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## Wheathampstead as seen by the Herts Advertiser & St Albans Times - 1877

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Price of Herts Advertiser in 1877 was  
**ONE PENNY**

2 0 t h J a n p 5	<p style="text-align: center;"><b>WHEATHAMPSTEAD</b></p> <p>WESLEYAN CHAPEL.- An entertainment was given in the above place of worship on Tuesday evening, the 16th inst., by the members of the Band of Hope and Temperance. Society. The Chair was taken at 7 o'clock by Mr. <b>Geo. F. Arnold</b>, who in his opening remarks, expressed great pleasure in being present on that occasion and meeting with such a goodly audience, not-withstanding the inclemency of the weather. He could bear testimony to the cause, to which he had belonged for 39 years-(cheer). He did not recommend to others what he did not; practice himself. <b>Mr. Pearce</b> then read the report, which explained that all claims for the past year had been duly met, and they had still a little balance in hand. Their members numbered 54, and he thought the prospects were fair for an increase. He spoke of the propriety of bringing up children in the way of temperance, and observed that three fourths of the crimes committed in our land were directly or indirectly through the effects of drink. <b>Mr. Kelsey</b>, in the course of a long address, expressed his pleasure at being present at the meeting and thought Bands of Hope were the hope of the country. Strong drink was not really necessary, he had been an abstainer for sixteen years and if he lived three times as long, he should remain so. Intemperance was killing 60,000 people yearly, in this country, and among them some of their best men and even ministers of the gospel. He hoped to see the time when there would be a Band of Hope in connection with each school. <b>Mr. Heys</b> next bore testimony to the ability of men to work without the aid of strong drink. He had performed his labour as a blacksmith for some time past, and could manage tolerably well without it. <b>Mr: Wren</b> spoke of the cause, with which he had been connected for 30 years. It had proved beneficial to him, and he would like particularly to impress on the minds of the young the necessity of abstinence. <b>Mr. Smith</b> added his testimony to the fact that strong drink is not necessary for working men, he had proved that. He was glad to meet with <b>Mr. Kelsey</b> who was the first to come forward and assist them when they started the cause in that place. The addresses were interspersed with recitations and singing by the children. A vote of thanks to the chairman and speaker. (which met with a hearty reception) brought the meeting to a close.</p>
3 r d F e b p 5	<p style="text-align: center;"><b>WHEATHAMPSTEAD</b></p> <p>LOYAL GROVE LODGE OF ODD FELLOWS.- From the balance sheet of this lodge, which is just about to be issued, we learn that the number of members is 63, and that during the year 1876 £72 2s. 2d. was received as contributions from members, while the balance in hand on the 31st December, 1875, the interest, and the allowance for incidental fund, brought the receipts, under the head " Sick and Funeral Fund," up to £940 19s. 10d. The sick pay to members during the year amounted to £41 8s., and £15 13s. 3d. was paid as district funeral levies. As regards the widow and orphan land, the receipts were £20 Os. 6d., and there was paid to one widow £3 16s. 1½d. The statement of funds is very satisfactory, the lodge being worth £894 14 7½d., nearly all of which is invested in consols and in mortgages on property. The secretary is :<b>Mr. T. Batchelor</b>, Wheathampstead.</p>

1 7 t h F e b p 3	<p style="text-align: center;"><b>WHEATHAMPSTEAD.</b></p> <p>VACCINATION Facilities. - On every Tuesday in February and March, at twelve o'clock, <b>Dr. Spackman</b> will attend at the house of Mrs. Chapman, in order to facilitate the gratuitous vaccination or re-vaccination of all persons desirous.</p>
2 1 s t A p r p 8	<p style="text-align: center;"><b>WHEATHAMPSTEAD</b></p> <p>THE CRUST OF THE EARTH. - On Wednesday last a very excellent lecture bearing this title was delivered in the Congregational Chapel, in this place, by J. H. Lloyd, Esq., of London. It was illustrated by some capital diagrams, and was a success. Mr. Lloyd, we believe, will deliver the same lecture in St. Albans very shortly; particulars of which will appear.</p>
2 8 t h A p r p 7	<p style="text-align: center;"><b>WHEATHAMPSTEAD</b></p> <p style="text-align: center;"><b>IMPORTANT REPORT ON THE SANITARY CONDITION OF THE VILLAGE.</b></p> <p>At a meeting of the Rural Sanitary Authority for the St. Albans Union held on Wednesday, the following important report of the medical officer of Health, on the sanitary condition of the Village of Wheathampstead, was read by the Chairman:-</p> <p>"The village of Wheathampstead which forms the most populous part of the parish of that name, is in the watershed of, and intersected by, the river Lea. The estimated population of the parish in 1876 was 2324. The actual population of the village itself I have no data for determining. It is to the village that I shall confine my present remarks.</p> <p>"The geological formation found here is that of the lower chalk with some variety of surface cappings. The chalk however for the most part comes very near the surface, and as it is, par excellence, the water bearing stratum, it will be readily understood that water is obtained within a few feet of the surface. Owing to the facility with which water can be reached the wells throughout the village are numerous (although there are some houses without a supply of their own) and are for the most part shallow.</p> <p>"My very extensive analyses of the waters of Hertfordshire have shown me how frequently a water unpolluted by sewage from the most usual source, viz., from adjacent cesspools, is yet rendered extremely impure by filth washings on the surface of the ground, and hence it is of extreme importance to protect all wells by a good curbing, say: one foot in height of brick built in cement, and also to cement the upper 4 or 5 feet of the well steining to keep out surface water.</p> <p>"I shall take care in due course to ascertain the quality of the waters in general use.</p> <p>"Within the last few years a main sewer with outfall works have been constructed, and with this system, the majority, but by no means all, the houses are connected.</p> <p>"When one contemplates a scheme of sewerage, which includes an outfall sewer of a 12 inch pipe main, laid at an inclination of 1 in 1100, for a population without an independent water supply, and sees moreover, the utterly futile attempt at sewage treatment such as is exhibited at the tanks at Wheathampstead, and when it is remembered that such a scheme was carried out under the auspices of presumably competent persons, it ceases to be any wonder that Sanitary Authorities, are exceedingly cautious how they embark on sewage undertakings.</p>

