

may be of success, whatever improvements legislative changes may introduce among us, philanthropists need have no fear that they will shortly have no subjects to exercise their benefits upon, or that a perfect Utopia will be reached, from which poverty and suffering and crime shall be wholly banished. It may be said on the contrary that evil almost keeps pace with good. The higher forms of civilisation have their own special parasites to torment them, and ministers of religion and moralists may feel certain that their task resembles somewhat that of the antagonist of the fabled Hydra, which when one head was cut off produced two more to supply its place. I must, however, descend from antiquity to the present day, and ask your attention for a more commonplace theme. What the Hydra of to-day is to be subdued by is the moral agency of the various Churches of England; and for the efficient status of a Church and its organisation you want money. The old moralists were never tired of telling us that money was to be despised. (Laughter.) The longer I live the less despicable it seems to me. One read in the Latin Grammar that riches were dug out of the earth, the provocation of evil. Well, I never heard of anybody who found it such an encumbrance that they put it back in the earth; or at any rate if they did so, it certainly was with the object of digging it up again when no one was looking. (Laughter.) Among the chief characteristics of the English people has ever been that of making money, and there are plenty of receipts in existence. There is the one given by a celebrated banker to a number of penniless young men who hung upon his words when he said there is a certain mode of making money. "Buy land," was his announcement; followed by another, "Treat your income as capital, and live on the interest of it." (Laughter.) I repeated this to a friend of mine the other day, who said gravely, without perceiving the irony of his remark, "The only way to make money is to put by so much of your income every year." Now, there is another way of making money, and of making a great deal, which is of modern origin, namely, that of holding bazaars. I do not propose to go into their history, but they certainly deserve a great deal of attention. Their success and their constitution ought to baffle political economists, for they are contrary to all their laws. In ordinary dealings it is the demand that causes the supply; here it is the supply that creates the demand. Depression in trade has here no effect. You cannot say that a bazaar embodies the principles of free trade, and from my experience I don't know that I can assert unhesitatingly that it is an example of fair trade. (Laughter.) A house may be full, but it always has room for the products of a bazaar. Pockets may be empty, but their possessors can always buy at a bazaar. One remark I may make with regard to pockets. Some amongst you, ladies and gentlemen, may have silver in your pockets. May I venture to remind you that this is a commodity which is losing its value every day, and shortly may be worth nothing at all. I would therefore suggest that you should take this, the earliest opportunity, of exchanging it for articles of more lasting value. (Applause.)

Mr. H. F. BEAUMONT moved a vote of thanks to Mr. Gaskell, and spoke of the pleasure and profit he always derived from listening to that gentleman's remarks.—The motion was seconded by Ald. WOODHEAD, and supported by the Rev. G. WADDINGTON, as an old member of the Hopton church.—The resolution having been unanimously adopted, Mr. GASKELL returned thanks.—Luncheon was afterwards served in the New Connexion Schoolroom. Abundant entertainment is also provided in connection with the bazaar (which will remain open till Saturday) in the form of concerts, museums, and ventriloquial and other performances.

HOPTON CONGREGATIONAL CHURCH.

