treasurer*, Miss Brown.  
*Secretary*, Mr. H. W. Bawdon.      *Registrar*, Mr. H. Franklin.  
*Chairman*, Mr. H. R. Harrison.

This Society meets in the Infant Class-room every Monday evening at 8.0 during the winter months. The following Standing Orders or Rules sufficiently explain the nature of the society and the conditions of membership:—

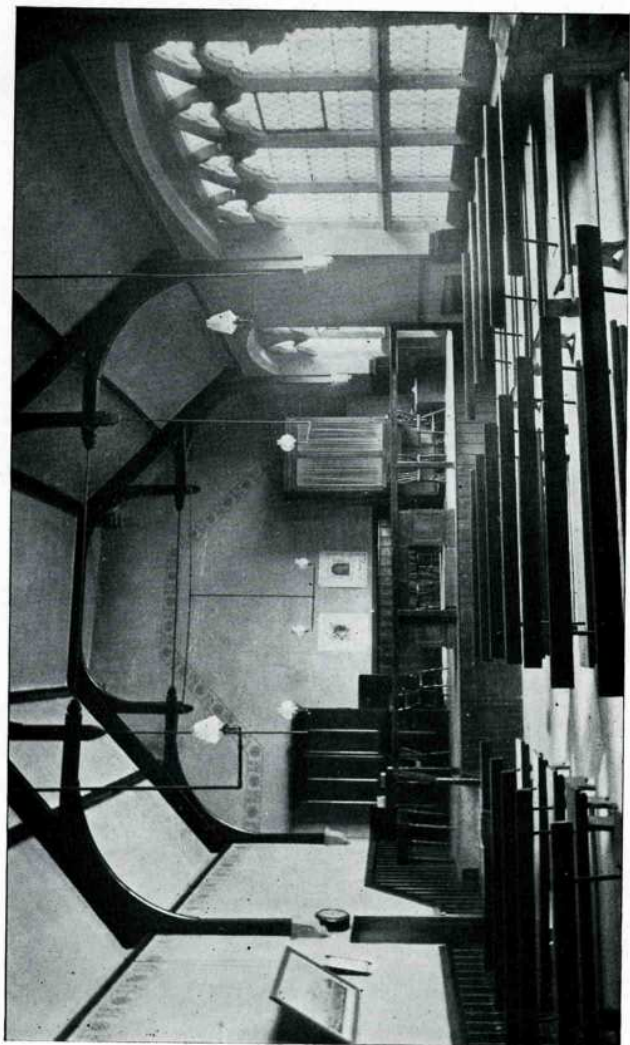
1. *Name*: Young People's Society.
2. On alternate week evenings the time to be devoted to religious and general subjects respectively.
3. That the meeting commence at 8 o'clock and close at 9 o'clock.
4. That at each meeting an opportunity be given for contributions.
5. That the Officers consist of President, Chairman, Treasurer, Secretary, and not less than 6 members to act as a Committee.
6. That a Register of members' names and addresses be kept.
7. That the minimum age be 15, and intending members be proposed and seconded, and then admitted by vote to the society.

### BAND OF HOPE.

*"We bear all things that we may cause no hindrance to the gospel of Christ."*  
1 Cor. viii., 12.

*President*, Mr. E. Card.                      *Vice-President*, Mr. J. G. Tailby.  
*Treasurer*, Miss Vickory.              *Registrar*, Miss M. King.  
*Secretaries*, Misses Andrews and D. Brown.

The Band of Hope meetings are held weekly on Friday evenings from 7.30 to 8.30 in the Upper Class-room. An annual entertainment is on Good Friday by the children and friends.



INTERIOR OF SUNDAY SCHOOL.

**MOTHERS' MEETING.**

*"Labouring, ye ought to help the weak."*—Acts xx., 35.

*President*, Mrs. Brown.      *Secretary and Treasurer*, Mrs. Card.

The meetings are held in the Infant Schoolroom every Monday from 2.30 to 3.45. There is a membership of 21 and an average attendance of 11. Any amount up to 6d. can be paid in by each member every week, 2d. in the 1s. being allowed as interest. An interesting book is read aloud for half-an-hour. The meetings are closed with the reading of scripture, hymn and prayer.

**DORCAS SOCIETY.**

*Secretary*, Mrs. Osborne.      *Treasurer*, Mrs. J. G. Tailby.

Meetings of this Society are held in the Infant Class-room during the winter, in the Upper Class-room during the summer months, from 2.30 every 2nd Wednesday in the month. The meetings are open to ladies of the church or congregation.

**WOMEN'S WORKING PARTY.**

*"Bear ye one another's burdens, and so fulfil the law of Christ."*—Gal. v., 2.

Meetings in connection with this Society are held every Tuesday at 2 p.m. Teas are provided by the workers once a month. The object of these meetings is the preparation of work for a Sale in the near future. The proceeds of the Sale are to be devoted to the reduction of the debt on the new Cottage in St. Rumbold's Lane. Gentlemen may help the funds by coming to these teas, and all lady workers will be heartily welcome.

**RELIGIOUS TRACT AND VISITATION SOCIETY.**

*Secretary*, Mrs. Brown.

<i>Visitors.</i>				<i>District.</i>
Mrs. Cannon	...	...	...	Hunter Street.
" Card	...	...	...	Mitre Street, Gawcott Road and Bone Hill (one side).
" H. R. Harrison	...	...	...	Meadow Row.
" G. Harrison	...	...	...	Elm Street.
" B. Hill	...	...	...	Nelson Street.
" J. G. Tailby	...	...	...	Norton's Place.
" C. W. Cantell	...	...	...	Stratford Road (one side).
" Vyle	...	...	...	Victoria Row and Well Street.
" Mold	...	...	...	Church Street & Manor Street.
" Walter Owen	...	...	...	Moreton Road.
Miss Vyle	...	...	...	Well Street (one side).

**HOME AND FOREIGN MISSIONARY COMMITTEE.**

*"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free."—1 Cor. xii., 13.*

*Chairman*, The Pastor.

*Treasurers*, Mrs. Geo. Harrison and Mr. G. W. French.

*Secretary*, Mrs. H. R. Harrison.

*Collectors*: Mrs. Vyle, Home Mission; Mrs. Cannon and Miss Marsh,  
Foreign Missions.

Committee consists of the above officers and the following:

Misses Andrews and Vyle, Messrs. W. Hill, E. Card, H. W. Bawdon,  
J. G. Tailby, A. E. Vyle, C. W. Cantell, and Mr. and Mrs. E. Pollard.

The meetings are held quarterly.

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There is a branch of the **"Watchers' Band,"** of which Miss Andrews is Secretary. At present the membership is 21.

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**CHOIR.**

*Conductor*, Mr. C. W. Cantell.      *Secretary*, Mr. John Evans.

The Choir meets for practice on Wednesday evenings at 8.30 in the Upper Class-room.