"The sewers commence at the top of Wheathampstead-hill by a 9-inch pipe drain. This size is continued to the corner of East Mead, at which point another, 9-inch pipe drain joins it, and the two are continued on as one 12-inch outfall sewer, the inclination of which is only 1 in 1100.

"In the outfall sewer there is only one ventilator, but in the rest of the sewers, there are ventilators every 100 yards. Everyone of these, however, are entirely inefficient, owing to the gratings being completely filled with road drift, and I was informed that the charcoal with which they were originally charged, has never been renewed.

"At the best, charcoal should be renewed every three months; but it is almost impossible to keep it dry even for that time and to prevent it forming a coherent mass, when it completely bars all egress of sewer gas. It is much better therefore to remove the charcoal, and allow the gasses to have free and unimpeded vent. Recent experience is very strong on this point.

"There are no inspection shafts in any part of the sewers, so that the actual condition, as to whether the sewers are self-cleansing or allow of a deposit, is a matter of speculation. Seeing that surface water is not admitted to the sewer, and that refuse water is necessarily more limited than in a town with an independent water supply, it is to be feared that some deposit does occur, especially in that portion which has such an extremely limited fall.

"Under these circumstances, it is satisfactory to note that there are, with few exceptions no indoor connections from sinks or closets, and that where sinks are in the house they open over a trapped grating outside, and thus avoid an immediate connection with the sewer.

"There is a provision made by which the outfall sewer can be flushed from the river, and it is very desirable that this should be done systematically and at short intervals.

"I would also suggest that the surface water at the top of Wheathampstead Hill should be stored, and used at times for flushing the upper portion of the sewer, for owing to the greater scarcity of water in this locality there is some risk of solid matter remaining in the sewer. Moreover, on the top of the hill there is a piece of ground on which stagnant surface water pretty constantly remains, and it would be advantageous to put in a surface drain, if for no other purpose than to keep the road dry. Sewers which are not self-cleansing, it is useless to attempt to clean by a mere dribble of water. The only effectual way of removing stoppages is by providing a good head of water, which on opening a flushing valve causes the drain to run full.

"It is very desirable that as many houses as can be, should be connected with the sewer, so that the present objectionable system of cesspools and middens may be abolished; but until more efficient means of sewage treatment is adopted, I would suggest that the connections be reserved for those cases most urgently needing them by reason of the close proximity of the privy to the dwelling or public road, or by there being no available garden ground on which to dispose of slop-water. The plan of putting slops together with other refuse into holes is greatly to be condemned. If slop-water is equally distributed over the surface, the soil takes it up without causing any nuisance.

"At the outfall of the sewer, the sewage is received in a large tank (duplicate), but previous to it reaching this tank it passes two small shallow chambers, over each of which there is placed a tub, intended to contain some precipitating material. Each tub is filled with an " agitator," worked by hand, to incorporate the precipitant, but there is no way of insuring that the bulk of the sewage is brought into contact with the chemicals used, and, indeed, the only way a portion of each material can be mixed with the sewage is by turning a tap in the barrel, a process i.e. of manual labour entirely dependent on the attention of the individual in charge. It need scarcely be said that for a precipitant to be effective it must be brought in contact with every portion of the sewage.

"Again, for any process of precipitation to be successful, one of the first essentials is, that the sewage, after being treated with chemicals, should be kept at rest, so that the precipitate may fall, and the supernatant liquid flow off without disturbing the solids. , This can only be done by making a tank in compartments so as to lessen the disturbing influence of incoming sewage.

In the Wheathampstead tanks we find nothing of the kind. There is simply a long shallow tank, about 50 by 12 by 4ft., in which the sewage is always in commotion and the solid matter so churned up by the mere force of the sewage and the wind (to which the tanks are fully exposed), that it passes out with the effluent, and can be detected far away down the ditch in which the effluent flows to the river.

"No provision whatever is made for separating coarse solids, such as corks, rags, paper, &c., &c.; and solid foeces which had passed through the tanks can be seen in various parts of the ditch far beyond them.

"I have so far set out the general principles on which subsiding or precipitating tanks should be constructed, and I will now venture to make a few suggestions in reference to the sewage treatment at Wheathampstead.

