

The Churches and the Democracy. By J.D.T.

The

Primitive Methodist Leader

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The Primitive Methodist Leader

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CONTAINING FULL REPORTS OF THE

MANCHESTER CONFERENCE.

THE CHURCHES AND THE DEMOCRACY.

THIS is distinctively the age of the Democracy—not of its origin, but of its new hour and its new power. We have recently elected the most democratic and truly representative Parliament of our whole national history, and that Parliament, as the pulse of the people, has already given ample evidence at once of its activity and of its faithfulness to democratic principle. A hundred years ago the terms 'Radical' and 'villain' were synonymous. How different is the fact to-day!

But what about the relation of this great democratic uprising to our churches and our Christianity? Is it peace, is it confidence, is it friendship? He would be a bold man who should say that it was. There has been—there is—alienation rather than alliance. Visit some Labour Demonstration or Conference, and ask all who have ceased to attend, or sympathise with, the churches to hold up the hand, and I fear you would get quite a forest. But do not let us exaggerate either the breadth or the depth of the cleft. There are churches—our own, e.g., and the Salvation Army—which are not altogether out of touch with the Democracy. These might almost be called the real Labour Church of the nation. The working man (of not the least noble type either) is largely in evidence among us, and in the great majority of our societies constitutes their very bone and sinew.

But granting, as in all seriousness we must, that there is alienation—let us ask why, and what can be done on either side to abridge it? What is necessary to promote a rapprochement? And as really fundamental, let us analyse the ideas of Democracy and the Church. What do they respectively stand for? At bottom, I hold, for the same thing. We all know the fashionable formula for Democracy—'The government of the people, by the people, for the people,'—replacing that of a century ago once carved by an English patrician on his mantelpiece, 'All for the people, and nothing by the people.' It is a neat nutshell way of putting the matter; but there is, I fear, more of the shell than of the kernel about it. It is a political definition rather than a philosophical, showing Democracy more in outward action than in its originating and essential idea. What is that? Democracy means the indefeasible right of every man, in and through society, to the free, full development, expression, and enjoyment of his own manhood, in all its forms—physical, intellectual, moral, and spiritual. It means equal opportunities for each and all to live and enjoy their own true life. Or again, Democracy stands for justice, the liberty of each to live limited only by the like liberties of all. Last Easter Sunday evening Mr. Keir Hardie addressed a meeting at Stockton in these words:—

'It was a strange thing that this Easter Sunday few occupants of the pulpit, whatever side they might take in religious controversy, would call the Independent Labour Party a religious organisation, and yet if their message was not a religious one, what was it? They would have heard at their churches and chapels of freedom proclaimed nineteen hundred years ago, when they ceased to be under the bondage of the old law and became free under the truth proclaimed by Christ; and now at the beginning of the twentieth century the Independent Labour party was carrying out a new evangel, freedom in its fullest sense—economical, mental, political, and spiritual. They had a message, of which the world stood in need, of a day which was coming when the people should indeed be free—free from poverty, free from wealth, free from politicians, free from superstitions, free from self-deception—and should stand erect, free men and free women. They looked to an age of fraternity, brotherhood, and fellowship.'

In other words, the ideal of the Democracy is Human Salvation; not theological, not other-world, but a positive present uplifting, an endeavour after the best interests of the Individual and the Social man for his finest and highest development.

Now, what are the aims of the Churches, or what ought they to be—but just that? We may differ to some extent in the contents of our conception, in our methods, in our phraseology, but fundamentally the Democracy and the Churches are seeking the same thing—the Salvation of Man physically, intellectually, ethically, religiously. To save the man, to present every man perfect, is the common aim.

Why then are the Democracy and the Churches more or less apart? Because the idea of man has not been big enough on either side. The Democracy have tended to truncate him, to belittle the higher elements of him. The Churches have tended to cut his feet from under him, and leave him standing in air. The Churches have given man no earth to stand on. The Democracy have given him no sky to soar into, and man must have both an earth and a sky. The Churches have tended to over-emphasise the spiritual, the ideal, the celestial, the abstract, the other-worldly. The Democracy have tended, similarly, to over-accentuate the merely material, the sense-needs, the present, the nakedly concrete, mundane, and earthly. Man has been bisected, and the Churches have collared one-half of him, and the Democracy the other. Half a man is no man, as long ago, in the days of Solomon, one mother, at any rate, realised that half a child is no child. Why cannot we come together and fit again to one another the halves so rudely and so long disjointed?

We need to humanise the Church. Mr. Gladstone once wrote of Manning, 'No shirt collar ever took such a quantity of starch.' We have put too much starch into our shirt-fronts. That was a deservedly scathing word, written last June to the clergy in an open letter by Mr. Keir-Hardie:—'The Archbishop of Canterbury says he has to devote seventeen hours a day to his work, and has no time to form opinions on how to solve the unemployed question. The religion that demands seventeen hours a day for organisation, and leaves no time for a single thought about starving men and women and children, has no message for this age.' We 'bang the Bible about,' and forget bleeding humanity by the way-side.

Democracy has been too secular. And yet it must be recognised that at the bottom of all else in this world lies the physical. Nothing can be done till that is fairly provided for. 'Man shall not live by bread alone,' but he must have bread anyway. Starved children cannot study to purpose. You cannot build a stable social state on squirming poverty. And if vulgar luxury or the wallowing in sensuous pleasure marks the top of society, why should not something very similar be expected to mark the base? There is, however, it must be admitted, in the democratic mind, implicitly, at all events, the notion that man is merely an animal, whose supreme blessedness is to be secured by feeding him well, clothing him well, and housing him well. 'It takes a soul to move a body, even to a cleaner sty.' 'Unlimited attainability of pig's-wash' was Carlyle's bitter phrase; and there is still only too much truth about it. The working man is only too often ready to sell his franchise for a few extra quarts of beer. All the more gladly, therefore, do we recognise the abstinence movement in the new House of Commons.

But it is for the Churches to show an example in this respect. We, too, want to cultivate less love of luxury, and a higher regard for the simple life, before we talk down to the Democracy about their love of physical pleasure. We should exhibit less extravagance in dress and in the mere embroidery of living all round. We must be less celestial. The next world may have its work,

and will have, but we are not there yet. Christianity is primarily concerned with this life, and Jesus meant that it should be. If I may be allowed to say so—ten or eleven years ago I gave hostages to fate and fortune in connection with a protest against the cant of the 'Simple Gospel.' I have never seen reason to recant one word of my then witness, and I am glad to note that Mr. Horton, in his article in the current 'Quarterly,' takes up and repeats the strain. It will not do, as he says, to cry only: 'Come to Jesus and you will be happy.' There is a demand for a Chair of Evangelism at our College. But if we get it—or any approach to it—it must be still more than that—a Chair or Lectureship of Christian Economics, conceived in the evangelical spirit, and which shall inculcate the ideal of Justice rather than of Charity; the Science of Human Happiness in the deepest sense. Why be afraid of that word 'Happiness'? It has been the keyword of the old type of religion. We want it to be the keynote of the new, but in a broader, richer, and better significance.

We shall need seriously and systematically to study Social Science rather than a problematical far-away celestial geography; and hence must we all hail the movement for the formation of Unions for Social Education and Social Service, which is one of the features of our new time. I trust that the coming Conference will afford occasion for the birth of such a Union among sympathetic Primitive Methodists. And should not our P.S.A.'s be transformed—made less goody-goody, and more robust, more man-like, more real, more practical?'

A revision of our Hymnal has been mooted; and should that become a question of practical politics we must make room for many such songs as Ebenezer Elliott's, 'When wilt Thou save the people, Lord?' The Anglicans are getting a new hymn book of a remarkably social character; and why should we, the church of the Democracy, lag behind?

In a recent book on 'The Church and the Working Classes,' Dean Kitchin tells the story of a simple swineherd at Wilhelmsdorf, who was asked to come into the service of the monks at the farm-colony close by to look after the pigs. But he only stayed with them for a month. 'Why,' he was asked, 'did you desert your kind monks?' 'Oh,' he replied, 'those monks were always a-praying, and their church bell never stopped. I could not do my duty by my pigs, and so I came away.' To what shall our 'church bell' summon us? Surely to:—

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing toll of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be

—J. D. T.

Stratford.

The school anniversary was held on Sunday and Monday week. The Rev. J. Hawkey preached in the morning. In the afternoon an address was delivered by Mr. E. Howard, and prizes were distributed. The Rev. J. Dobson, of Stoke Newington, preached in the evening. On Monday a well attended tea was provided. The public meeting was presided over by Mr. Mark Liell. Mr. W. J. Hawkey gave a good address. Mr. Mills, the secretary, read the report, showing the school was in the same position as in the previous year. The scholars rendered the hymns and recited with great credit. The proceeds realized about £4 10s.

Oldham Fourth.

In our Middleton Road Church, a coming of age celebration has just taken place. Mr. John Baker has been for long a prominent worker and official. He is also the senior circuit steward. On Saturday, May 2nd, his eldest daughter, Miss Jessie Baker, came of age. To celebrate the event, about 170 guests met in the Middleton Road schoolroom. As host and hostess Mr. and Mrs. Baker has spared no pains to ensure pleasant hours for those privileged to attend. The tables were exquisite in taste in more ways than one. Miss Baker came in for hearty good wishes from friends far and near, wishes which in many instances were emphasised by beautiful presents. The whole collection made a large and choice array. From the Middleton Road choir came a handsome and inscribed oak tray, with silver-plated teapot, sugar and cream. This was presented by Mr. W. Cooper. On behalf of the teachers and members of the select classes, Mr. T. Dudley gave Miss Baker a fine dressing case and lovely biscuit barrel. Toasts were proposed by Messrs. J. Dudley, J. Shill, and Rev. George Lucas. Miss Baker in a neat speech thanked the friends for their good wishes. During the evening games were entered into with zest, and the choir sang select glees. Mr. J. W. Broughton and Mr. A. Machin gave solos, a piano-forte duet being given by Miss Gerrard and Mr. W. Beaumont. The evening was a glad one and all heartily associated themselves with the thanks offered Mr. and Mrs. Baker by Mr. Merrill and Mrs. Byron. In reply, Mr. Baker said his happiest hours were those spent in service in the church and Sunday school.

REVIEWS.

'The Hibbert Journal.' April. 2s. 6d. net.

THE regular reader of the 'Hibbert Journal' has the privilege of assisting at discussions of the weightiest questions of religion and philosophy carried on by the protagonists of various schools of thought. Hence it not infrequently happens that the articles in the 'Journal' advance divergent views, and one article serves to confute the contention of another. The last number of the Journal, which is a strong one, affords several good examples of this conflict of opinion, which leaves with the reader the onus of deciding on the points at issue. Primitive Methodists will naturally turn first of all to the Rev. W. Jones-Davies' able article on 'The Laws and Limits of Development in Christian Doctrine.' Should he then turn to the first article, he will find that Mr. Davies has largely anticipated the arguments of Dom Cuthbert Butler, who attempts to show with much skill that Sabatier's assumed antithesis between the Religions of Authority and the Religion of the Spirit is an unreal one—a satisfactory reconciliation of the two being provided by the Romish Church.

Other two articles are notable for the same striking divergence. Professor E. S. Drown, in discussing the question, 'Does Christian Belief require Metaphysics?' finds the uniqueness of Christ in will, by which He became the Divine Creator of a new Humanity. On the other hand, Sir Oliver Lodge, in his prayer on the 'Divine Element in Christianity,' contends for the un-uniqueness of Christ's humanity as the essential condition of his Divinity! The author of that remarkable book, 'Pro Christi et Ecclesie,' writes on 'The Salvation of the Body by Faith.' His prayer is a reasoned plea that healing-power should be still the possession of the Church. These are only a few amongst the articles which, with Discussions and full Reviews, together make up a number of unusual interest.—H. B. KENDALL.

'The Life and Times of Jesus, the Messiah.' By Alfred Edersheim. D.D. Two volumes in one. Longmans, Green, and Co. 8s. net.

THOUGH it is twenty-three years since this work first appeared it has not been superseded. It still holds the field as the most learned, and on the whole, the most satisfactory Life of Christ in the English language. That it has solid and enduring merits which the public have had the discernment to appreciate is shown by the fact that the present is the twelfth impression of Dr. Edersheim's monumental work. When we consider how very soon books—even those which hold the record—are out-classed and left behind, the fact just stated has all the greater significance. Dr. Edersheim's book was the result of seven years of continual and earnest labour. His aim in writing it, as stated by himself, was 'to view the life and teaching of Christ in its surroundings of place, society, popular life, and intellectual and moral development.' He certainly succeeded in his aim. Not even can Germany show a book of greater erudition. It is especially strong in its knowledge of Rabbinical literature. So eminent an authority as Prof. Sanday advises the student to take Weiss for his principal commentary and to refer to Schurer or Edersheim for surroundings. A word should be said as to some features of the present edition. Owing to the fact that this paper has been used, the two volumes have been got within the same covers. Yet though the two volumes contain more than 1,500 pages, the book is neither heavy nor unwieldy.—H. B. KENDALL.

'The Life, Teaching, and Works of the Lord Jesus Christ.' Arranged as a continuous narrative of the four Gospels according to the Revised Version. Henry Froude. 1s. net.

LIVES of Christ continue to multiply, and we can scarcely have too many; but here is one that so far as the present writer is aware is unique. We believe it will be found an almost indispensable part of the equipment necessary to a careful study of the Life of Jesus. As a cheap and easy means of obtaining a full, accurate, and helpful view of the Life of Christ, we know of nothing to equal this little book. To teachers and preachers it will prove invaluable in their study of the scenes and incidents of our Lord's earthly ministry. It is specially advantageous in that it gives a complete record of each incident by the combination of all details given by each separate evangelist.

'A Son of Arvon.' By Gwendolen Pryce. T. Fisher Unwin. 6s.

THIS novel is a story of country life near Carnarvon. It is the work of a gifted authoress. It is well written, and is altogether pleasant to read. Dwelyn Owen, the hero, is a young farmer, who has a tenor voice of quite remarkable quality. He is urged by an expert to go to London for training. Having been brought up by a miserly bachelor uncle, whom he supposes to be his father, Dwelyn has no money for the purpose. But a young and enthusiastic land owner, with socialistic tendencies, comes to the rescue, and Dwelyn goes to London. He leaves at home a foster-sister, who is really only very distantly related to him, and soon hears that she is engaged to be married to the generous squire. This, by the way, is another of the squire's socialistic ideas. But Dwelyn loves her, and the squire eventually finds that another young lady is more to him than she is. There is considerable anxiety in the matter, but after a time all comes right for everybody, and the story ends happily. The principal thing to be noted is that the singer returns to his home. 'The father and the farm' prove too much for the attempt at a professional life, and Dwelyn is content to sing to his family, the villagers, and the sheep. The plot is interesting and the story well developed. But perhaps even more than this is the fact that the book seems to be a faithful picture of the kind of life it seeks to portray, as one can judge by the colloquial sayings of the Welsh people. Their English is characteristic.—He had no luck, man, after that, whatever; he was only quite a young man when he died—only fifty-six he was.' The book is printed in good-sized, clear type, and is attractively bound.—WILSON ECCLES.

'The Peaks of Proud Desire.' A little book of Ballads by the Rev. F. Langbridge, M.A. Religious Tract Society. 1s.