Mr. C. Milnes Gaskell, the Liberal candidate for the Morley Division, yesterday performed the opening ceremony in connection with a bazaar held at the Mirfield Town Hall, and promoted by the Hopton Congregational Church. The object of the bazaar is to remove, if possible, a debt of over £1,200, the total of balances owing in respect to the new manse building fund, £312; the new week-day and Sunday schools, £136; improvements and alterations in the chapel building and grounds, £485; and £291 loss in the working of the week-day school since January, 1880, when they were reopened and placed under Government inspection. The church has been in existence two hundred years. Judging from the unity which prevails among the members of its large and influential congregation, it cannot be doubted that the aim sought will be fully accomplished. This feeling was evident from the heartiness with which a remarkably large gathering of members and friends joined in the opening ceremony. The suite of church buildings are of a complete description. The chapel was dedicated in September, 1829; the schools were built after 1874 at a cost of £2,000; and the new manse was erected at an outlay of £1,200 shortly after the present minister, the Rev. J. H. Best, B.Sc., commenced his pastorate in June, 1883. The goods offered for sale at the bazaar are ranged on stalls skillfully designed to represent a bazaar in Cairo, by Mr. Joshua Buckley, of The Knowl, Mirfield. Each stall is located in the recess of an arch of horse-shoe shape, the face of which is in vermilion and is segmented with small indentations of the same form. Mosaic work of the Saracenic order is introduced, above and superimposed upon the frieze are Moucharibi panels, and more Mosaic. According to the Oriental style primary colours are employed, and secondary colours where they can be advantageously utilised. Along each side of the room are four bays, and a central one at the end flanked by coves artistically designed. The stalls have the Egyptian nomenclature, and above each a small design emblemising the title. The decoration is also carried behind the platform, on each side of which there are groups of ferns and plants. The following is the Ladies' Executive Committee and their stalls:—"The Sphinx," Mrs. Best, Mrs. George Sharp; "The Phoenix," Mrs. Porritt, Mrs. Walker; "The Pyramid," Mrs. Broadbent, Mrs. Jas. Thornton; "The Cleopatra's Needle," Mrs. Currie, Mrs. John Sharp; "The Nile," Mrs. Buckley, Mrs. Whittaker; "The Lotus," Miss E. Tattersfield, Miss Waddington; "The Isis," Miss Topham, Miss G. Walker; and "The Crocodile," Mrs. John Barker, Mrs. Crook. Among the ladies and gentlemen present at the opening ceremony were Mr. C. M. Gaskell, Lady Gaskell, Mr. H. F. Beaumont (Liberal candidate for Colne Valley), Mr. H. R. Beaumont and Miss Beaumont, Ald. Woodhead (Liberal candidate for Spen Valley), Mr. Marmaduke Fox (Mirfield), Mr. F. Baines (Leeds), the Rev. Dr. Bruce (Huddersfield), the Rev. F. Hall (Heckmondwike), the Rev. Dr. Cameron (Leeds), the Rev. W. Matthews, the Rev. Mr. Sandrich, the Rev. G. G. Waddington, and the Rev. J. H. Best (pastor), Mr. J. A. Clapham, Mr. R. Swire, Mr. Talbot Baines, Mr. W. Wilkinson, Mr. O. Crook, Mr. T. Patterson, Mr. G. Sharp, Mr. G. H. Tattersfield, Mr. James Walker, Mr. Saml. Walker, Mr. Crowther Wooler, Mr. Geo. Tattersfield, Messrs. T. Patterson and L. Holt (secretaries), and Mr. J. E. Walker (treasurer).

Before introducing Mr. Gaskell, the Rev. J. H. Best mentioned the objects for which the bazaar is held, and spoke of the vigorous way in which the members of the church, rich and poor alike, had prepared goods for sale since the inception of the movement about six months ago. Gifts had also come, he said, from members of other Christian denominations in Mirfield and other parts of the county. This was a joyous circumstance, as indicating a spirit of charity and co-operation in prosecuting the work of Christ. He thought the various Churches might well lay aside the old controversies which had agitated them in the past, and join in opposing the forces of infidelity and sin. (Applause.)

Mr. MILNES GASKELL, who was very cordially received, said—My duty in these days is not an uncommon one, and my task very simple. I shall not trouble you with more than a very few remarks before I declare this bazaar open, and invite you to make it a success. The Hopton Congregational Church, like most institutions and churches, and like most individuals, is in debt; but unlike many institutions and individuals, it does not intend to remain so. A State is supposed to be all the better if she have the ballast of a large national debt, and to be more likely to measure her capacity for action, more likely to content herself with her just share of power and responsibility. You cannot, however, predicate this of a church, which must find its usefulness increased in proportion to its resources. We are told we are living in stirring times, and every man's experience teaches us this. Arm-chairs, which are believed to be the peculiar appanage of a certain school of politicians, are likely to go out of fashion, and the future, perhaps, may know no mean between standing up and going to bed. (Laughter.) Increased activity is the order of the day in the moral as well as the physical world. Higher ideals, higher standards, are set before men's eyes. Disagreeable things are no longer hidden, but dragged out in public in order that they may be grappled with. The Universities are sending forth men inspired with high aims, and the dangers of our social life are being subjected to keen analysis. It occasionally happens that individuals are born who are able to influence materially the conditions of the life around them. Lord Shaftesbury, whose loss we deplore, was one of these, and the extent of the good he did would be hard to estimate. (Applause.) Nature, however, is not prodigal of these men, and it is to communities, to churches, to the influences of religious teaching that we have to look chiefly for support. However sanguine social reformers