"In the first place it is necessary that an iron grid of about half-inch gauge, and placed at an angle of 45 deg. should be provided to keep back the coarse solids. To prevent these backing up the sewer, the first chamber into which the sewage goes should be made rather deeper. At present the insert of the pipe is on a level with the floor of the chamber. Constant attention should be given by the man in charge of the works to clear away these solids, so that they may not impede the flow of the sewage at this point. Both these solids and those removed from the tanks should be covered after their removal, with freshly-burnt lime of which an ample supply is needed.

"With a view of breaking the force of the sewage in the large tank, and giving time for the solids to subside I would advise that the tank be divided into partitions at intervals of 6 ft. This can be done at all events temporarily, by placed wattles more or less closely thatched with straw across the tank, these would act as strainers, keeping back the solids and allowing a tolerably clear effluent to flow gently away.

"I would advise further, that the tanks be protected from the wind - this might easily be done by placing covers such as are used by brickmakers, over them - the force of the wind very materially interferes with the quietness of the sewage, and it is upon, this state of rest that the effectual subsidence of the solids depends. "I have said nothing about the use of chemicals. With such weak sewage as we have here to deal with simple subsidence will effect as much good as chemical precipitants, and, indeed chemical agents do but little towards producing a pure effluent. If however they are used they should be continuously applied by some automatic arrangement, and means adopted for their being thoroughly mixed with every drop of sewage.

"The only effectual way of getting a pure effluent is by applying it to the land, but as the present works have not, I consider, had a fair trial, I should like to see the effect of better management (together with the alterations I have suggested) before advising the Board to incur additional expense in acquiring land for irrigation purposes.

"Hitherto there has been scarcely any solids to clear out of the tanks, but if the plan I advocate is carried out, there will be a great deal, and it will be necessary to have a sewage lift pump (an inexpensive affair) for emptying the tanks. It is also probable that the outlet from the tanks will require to be lowered.

"I would advise that additional ventilators be provided, especially on the outfall sewer, and that the charcoal in the present ones should be removed.

"There is a tendency to overcrowding among the poorer class, and two cases I beg to bring (in special certificate enclosed) before the notice of the Board. It is to be regretted that more house accommodation is not afforded the working classes, for either they must leave the village and find a home elsewhere, or they must indecently herd together.

"Of nuisances which require abating, animals improperly kept, &c., the journal of the inspector will furnish details.

"C. E. SAUNDERS, M.D.C., San. Sci. Camb.  
"Medical Officer of Health.  
"To the St. Albans Rural Sanitary Authority,  
"April 24th, 1877."

Considerable interest was manifested in the reading of the report, and it was subsequently referred to a committee, though not till **Mr Blain** has asserted that **Dr. Saunders** knew nothing at all about the subject, and made various statements as to the good quality of the water in the village.

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**WHEATHAMPSTEAD**  
DEDICATION FESTIVAL.

This annual celebration was held in the Church of St. Helen, on Wednesday last. The building was prettily and tastefully decorated ; the reading desk and pulpit being ornamented with cut flowers, including roses; azalias, primroses, arums, &c; In the chancel stood several fine growing ferns and azaleas, .and above, on the sills of the windows were two crosses of white flowers enclosed in wreaths of primroses, while round the pillars and standards were entwined ivy with bunches of primroses, presenting a very pleasing effect. On the ends of the pews occupied by the choir were the following texts, "Sing unto the Lord", "Praise His holy name", "Praise ye the Lord" and "The Lord's name be praised."

There were two services held during the day, each of which was choral, the music at the celebration of the Holy Communion at half-past eleven o'clock, was as follows :- Hymn on entering the Church, No 242, Hymns *Ancient and Modern* ; Holy Communion Office, Ross and Marbeck ; Response to the Commandments, Ross; Offertory Sentences, Fowler; Nunc Dimittis on leaving the church, Barnaby.

..... the principal service was at 3 o'clock in the afternoon .....names mentioned (The Rector; Rev W J Lawrance, rector of St Albans Abbey; **Rev A S Curtis** curate of Wheathampstead; Revs. G S Prescott and C L Wingfield.....Mr Ryler, of Tewyn; the tenor by Mr. G. Odell, and the alto by Mr. W. Batchelor. (some of this paragraph did not scan well)

A deeply studied sermon was preached by the **Rev.Dr. Reyner**, from 1 Cor. xv. 35 to 38, which we intend giving next week, want of time and space preventing its insertion in this issue of our paper.

There was a large congregation; many having evidently come from some distance to be present. The offertories were devoted to the fund for the enlargement of the organ.

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**WHEATHAMPSTEAD**

**CONCERT:-** On Thursday evening next a concert will be given in the National Schoolroom at a quarter to eight o'clock.

**NEW CONGREGATIONAL CHURCH:-** The opening of this building, of which the **Rev. J.S. Hopus** is the pastor, will take place on Whit-Tuesday. The sermon will be preached by the Rev. Donald Fraser, D.D. of London, and in the evening a large number of ministers and laymen are announced to be present at the public meeting. **Mr.T. Wilson**, of Harpenden, will preside.