THESE are really good verse and deal with incidents of heroic endurance of suffering by fire and stake for conscience sake. Some of the pieces are preceded by a historical setting in prose, that on 'The Stakes of Wigtown Sands' being especially interesting. Each selection lends itself for recital.

The Founder of the Church Army.

'Wilson Carille and the Church Army.' By Edgar Rowan. Hodder and Stoughton, 27 Paternoster Row.

THIS is an attractive volume of five hundred pages. The type is bold and clear, and pleasant to read. And although there is no index, there are six and-a-half pages of contents of chapters, and several full-page illustrations. The hero of the story, now *Prebendary* Carille, though born in London, is of Scotch ancestry, and of this same stock as the 'Chelsea Sage,' although the name is spelt without the 'y' in the second syllable. The author tells of the spirited boy, and the business man of Cheap-side saving £2,000 a year, till 'Black Friday' came, when out of about £30,000 he was only able to rescue £1,500. He began to see what an uncertain hold a man has of his money. It was at this time of crisis that Dr. Mackay's 'Grace and Truth' fell into his hands. He read one chapter. 'At the beginning of the chapter,' says Mr. Carille, 'I was an outsider. Before I got to the end I had thrown myself at the feet of Christ, and called Him 'My Lord, and my God.' 'Previous to this time,' he once confessed, 'I was a money-grubber, pure and simple; I worked and schemed with the sole idea of piling up my banking account.' His conversion was to him as all-sufficing 'Christian Evidence.' Like all truly renewed souls he longed to serve Him who had saved him. He first sought to bring his wife into the same joy of the Lord. Up to this time Mrs. Carille had been a devout attendant at divine worship, but had a dislike to anything that savoured of religious enthusiasm. She was annoyed at her husband's new life. He therefore prayed constantly for her, and in about two months had the joy of seeing her surrender to Christ. He became an earnest reader of the New Testament.

After a few years of whole-hearted labour in undenominational evangelism, he resolved to take 'Holy Orders' and spend the rest of his life in working in the church of England. Christ's sheep need a fold. Men in Christ need banding together to be helpful to each other. So, after interviews with Bishop Thorold and the Bishop of London, he entered the London College of Divinity, October, 1878, at the age of 31, having withdrawn out of his father's business in the city, which had been intended to be ultimately his own. After passing his exams. he received an offer of £1,000 per ann. from a leading firm to represent them in New York. But he had done with money making, and that he might work among the military guard at Kensington Palace, with others was ordained as deacon in 1880. We must refer the reader to the book itself to learn how he commenced Sunday evening services for the people, always 'going for the worst'; how he fought his way through formalism; how he held missions; conducted open air processions; how he tactfully won over opponents; captured his persecutors for Christ; founded labour homes, farm colonies, a training home, and almost an endless variety of evangelizing and ameliorating agencies.

In 1897 Mr. Carille's plan for setting apart Lay Evangelists received the approval of Convocation. Since then, when a worker has received a training, he is 'commissioned' at a solemn service conducted by Mr. Carille, and is ready to work in any parish to which he may be invited. His work is always under the vicar of the parish, he (the worker) having been also licensed by the Bishop of the diocese. There are forty-six Labour Homes, twelve in London, and thirty-four in the provinces. In 1904 nearly six thousand persons were helped through these. There are sixty-six mission vans continually moving about in the United Kingdom.

The Prison Mission is another form of Christian activity projected by Mr. Carille's generous soul. In 1904 more than 3,000 cells were visited and the prisoners prayed with. Our author states that 200,000 are discharged from prison annually, and in 1900 the Home Office recognised the Church Army as a Discharged Prisoners' Aid Society. When a prisoner fills up a form desiring, on his release, to be transferred to the Church Army, due arrangements are made for his reception, and all possible efforts to qualify him for re-instatement as an honourable citizen. Finding great scope for clothing, Mr. Carille solicited from his friends 'cast offs.' His principle is not to dole out to the lazy, but to cause men to work for wages in his homes, and buy the things they need. In 1904 the amount received for 'old clothes' thus sold was £3,000.

We thank the author for this fascinating story of a man whose chosen epitaph is—'Socially he descended into Hell.' Another edition is sure to be issued, so we call attention to the following points. On p. 441 we are told, Mr. Carille leaves Netteswell, and settles at St. Mary-at-Hill, in the City, in January, 1902. The church had to undergo a thorough cleaning and extensive repairs; and on page 445 we are told it was re-opened on Friday, February 23, 1894, after being closed for two years for restoration.

On page 12 Mr. Rowan speaks of Rev. A. Brown as 'one of the first batch of students admitted to Spurgeon's Pastors College.' The writer of this notice was a student in that college when Mr. Brown entered as a freshman, and even then we used to speak of Silvertown, Medhurst, and others who had passed through the college, and been for some considerable time settled in their various spheres of work. So that he certainly was not one of the first batch.' On page 285 we read of 'rate-aided' schools, in which 'the religious instruction is so often limited to a few Bible stories, such as Balaam and his ass; whilst definite moral teaching from the Decalogue, the Lord's Prayer, and the Creed is regarded as 'played out' or 'too Churchy.'

One would like to know whether these were what we used to call in the old dispensation, 'Board' or 'Voluntary' schools. However, we hope we are going to have model schools soon, and that there are better times dawning for us all. Meanwhile, we heartily thank Mr. Rowan for his portrait of a most lovable man, and a clear account of his work, which reads like a romance. We heartily wish this new life-story a large circulation.

DANZY SHEEN.

'Tales from Jungle, City and Village.' By Lucy J. Tonge. 160 pages. 25 illustrations. Religious Tract Society, London.

THE aim of this book is by brief, stirring incidents and stories to give the young some insight into life in India and stimulate their interest in the heathen. The first demand in a child's book is that it be interesting. This demand is met here. Besides, there are few adult minds that will not learn something from it.

The Practice of the Presence of God.

By Rev. John Bradbury.

*Couldst thou love Me when friends are failing,
Because fast sailing
thy fortunes flee?
Couldst thou prevent thy lips from wailing,
And say, 'I still have Thee'?*

*Couldst thou love Me when tears are welling
Within thy dwelling,
Once glad and free?
Couldst thou escape their flood's high swelling,
And reach thine ark in Me?*

*Couldst thou love Me when creeds are breaking,
Old landmarks shaking
With wind and sea?
Couldst thou restrain the earth from quaking
And rest thy heart in Me?*

*Couldst thou love Me when death is nearing,
A mist appearing
In all but Me?
If then thy heart cast out its fearing,
Thy love shall perfect be.*

MEDITATION.

Letter from Brother Lawrence.

Nicholas Herman, of Lorraine, a poor and unlearned man, who, after having been a soldier and a footman, was admitted a Lay Brother among the barefooted Carmelites at Paris in 1666. He was afterwards known as Brother Lawrence.

SINCE you desire so earnestly that I should communicate to you the method by which I arrived at that *habitual sense of God's Presence*, which our Lord, of His mercy, has been pleased to vouchsafe to me; I must tell you, that it is with great difficulty that I am prevailed on by your importunities; and now I do it only upon the terms, that you show my letter to nobody. If I knew that you would let it be seen, all the desire that I have for your advancement would not be able to determine me to it.

The account I can give you is: Having found in many books different methods of going to God, and diverse practices of the Spiritual life, I thought this would serve rather to puzzle me, than facilitate what I sought after, which was nothing but how to become wholly God's. This made me resolve to give the all for the all, so, after having given myself wholly to God, to make all the satisfaction I could for my sins, and I renounced for the love of Him everything that was not He; and I began to live as if there was none but He and I in the world. Sometimes I considered myself before Him as a poor criminal at the feet of his Judge; at other times I beheld Him in my heart as my Father, as my God; I worshipped Him the oftenest that I could, keeping my mind in His Holy Presence, and recalling it as often as I found it wandered from Him. I found no small pain in this exercise, and yet, I continued it, notwithstanding all the difficulties that occurred, without troubling or disquieting myself when my mind wandered involuntarily. I made this my business, as much all the day long as at the appointed times of prayer; for at all times, every hour, every minute, even in the height of my business, I drove away from my mind everything that was capable of interrupting my thought of God.

Such has been my common practice ever since I entered into religion; and though I have done it very imperfectly, yet I have found great advantages by it. These I well know are to be imputed to the mercy and goodness of God, because we can do nothing without Him, and I still less than any. But when we are faithful to keep ourselves in His holy presence, and set Him all ways before us; this not only hinders our offending Him, and doing anything that may displease Him, at least wilfully, but it also begets in us a holy freedom, and if I may so speak, a familiarity with God, wherewith we ask, and that successfully, the graces we stand in need of. In fine, by often repeating these acts, they become *habitual*, and the presence of God is rendered, as it were, *natural* to us.

I am, in our Lord,

Yours, etc.,

PRAYER.

We would learn the secret of abiding in Thy presence, O God, most High and Holy. We have visited the Holy of Holies, but in this day of Christ Thou callest us to dwell there. Is not the veil rent in twain from the top to the bottom? Hast Thou not spoken the word to all who love Thee: He shall abide with you for ever? How often we have thought of Thee as the absent Christ! How soon our love grows faint, and our feet are weary! One day Thou art a living, bright Reality. Another day our hearts are full of questionings of life, of death, of Thee. We thank Thee for the great moments when we have been able to say: Whom have I in heaven but Thee, and there is none on earth I desire before Thee! But these are moments beautiful and rare. From this day enable us to practice Thy presence. May we live in a state of prayer and adoring wonder. O, leave us nevermore! Possess our threefold being, always and altogether, so that in time, and in the world eternal, we may see the Lord always before us. Then shall we know peace, perfect peace, because our minds are stayed on Thee.

In the Day's Work.

By Rev. W. Spedding.

THE Manchester College Committee has very graciously and unanimously recommended to the Conference that henceforth the institution shall be officially designated 'The Hartley Primitive Methodist College.' That the recommendation will be heartily adopted by the Conference there is no reasonable ground to doubt. The proposal is one which will commend itself to the entire Connexion. To Mr. Hartley's generous benefactions we are indebted for the magnificent block of buildings which now form the largest Denominational College in the country. We are justly proud both of the College and the benefactor. Mr. Hartley's princely gifts to the College, in one form or another, must approximate the sum of £40,000.

THE arrangements for the opening of the new wing and College chapel are nearly completed. Mrs. Hartley will open the chapel on the Monday afternoon, June 18th, and the dedicatory sermon will be preached by Dr. Fairbairn, of Mansfield College, Oxford. The Rev. J. Pickett and Prof. Peake will take part in the service. The new part of the College will be opened by Mr. Hartley, Principal Johnson, the Rev. J. Travis, Rev. J. Welford, and others taking part. In the evening a great mass meeting will be held in the Free Trade Hall, when Mr. Hartley will preside. It is expected that he will be supported by Dr. Hopkinson, Vice-Chancellor of the University; Dr. Adeney, Lancashire College; Dr. Moulton, Wesleyan College; Principal Marshall, Baptist College, and many other prominent educationists. The meeting will be addressed by Dr. Fairbairn; probably Dr. George Adam Smith and Rev. J. Dodd Jackson. It will be an epoch-making day in the history of ministerial education in our church. We believe Professor Humphries is preparing a brief history of the College, which, in the form of a booklet, will be sold as a souvenir of the occasion.

It is very fitting that a place should be given in the day's programme to the Rev. James Travis. Few men in our church have laboured more assiduously in the interests of ministerial education than he. With the Rev. James Macpherson he was one of the pioneers of the Manchester College Movement, and did much to ensure its success. As a member of the sub-committee appointed by the Leicester Conference in 1875 to enquire into the whole matter of ministerial education, he rendered valuable service. Personally, he scoured Manchester for a suitable site, had plans prepared, and begged more than £2,000 towards the scheme before the 1876 Conference met in Newcastle-on-Tyne. We believe it was the Rev. W. Cutts who said in that Conference, when the question of building a College was being discussed, that 'Mr. Travis's subscription list settles the matter; we must go on with the scheme.' For some years, as secretary of the Building Committee, in soliciting financial assistance and other ways, he was closely identified with the new College Movement. We judge he could write an interesting story of those days and the £6,000 College Scheme.

THAT the College is an efficient instrument of education and training for the ministry of our church is beyond doubt. The report of the year's work submitted to the College Committee on Thursday last abundantly evidenced that fact. Very high tributes were paid to the principal and matron for their skilful and kindly management of the institution, while the tutorial staff—than which it is not possible to secure better—evidence the keenest desire to compass the improvement and equipment of the students without exception. That the young men themselves hold the College in high esteem is generally conceded. A gratifying token of appreciation with reference to the value of the College training was the application of not fewer than five probationers for permission to enter the College next year. Whatever the Conference may decide in relation thereto, it must certainly be pleased at the desire thereby made manifest for efficient training in the work of the ministry.

THE Rev. William Watson, M.A., the well-known and eloquent Presbyterian minister, who was suddenly taken ill on his way to the meetings of the Synod recently held in Liverpool, has published a suggestive volume of prayers for school boys and girls. He has also published five little books, neatly and tastefully got up and sold at three-pence each, as helps in religious training for the young. Under the general title of 'Steps in the Way,' he deals with such topics as 'Joining the Church,' 'Taking the Supper,' 'Receiving the Truth,' 'Following the Master,' etc. They appear to be very necessary and useful books to place in the hands of young people in the early stages of religious communion. It is a class of literature needed in every church, and which ought to be of undoubted value.

At the above Synod Dr. Monro Gibson, in presenting the report on the Instruction of Youth, stated that the scholars in their Sunday Schools had increased to 75,000. In the Examination's report the gravity of the Synod was disturbed by listening to the views of some of the examinees on New Testament subjects. Asked the location of Capernaum, one boy discovered the city 'at the bottom of the Sea of Galilee,' another finding it at the top of a high hill, a more likely, but less definite situation. In the list of the Beatitudes one youth went beyond both the Authorised and Revised Versions by including 'Blessed are the peacemakers, for they shall be filled and rewarded for their trouble, but the rich shall be sent empty away.'

At the annual meetings of the Band of Hope Union recently held, it was stated that there are in the United Kingdom 29,436 Bands of Hope and other juvenile Temperance organisations, with 3,507,700 members—an increase of 343 societies and 27,500 members for the year. The young people and their friends collected nearly one thousand pounds on behalf of the Temperance Hospital and Band of Hope Movement. The 'School scheme' secured the delivery in 824 cities, towns, and villages of 4,084 addresses in schools and institutions, attended by 392,239 scholars, and 13,045 teachers. The children wrote 247,064 reports of the lectures in forms of essays or examination papers. It is not possible in temperance reform to exaggerate the value of this class of work.

Table Talk.

A LIST of ministerial changes and engagements is published in the *Leader* periodically. Intimation for insertion should be sent direct to the Editor, Louis Street, Hull. The next list will appear on June 7th.

REV. A. T. GUTTERY has consented to address the United Methodist Free Church Annual Assembly on Social Questions under the presidency of the Minister of Education.

