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Jottings.

William Giles, teacher of Charles Dickens, has been the object of one or two queries lately. His public career was as follows. Between 1794 and 1798 he began in the ministry at Dartmouth, not ranking as full pastor at the latter date. In 1809 he was called to Lymington, where he had the happy experience of uniting two churches and founding some out-stations in the New Forest. When the curate of Boldre preached on Baptismal Regeneration, he not only opposed, but published his rejoinder. Moving to Chatham in 1817, he kept a school in Clover Lane, which from 1819 to 1821 was attended by a lad destined in after years to immortalise the town, and to transfer some of Giles' traits to the pages of his novels. A Unitarian Baptist minister in 1826, and Robert Hall next year pleading for open communion, called him again into print. Going on deputation for the Irish Society to Preston in 1833, he was called to the pastorate there, and at once attacked an evangelical churchman on the disestablishment question. After several years' good service to the Lancashire Association, he was called to the original Liverpool church in 1842, lately weakened by the departure of those who required open-communion, under C. M. Birrell. The purchase of the premises by a railway company in 1846 gave the signal for his retirement, and his last years were spent at Seacombe and Ashton. Two sons, another William, and John Eustace Giles, entered the Baptist ministry.

Some Baptist Churches in Lancashire and Yorkshire held an Associated Meeting at Barnoldswick about 1695; in 1719 there was a re-organisation, another in 1757, and another in 1787. Fifty years later the Association divided into two, which held a joint jubilee meeting in 1887. Home Mission work was put on a new basis in 1810, and the centenary of this was celebrated last year. The nucleus of all this movement was in the Rossendale Valley, and the Bacup Church recently kept its bicentenary: we are glad to hear that Mr. Overend is about to publish a sketch of the history. The organisation of 1719 took place at Rawdon, and it is appropriate that Principal Blomfield should be preparing an account of the movement east of the Pennines, to be incorporated in a special issue of the Yorkshire handbook, with other historical articles.

John Treacher, of Berkhamstead, was in some difficulty at the beginning of 1712-3. On the last day of 1712, the church of Ford and Cudington was planning its meetings for January, and sent Brother Meakes to preach at Kingston on the 25th; the pastor afterwards added a note, Think of brother Treacher. And when the next meeting was held on the 30th, it was agreed that a motion be made among friends about brother John Treacher's request. But what this was does not appear.