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THE DEDICATION FESTIVAL,

The annual dedication festival at **Wheathampstead Church** took place last week, the sermon being preached by the **Rev. Dr. Reyner**, from I Cor, xv. 35 to 38 verses, which deal with the resurrection. He remarked that during the joyful festival of Easter they had been celebrating the resurrection of the divine Lord. He was the Messiah of whom the Psalmist had said, "Thou wilt not leave his soul in hell, nor suffer Thy holy One to see corruption," When the divine purposes had been fulfilled, our Lord burst the barrier of the tomb, and rose triumphant. The resurrection of Christ is a pledge of our own resurrection. He is the first, fruits of the mighty army of bodies, souls, and spirits which, at the day of resurrection, will enter into the kingdom of God. Without the light of revelation mankind would be greatly in the dark as to their existence in a future state,. To the heathen the grave was an unfathomable deep. It was for our Lord Jesus Christ to declare that the spirit is a separate substance which can and does live after it is separated from the body, and though the body may decay, yet it will come together again and become once more the habitation of its former spirit. This doctrine had been frequently opposed, Some started an objection, and maintained that it was impossible for the bodies of men to be raised from their graves; and again it was stated that there was no

identity of human bodies. It must be acknowledged (the preacher proceed to say) that these are real and pressing difficulties. There is evidence something in the matter beyond our comprehension. And what in nature is not ? We may understand somewhat of many things, but there is in every-thing a depth which our present powers cannot fathom. Examine any matter so as to reduce it to its first principles, and it will end in mystery. The familiar principles of nature are infinitely wonderful and incomprehensible. To much so that if they were not continually before our eyes e should be incredulous of their possibility. The production of plants and animals from seeds, when reflected upon must appear almost miraculous. The resurrection of the body, out of bodies decayed and dissolved, is not a whit more incredible. It is as easy to believe in the one as in the other - the evidence being equally convincing in each case. We believe in the former, because it is matter of daily observation : and in the latter, on evidence equally, nay more, strong and convincing, because God in His word has declared it. The resurrection of the body is a subject proper for the exercise of our faith - of faith in God that He will do what he has said - of faith in God's omnipotence, that he is able to do everything which is not in its own nature impossible. It is against reason to be dubious of a thin because there are great difficulties in it, in those cases where God is to be the agent it would be more reasonable to delight ourselves, as an old physician did, in believing seeming impossibilities - though we may not be inclined to say with him, "It is impossible, and I believe it will be." , Wherefore, until stronger arguments have been produced to show the absolute impossibility of the doctrine of the body's resurrection, we must still maintain it. In reference to the objections just adduced, it may be well to make the following remarks:- First: is it too much to suppose that the particles forming the dead bodies of all who have ever lived, though variously scattered and infinitely combined, are still in the ever watchful keeping of the Almighty, who will collect them again at the day of judgment? The divine providence extends to all things, great and small, nothing in heaven or earth is hid from God; all things throughout the universe are at all times present to Him; the smallest portion of matter, organic or inorganic, is always within the range of the consciousness of the Eternal. Our Saviour has declared, in words which reason tells us cannot be understood too literally that even the hairs of our head are all numbered, and that no sparrow falls to the ground without the notice of our heavenly Father. We need not doubt that in all necessary cases the providence of God interferes actively with the world's affairs; many things, we know, are submitted to the action of general laws, pursuing their courses in obedience to these laws without the least deviation; but our reason renders it probable that this may not be true in all things. If there be a God, it is possible, nay, likely that He should on special occasion, and for particular purposes suspend those laws which Himself has impressed on creation. Hence we readily believe in miracles which are transitory subversions of the usual course of things. And so we may believe in a continual miracle with regard to the bodies of the dead; we may suppose the particles of which they are composed to be miraculously preserved from injury and loss, and that the particles forming the body of our human being at death are preserved so that they do not form part o another dead body; and then, though they may be infinitely scattered, the divine omniscience and omnipotence can call them at the resurrection day to their proper places; flesh may be joined to flesh, bone to bone, and sinew to sinew; may we not say "that the bodies of the righteous are in the hands of God and no evil shall touch them." Again, the resurrection of the body may be viewed in another light. It is not necessary to suppose that every part of the dead body will be restored to its former place and raised to life. Holy scripture leaves no doubt that the body which is raised from the dead will be essentially the same s that which dies; but wherein does the sameness consist? We have said that many parts of the body are continually changing, and yet the body remains the same. therefore, to preserve the identity of the dead body and the resurrection body, it is sufficient that those portions of it be raised which constitute its identity. What these are we know not; but that they exist is, I think, beyond reasonable question. In every organised body, animate or inanimate, there is some hidden power dwelling in some part of the being which is the centre of its life, the cause of it's original production, growth, decay, and subsequent reproduction in a new existence. The bodies of plants and animals are not merely collection of matter produced and preserving their being by natural laws of chemistry and electricity; if this were so, new plants and animals might be produced by us at will, by the arrangement and collection of matter in ways favourable for their production, and the possibility of this , by the way, has been recently asserted by the madness of modern philosophical speculation and infidelity; but this cannot be There must be in every plant and animal some interior principle residing in some material part; this principle being the essence of the plant or animal and constituting its identity; And so of the bodies of men; there exist in them what we may call seminal elements which constitute their proper identity, causing them to remain the same notwithstanding the change of the great masses of matter of which they are composed. And if these be raised in each case, although not every part, nor even the major part be raised, it will be a true resurrection of the body. This view of the subject seems to be supposed by the language of St. Paul in the text. He compares the death and resurrection of the body to the sowing of seed, which springs up and produces a plant of the same kind with the seed but nobler and more beautifully adorned. There is an intimate union between the seed sown and the plant produced; from which we infer that there is also an intimate union between the body which dies and is buried and the body which arises out of it; our resurrection bodies will be the same