AMID great joy, not unmingled with sadness, the friends at Portland place, Lincoln First, have removed from their old sanctuary to their new one in High Street. For nearly 70 years there has been a chapel on the old site. Because of street improvements the third chapel erected thereon has now to come down. At the closing services veteran workers indulged in reminiscence and testified to the abiding influence of the church. Old-time hymns were sung to 'Ranter' tunes. On the first Sunday in the new church 'early communion' was attended by many at six a.m. Some, with no high church proclivities, partook fasting. A rousing prayer meeting followed. Amongst those taking part in the dedicatory services are Lady Cecilia Roberts (wife of the member for Lincoln), Samuel Horton, Esq. (a member, and for the third consecutive year, President of the Lincoln S.S. Union), E. C. Rawlings, Esq. (Vice-President of Conference), Revs. A. T. Guttery, J. T. Barkby, R. Hind, W. Pigott, D.D., and J. Bradbury.

ALDERMAN ADAM ADAMS, J.P., of Lowestoft, has just been presented with an illuminated address and silver salver at the Spilby Liberal Club. Seven hundred and fifty electors in the Horncastle Division subscribed to the presentation fund. The presentation was made by Mr. G. H. J. Dutton, chairman of the Divisional Association, who paid a glowing tribute to Alderman Adams' energy, perseverance, and devotion to Liberalism, as was evidenced in the courageous fight he made at the General Election.

We have pleasure in stating that Alderman S. Hilton, J.P., of Leicester, has been secured as chairman for the Orphanage Demonstration to be held in Jesmond Dene on July 28th, in connection with the Sunderland and Newcastle District. We understand that each circuit in the District will be represented, and there is every prospect of the occasion being most successful.

THE strain of public life upon Rev. A. T. Guttery must be intense; this week he has preached and lectured at Darwen, Preston, Kirkham, Fleetwood, Morcambe, and Nafferton. This is almost an 'intolerable strain.'

At the last meeting of the Hull City Council, Mr. J. B. Chapman, recently admitted a solicitor, was unanimously appointed the assistant solicitor to the corporation. Mr. Chapman is a member and official of Bourne Chapel, in the Hull Fifth Circuit.

At Ellenborough, in the Maryport circuit, there is an interesting condition of things in connection with the church in consequence of the remarkable revival which has been witnessed there during the past fifteen months. The chapel is now far too small to hold the ordinary congregation. Between two and three hundred, out of a population of less than six hundred, have professed conversion during the months named. The great and good work, fostered and guided so ably by the Rev. R. Creadson, has brought about its inevitable entail, the expenditure of a considerable sum of money, amounting in this instance to about £1,400. Towards this amount the friends are using all possible endeavours in order to raise as much as possible prior to the opening services. It is pleasing to know that quite a number of those newly converted are among the hardest workers for the new house of prayer.

THE Dartmouth circuit Endeavourers have issued an interesting souvenir of their annual rally. It takes the form of a booklet, daintily got up in white and gold. Within its covers may be found the papers and addresses given at the afternoon Convention and evening meeting, also photos of the circuit minister, Rev. J. E. Thorp, and Mr. C. K. Vercoe, the H.L.P. We feel sure the hope expressed in the prefatory note will be realised, viz., 'That the booklet will do something to make the influences of the great day of an abiding character.' The idea is recommended to other circuits who are seeking to cultivate the interests of the young people and to interest the elders in their doings.

ADULT Bible Classes, P.S.A.'s, and all other organizations that embody the prize system in their operations should consult the new Prize List just issued from the Book Room by the Rev. E. Dalton. Mr. Dalton is to be sincerely congratulated upon the vigour he is displaying in his business arrangements, and in the good, yet cheap books he is placing before our Sunday Schools, Bible Classes, and Adult Societies.

The prize for the best paragraph has been awarded to S. T. J. The prize next week will be 'The Comforts of God,' by Dr. Glover, just published at 2/6.

Paragraphs must pertain to Primitive Methodist news, either personal or relating to the Church, and must not exceed 150 words. Each communication should be sent to the Editor and be marked 'Prize,' and contain name and address.

Rev. B. Senior's Year's Rest.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—Will you allow me to express my gratitude to God for His great goodness in restoring me to health, also to my many friends who have sent letters of sympathy during my year of rest. I am now looking forward with much pleasure to taking a station, and getting back to the work I love so much. I have each week read the *Leader* with much pleasure, and am delighted that God is blessing the work of His servants in all parts of the connexion. May the coming year be the best in its history.

Barnsgate, May 21st.

Yours, B. SENIOR.

MEMORIAL CHURCH AND SCHOOLS.



Lincoln New Church.

THIS magnificent pile of buildings was formally opened and dedicated on Wednesday last. The previous Sabbath was a great day in the old church, which was crowded at the evening service. The Rev. J. Keightley conducted the services morning and evening, and was supported by Messrs. E. J. Pearson, J. Loftis, P. Hague, E. Found, and W. Bell, all veterans in the work of the church.

The school services were also special. Mr. J. C. Timson and Councillor C. T. Parker were supported by a number of old teachers, whose words will not soon be forgotten.

On Wednesday a large company met at the old church and marched to the new buildings. A silver key was presented by Mr. J. C. Timson to Mr. S. Horton, president of the Lincoln Sunday School Union, who opened the main entrance to the school. The Rev. J. Keightley presented a silver key to Lady Cecilia Roberts, wife of Mr. Charles Roberts, M.P., who opened the door of the church. The spacious building was speedily crowded. Mr. S. Horton and Lady Cecilia Roberts gave brief congratulatory addresses. The Rev. A. T. Guttery preached a powerful and appropriate sermon on Exodus xxiv. 11. The Rev. G. Ayre, Leeds, read the lesson, and the Rev. J. T. Barkby, Harrogate, offered the dedicatory prayer.

The tea was generously provided by Mr. W. Woolsey, who is a local preacher with us. Nearly 1,000 persons sat down.

The public meeting which followed crowded the church to the doors, some being unable to gain admittance. The Mayor of Lincoln, A. C. Newsam, Esq., B.A., J.P., presided and congratulated the church on having erected a building which was an additional ornament to the city.

The Rev. J. T. Barkby gave a fine speech on Enthusiasm in Christian Work. This was Mr. Barkby's first visit to Lincoln. It was freely said that he would soon be invited for a return visit. The Rev. A. T. Guttery followed with a brilliant address such as a Lincoln audience has learned to expect from him. Councillor W. S. White, a Wesleyan, also spoke words of hearty cheer. A brief statement from the Rev. J. Keightley and a comprehensive vote of thanks, moved by Councillor Parker and seconded by Mr. W. Clarke, the indefatigable secretary to the trust, brought a memorable meeting to a close. In addition to those mentioned above, many leading citizens and many visitors from various parts were present, including the City Sheriff, Dr. Lambert and Mrs. Lambert, Alderman E. and Mrs. Harrison, Revs. J. Hall (Gainsbro'), A. Morter (Market Rasen), A. Ivey (U.M.F.C.), F. E. Miller, J. H. Jackman (Baptist), E. Green (Wesleyan), A. Ryder, J. W. Grayson, and N. B. W. Bilbrough, C. Hawksworth, Esq., J.P., Gainsborough, etc.

The new church has a frontage of 60 feet to High Street, the principal thoroughfare of the city, and occupies the front portion of the site. It has a gallery and accommodates 900 hearers. The school, which comprises two floors, is at the rear. There are two assembly halls, an infants' school, eight class-rooms, library, ladies' sewing room, kitchen, and ample conveniences. There is accommodation for 800 scholars and teachers. The buildings are composed of brick, with stone dressings. The chief interest architecturally is the front on High Street, which is boldly treated. The staircase wing at the north-east corner finishes with a small tonnelle, which acts as a foil to the massive tower at the south-east. The ground

floor story is built of rebated Ashlar from the Ancaster quarries. The entrances are spacious, simply treated, and approached by a short flight of steps extending the whole width of the front. The architectural style adopted is that of the seventeenth century English Renaissance, freely treated. The good impression given by the front externally is fully maintained in the interior.

The pews on the ground floor are all circular, and radiate from the position occupied by the minister; the seats themselves are very comfortable. The gallery has a wide well, and is constructed so that everyone can see the minister. The choir seats are placed slightly lower than the level of the pews in the gallery, and so are in a better position for efficiently leading the singing. The gallery front is light and open in design. Most work has been massed on the minister's platform and communion rail. Highly figured pitch pine, stained dark brown in combination with mahogany, has been used. Green silk curtains, along with crimson and black carpet, complete the scheme, and the whole is a rich note of colour and fitting centre for the church. The heating is by low pressure hot water, and has been installed by Messrs. Truswell and Sons, of Sheffield. The acoustics are exceedingly good. The whole arrangement and detail of the buildings show that the architects, Messrs. Thomas Howdill and Chas. B. Howdill, A.R.I.B.A., of Leeds, are experts in this class of buildings.

Over £120 was realised on the opening day, including £6 from Mr. S. Horton (who had previously given £20), Lady Cecilia Roberts £5, the Mayor £10, Councillor W. S. White £20, Mr. and Mrs. G. Parker 10s. each, and Messrs. Pearson and Sindell £3. It was stated that Alfred Shuttlesworth, Esq., J.P., had given £50.

The opening services will extend to June the 6th, E. C. Rawlings, Vice-President, Revs. J. H. Saxton, R. Hind, W. Pigott, D.D., T. Granger, and J. Bradbury being the special preachers.

ALBERT SHAKESBY AT BRADFORD

By Rev. G. W. King.

THE visit of Mr. Shakesby to the Central Hall, Bradford, from May 12th to 17th, will not easily be forgotten. A fairly large company gathered on May 12th to welcome him and to beseech the divine blessing upon the mission. At 11 p.m., headed by the Salvation Army Brass Band, the friends processioned the streets, and succeeded in bringing with them a large number of public house frequenters. A telling address was given by the missioner, and many pledges taken. To large congregations on Sunday the evangelist spoke with great power and fervour, and at each service souls surrendered to the Saviour. The same took place during the week, and at the closing service it was announced that between 90 and 100 men and women had decided to follow Christ. Special mention must be made of the services on the Tuesday and Thursday evenings. At Tuesday's meeting the Holy Spirit was the Preacher. Mr. Shakesby uttered a few words, and then, overcome with emotion, was obliged to remain before God in silent, reverent pleading. The congregation was filled with Holy awe, and thirty persons made their way to the communion rail seeking salvation.

It was a strange, mysterious, solemn time for us all, but to none more than to the Evangelist, who declared that never before had God dealt thus with him. On Thursday Mr. Shakesby told the story of his conversion to a crowded house. It was a remarkable story, and told with wonderful power; strong men could not keep back the tears and rushed to the feet of Christ for pardon. We wish the missioner could have continued another fortnight at least, as there was abundant evidence the influence was penetrating the city and touching the hearts of the people in a marvellous fashion. The prayer of the Central Hall Church is that the Lord will send him again, and very soon.

Leeds Primitive Methodist Council.

THE quarterly meeting was held on Friday, May 18th., Mr. G. C. Barber presiding. A resolution was moved by the Rev. H. M. Kelley and seconded by Mr. H. Darby, expressing appreciation of the services rendered to the churches of the city and to the Council by the Revs. M. P. Davison, J. Humphries, W. J. Hemp, M. Robinson, and J. S. Wilkinson, who remove this Conference. Several of the brethren replied.

A resolution was adopted approving of the Government Education Bill, and urging that it be passed without further concession to denominationalists.

The Rev. W. M. Kelley gave an encouraging report of the state of the church at Cardigan Road. The officials are succeeding well in the trying circumstances through which the circuit is passing, owing to the Rev. W. J. Hemp's enforced removal through ill health. The ministers of the city are supplying Mr. Hemp's work, and the church and congregation are loyally co-operating.

Mr. B. Warhurst read a paper on, 'Is Organised Christianity a Failure?' It was a thoughtful, well balanced, and timely paper. The Rev. E. Bocoock introduced the discussion in a useful speech. The usual vote was accorded Mr. Warhurst with great heartiness.

MANCHESTER COLLEGE.

Proposed Alteration of Name.

THE quarterly meeting of the College Committee was held in the John Ryland's Library, Manchester, on Thursday last. The Rev. J. D. Thompson presided. The lengthy agenda included many important items, some of which related specially to the development of the institution. The sum for which the College premises are insured has been increased from \$15,000 to £25,000. The College Chapel has been registered as a place of worship. The Connexional Insurance Company has generously granted £250 per year for five years towards the maintenance of the College, an act which the Committee greatly appreciate. All the officers of the College and the members of the staff were nominated for re-appointment by the Conference. The Committee heartily recommends the Rev. W. L. Wardle, M.A., B.D. for appointment as third tutor, and asks for sanction to furnish a suitable house for him. The Rev. G. Armitage, College Secretary, was appointed representative on the Candidates' Examining Committee. The following were nominated as the Students' Examining Committee:—Revs. J. D. Thompson, W. Jones Davies, J. H. Taylor, M.A., P. McPhail, A. Beaven, G. Parkin, B.D., Secretary. The tutors to be examiners in the optional subjects. The balance sheet submitted by Rev. W. Eccles (auditor) showed an expenditure of £3 065 for the year. Principal and Mrs. Johnson were heartily thanked for the economy and efficiency with which they had governed the institution. Special reference was also made of the gratuitous services of Dr. Jackson, who has served as medical adviser for many years. The report to the Conference mentions that one of the students, Mr. R. Batty, has offered himself for the mission field, and that the Committee has received a legacy of £185 from the executors of the late Rev. Colin C. McKechnie towards the College Library. The Rev. T. Parr, M.A., urged that steps should be taken to give the students more practical experience in the varied forms of work to which they are called. His anxiety was shared by the Committee generally. The special committee appointed to consider the future working of the institution recommended that the College shall in future be called 'The Hartley Primitive Methodist College.' This recommendation was endorsed with the utmost cordiality and unanimity. Application is to be made for a grant of £2,000 from the Conference Fund to enable the Committee to meet the increased expenditure which the admission of a larger number of students will involve. The application of Rev. W. H. Maxwell, a third year's probationer, who is applying to enter College for two years, was received and approved. The Rev. A. L. Humphries, M.A., stated that four other brethren (E. J. Hancox, G. Freeman, W. S. Leach, T. W. Hancox), who were stationed from the Reserve List by the last Conference, were applying to enter College for a two years' term. It was understood that the years of probation already served by these brethren shall in each case be counted. Each application was endorsed and forwarded to the Conference. The Committee unanimously approved the list of rules prepared by a sub-committee, and these each student will be required to sign on entering the institution.

WHITECHAPEL MEDICAL MISSION.

Ald. L. L. Morse, M.P.'s Testimony.

ON Monday afternoon, May 14th, a crowded audience testified to the high estimation in which many hold the work of the Whitechapel Mission, and the Medical section of it in particular. On the platform were sympathising friends from Swindon, Manchester, North Shields, Newcastle, Grimsby, Leicester, and other towns; but as one of the speakers, a popular East End public man, observed, where else in that poverty-stricken district of the East End could a congregation of poor people at an afternoon meeting be secured equal to that present one. Alderman L. L. Morse, M.P., who for many years past has been a generous subscriber to Mr. Jackson's work, presided, and to him, as well as to Mrs. Morse and the Misses Morse who accompanied him a most enthusiastic welcome was accorded. I was present, remarked the chairman, four years ago when this Medical Mission was inaugurated. I had sympathy with Mr. Jackson's proposal, confidence in his judgment and ability, and admiration for his devotion; yet if any one had ventured to predict that four years hence there would be such a gathering as was now seen and a magnificent work accomplished such as was presented to them that day he should have regarded such results as extremely improbable. Comparatively few Primitive Methodists realised what a valuable asset their church had in Mr. and Mrs. Jackson, or were fully aware of the remarkable operations of the Whitechapel Mission. The chairman, in addition to subscribing £10, intimated that he hoped to have the pleasure of being with them at the next annual meeting.