as our present bodies; so far at least as that the former springs from the latter, there will be a continuity between the two. And as the new plant springs out of the old seed by a principle of life inherent in the seed, is it too much to imagine that the principle of life in like manner never forsakes the bodies of the dead, especially in the case of saints, where that principle has been unmeasurably strengthened, and their whole bodies sanctified by the in-dwelling of the Holy Spirit? Every part of the seed sown is not necessarily received into the new plant; nor need we to suppose that every part of the dead body will be received into its resurrection body; that one has its origin in the other seems to be enough to preserve the identity. But although our resurrection bodies will be, in this sense at least, the same as our present bodies, the Holy Apostle gives reason to suppose that they will not be altogether the same; a great change will pass upon them. "That which thou sowest," he says, "thou sowest not that body that shall be, but bare grain;" but God giveth it a body as it hath pleased Him and to every seed his own body." The elemental principles of our bodies will, according to the divine purpose, develop a body for God's saints, such as God shall be pleased to clothe them withal. Holy Scripture has not left us altogether ignorant as to the nature of this our resurrection body; this it has declared, that it will be a purified and glorious body; like to that glorious body with which our Saviour is now and for ever clothed. A mighty change shall be wrought on these our bodies of sin and shame; transforming them from carnal, sensual bodies, to spiritual and heavenly bodies. "Behold! I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." The body which we now bear is a sensuous body; but at the resurrection, O blessed and happy change! The body will be no longer a sensuous body, but a spiritual body - a spiritual body, refined, purified, made ethereal, freed from the grossness of our present bodies; a spiritual body in which the spirit, our highest selves, shall rule wholly, undisturbed by any debasing appetites of the sensuous soul; a spiritual body: that is a body entirely filled by God's Holy Spirit; we know that now our carnal bodies are the habitation of the Spirit, the temples of the Holy Ghost; but hereafter, God the Spirit shall dwell in them more fully and efficiently; enduing them with power, glory, and incorruption. Our present bodies are poor and frail: the strength of the strongest how small is it! - weakness and pain, weariness and sorrow, are the lot of all human bodies, especially at death, when disease has been wasting the system and gnawing at the vitals, all strength of the body has quite disappeared: "it is sown in weakness but it shall be raised in power:" the power of the spirit shall enter into it, and shall enable it to accomplish whatever is agreeable to the divine will. Again, our bodies now bear upon them the degrading marks of the fall, sin has stamped dishonour upon them; the beauty and glory of those bodies which we may suppose Adam and Eve to have had given them have been dimmed; if there be yet somewhat of comeliness in the freshness of youth, it speedily withers and degenerates into the wrinkles of faded age. At last death and corruption quite mar the beauty of the fairest forms. Our "bodies are sown in dishonour," but they shall be raised in glory. A heavenly beauty shall be conferred upon them; they shall be radiant with celestial fairness - "the righteous shall shine like the stars of the firmament in the kingdom of their Father," the glory of God and of their regeneration shall permeate them. Nor shall this glory ever become dim: no sin will be possible to bring God's curse upon them; no pain or weariness, no sorrow crying, will cloud the faces of the elect, resplendent with everlasting brightness. In the new heaven and earth "God shall wipe away all tears from all faces; and there shall be no more pain, for the former things are passed away." There shall be no more death, that most terrible of evils shall be done away; our present bodies are corruptible, death seizes hold upon them as soon as they come into existence, and death is in them and gnawing upon them all life long; they are sown in corruption, but they shall be raised in incorruption; having once died and been raised from the dead, they shall die no more; they shall be immortal as the bodies of the holy angels. The body "is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." It is sown the degraded offspring of fallen Adam, it is raised after the image and likeness of the body of the Son of God. Such is the difference between the seed sown and the fruit springing from it, between the sensuous bodies of earth and the spiritual bodies of heaven. Yet withal they are the same bodies; as charcoal would not be essentially altered if refined into diamond. The glorified body of Jesus Christ in heaven is a specimen and first-fruits of the redeemed resurrection bodies of the saints. He is the mighty Saviour of our human nature in all its parts; by his life, death, and resurrection he redeemed not the spirit of man only, but his soul and body also. Our corporeal nature was sanctified by his mysterious Incarnation. When He took upon himself the flesh of man out of the substance of the blessed Virgin Mary, the redemption of our bodies commenced. Our flesh was declared and made honorable, for he took that flesh into the godhead never more to be separated from it. This flesh He kept pure from sin and every defilement; the glory of God shone through it and in it, when the Redeemer was transfigured on the mount. This flesh was raised from the grave; in it Christ appeared to his disciples, and with it ascended into heaven, where now it has attained that wonderful glory which all redeemed bodies will have, in a degree, at the resurrection. This glorified flesh is now at the right hand of God, where the Mediator stands our most powerful intercessor. This flesh the saints of God worship, for they worship the God-man Christ Jesus, in

the indivisible union of his two natures, the manhood and the godhead - wonderful exaltation of our weak corporeal nature! The universe is waiting for the consummation of redemption by the resurrection of the body. The visible Church is waiting and praying God that "He would shortly accomplish the number of His elect and hasten His kingdom." Inanimate creation is waiting also, for holy scripture not only teaches that the body is redeemed, but that all material things, as they were, in some mysterious way, deteriorated at the fall, so they partake in the exaltation of our redemption. Hear St. Paul, speaking in the 8th chapter to the Romans, "The earnest expectation of the creature waiteth for the manifestation of the sons of God. for the creature was made subject to vanity not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. for we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but we ourselves also, which have the firstfruits of the Spirits, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our bodies." The earth, the Holy spirit tells us, will be consumed with fire; that is, the whole form of it will be altered, and the elements of which it is composed enter into new combinations under the powerful agency of fire; but the matter of it may not be destroyed, probably will not be, for we read of a new heaven and a new earth arising after the destruction of the old, which new heaven and earth may be the residence of the redeemed to all eternity. For the final consummation of all things and the resurrection of the body, it behoves us also, my brethren, to wait patiently and in faith, and to prepare for a joyful resurrection by devoting all our redeemed powers of body, soul, and spirit, to the service of God our redeemer. Especially, recollecting the glorious destiny which awaits even our natural bodies, let us, by God's grace, keep our redeemed bodies in purity and holiness, "Let not sin reign in our mortal bodies that we should obey it in the lusts thereof." All holy service of the body, as well as of the spirit, is due to God from us. All our bodily actions and powers must be concentrated to God's service: "whether we eat or drink or whatever we do, we should do all to the glory of God." I beseech you, brethren, " writes St. Paul to the Romans, "by the mercies of God, that ye present your bodies a living sacrifice to God, which is our reasonable service." We must do homage to God with our body for the redemption of the body. True Christian worship in its highest acts is allowed therein to be a spiritual worship, for "God is a Spirit and they that worship Him must worship Him in spirit and in truth." It is a bodily worship likewise. Therefore we exhort you, my brethren, to careful attention to those acts of bodily devotion prescribed by the pure Church of which we are members: let us not omit to bend the knee in lowly wise in the penitential and supplicatory services of public worship, nor be ashamed to bow the head in humble reverence as a token of grateful acknowledgment and willing submission to Jesus Christ the eternal God, who redeemed our bodies by taking our bodily nature on himself. "Let us," says St. Paul, "served god in our bodies as well as in our spirits which are God's." Again, in the midst of pain and suffering, how consoling it is to look forward to the future peace and happiness of our glorified bodies! Our light afflictions, which are but for a moment, are not to be compared with our future eternal bliss. When our bodies shall have been raised from the grave, and this corruptible shall have put on incorruption, when this dishonour shall have been arrayed in glory, and this weakness endued with power, and the redeemed spirit have been reunited to the redeemed soul and spirit - we shall be perfect and our happiness complete. The body will then perhaps have a vitality of which we cannot conceive in this our present body of death. We may suppose that the ear will be the recipient of trilling harmonies and music which now almost torments by the exquisite rapture of its very sweetness, will be listened to with unalloyed pleasure: the melodious harpings and ethereal harmonies of the angelic choir, chaunting hallelujahs before the eternal throne, the songs of the cherubin and seraphim, the triumphant rejoicings of white-robed saints singing immortal praises to God and to the Lamb, will fill the enchanted soul and body with unspeakable delight. The eye too will not be dimmed by the exceeding brightness of heaven and of the glorious things in it. We shall be allowed to see God face to face, and Jesus Christ our beloved redeemer: "Beloved" writes St. John, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that when Christ shall appear, we shall be like Him, for we shall see Him as He is." Beholding His ineffable Majesty, we shall be changed into His image, from glory to glory as by the spirit of the Lord. And looking upon god, much more shall we be able to look upon his works. The sun shall not then dazzle with his brightness. Perhaps things most minute and most remote - the world of the microscope and the world of the telescope - shall be revealed to the familiar gaze of the redeemed. Nor will there be any deformity to displease. In the new creation all things will be beautiful - all beautiful things infinitely beautiful, and the eye have an infinite capacity to behold what is beautiful. The works of God in creation will be unfolded to the gaze, renovated to at least their pristine splendour. And will not the redeemed delight to look on one another? to feast on the beauty and glory and might and spirituality of bodies made like to the glorious body of Christ. We may suppose, however, that no sight will have so many charms for the redeemed as that of their adorned redeemer. How blessed, writes one, will it be with our bodily eyes to behold His face, and the piercing beauty of His radiant scars, and the glory of our fellow citizens in bliss, and with the inward eye to see God. How blessed to hear the sweet voice of our Lord, and the melody of the heavenly harps, and the seraphim singing holy, holy, holy, all voices as one in the full