The report submitted by Mr. Jackson was characteristic of the man and his work. On one occasion, when Mr. Jackson had to follow a junior minister who had excused himself from reading the missionary report on the ground that reports are usually dry reading, he remarked that dry reports and feminine men were two things he did not believe in. The enthusiasm of Mr. Jackson seemed contagious, for as he read the report the interest of his audience soon merged into enthusiastic applause. The report gave details respecting the methods of conducting the medical work, the class of suffering poor assisted, the results that had been produced, and the evidence of increasing success. 11,710 patients had been assisted during the year, making a total of 53,000 for the four years during which the mission had been established. The medical officer, Dr. Gabb, added a few words of testimony as to the great appreciation the poor people of the district had for the mission, and of his high estimate of the manner in which the work was conducted by Mr. Jackson.

Other speakers followed, and it was noticeable how, both at home as well as in the connexion generally, the prefix in Mr. Jackson's case is being dispensed with, and he is simply Thomas Jackson. At the close of the meeting a number of visitors were conducted over the Institute premises, and the arrangements for the comfort of the orphan lads residing in the Home were much admired.

THE EDUCATION BILL.

By Rev. A. T. Guttery.

'THE RISING TIDE.'—I.

My correspondence shows that the warnings I have felt compelled to give in this column are arousing wide attention, and reveal more than any poor words of mine can do that the dangers of compromise are coming home to Protestants and Free Churchmen everywhere. From all parts of the country I receive letters from Councils that are arranging meetings to protest against any amendment of Clause 4 in the interests of Romanists. The notion that we are to sacrifice the fruits of victory to please an irreconcilable and anti-national section is intolerable. It is quite time that a counter agitation was started by Protestant Free Churchmen, and while it is impossible for me to add to my list of meetings, I am sure the movement will not lack for earnest and gifted spokesmen. We have been silent rather than embarrass the Government, but we must warn them that in any surrender to Rome they are losing the allegiance of those by whose votes they exist, and by whose support alone they can live. I can see nothing for it but for the Clause to be dropped. It pleases nobody, it is dangerous and is packed with contradictions of the general principles of the Bill. I would not make too much of Dulwich, but the Government should take heed lest they weaken the enthusiasm of those who have made great sacrifices in the past, but will only continue their support on condition that they are not asked to barter principles that are as dear as life itself. The tide of feeling is rising, and all the more because of rumours that fill the air with disquiet. The utterances of the Second Reading Debate have given hope to the Romanists. Dr. Macnamara is willing to make the Clause mandatory, to extend it to rural areas, and to allow all teachers to give sectarian instruction. If that is the teachers' view, then they are willing to sell themselves again into the most petty bondage. The 'British Weekly' rightly says, 'If the Government does this, it will be the duty of every Nonconformist member to turn the Government out.'

The 'Catholic Times' rejoices at the weakening of the Cabinet, and says, 'The upshot of the second reading seems to be that, while the Government are determined to carry the measure, they are conscious that alteration must be made to meet the wishes of Catholics.' Mr. Birrell and his colleagues have been deeply affected by the tactful appeals of Mr. Redmond, Mr. Dillon, Mr. T. P. O'Connor, and Mr. Healy, 'Whether we have our rates and taxes earmarked, or we are paid directly from the Imperial Exchequer, will matter little so long as we retain our schools, our teachers, and our control. They know exactly what we want, and what we must have—Catholic schools for Catholic children, with Catholic teachers under Catholic control,' and all this, let it be remembered, at the national cost. The idea is monstrous. When we fought the last election we believed it to be incredible, and if any Liberal Government dares to propose such an abject surrender of the civic rights to Rome, it will deserve to have a brief and inglorious career. It will scarcely be credited, but I am told that some Parliamentary Passive Resisters are prepared to accept such a settlement as this absurd inconsistency. If it is attempted, then there will be a political war such as this generation has never seen. Unless we are careful, we shall repeat the folly of 1870, only worse, and leave to our children a legacy of strife for which they will despise us, because when we had a mandate and a mighty majority to make education national, we allowed ultramontane clericalism to snatch in the lobbies a victory the nation refused it at the polls. Clause IV. must go. As an attempt at compromise, it has been rejected, and Clause III., with its generous financial provisions, is as far as we can go to meet the arrogant ambitions of the cleric.

We Must Rally our Forces.

The time has come when a special meeting of the National Free Church Council should be called. Authority for such a step was given at the Birmingham meetings. The Local Councils are awaking to the perils of the situation, but they have the right to ask for a fearless lead in this crisis. As a member of the Executive, I assure my readers that I shall plead for opportunity to be given for a national expression of the mind of Free Churchmen. I trust that our Manchester Conference will take an early opportunity to declare its will on this subject, for there will be no more important national question before our highest assembly. I am glad we shall meet in Lancashire, for that county is the storm-centre of this controversy. It was in the Free Trade Hall that Churchmen demanded a settlement that Manchester and England rejected with scorn. In the same hall let Primitive Methodists, in their thousands, tell the Government that they will not admit by a back door a scheme which the nation kicked out at the front. My dear comrade, Rev. J. Hirst Hollowell, is rendering brilliant service at this hour. There is a rising indignation throughout the country, and they are false friends of the Government who allow it to rush into disaster without due warning.

The Peril of Weariness.

I am well aware that there are many politicians who agree with our ideals, but who confess that they are so tired of this sectarian squabble that, in sheer disgust, they are willing to accept almost any compromise that will silence this clamour. Such a plea lacks heroism, and is political folly. The only way to win an abiding peace is to do justly, to rule all the churches out of a domain in which they are intruders, and give to the citizen, apart from all sectarian or parental claims, his full right of control. To do anything else is to leave a running sore in the very vitals of the nation. Why should these politicians tremble? I beg to assure them that neither bishop nor priest can hurt them, and if the House of Lords does threaten terrible things, the nation will know how to deal with an irresponsible chamber that dares to veto the national will on a question so supremely important as the education of young England. The only thing that can wreck the Liberal Government is timidity, and of that, alas! Clause IV., as it stands, is only too full.

MISS EMILY B. EALES, organist of our Berwick Primitive Methodist church, has been successful in obtaining a Diploma from the Victoria College, London, for pianoforte playing.

WILLIAM J. HAYSOM, ESQ.

Chairman at the Orphanage Anniversary.



You can never be quite sure as to what department of church work a young Christian will devote himself to. It may be that in some cases a man's qualities are so strikingly apparent that it becomes clear at once that he will be irresistibly drawn to a certain class of work. In others there is a combination of qualities, and the question as to which will prove the most dominant is not easily answered. 'I wonder,' said a shrewd observer to a young man just entering our ministry, 'what line you will take—administration, literary, or preaching.' At that stage it was impossible to determine in which of these the youth would find his forte. And yet the qualities which afterwards enabled him to render distinctive service to his church must have been present in some degree. Generally speaking it may be assumed that those who interest themselves in our orphanage exercise their gifts in some form of service for the young. The Sunday School worker, for example, might naturally be expected to sympathise with the orphan. The same impulse which leads him to seek to train the young and lead them to Christ would impel him to go to the succour of those who have been deprived at once of home and parents and spiritual guides. No doubt the man who in any measure is filled with the compassion of Jesus Christ for the perishing may, if circumstances arise to call it into exercise in this peculiar form, be moved to care for the orphan.

The Chairman of the Orphanage Anniversary has for long been an earnest Sunday School worker; he began Christian service as a teacher, afterwards becoming a class leader, and in due course advancing to the important office of school superintendent. But he was also in his early Christian life an enthusiastic out-door worker. Just how his bent in the direction of Orphanage work was received he might possibly find it difficult to say; but it is certain that his appearance as Chairman at Alresford last week was the natural consummation of varied service for that institution.

Mr. William J. Haysom is the product of village Primitive Methodism. Born at Burghclere, in Hampshire, he attended our little chapel there. His conversion, however, did not take place till his eighteenth year and after his removal to Finchley. Here he had a serious attack of diphtheria, and vowed to God that if spared he would surrender his life to the Saviour. Unlike vast numbers who make a like resolution, he faithfully carried it out, and from that time has been an earnest and devoted Christian. He at once joined our church, but shortly afterwards removed to King's Cross, where he became a member of Winchester Street society. Soon he was recognised as a leader in aggressive work and in devotion to the good cause. It was quite a usual thing for him to commence a Sabbath's services at 9 a.m., and his work would not end earlier than 9.30 in the evening. He would thus put in a day of two prayer-meetings, two sessions of the Sunday School, two open-air services and the usual regular services. The open-air services were often a striking feature of the church's aggressive work; they were attended by hundreds, and produced a healthy influence on the work of the church. Our friend surrounded himself with a large band of young people, who regarded him with the utmost confidence and affection. In piety, service, and generosity he set them a brilliant example, and many followed him. Some of the best men in our Harringay Church, which is one of the finest and most promising causes we have in London, were youths at this time. This kind of work Mr. Haysom has been doing ever since. For the last eight years he has been associated with Caledonian Road Church, London.

After occupying, for five years, the position of manager for a large firm of Fruit and Vegetable merchants, he succeeded to the business. It is not surprising to learn that our friend, as early as the Kings Cross days, had charge of a large Young Men's Bible Class. This, too, was the first work he engaged in at Caledonian Road. As Sunday school superintendent, he is not content with inspiring the scholars with a deep interest in the work of the Church with which they are immediately associated, he manages to induce them to think of the wider sphere of service beyond. Himself a liberal supporter of our Orphanage, he gets others to follow his example. His Sunday school adopts the excellent method of devoting one-fourth of its regular collections to the Orphanage and three-fourths to the Missionary fund. Those who were present at the anniversary

at Alresford will not readily forget the cheery chairman and his contagious enthusiasm. He is a fine specimen of physical health and vigour. Tall and powerfully built, we should imagine that, although he does not give any impression of stoutness, he will easily turn the scales at 200 pounds. His fine head of hair and his closely trimmed beard are getting pretty grey, but he is still in the prime of life, and we trust has before him many years of service for the little folks at the Orphanage, the Sunday school, and the Church.

A DAY AT ALRESFORD.

Successful Orphanage Anniversary.

THE morning of May 16th was very unsettled and gave apprehensions to many as to what kind of weather they might expect during the day. The Orphanage Secretary, however, believed it would turn out well, and so consoled by his cheery views we gathered hope and went forward. But if the morning had about it some uncertainty the large muster of friends at Waterloo Station inspired us, for could it not be friendly seen that whatever the weather a day of success lay before us.

Among those who were to be seen at Waterloo, or who joined en route, were John Wilson, M.P., Alderman Linfield, Mr. and Mrs. G. A. Gannon, Mr. and Mrs. J. Hewitson, Mr. and Mrs. Haysom, Mr. and Mrs. J. Sallows, Rev. T. H. Hunt, Rev. J. and Mrs. Johnson, Rev. G. Armstrong, Councillor J. Bone, Mr. and Mrs. C. R. Maynard, Mr. and Mrs. W. Tyler, Rev. A. Banham, Rev. G. F. and Mrs. Johnson, Mr. C. Leese, Rev. R. Banham, Rev. T. L. and Mrs. Fage, Rev. G. P. Maynard, Mr. T. Waite, the President of the Conference, Mr. Councillor Goodman, Rev. G. Bennett, Miss Rawlings, and many other enthusiastic friends.

The excellent arrangements of the secretary for favoured railway rates from several centres were happily carried out, and a company of nearly 300 persons, which must have seemed to the villagers of New Alresford and Old Alresford like the coming in of an invading army, proceeded by carriage or on foot to the Home.

The journey by rail, together with the tonic air of the journey from the station to the Home, made the scene in the luncheon tent one of pleasurable enjoyment. The luncheon, or rather the cost of it (£20), was kindly given by Josiah Goodman, Esq., and was prepared and served by the management and staff of the Home. For quantity, quality, and arrangement the luncheon was a splendid testimonial to the domestic side of the management of the Orphanage. After luncheon, the Home was inspected by the visitors, the general verdict being one of pride and pleasure that we had such a property consecrated to the service of the fatherless and orphans. The arrangement of the Home for its specific purposes, its cleanliness and order, its perfect homeliness, with the spontaneous happiness of the children, gave the visitors pleasure as they passed through it section after section.

The public meeting was an almost phenomenal success. The chairman, Mr. W. J. Haysom, and the vice-chairman, Mr. J. Sallows, together with the speakers, the Rev. G. Bennett, John Wilson, Esq., M.P. (Durham), Councillor J. Goodman, Esq., and the Rev. G. E. Butt (President of the Conference), were a perfect success for the making of a pleasant and useful Orphanage Anniversary. The speeches, composed as they were of happy proportions of the playful, pathetic, pertinent, and practical, made a model Orphanage meeting. The children took their part with great credit to themselves and their teachers. Their recitation, in unison, of Isaiah liii. made our lips quiver and our hearts throb, as they placed upon that ancient Messianic prophecy such beautiful emphasis. The general report, presented by the energetic Secretary, Rev. J. F. Porter, was full of cheer; and the financial report, presented by Mr. J. Hewitson, was magnificently martial in its splendidly expressed gratitude and its generous confidence in the heart and helpfulness of our church for the growing needs of this branch of her work.

The appearance on the platform of Miss Jacobs, B. Jacobs, and S. Clarke, former inmates of the home, who had come to the anniversary, was a pathetically interesting incident in the meeting.

The secretary's report revealed a vast amount of care and toil, fortunately attended with many encouraging results. From it we learn that fourteen children were passed for admission by the last Conference, nine of whom entered the Home. During the year eight have gone out and have been placed under the care of responsible relatives. For the six vacancies that will occur between now and the Conference of 1907, there are five children from last year not yet admitted and twelve applications awaiting consideration.

The ordinary income for the year reached the splendid total of £1,958 17s. 9d., being an increase of £149 3s. In addition to this there has been contributed to the Harrogate Extension Fund £590 5s. 5d. The Orphanage (Ordinary) Fund has during the year received a legacy of £185 19s. 5d. from the will of the late Rev. C. C. McKechie. The cost of the tea (£10) was generously provided by the Salisbury and Southampton District through the kind efforts of Messrs. I. Pepler, C. Moody, and the Rev. J. Jones.

After tea sports were enjoyed in the playfield both by the visitors and the children. Gifts of threepenny pieces were kindly provided and distributed by Mrs. S. Plummer in affectionate remembrance of her departed husband; by Miss Brand for her grandfather, Mr. E. Lednor, whose absence, through illness, was a cause of profound sorrow; and by Mr. and Mrs. Gill of Reading. The gross financial proceeds of the day were nearly £180. Some parting hymns at the Alresford railway station, sung from each side of the platform by friends going eastward and westward, brought a happy day to a joyous close.

It was a day to be remembered. The Secretary had his way, the day was fine. The quiet old-fashioned strip of the world, Alresford, with its perfect simplicity and its unmolested rural stamp, the babbling stream, the budding of everything around, the songs of the birds and the faces of the Orphans without a trace of sorrow upon them, made us lift up our hearts in thankfulness. The Master and Matron, Mr. and Mrs. Turner, the Orphanage Staff, the Secretary and Treasurer, are rendering the church most praiseworthy service.