accordance of the harmony of endless hallelujahs, while the inward ear heareth the wisdom and truth and word of the Father. How blessed to perceive the fragrance of those heavenly odours from the golden phials, which, as St. John saw, each of the redeemed held! How blessed to taste the sweetness of God, sweetness which never decays. But lastly, the wicked will be raised from the dead as well as the just. Will their bodies rise to glory, power, and immortal life? alas! far from it. Holy Scripture promises no happy change for them. Is it easy to suppose that a change will pass on them will they not be made like to the image of Satan, their Prince and Lord? every evil principle and tendency in them will be increased a hundred fold; earthly, sensual, and devilish now, what will they be hereafter? Black as hell, foul as the evil one, they will dwell in eternal blackness, darkness, and fiendish horror! as the bodies of the righteous have their powers increased that they may be able to enjoy the bliss of heaven, so will the wicked have the powers of their bodies increased that they may be able to endure the unutterable misery of hell! In this life we cannot suffer more than a certain amount of pain, and for a certain time; but in hell the pain of the body will be infinite and without end. The wicked will dwell in consuming fire to all ages, ever burning but never destroyed, ever dying but never dead. Eternity will bring no alleviation of their woes, their worm dieth not, their fire is not quenched! Which of these lots, my brethren, will be ours? That of the godlike elect redeemed, or that of the demonized reprobate? It depends upon ourselves. Let us remember that by our actions, great and small, we are preparing ourselves for the happiness of heaven, or the misery of hell. May we have grace and wisdom so to live here, that we may live for ever in bliss hereafter! And may it please God, who alone knoweth the times and the seasons, soon to bring the troubles and trials the sins and miseries of this world to a close, that all those who have lived, or are now living, or shall hereafter live in the faith and fear of His most holy name being made perfect and glorious in body, soul, and spirit, may have the full consummation of their bliss in his everlasting kingdom and glory, through Jesus Christ our Lord. Amen.

*(each week there was a notice similar to this which is shown as an example only)*

**WHEATHAMPSTEAD**

**THE CHURCH SERVICES.  
9th Sunday after Trinity.**

Celebration of the Holy Communion-8.30.

MORNING - 11.)

AFTERNOON - 3.) Usual Services

EVENING - 6. ..Choral Service.

Hymn on entering the Church - 175.

Psalms - Lupton and Fowler;

Cantate - )

Deus Misereatur - ) Mammath.

Anthem - "Hear my prayer." - Kent.

Hymn - 178.

Hymn - 17,

Offertories - 8.30 and 6. Special Service Fund

**WHEATHAMPSTEAD**

**BAND OF HOPE.**- On Wednesday last the **United Band of Hope**, recently established in this village, spent the afternoon in Brocket Hall Park, by the kind permission of the Hon. H. F. Cowper, M.P., where they partook of a capital tea, provided by the committee. During the afternoon the drum and fife band in connection with the Society played several well-known airs, and considerable credit is due to their bandmaster, **Mr. E. Gatward**, for the capital style in which they were rendered, especially when the fact is noted that the band has only been established about two months. The afternoon was very fine, and the beautiful weather added much to the success of the gathering. Football and other usual games were much enjoyed by all. The party numbering about 100, arrived in the park at 2 o'clock, and later they were joined brother friends. A very happy afternoon was spent, and the whole proceeding passed off well.

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This is information extracted about the **Great Northern train services** between St Albans, Hatfield and Kings Cross to give an indication of travel times between Wheathampstead and Kings Cross when the railway still ran.

**Fares from St Albans to Wheathampstead:-**

Single Fares: 1st class 1s 6d; 2nd class 1s 3d; 3rd class 1s 0d.

Return fares: 1st class 3s 0d; 2nd class 2s 1d.

**Fares from St Albans to Kings Cross:-**

Single Fares: 1st class 2s 8d; 2nd class 2s 0d; 3rd class 1s 7½d.

Return fares: 1st class 5s 4d; 2nd class 4s 0d.

UP TRAINS	Week Days									Sun	
	am	am	am	am	pm	pm	pm	pm	pm	am	pm
St Albans (L&NW) dep.	7 40	9 35	10 35	11 48	12 55	3 52	5 30	6 45	8 20	..	..
St Albans (Gt N) dep	7 52	9 40	11 2	11 53	1 30	4 13	5 35	6 50	8 25	8 10	5 30
Hatfield arr	8 5	9 52	11 14	12 5	1 47	4 25	5 47	7 2	8 38	8 22	5 42
Hatfield dep	8 15	9 58	11 23	..	1 56	4 30	6 5	7 10	8 47	8 38	5 50
Kings Cross arr	9 5	10 32	11 55	..	..	5 0	6 42	7 41	9 15	9 35	6 35
Victoria	10 11	11 24	12 58	..	3 37	6 13	7 35	..	..	10 45	7 47
Hatfield dep	8 35	10 5	11 25	12 18	3 20	4 53	6 8	..	9 20	8 45	8 35
Wheathampstead arr	8 50	10 19	11 45	12 32	3 34	5 8	6 22	..	9 20	8 45	8 35
Luton arr	9 10	10 37	12 15	12 50	3 52	5 25	6 40	..	10 5	9 35	9 10
Dunstable (Church St)	9 23	10 53	..	1 11	4 8	5 40	6 54	..	10 5	9 35	9 23