DAVID AND JONATHAN.

By CARLTON EVERSLEY.

AMONGST the congregation slowly leaving the Methodist Chapel in the Manx seaport of St. Germain on a certain Sunday evening were two young fishermen. Jack Christian and Dan Caley were indeed little more than lads, and they were friends, with a friendship that reminded one of the tie that bound David to Jonathan. Moreover, in build and in appearance, as well as in their attitude to each other, they bore a certain resemblance to the heroes of the beautiful old Bible story. Dan Caley was tall and strong, 'ruddy, and of a beautiful countenance,' and a mighty hunter of the herring and the mackerel. Jack Christian was a nice-looking, shapely lad, slighter and more delicate than his comrade, though like him a capable fisherman. Indeed, Jack could trace back his ancestry to a Deemster Christian, while Dan could only count on brawny fishermen like himself for forebears. For the rest, they were both between nineteen and twenty years of age, and they were devoted to each other. At work and at play, they were always together when possible, and neither of them had ever imagined an existence without the companionship of the other. Such a friendship as theirs is one of the best things life has to offer.

On this particular August Sunday evening, however, there was a little discord between them, latent, if not evident. For several weeks now, both the lads had been conscious of feelings that had been cherished in secret, and to-night, somehow, each had become uneasily aware of the thoughts and hopes of the other. In a word, the division had begun with the arrival, in July, of the new minister and his family, and it was the minister's eldest daughter, comely Nelly Morton, who was the innocent cause of it.

Nelly Morton was a slender slip of a girl, fair-haired and graceful, with nothing at all remarkable about her. It was only another instance—and an unfortunate one—of the unanimity of the friends, that she should have ensnared the fancy of both of them at the same time, and—to begin with—unknown to each other. In the few weeks that had passed since the lads first saw her enthroned in the minister's pew, Nelly had given no evidence of a preference for either of them, though she had duly made their acquaintance. 'Sunday-school treats' are a splendid means of introduction to the new flock for the younger members of the minister's family, and this annual festival had taken place in the interval. Nelly Morton had heard of the close friendship of the two lads, had duly admired them, and then promptly forgot all about them. Unfortunately, Dan and Jack found some difficulty in following suit.

To-night the inner discord had become accentuated, and threatened to break out. The friends had left the evening service together as usual, but haltingly, and with evident reluctance. Old habits cling closely, but Dan and Jack were each secretly watching for Nelly's appearance, and wishing he had a chance to speak to her—without—other company. However, the difficulty of breaking down established custom had prevailed once more, and they slowly walked up the hilly street together, and out towards Craig Malin, where they lay down in a favourite spot and moodily gazed out over the glorious blue sea, to where the setting sun was throwing across the unquiet waters a broad band of glittering gold.

For some time very little was said by either of the love-lorn swains. They were inwardly oppressed and perplexed, each after his own fashion. Dan—great simple fellow—was trying to puzzle the matter out in his own direct, unselfish way, while Jack Christian—more complex and more deeply moved—was lost in a whirl of conflicting thoughts and opposing interests. Each was fighting a battle in his own way, and if Jack were the more intellectual in his methods, Dan, frank and straightforward, found his solution first and won his fight. He was barely a month older than his friend, but the mere fact of his seniority, added to his superior size and vigour, had always seemed to him excellent and compelling reasons for protecting and indulging his more delicately framed comrade.

'Jack,' he said sullenly, while young Christian was still lost in a maze of puzzling thoughts—'it's no good us two thinking hard things of each other. We've been pals too long for that. Nelly Morton's a terrible nice lass, for sure, but we can't both have her.'

'No,' replied Jack, paling beneath his tan. 'That's true enough, Dan. But how—which? It would be awful hard if you and me had to quarrel over a lass, after all—'

'Aw, no lad, we shant quarrel. No fear. That'd only make bad worse. We'll do better than that.'

Jack Christian bit his lip. He thought he understood the tone of calm confidence in which his friend spoke, and for the first time he envied Dan's good looks and magnificent build. Where was the girl that would look at him when Dan was by? he asked himself bitterly. No wonder Dan took things so coolly.

'Sure, lad,' Dan went on evenly, 'I'm a big, rough chap, and not fit for a lady-like lass like you. You're

more of a gentleman than me, Jack, so I'm going off home, an' you'd better go back into the town, an' praps you'll meet her down on the front somewhere. 'Aw, yes,' he concluded with a sigh, as he rose to his feet and stretched himself to his full height, 'she's an awful nice girl, for sure.'

Jack's heart beat wildly, but he protested with some vigour.

'No, no, Dan; it isn't me she'll be wanting at all. You're a finer fellow than me, any one knows. It's you she'll like best, old chap, not me,' he said. But Dan's mind was made up, and perhaps Jack's resistance lacked the necessary force and decision, for soon he found himself alone, with a good piece of the evening still before him.

Young Christian's first feeling, on finding that Dan really meant what he said, and that he himself was actually left with a clear field, was one of relief, not unmixed with exultation. The attraction that Nelly Morton had for him was strong, and he was eager to win her attention, and then, he hoped, her love. But now, before very many minutes had passed, as the first glow of freedom subsided, other thoughts and feelings asserted themselves.

Dan had gone. Dan Caley! His old comrade, tried and true. It was almost unbelievable that anything could separate him and Dan. Dan was sacrificing his own feelings and hopes, too, to give him a chance—and that reflection had its weight. Jack began to look back through the years during which Dan and he had been inseparable, and to remember what his chum had been to him, how Dan had loved him and shielded him, and borne with him in many a fit of petulance. He even recalled, with something like pride, that Dan had cuffed him well once or twice when he had somehow fallen short of the elder lad's standard of honour and conduct. 'He was in the right of it, too,' Jack told himself loyally; 'sure, Dan's been more to me than a dozen girls'; but still he faltered when he thought of Nelly Morton. 'Dan's right,' he murmured. 'She's a terrible nice girl.' Should he not go now and look for her? It seemed to him that to do so would be in a way to abandon Dan. The conflict was keen, but gradually Jack saw daylight. 'Ay, lad,' he said, as he gathered himself together and strode away through the dusk, 'there's many nice girls in the world, may-be, but only one Dan.'

Jack had no difficulty in tracking his mate, for Dan's sovereign remedy for ills that he could not mend was to go to bed and sleep them off. When he felt 'out of sorts,' or was vexed or troubled in any way, he had a way of taking his griefs—they were not many—and forgetting them in slumber. As the big fellow's eyes generally closed in sleep almost as soon as his head touched the pillow, it was not a bad plan, and it had at least the merit of simplicity.

Such a sleeper is not easily awakened, but Jack knew how to do it, and the application of some liberal handfuls of sand to the little window under the thatch soon brought the woeful lover to consciousness again.

'Who's there?' he cried, trying to decry the form of his disturber through the window. 'What is it at all?'

'Come out, Dan. It's me,' his chum replied in a stage whisper. 'I want you, lad. Slip yer togs on quick and come down.'

It did not take Dan long to dress, for his toilette was never very elaborate, and he obeyed Jack's behests literally, wondering what the summons meant, and whether he was already being summoned to ratify an agreement between his chum and Nelly Norton.

'Sure, what's the row?' he asked, as he joined his comrade outside. 'I thought ye'd gone—'

'Nay, lad,' Jack replied earnestly, as they started to stroll down the Cliff Road towards St. Germain's, 'yer not going to give up to me this time, Dan. You can do as you like—about—her, but I'm going to stick to my old pal.'

'Aw, well,' said Dan, quietly, though his heart was gladdened within him by the loyalty of his beloved Jack, 'sure it's not 'giving up, when the girl doesn't want ye. What good's a great clumsy chap like me—'

'Yer nowt o't sort,' Jack interrupted again, with some vehemence, 'yer a better man than I am, any day, and well I know it. An' it's you I want, Dan, more than all—even—'

'Ay, lad!' Dan's big hand descended heavily on Jack's shoulder. Generally they were far from demonstrative, and the action, slight as it was, expressed a good deal. 'Happen we're better as we are, Jack. She mightn't care for either on us.'

'Oh, but Dan,' Jack insisted, 'she'd like you. Who wouldn't? If she only knew you as well as I do, Dan—what a fine, good fellow you are—'

'Shut up!' ordered Dan, with affected roughness. 'None of yer blarney or I'll—' and his broad hand closed round Jack's slender neck with a grip none too gentle. The younger lad laughed and choked, and wriggled himself free with a dexterity born of much practice.

'After all, yer a bit of a bear at times, Dan,' he said, as he cautiously resumed his place at his chum's side.

'Ay lad, I'm just thinking so,' was the quiet answer, and peace reigned again between them.

They were drawing nearer the bay now, and were meeting numbers of strollers from St. Germain. Across the bay the stately lines of the old Castle were thrown into strong relief by the glowing sky. The influences of the hour were infinitely calm and soothing. Gentle airs from heaven blew upon the lads, and brought strength and healing to their spirits.

Presently they both saw a figure that was too well known to be passed unrecognised, even in the dusk. It was the minister's daughter, and she was not alone. Neither of them knew her companion, who was a smartly-dressed young fellow, evidently a townsman, and probably a visitor from the mainland; but the attitude of the pair and their evident absorption in each other were significant enough. Jack Christian started, and half turned to his chum as if to ask a question, but thought better of it. Dan Caley, more phlegmatic, laid his hand again on his friend's shoulder.

'Aw, well,' he said, very calmly, 'as I was sayin', Jack lad, girls is often uncertain creatures, though some's terrible nice, but you an' me, we know each other middlin' well by now; and despite what seems like the studied moderation of the speech, each of them realised, as they walked home through the gathering darkness, that their friendship had that evening taken on a deeper note of tenderness and constancy.

A LOCAL PREACHER'S DIAMOND JUBILEE.

Mr. R. W. Holden, of Bawtry, at
Stainforth.

It is a somewhat remarkable achievement to have reached the Diamond jubilee of one's first preaching effort, and to have retained the full vigour of life. Yet that achievement stands to the honourable and distinguished record of Mr. Holden, of Doncaster. He became a preacher in the Epworth Branch of the Scotter Circuit in March, 1846, and preaches with unabated energy to this day. His first service was taken at Stainforth, and it was arranged by the friends of that society that Mr. Holden should celebrate his diamond jubilee as a preacher last Sunday. This he did, and many friends gathered from far and near to make the celebration a successful one. The choir, under the leadership of Mr. Beighton, rendered efficient service. Mr. Holden is a preacher of the fervently evangelical order, and his tall commanding presence lends impressiveness to his strong and impassioned utterances. On the occasion named he was retrospective and historical. He exhibited his first preachers' plan, upon which were his initials. It is an interesting document—the Scotter circuit at that time was of immense extent, with twelve travelling preachers and four branches. Mr. Holden recalled his early and continued love of the class meeting, and indicated that when he entered upon his apprenticeship he insisted upon a clause in his agreement providing him with one evening a week for attendance at his class. Mr. Holden passed in 1849 duly credentialed from Scotter Circuit to Sheffield, where we had then but one chapel, and straightway entered upon a long and strenuous period of Christian toil. He took his place from the first in school and church, and remained through all the vicissitudes and achievements of Primitive Methodism in that now thoroughly Nonconformist city. When the Sheffield Second Circuit was made he became associated with the young circuit (Stanley Street), and when Petre Street chapel was built he became its first Trust Treasurer, and retained the office for 21 years until his removal, through the death of his wife, to the quiet country town of Bawtry.

In addition to the stressful service in Sheffield Mr. Holden undertook much public work. He was a member of the First Sheffield School Board. How he came to this position was on this wise. When the Education Bill of 1870 was passed a large and fairly representative meeting was called in the month of November composed of Anglicans, Wesleyans, Congregationalists, Baptists, Unitarians, and Quakers—the Primitive Methodists were ignored—and 15 men were chosen as candidates to be generally supported. When this was announced in the papers some Primitive Methodists were indignant that they had been overlooked, and Mr. Holden advised the Superintendent, the Rev. J. Barfoot, to call an Inter-Circuit Committee. This was done. It was unanimously agreed that Mr. Holden should be nominated and supported as the Primitive Methodist candidate, and when the poll was declared Mr. Holden stood number 11. The position on the Board once secured was retained, and for 12 years Mr. Holden served the interests of Education upon the Board.

Since his retirement to Bawtry, though sixty years have passed in this great, and to him, transcendent, spiritual service as local preacher, he preaches with the same freshness, and asserts with passion and force the same Gospel as of old. His faith is still buoyant, his convictions stronger and more assured. He trusts he may yet serve the Church he loves for many years, and entertains the highest expectations of the youth of Primitive Methodism, both lay and ministerial. Mr. Holden is offering himself at this Conference as Deed Poll member.

'The Spirit in the Letter of the Word, as Revealed by Oriental Imagery.' By William Richards. Elliot Stock, 5s.

The author of this book applies to many narratives and characters of the Bible a curious system of allegorising interpretation which, for its eccentricity, is worthy to compare with some of the extreme products of the Alexandrian school. The best we can say about it is that the effort is well meaning, and that in the nature of a charitable assumption, for we confess that as a whole it is to us meaningless.—W. L. WARDLE.

Elmfield College.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—With many of your readers I have heard with extreme regret of the suggested closing of Elmfield College as a Connexion Middle Class school. Forty years ago I went there as a student for the ministry, and have always looked back on my term there as among the most interesting periods of my life; and hence I should see with a sense of personal loss, Elmfield drop out of the list of the Educational Institutions of our Connexion life, and its splendid history closed in failure.

One can quite recognize that when an institution of this kind fails to pay its way, the Board of Trustees are placed in considerable difficulty. To go on with continuous loss is extremely embarrassing and may be inviting disaster; to stop and admit failure is almost equally distasteful. But are these the only alternatives open to the Board of Management? Is there not another worth considering? If a sensible business man finds himself in a 'tight place' he will carefully review the situation. He will consider the income side of his business to see if any development is possible or any better terms of business available so as to increase his profits; and he will look at the expenditure side to ascertain whether any curtailment of cost can be effected without impairing efficiency. Possibly the Board of Management have done all this, and yet find themselves forced to the conclusion that has been announced—to close the school and dispose of the building, and if this is so, then much as many of us deplore it, we must accept the inevitable.

May I venture, sir, to make a suggestion, which I think cannot do any harm, and which may, if acted on, possibly redeem the situation. Is it necessary to continue the dual control of both head master and governor? This arrangement may have much to commend it, but it is costly, and scarcely in harmony with the times, as all the great schools in the country combine the dual functions in one person. Is it possible to obtain a governor who has the requisite education and training for undertaking the duties of head master? Or is it possible to secure a head master who has all the moral and spiritual qualities required for the highest religious interests of such an establishment? If either of these can be done, the difficulty that confronts the Elmfield Board is either completely, or in a large part, solved; and it ought not to be beyond the power of the Board to reach such an adjustment as will meet the present situation, without sacrificing in the slightest degree any of the educational, social, or spiritual interests of this great institution. Trusting that some satisfactory solution of the present embarrassment may be found,

Yours, etc., T. MITCHELL.