DOWN TRAINS	Week Days									Sun		
	am	am	am	am	pm	pm	pm	pm	pm	am	pm	
Victoria dep	..	8 5	9 33	10 35	1 45	3 0	3 55	4 23	5 3	7 35	..	8 5
Kings Cross dep	7 15	9 10	10 50	11 45	2 45	4 20	5 5	5 30	6 30	8 40	7 30	9 30
Hatfield arr	8 13	10 0	11 20	12 10	3 13	4 51	5 43	5 57	7 12	9 13	8 25	10 26
Dunstable (Church St) dep	7 20	8 30	10 30	10 30	12 50	3 40	5 5	5 5	..	7 50	7 40	5 50
Luton dep	7 35	8 44	10 45	10 45	1 10	3 55	5 27	5 27	..	8 5	7 50	6 5
Wheathampstead dep	7 53	9 2	11 3	11 3	1 29	4 13	5 45	5 45	..	8 23	8 7	6 22
Hatfield arr	8 7	9 16	11 17	11 17	1 43	4 27	5 59	5 59	..	8 37	8 20	6 47
Hatfield dep	8 17	10 7	11 25	12 15	3 18	4 52	6 5	6 5	7 5	9 20	8 40	10 30
St Albans (Great Northern) arr	8 29	10 20	11 37	12 27	3 30	5 4	6 17	6 17	7 27	9 34	8 52	10 42

Hence, on a weekday, one could travel from **Wheathampstead to Kings Cross**, leaving at 7:53 am, changing at Hatfield and arrive at Kings Cross at 9:05 am (**1 hour and 12 minutes** later). A **return journey** could leave Kings Cross at 5:30 pm, change at Hatfield and arrive at Wheathampstead at 6:22 pm (**55 minutes** later).

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*(This is not related to Wheathampstead but a general news item that may be of interest)*

**THE ABOLITION OF SLAVERY IN MADAGASCAR.**

A contemporary has received an interesting account of the public proclamation at Antananarivo of a decree issued by the, Queen of Madagascar abolishing slavery within the island. The decree was necessary to complete the work begun by the treaty with England in 1865, and carried on by the proclamation of June, 1874, and the effect of it is to enfranchise all slaves, whether bought or imported before 1865 or after. The correspondent of the paper states that on Wednesday, June 10 1877, a very large number of people (at least 50,000, and probably more) assembled on Andohalo, a large plain in the middle of Antananarive, to

hear a message from the Queen. For many days notice had been sent far and wide summoning the people to assemble. The Proclamation had been printed, and copies sent to all the large towns of the kingdom, to be publicly read on the same day and hour in which it was delivered by the Prime Minister in the capital city. At Antananarivo, with the one exception of the personal attendance of the Queen nothing was omitted to make the proceedings as effective as possible, and to show to the great body of the people that the time for all trifling with this question had passed. Cannons were fired for some days previously as a token of the importance attached by the Government. It was, moreover, announced that Rainlairivony, the able and patriotic Prime Minister and husband of the Queen, would in all state bring the word of the Queen to the assembled people. At 11.30 a.m. a very loud discharge of cannon announced that he had left the Palace, and in about a quarter of an hour after he rode into the open square kept for him and his suite at the upper and elevated end of the plain in question, which commanded the whole, so that he could be seen by every one of the countless thousands assembled there. The Prime Minister and all the leading officers appeared in English uniform; the civilians, judges, &c, mostly in plain clothes, like Europeans. Every attention was paid to the missionaries who desired to attend; there were present, missionaries of the London Missionary Society, the Friends' Foreign Mission Association, the Society for the Propagation of the Gospel, and the Norwegian Missionary Society. These were accommodated with seats immediately below where the Prime Minister, was to speak from. The substance of the proclamation is that as the proclamation of the Queen in 1874 had not been attended to, and as many made out of that their slaves were imported previous to 1865, when the treaty was signed, the Queen declared that all Mozambiques (that is, Africans), whether admitted before or after the treaty were, from June the 20th, free. Everything that could be done was done to set off the speech of the Prime Minister. At the close of most of his sentences a discharge of cannon took place, and every fresh sentence was heralded by a flourish of trumpets. He often left the words of the proclamation and added his own, as when he told the people how these Africans were stolen from their homes and put into ships, and then, if an English ship came near them, they were thrown into the sea to prevent recapture, "and yet," said he, "you Christians buy these poor people." Permit me to say a few words says the writer as to this distinguished speaker. I very much regret to see that in some quarters no pains are spared to lower his character, and to make him out to be a man seeking only his own honour. I can, truly say that, having watched his course for the past six years, I have a very different opinion of him. Ambition he has, certainly; but who has not? But I dare assert that during the time that the present Queen has been on the throne and the present Prime Minister in office this country has made more real progress than has been made by any other country in the world in the same number of years. Christianity has had free course; everything they could do has been done to promote education, and in many other ways have they striven to benefit their country. I believe it to be the real truth that in 1874, when the proclamation about slavery above alluded to was made, the Prime Minister wrote to Lord Derby, and said that they hoped it would prove effectual, but if not, they were determined on emancipation, and would liberate all whenever introduced, before or after the treaty. This was three years ago, and a year ago the step now taken was decided upon; so let no one say that this measure has been forced from the government here, as (I speak from what I have some knowledge of) the relations between the English Government and that of Madagascar are most cordial. As of proof of this, the English gunboat at Tarmative is, I believe, placed almost absolutely at the service of the Queen of this country, I could write much more, by my letter is long enough, and I hope in a few months to be in England, and can then personally give information on this very important question"