16 Mount View Road, London, N.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—I was very much interested in Mr. C. C. Hartley's letter in your last issue on the rumoured closing of Elmfield College. I regret I cannot claim to be an old Elmfieldian, but I have been privileged to come in contact with a number of old boys in all parts of the connexion, and the one characteristic which impresses me most is the loyal and affectionate regard in which they hold the memory of this old school. Such a spirit as that manifested by the average old boy is a valuable asset to Primitive Methodism in the various centres in which they are located. Not only has Elmfield maintained a high educational standard (as its record shows), but there must have been something in its atmosphere which has generated a love not only for the school but also for the connexion to which it belongs.

Speaking as a Primitive Methodist it appears to me to be lamentable in the extreme that the closing of Elmfield should be even remotely possible, and I am certain that if the connexion as a whole realises what a loss to the church such a step would be, there would be a determined effort made to help the school through its present crisis.

The President of the Board of Education, Mr. Augustine Birrell, has recently stated that private schools have a distinct place in our educational system. Therefore, seeing we possess so fine a school as Elmfield, is it not a pity we should consider for a moment the question of closing its doors in view of such an expression of opinion.

We, as Primitive Methodists, have taken up a strong position in the present educational controversy, and it would be inconsistent for us to desire to accept Government aid for what is strictly a denominational college. Of necessity private schools must be endowed in order to successfully compete with those receiving Government aid. The position, then, is clear, either Conference must make an annual grant or endow the college, unless individual members of the connexion can be induced to do so. Can the committee of the proposed century fund hold out any hope of allotting a grant for this purpose? Out of the £50,000 fund we decided to spend £12,500 on the ministerial college, and surely we ought not to turn a deaf ear to the claims of our lay college, for, as Mr. Hartley pointed out, Elmfield has been a great asset to the connexion.

Other religious bodies have not failed to realise the importance of denominational lay colleges, and have made great sacrifices to this end, for they have realised the immense influences such institutions carry with them. Primitive Methodism has been literally built up on sacrifice, and once the connexion can be brought to realise the utmost gravity of the situation, I am sure we shall not be found wanting, and the future welfare of Elmfield may be considered safe.

Yours, F. CAVENDISH WOOD.

Alexandra Park, Manchester.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—I was pleased to see the letter of Mr. Hartley calling attention to the proposed fate of Elmfield College. With him I sincerely hope it will not be found necessary to close the school.

Southport Modern School, Denstone and Bourne Colleges, have the same type of educational problems to face as Elmfield, and yet none of these are finding it necessary to close their doors, and I certainly think that if only Elmfield could be adapted to face modern problems and brought up to date, there is still a future before it as a school.

I believe some months ago a scheme was brought forward for the reduction of the debt. This scheme had been pro-

posed substantial support by Mr. H. Adams, of Sheffield, and also by many Old Boys. Nothing more has been heard, however, than the casual mentioning of the scheme, and it seems to have been shelved.

Most Old Boys, I am sure, would gladly help to relieve the financial incubus, and if only the school could be re-staffed and made up-to-date, surely there is no necessity of turning it into an orphanage.

I sincerely hope that there is still a future for Elmfield College no less brilliant than its past.

Manchester.

W. B. BARKER.

The West African Deputation.

THROUGH the courtesy of the missionary secretary, Rev. James Pickett, we have pleasure in placing before our readers the following correspondence which has recently taken place between the Foreign Office, Whitehall, and Mr. Horace A. Mansfield, M.P.:

Foreign Office,
May 4th, 1906.

SIR.—With reference to the letter from this Office of the 18th of November, 1905, respecting the visit of a Deputation to the Island of Fernando Po, I am directed by Secretary, Sir Edward Grey, to inform you that a dispatch has been received from His Majesty's Ambassador at Madrid, reporting that he has been informed by the Spanish Government that the visit of the Rev. J. Pickett and Alderman Linfield to that Island has taken place, that they were received by the Governor General of the Gulf of Guinea, in accordance with his instructions, with the greatest courtesy; and that in taking leave of His Excellency they expressed their extreme satisfaction at the treatment accorded to them.

I am, Sir,

Your most obedient humble servant,
ERIC BARRINGTON.

H. R. Mansfield, Esq., Broom Leys, Coalville, Nr. Leicester.

May 7th, 1906.

The Under Secretary of State,
Foreign Office, London.

DEAR SIR.—I am in receipt of yours of the 4th, with reference to the visit of the Deputation from the Primitive Methodist Missionary Society to the Island of Fernando Po. The Deputation has just returned and reported their treatment there, and on behalf of the Primitive Methodist Connexion I beg to thank you most heartily for the kind arrangements you made for their reception and for the courtesy with which they were received, which I am sure was largely due to your representations to Madrid.

Personally, I should like to add my own word of thanks, and beg to remain,

Yours truly, H. R. MANSFIELD.

Local Preachers' Training Committee.

To the Editor of the PRIMITIVE METHODIST LEADER.

SIR.—In your valuable issue of the 24th ult. there appeared a letter on the modus operandi in connection with the Connexion scheme for the better training of our local preachers.

In the first place your correspondent suggested that the studies of the candidates should be confined to one subject for the year. In this I quite agree. I have never yet been able to see how it is possible for our young men, many of whom are kept at high pressure during business hours, and who, therefore, must have a certain amount of relaxation, could adequately cope with any satisfaction to themselves or the examiners, with two or three different text books in one session.

Recognising the difficulty there is apart from the above consideration to get our young men to study, and especially so to concentrate their studies on two or three different subjects for the greater part of a year, I suggested to our District Committee in October last that they should sanction the establishment of a Junior Local Preachers' Examination for the district, the candidates to be confined to local preachers of not more than three years' standing, exhorters, and members of mission bands. This, I am glad to say, was heartily approved of, and has been fairly supported by the circuits. In fact thirty-seven candidates entered for this examination, and while it may be true that out of this number a large proportion may fail to take their places at the examination, I have every faith in the work, believing that what has been done in the training classes has been done well. And those whose courage failed them at the last this year I have every expectation that they will take up the subject again next session.

The subject for this session has been Kendall's History of the Connexion, for which three prizes were offered, in the form of books, to those receiving the highest number of marks.

If these examinations are still to be controlled from the Central Council, I sincerely hope, in the interest of our young men, that the studies will be confined to one subject, or failing that, along with the present arrangement there should be a Junior Examination on the lines that I have already named.

Yours, JOHN C. KILVINGTON,
Carlisle and Whitehaven District Secretary L.P.T.C.

Local Preachers' Association.

In connection with the Halifax First, Second, Third, Sowerby Bridge, Brighouse, and Gredland Circuits' Local Preachers' Association, the second quarterly Conference was held on Saturday, May 12th, at Sowerby Bridge. In the afternoon a paper was read on 'What a Lay Preacher ought to be, and what he should do,' by Mr. O. Eatough, of Sowerby Bridge. The paper was appreciated and enjoyed by all present. Discussion was opened by Mr. Wilfrid Howarth, of Halifax, and many took part. Tea was subsequently served, after which a public meeting was held. Mr. J. G. Furniss, of Boothtown, presided, and two excellent addresses were delivered by Mr. J. W. Darrell and Mr. W. Shackleton, both of Halifax. The whole proceedings were most satisfactory.

London Training School.

AFTER the lectures at Surrey Chapel in connection with the London Training School for Local preachers, students were examined on the course of five lectures by the Rev. E. Griffith Jones, B.A., author of 'The Ascent Through Christ,' on 'Providence—Divine and Human.' Mr. Griffith-Jones himself set the examination paper and adjudicated. His report has been received by the secretary, Mr. H. Jeffs. Those placed highest are, Mr. T. Polkinghorn, Plumstead, 86 per cent.; Mr. R. W. Lyle, Plumstead, 80; Mr. H. J. Wood, Staines, 75; Mr. W. Rowland, Clapham Park, 66. Mr. Griffith-Jones says, 'The papers on the whole are good, and one or two—Mr. Polkinghorn's and Mr. Lyle's—are excellent. These gentlemen show a real grasp of the subject, and evidently listened with intelligence and understanding to the lectures. Mr. Wood's paper and that of Mr. Rowland are also good. On the whole I am very pleased with these papers, and feel sure that they were well worth the trouble taken to write them.' A prize was offered also for the best paper on 'The Mission of Methodism,' based on the lecture of the Rev. J. Scott Lidgett, M.A. These papers were examined by Mr. H. Jeffs, who awarded 85 per cent. of marks to Mr. John Cooper, of Harringay, and 70 to Mr. H. J. Wood, Staines.

The prizes will be presented at the June meeting of the South London Local Preachers' Association.

South London Local Preachers' Association.

THE monthly meeting was held at Kennington Park chapel on Friday, Mr. Lansley, Vice-president in the chair.

A lecture was delivered by Rev. E. J. T. Bagnall on 'The Origin, Canon, and Criticism of the New Testament.' Mr. Bagnall compressed into an hour the results of much reading on the subject, and the clearness of his exposition and the charm of his style made the lecture delightful to listen to. On the subject of criticism he bade the local preachers not be afraid of honest investigation. Criticism honestly made was a great advantage to the truth. They had been needlessly alarmed by modern criticism. At the same time they did deplore the irrelevant methods sometimes employed, which seemed to have developed in some an inordinate desire for destructive criticism as an end in itself. He ventured to believe, however, that such methods did not characterise the majority of the higher critics. There were extremists in everything. Modern criticism, instead of helping those who were endeavouring to overthrow the authority of the Bible, was establishing that authority on a firmer foundation by explaining and justifying inconsistencies in certain books that did not in the least degree affect the spiritual authority of those books. The results of criticism had been to place the average local preacher in a better position for understanding the Bible than was the theological professor a century ago. The highest scholarship glorified Jesus Christ, and the research of centuries had more deeply established the Word of God.

Questions were put, and an interesting discussion followed, in which Mr. J. Walker, Mr. H. Jeffs, Mr. W. H. Ingram, the Rev. F. W. Ollis, and Mr. Ford took part. On the question of how far the gospel records, written so long after the events they described, were accurate in their reproduction of the words of Jesus, Mr. Jeffs pointed out how memory was far better cultivated in times when there were no newspapers and no popular literature, the effect of indulgence in which was to destroy memory. Those who listened to the words of Jesus would train their memories, and would treasure those words in their minds and hearts. Mr. Bagnall added that as the Gospels were produced while John and others who had known Jesus and were acquainted with the events and speeches were still living, it was not likely the writers of the Gospels, who were apostolic men or companions of the apostles, should have been influenced by myths.

CARLISLE AND WHITEHAVEN DISTRICT.

Junior Local Preachers' Examination.

THE examination of the candidates who have been studying the Rev. H. B. Kendall's text book on the Principles, History, and Polity of the Primitive Methodist Church took place last Thursday at the following centres in the district:—Carlisle, conductor Mr. H. G. Potts; Haltwhistle, conductor Mr. Thomas Dryden; Whitehaven, the Rev. J. B. Buglass; Cockermouth, Messrs. J. Brown and J. Wilkinson. Over thirty candidates had entered, but owing to various reasons only eight sat. Book prizes of the value of fifteen shillings, ten shillings, and five shillings were offered to the three candidates receiving the highest marks. The papers were submitted to the Rev. T. R. Maland, of Workington, who has awarded the following marks out of a possible 144. First prize, Mr. Arthur Kilvington, Carlisle Circuit, 141 marks. Second prize, Mr. R. Brunekill, Carlisle Circuit, 128 marks. Third prize, Mr. James Norman, Haltwhistle Circuit, 96 marks.

The adjudicator states that the best papers were more than ordinarily filled up, the winner of the first prize giving a brilliant repetition of the parts of the text book covered by the questions. Mr. Fred. Briggs, of Carlisle, who was awarded 94 marks, made a good fourth. Mr. H. Benn, of Whitehaven, received 82 marks; Mr. J. Jackson, Haltwhistle, 81; Mr. W. Byers, Cockermouth, 59; and Mr. John Byers, Cockermouth, 52. We are hoping to see a greater interest in these examinations next session.

THE Rev. Joseph Wellings has notified his intention of leaving the Hammersmith circuit in July, 1907.

MISS ETHEL PRATT, of Mill Hill, in the Blackburn First circuit, has successfully passed the Royal Academy of Music examination. This promising pianist is still in her teens, and her many friends predict for her a brilliant musical career. Miss Pratt continues to play the organ in the Sunday school, over which her father presides as superintendent.

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IT is proposed by the Connexional Centenary Committee that the Motto Card for 1907 shall be a special design in Commemoration of the Centenary of the founding of our Church. It appears to me that the best way to obtain such a design will be to throw it open for competition. I am hoping that those of our members who are professionally engaged in Artistic pursuits will take pleasure in assisting me to produce something worthy of such an important event. I am strongly of the opinion that such a design should be produced by a Primitive Methodist. Believing that the Artistic taste is cultivated to a considerable degree in the Connexion, I am confident a very worthy thing will be obtained.

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The Primitive Methodist Leader.

INCORPORATING 'THE PRIMITIVE METHODIST'

THURSDAY, MAY 24, 1906.

THE POLICY OF SILENCE.

FIRST PAPER.

By Prof. A. S. Peake, M.A., B.D.

My readers may remember that a little while ago I wrote an article on Dr. Schmidt's book 'The Prophet of Nazareth.' I have since received some annotations from a correspondent who informs me that he is seventy-four years old and has been a local preacher, etc., for fifty-four years. His age and long service entitle him to respectful consideration, but it was not possible for me to do more than send him a brief reply. The points he raises, however, start so many questions that I have thought it might be useful to many of my readers if I take them up and deal with them somewhat fully. First of all I will give his letter as I received it, suppressing the name and address and making such corrections for the press as may be necessary. It runs as follows:—

Bible Criticism.

1. Is it necessary? No. It is God's word.
2. Is it wise? No. Human wisdom falls.
3. Is it safe? No. It will be dangerous.

The Old Version, has it been sufficient? Yes. It served Wycliff's purpose to thrash the mountains of Popery and prepare the way for Luther. It served the purpose of Luther to shake the Papal throne, and more, to shake the earth and its inhabitants. It was sufficient for Wesley, whom God sent at the right time to shepherd and bring to fold the scattered flock that was in the wilderness of sin.

Who is Dr. Schmidt that he should defy the living God by denying the Divinity of Christ? Is he so foolish not to know that both himself and his book will perish together?

We confess we do not understand Professor Peake when we read that some of Dr. Schmidt's words about Jesus make the heart to warm. What! after denying His divinity and reducing him to the worst impostor that ever lived?

Is it wise? No.

I would like, sir, here to give you the first impression made by reading your article of April 12th last week, on the mind of a good Bible reader for the last sixty years. Referring to your letter she said with indignation, 'Such things ought not to appear in any way in a religious paper, to be read by weak-minded people who are ready to believe anything because said by a great man, though he be ever so great a fool in spiritual things.'

Such is the communication, and I will begin with the consideration of the original cause of offence. This was that I should have written about Dr. Schmidt's book in a religious paper. The ground is that some weak-minded person, knowing that Dr. Schmidt had rejected the Divinity of Christ, may be tempted to accept his erroneous views. The policy that I understand my correspondent to recommend is that we should try to keep the weak-minded people in ignorance, that there are learned men who reject the Divinity of Christ, and therefore that I ought not to have noticed Dr. Schmidt's book. From this position I completely dissent, and that on the following grounds.

In the first place, something is due to the publishers who send a book for review, and still more is due to the author. When an author has put a large amount of labour into a book he has a right to expect careful and unprejudiced treatment from his reviewers. He cannot complain of fair criticism, however severe, but he has a right to complain if he is either misrepresented or ignored. If the book should be of such a character that the editor finds it undesirable for any reason to notice it, it should, I think, be returned to the publishers with a courteous explanation to that effect. But in my judgment, and I speak out of a long experience, the cases in which that is justifiable are extremely rare. Here, however, my correspondent would no doubt join issue with me. You ought, he would probably say, to ignore all books that swerve from the narrow path of orthodoxy and return them to the publishers, explaining that your paper was too careful about the soundness of its

readers in the faith to let them know that such books were in existence. I am afraid, for all his seventy-four years, my correspondent knows little of the world's wicked ways in this respect. To imagine that by suppressing all mention of such books in a given religious paper we bar the way to the tree of knowledge of truth and error, is to show an innocence as rare as it is beautiful. But we have not to do with a state of Arcadian simplicity, but with the stern facts of our modern civilisation. I should have thought it unlikely that even in the most secluded spots anyone could have been so unaware of the task that confronts us. For we are face to face with a collapse of faith on a large and growing scale. Dr. Schmidt is pretty extreme for a Biblical critic, but his position is conservative compared with that presented in a large and growing literature. It is not simply with people who deny the Divinity of Christ that we have to deal, and whose books are read by comparatively few. It is with such ominous portents as the Clarion Crusade against Christianity and the skilfully conducted propaganda of the Rationalist Press Association; it is with people who believe that there is no God, no free-will, no sin, no redemption, who cast doubts on the very historical existence of Jesus, that we have to deal. They are flooding the land with cheap publications that are sold in tens of thousands, with the works of men high-placed in science or literature. The single fact that of the English translation of Haeckel's 'Riddle of the Universe,' 100,000 copies have been sold is quite enough to prove the folly of going on serenely making believe that nothing is happening. Anyone who goes into a book saloon in our large cities may see piles upon piles of these cheap publications issued by men who are determined to leave no stone unturned to extirpate a belief in Christianity. The sale of the 'Clarion' is, I believe, over 50,000 a week, and that means, I presume, at least 150,000 readers, probably a very great many more. In other newspapers, both religious and secular, these questions are being freely ventilated. They are discussed in our leading reviews and magazines, they are talked over in the workshop, the factory and the office. If we could carry away our young people to an island, establish a strict censorship of the press, and let nothing reach them till it had been carefully filtered, then we might hope to keep them in the state of innocence that my correspondent desires. But anybody who is living in the full tide of modern life, or is even watching it intelligently and with knowledge as it rushes by him, knows that our young people cannot be protected in this way. They are bound to hear of these things, and if we do not tell them others will. Accordingly, if concealment were desirable, it would be completely impracticable. This is my first answer to the rebuke for noticing 'The Prophet of Nazareth.'

But is it desirable to practise this policy? One may quickly dispose of the only reason alleged. This is that weak-minded people might be disposed to believe a particular opinion because they saw that it had been expressed by a great man, however great a fool he might be in spiritual things. Well, in the first place we ought to be very tender with weak-minded people and do our best to save them from the consequences of their unhappy condition. But weak-minded would be a somewhat feeble expression to describe the degree of imbecility to which any one had fallen who should act in this way. The discussion of this may, however, be left over till next week.

'The Religion of All Good Men.' By H. W. Garrod Constable. 5s. net.

This book is made up of five essays. Their teaching is startling and sensational. In the one entitled 'Christ, the Forerunner,' it is declared that Jesus, like John, was only a forerunner of the Son of Man, whom He never identified with Himself. When Jesus spoke of the 'Kingdom of Heaven,' He meant the end of the world, and He expected that end to be immediate. All the teaching of Jesus is to be judged from that point of view, and necessarily was never intended to be universal. Scriptural support is, of course, given for these positions, but it is obtained by a method of Scripture paraphrase which first puts in all the author wishes to find there, e.g., 'The Son of Man came to save that which was lost,' means, 'The Kingdom of Heaven is for the poor and miserable and sinful.'

In 'Christian, Greek or Goth,' Mr. Garrod seeks to show that what he calls the Gothic ideals of the northern peoples, chivalry and honour, are better than anything Hellenism or Christianity can give. It will be news to most people to be told that 'Honour' is not a Christian principle, but a reaction from Christianity.

The essay on 'The Religion of All Good Men' is a criticism of Positivism, and then an exposition of the new religion, which is the worship of power in men and beauty in things; a kind of amalgam of Paganism and Aestheticism.

The last essay on 'Free Will' is a light-hearted prattle in favour of Determinism. The writer evidently feels he is giving to the world a new religion; its main characteristic is that it is absurd.—W. R. W.

Current Events.

By Robert Hind.

The new Russian Parliament appears to have surprised everyone, friend and foe, by its boldness, its moderation, its firmness, its political insight, the clearness of its vision regarding the main objects to be sought, in short its wisdom, its common sense, its courage, and the readiness with which it has fallen into the true Parliamentary methods. A committee of thirty-three of its members were appointed to prepare a draft of an address to be presented to the Tsar, eleven being peasants' representatives, eleven constitutional democrats, and eleven of the more Conservative groups. We have divided the members of the Duma into these sections, though it should be understood that for practical purposes they are all one, for a unique feature in the first Russian Parliament is that the members are all of one mind on the questions under consideration. The address drawn up by the committee is an able document. Here are some of the chief demands it makes—(1) a general amnesty to all political prisoners; (2) universal suffrage; (3) that ministers be responsible to the Duma; (4) protest against putting districts in a state of siege, that is, under military law; (5) a demand that the Duma as well as the Tsar shall have the power to initiate legislation; (6) the embodiment in precise law of the principles of the inviolability of the person, liberty of conscience, of speech, of the press, of association, and of public meeting; (7) it asks for lands from Crown and Church domains for peasants and also where necessary for the expropriation of some share of the property of private landowners; (8) freedom of organisation for industrial workers; and (9) the making of non-Russian nationalities within the empire into federal states. It is a great and worthy programme, and there is a measure of adroitness in the way in which the address links its demands with the promises of the Tsar. What the ultimate result will be it is too soon to forecast, but at least it is evident, especially from the intelligence shown by the peasants' representatives, that the missionary work which for a generation has been carried on by the educated revolutionaries has not been without good results.

People and Peers.

The event of the week undoubtedly has been the rejection of a Bill for the amendment of the Aliens' Act by the House of Lords, 96 Tory Peers voting against the Bill and 24 Liberals for it. It is a short and simple measure, providing for the exclusion of foreign workmen who may have entered into a contract with employers to take the place of English workmen on strike; in other words, to exclude foreign blacklegs. It is not a Government measure, but one promoted by the Labour Party, and had passed the House of Commons without a dissentient vote. The situation created is suggestive. The rejection was moved by Lord Ridley, the chairman of Mr. Chamberlain's Tariff Reform Commission. Consistency is not a strong point with Protectionists, but the action of Lord Ridley for inconsistency has hardly been beaten by any public man save by his leader, Mr. Chamberlain. For Protectionists have given undivided and enthusiastic support to the Aliens' Act on the ground that it was undesirable to introduce into this country low-priced foreign labour to compete with English workmen and thus force down the standard of wages. Now, however, we know the real reason of the Aliens' Act. It was to send back Russian political refugees, the men to prison and torture and death, and the women to something worse. And as for the Protectionist Campaign, its aim is not to protect workmen and the poor, but to force up the price of living and so enrich the landowners and force down the price of labour.

The Larger Issues.

But the question of consistency is the least of the issues gathering round the action of the House of Lords. The opposing Peers offered to allow the Bill to pass the second reading if ministers would make it a Government measure. Did ever even that assembly make a proposal at once so unreasonable and so discreditable and dangerous for themselves? For this was a confession that the Bill was not rejected on its merits, but because it had not been initiated by the Government. Such a position is entirely unconstitutional, and is an attempt to deprive the House of Commons of one of its ancient rights. The country will expect this House of Commons to defend the rights and privileges that have come to it from the past. Once more it is an insult and a direct challenge to the Labour party. In the early days of the session, when the possible action of the House of Lords was named, Mr. Keir Hardie exclaimed, 'Leave them to us.' His chance has come, for the Lords have chosen to flout the Commons on a Bill introduced by Mr. Keir Hardie himself. Do the Lords really think that the representatives of the people, because they belong to the working classes, have no right to legislate? If so, let the working classes see to it that

the House of Lords is ended, and that soon. We cannot agree with those Members of Parliament and newspapers who think that the Ministerial Peers should have accepted Lord Lansdowne's challenge and made the Bill a Government measure. That would have been to accept the Tory Peers' contention, that they are under no obligation to consider legislation sent up from the Labour party in the Commons. The anger of the Liberal party is at white heat. No doubt, if, as is said, the lift to be put into the parliament houses is specially for the convenience of the King, the Government was right in refusing to associate itself with Mr. John Ward, who, as a pretext, moved a reduction of £700, the cost of the lift, in the estimates; and in such circumstances the member for Stoke acted wisely in asking to be allowed to withdraw the motion. But his resolution, we believe, indicates the effectual, as it is the traditional, British method of dealing with rulers who fail to use their privileges in a constitutional manner. The Commons have complete control of the purse, and they must cease voting supplies for everything—the civil service, the navy, the army, till the Peers have been brought to a state of reason. By this method it should be possible even to pass a Bill providing that the House of Lords shall cease to be a part of the British Constitution. It has been recognised that the conflict was sure to come, though we are a little surprised that it has come over this little Bill, and in view of the Education fight that lies ahead the wiser men of the party must see that a tactical blunder has been made. It should be noted, too, that no Bishop voted with the Liberal Peers.

Education.

BEGINNING on Monday the Government have devoted practically the whole of the time at their disposal during the week to the Committee stage of the Education Bill. They will continue to do this up to and including next Tuesday, with the exception of a little time to-day to be used for voting supplies. It is a good augury that so early they have reached the Committee stage of the most important, as it will prove the most difficult task of the session. The sectarians are growing every day more grasping and more unreasonable. A memorandum has been issued by the Rochester Diocese, making demands which, if granted, would leave the schools and Nonconformity in a worse position than they were placed by the Bill of 1902. Amongst the other things for which it asks is that sectarian teaching should be extended to all schools, provided and non-provided; that teachers should give sectarian instruction; that the four-fifths principle should be applicable to schools outside the urban areas, and that when once a school has come under the four-fifths clause, it shall remain under it for ever, even though afterwards every parent in the locality should desire unsectarian teaching. There are other demands in the memorandum equally outrageous. The Anglicans learn nothing; they are prepared to ignore even so weighty a fact as the election of last January. What will the government do? The Bill is certainly not to the mind of the Nonconformists, and the sooner Mr. Birrell listens to the real voices of Nonconformity the better. Mr. Hirst Hollowell, who last week wrote a letter to the 'Times,' is being attacked as an extremist, but our legislators would do well to learn that he understands the question better than any man in England, and that his views are held by the vast majority of Nonconformists. If they are wrong, let them be criticised on their own merits, and not from the standpoint that the man who holds them is supposed, rightly or wrongly, to be an extremist. At some time or other every man who has argued for justice has been called an extremist, and it is a grave reflection on the abnormal condition of things when such men are called extremists, and those who stand for retaining as much of the old wrongs and evils as possible are considered moderate. Meanwhile not a few are asking—'Where is John Clifford in these days?' Has the gallant hero grown weary of the fight? What one feels is that Mr. Birrell has fallen into the error of the Liberal Government of 1870, an error out of which the evils of to-day have come—he is trying to please his foes at the expense of his friends and of justice. The Bill represents the minimum that Nonconformists should take, and if the fourth clause were eliminated and the 'two days' facilities altered so as to disallow any sectarian teaching till after five in the afternoon, Mr. Birrell's reputation for statesmanship in the future would gain immeasurably, and the Bill would prove a much longer step towards finality than it is likely to do in its present form.

What the Public Pay.

SIR GEORGE DOUGHTY, when he asked for certain Education Department returns in the House of Commons the other day, no doubt meant to render service to the cause of the sectarians, and yet, from the point of view of his own party, it appears to us that his action is unpardonable. It is true that he was not always an Anglican and a Tory, but he has been in that camp long enough to know that there is often a lack of sincerity in the allegations made by Anglicans on education questions. But Liberals and Nonconformists can only feel grateful to him for his latest move. The returns he obtained show that in 1902 the total amount of private subscriptions given to unprovided elementary schools, apart from the unkeep

of buildings, was £876,861, and for this paltry sum the sects concerned had the control of 14,000 schools. They are now to enjoy large privileges, such as the use of the buildings every evening in the week, and all day on Saturday and Sunday, and have them kept in order for them at the public expense—much better order we may be sure than they would have kept them themselves.

British Rule a Failure.

LORD SELBOURNE, appealed to by law-abiding subjects in the Transvaal for protection from Chinese outlaws, is unable to offer any better help than to advise them to go about armed to the teeth, and Sir Richard Solomon, when told that a deputation will proceed to England to put their case before the Home Government, has to make the following humiliating confession: 'It is impossible for the Government to give an assurance that such outrages shall not occur again, but I shall do all in my power to get the employers to take all steps necessary to prevent their recurrence.' Sir Richard Solomon we believe is an able and strong ruler, but his words are those of a man whose circumstances have reduced him to abject feebleness. What are the facts? The law requires that the Chinese shall live in the compounds, and that the mine-owners shall enforce this arrangement. But they are constantly escaping, sometimes to the number of 200 per week. In January last 780 escaped. They commit robbery, pillage, rape, and arson. A favourite method is to blow up farmsteads with dynamite. We say nothing about the ridiculous assertion of the defenders of Chinese labour, that the coolies are happy in the compounds. If they are, why do they run from them whenever they can? But when they are out they are outlaws. They cannot work for a day's wage or for a bit of bread because to employ them out of the mines is illegal. They can only live by pillage, and their desperate position naturally removes every feeling of restraint. It is to this condition that life in a British colony, once an orderly free republic, has been reduced, and this disgraceful state of things has been brought to pass by the surrender of public rights to the private interests of German-Jew mine owners. A Committee to inquire into the control of the Chinese has been sitting. It is a Government Committee, and one of its recommendations is that when the police that guard the mines are called away to do duty elsewhere 'a force of farmers, with natives, should perform cordon duty.' So that the farmers have to undertake the work of guarding the mines for the millionaires! Mr. Winston Churchill has made another proposal from his place in the House of Commons, which is, the police force be vastly increased and the cost be paid for by the mine-owners. As one necessary provision, this is admirable. But we must remind the Government of the Prime Minister's Albert Hall speech, and of the fact that Liberals fought the election on this understanding that the Chinese would be sent home. The country is disappointed because, on account of some legal technicality which is being allowed to over-ride all equity and all wise policy, the Government have lately allowed 1,800 additional coolies to be landed at Durban. Another 1,800 possible outlaws to make outrages on respectable farmers, their wives and daughters, in a British colony. The Government has spoken strong words on the Chinese Labour question; its action has fallen invariably far short of its words, indeed, its performances have been the incarnation of feebleness.

AFTER Yarmouth, the result of the Judge Grantham. Maidstone election petition was a foregone conclusion, so that no one is not surprised that Lord Castlereagh retains his seat. But there is a great deal of dissatisfaction, and an effort is being made to bring the conduct of the bench under the consideration of Parliament. About three hundred members have already signed a requisition to this effect to the Government, and it is thought that however much ministers may shrink from taking action they will be compelled to do so. Mr. Justice Grantham's findings may or may not be good law, but at any rate they are not traditional law, for as Mr. Justice Lawrence, his colleague in the Maidstone case said, he 'threw over a whole waggon-load of judges' on one of the most important points that arose in the case. Further, inasmuch as he found it was not illegal to give drinks at Ward meetings or to organise an 'orgy' at which twenty-three bottles of whisky were drunk, decent people will think it is high time the law was strengthened.

Street Betting.

LORD DAVEY, at the present time, has a most useful Bill before the House of Lords, which we hope will this session be placed on the Statute book. Amongst other provisions in the Bill are these two—(1) Magistrates shall have powers enabling them to send to prison, without the option of a fine, book-makers convicted of street betting with boys and girls; and (2) that the penalties of offences under the present law shall be increased to ten pounds for the first offence, twenty pounds for the second, and fifty pounds or imprisonment, without the option of a fine, for subsequent offences. The law at present is of no use for preventing offences of this sort. The highest penalty is a fine of five pounds, and successful book-makers can pay the fine twenty times and snap their fingers. A fifty pounds fine will

be another matter, and imprisonment will certainly prove a check. The House of Commons, we believe, will pass the measure, if not quite, almost unanimously. It is believed by many journalists that in this respect, as in some others, public opinion is far ahead of Parliament. It is to be hoped that this opinion is accurate, and if so we trust that some member will be bold enough to father a Bill to make the publishing of betting in newspapers a legal offence.

Mr. Chamberlain's recent references to the repeal of the coal-tax on the Coal Tax. have been most unfortunate for himself. Had he exercised the influence he once did we should have said that they were most unfortunate for the country. Even taking account of the fact that he is a spent force, it is still a matter for regret, for the sake of public morality, that a leading politician should not have a greater regard for consistency. In January last he publicly expressed himself in favour of the repeal of the tax, which, he said, was a war tax, and had not answered expectations regarding it. Mr. Asquith's Budget speech was made only the other day, and in the discussion on it Mr. Chamberlain again expressed himself in favour of the repeal of this tax and said that had Mr. Austen Chamberlain been Chancellor of the Exchequer he would have repealed it. And in a fortnight from that date, from the same place in the House of Commons, he denounces its repeal! Compromise is needless.

PARLIAMENTARY NOTES.

By J. S. Higham, M.P.

A MEMBER of Parliament who wishes to keep himself up-to-date needs to attend many sectional meetings privately or semi-privately convened in the Committee-rooms upstairs. When I use the word privately I only mean as distinct from the public official work of Parliament. For instance, last Thursday members interested in 'proportional representation' met to hear an address on the subject from Mr. Leonard Courtney, with Lord Avebury in the chair. Then an hour earlier there was a meeting of members interested in Indian affairs, when a most interesting speech was delivered by the Hon. G. K. Gokhale, a member of the Viceroy's Legislative Council in India. Mr. Gokhale dealt with native representation in the government of that dependency and with the question of the opium traffic. In another room, at a later hour, a special meeting was held of members interested in South African matters, with special reference to the present position of affairs in Natal. None of these meetings specially bind the members to any particular line of action or to any special vote, but they are all exceedingly interesting and instructive for members who really wish to accumulate information on the subjects dealt with by the experts who attend and speak at the Conferences.

On Thursday morning of last week there was also the Conference with the Prime Minister, arranged by the British Cotton Growing Association. The meeting was held in the Foreign Office, and the deputation was said to be the largest and most representative one which ever waited upon the Government. Perhaps the vast majority was from Lancashire and Yorkshire, but many also came from other parts, interested in the welfare of the Colonies.

On Monday afternoon we really got to work upon the Education Bill. Eighteen members had given notice of their intentions to move various instructions. Some were intended to be really business-like, but some were palpably put on the notice paper in the hope that time might be wasted upon their discussion. The man who really can get through business is the Speaker, and he brushed aside sixteen out of the eighteen in announcements which together did not occupy two minutes. The first discussion arose on a proposition by Mr. Stuart Wortley who desired to separate the treatment of Wales from the remainder of the Bill. Mr. Stuart Wortley is an old Parliamentary hand, so he was more successful in threading his way through the Chairman's rulings than many other Conservative members. He failed however to get the Irish party to follow him. They have got a keen sense for anything that savours of Home Rule, and they began to fancy that if they voted for the elimination of a clause that gave Wales power to manage its own educational affairs, there might come a time when the Welsh members and their friends would in their turn remember the fact. The first division gave the Government 388 votes as against the Tory 102, a much higher majority than we expect in the vast majority of the divisions.

Another Conservative member wanted to divide the Bill into two parts, viz., elementary and secondary. But the House would not have it. This done, the Irish walked out, and the numbers were 353 against 107. Then came the point when the Speaker at one fell swoop cleared away ten instructions, left the chair, and we had the Bill really in Committee, with Mr. Emmett in the chair.

We had then an obstructive tactic in the shape of a proposal to postpone Clause I. to some other part of the Bill.

Mr. Balfour, in his softest and sweetest tones, tried to induce the Government to accept the amendment, but Mr. Birrell was much too 'cute' for his blandishments. Did not the Government think that now was the time to disclose the concessions they were prepared to make on Clauses III. and IV.? Had not the Cabinet decided which section of their supporters they were going to throw over? These were the points put by the front opposition Bench, and echoed from the seats of their followers. The Liberals laughed at them, sometimes even jeered, and so far as the ministers were concerned, one need only quote, 'In vain is the net spread.' I suppose we have now entered on one course of treatment to be repeated daily. We shall have the arguments repeated *ad nauseum*; we shall premeditatedly the lobby, and waste over a quarter of an hour in each division; the Bill will progress word by word, and new members will word more and more at the marvels of business the Mother of Parliaments can transact, and the marvellous way of doing that business.

Guild of Kind Hearts.



RING THE BELL.

THEY say 'An Englishman's house is his castle,' which means nobody has a right to enter it without his permission. So our doors are provided with knockers and bells, which we use to inform those within that we wish to enter, or deliver a message. Sometimes on the door-post may be seen the words, 'Ring the Bell'—that is our text to-day. A Welsh preacher, named Christmas Evans said, 'Prayer is the rope up in the belfry; we pull it, and it rings the bell up in heaven.' So prayer is a way of telling God we need Him, and what we need. Isn't it kind of our Heavenly Father first to hang up the bell and then let down the rope?

In China there are prayer-shops, where the people can buy all sorts of prayers; they then burn them or cast them into the sea, and expect that in this way they will do good. But our way of praying is much better, because we are allowed to talk to God just as we talk to father and mother; and though we can't see Him we feel He is near us.

When you ring a door bell you should wait for an answer. Grow-up people do, but sometimes boys tug at a bell and then fly round the corner like the wind. Perhaps a poor, old man, who has rheumatism hobbles along the passage, and looking out, finds an empty street. The boys laugh, but the man doesn't. Some people pray like that. They pull the rope, the bell in heaven rings, and when God is getting ready to answer them they hurry off to do something else, and so miss a blessing. After every prayer we should pause a little while till we receive.

If after the first ring you receive no answer, pull again. God is never out, like some people upon whom we call, nor so busy He cannot attend to us; but He sometimes allows us to ring twice just to see if we are in earnest. He knows what we need before we tell Him, but He cannot give us what He has for us till we are ready to receive it; and our prayer proves that we are ready. Don't be impatient. If it is a good thing you want, good for you and for other people and pleasing to Jesus, ask till you receive.

There are many ways of pulling a bell. You can do it so timidly that there is no ring at all. You can do it so roughly that there is a great clatter and bang, and those within are offended. Or you can do it steadily and strongly, so that it is clearly heard, and everybody knows you have come on important business, and must not be delayed; and that is the way to pull the prayer-rope. Do not be timid when you pray, and do not be irreverent, but lovingly and reverently speak to God.

Sometimes, no matter how hard you pull the bell handle, there is no ring. That is because the wire that connects the bell is broken. The lever just works in and out of its socket, but you feel there is no pull, and so no ringing. Yes, and sometimes people say prayers without praying. We are speaking words to God, we are pulling the rope, but we feel there is no bell ringing in heaven, and that God is not hearing us. Why is this? Simply because the connection is broken. We are not thinking of what we are saying, or we are not sincere in our prayers, or we have a bad and selfish motive for our desires, and so the wire snaps; we pull a handle, but the bell does not ring. God never listens to bad prayers.

Have you joined the Guild yet? It is open to boys and girls under 16. The hedges are one for 1d., two for 3d., three for 4d., four for 5d., and so on. Those over 16 may join as senior members, but may not take part in the competitions. Hundreds have joined, and I am printing their names as fast as I can.

Mrs. Brabban, of Marley Hill, Swalwell, has been good enough to forward the following from the Junior Endeavour there:—226 D. H. Brabban (S), 227 L. Brabban (S), 228 Sarah Davidson, 229 Eva Ridler, 230 Gladys Chismond, 231 Annie Liddell, 232 Alice Reed, 233 Mable Armstrong, 234 Hannah Reed, 235 Caroline Vickers, 236 Edith F. Gooch.

Mr. John Porter, of Fencehouses, has forwarded the following:—237 Jane Stones, 238 Lizzie A. McCuller, 239 Martha McCuller, 240 Lily Hills, 241 Ella Blaker, 242 Sarah A. Maitland, 243 Lizzie Maitland, 244 Peter Cull, 245 James Porter. Mr. J. Pemberton of Crewe, has kindly sent the following names from his Sunday School class:—246 Frank Hodgkinson, 247 Thomas Ball, 248 William E. Jones, 249 John Harrison, 250 E. Taylor, 251 Bertie Moss, 252 A. J. Lowe, 253 F. Spencer, 254 R. A. Growcott, 255 Frank Chester, 256 Alfred Capper, 257 Walter Fytche, 258 Thomas Mort, 259 William McHale, 260 George Sutton, 261 Lonis Holloway, 262 Harry Bennett, 263 Alf. Palin, 264 Reg. Higginbottom, 265 Christopher Howard.

Sent by Mrs. T. Brabban, Marley Hill, 266 Lucy Roddam, 267 Sarah Roddam, 268 Jane Davidson, 269 Olive Bell, 270 Willie Musgrove, 271 Robert Musgrove, 272 Ernest Morton, 273 Joe Hutchinson, 274 George Chismond, 275 Richard Clifton, 276 Thomas Clifton, 277 Bart Casson, 278 Ralph Bell, 279 William Bell, 280 John B. Reed, 281 Wm. Ringer, 282 Thomas Davidson.

Further list by Mrs. Bennion, 283 Harry Hood, 284 Phyllis Hood, 285 Flossie Rhodes, 286 Maggie Robinson, 287 Edith Robinson, 288 Lily Gathered, 289 Emily Rhodes, 290 Flossie Bowers, 291 Maude Kanton, 292 Minnie Lockner.

Bible Competition.

1. Where can the fable of the Trees choosing a king be found (Old Testament). 2. State a text where God is said to have eyes. 3. Say what you know about Andrew, the disciple of Christ. Prize, 'The Squire's Daughter,' 3s. 6d., by Silas K. Hocking. For all under 16. Send by next Thursday morning, and state age.

Fact No. 6.

Camp Meetings were first held in 1807, and these led afterwards to the formation of the Primitive Methodist Church.

Won at Last.

Mabel Dunn, of Hull, has several times come near winning the prize, and this week has succeeded by her essay on *Whit Sunday*. The next best was by C. R. Green, and near to him came S. C. Jepson. The others were good also.

I am sorry to find one boy had to pay extra postage on his badge. I hope this has not been so with any others, and we will see it does not occur again.

Send all letters and post cards, marked 'Guild,' to Rev. H. O. H. Richardson, 10 Granville Terrace, Darlington.

London Primitive Methodism:

PAST, PRESENT, AND FUTURE.

FIFTH ARTICLE.

By Rev. R. S. Blair.

PERIODICAL AWAKENINGS.

OUR church has partially and periodically awoke to the importance of better work, more efficient service, and mightier achievements, but we have never had a statesman-like programme, and carried it out with consistency, tenacity, and pertinacity necessary to secure the best results.

Confidential Action.

In the early seventies, the General Missionary Committee adopted a plan which yielded good results, namely, assisting stations by men and money, to attempt aggressive work; and their action was justified by success.

The Conference of 1873 had this matter under consideration, and passed the following resolution:—'54. The General Missionary Committee shall have liberty to apply to ministers deemed suitable for mission work in London, and if such preachers consent to become missionaries in the Metropolis, their circuits and District Committees shall be desired to arrange to relinquish them.'

'55. The General Missionary Committee shall have liberty to employ suitable local preachers for missionary work for London and the neighbourhood thereof, if such can be found.'

Work Commenced.

The work was commenced without flourish of trumpets. Our agents began in grim earnest, but few knew of their existence. Nevertheless the work was none the less genuine.

In 1875 a circular was issued, clearly setting forth the objects in view, the methods to be employed, and in it was a stirring appeal for generous support, strengthened by testimonials from the Revs. Newman Hall, LL.B., C. H. Sprague, Joseph Parker, D.D., Benjamin Scott, Esq., Chamberlain of the City of London, and Horace Mann, Esq. The appeal, notwithstanding the weight, reputation, and influence of the sponsors fell flat; responses were few, and the deficiency of £109, and other subsequent amounts, had to be paid by the Missionary Society's treasurer, and not by the special fund it had been hoped to create.

The facts given in the reports of the missionaries reveal work and success, and specially so, seeing the location chosen. 'Four Christian churches have been planted with a membership of 152; four Sabbath schools have been established, numbering at the present about 30 teachers and 300 children.'

Our measures, then, as well as previously, and also subsequently, were often dictated by the paucity of means, rather than by large ideals and strong faith, otherwise such 'work-shops' in which to commence their operations would never have them selected as West Street, Old Ford; Squirrels Street, Bethnal Green; and Cole Street, Bermondsey. But having commenced in these places, the results mean a great deal more than the figures given above would seem to indicate.

One of the most hard working and successful missionaries London has ever had, who subsequently laboured in the mission, said, 'If an angel from heaven had been sent to West Street and Squirrels Street, he could not have succeeded.' The buildings might be cheap, but were neither suitable nor sanitary, and necessity compelled the Committee, not only to seek more eligible buildings for its agents, but to cast to one side in some measure its cheese-paring policy.

The late Rev. John Hammond, who put his whole soul into his work, secured the site on which Driffeld Road Chapel was afterwards built and Mr. E. Margetts secured the remainder of the lease of Trinity Street Chapel, Southwark, for £1,200. The acquisition of these two buildings gave us greatly increased opportunities for more effective service.

London over the Border.

Immense districts have sprung up in Essex and Herts, which are outside the administration of the London County Council, and years ago these vast Urban populations, more than now, were looked upon as belonging to 'London over the Border.' Walthamstow is one of these districts, with an ever-rapidly increasing population. About the period in question it had been missioned from Poplar in old Methodist style, the preachers eating their dinner, which they had taken with them, after the open-air services, under the pulpit in Marsh Street chapel.

The minister of the Congregational church, Rev. S. Conway, B.A., along with the Deacons, were not only considerate, but sympathetic. Having erected a new chapel, they allowed us the use of the old one in Marsh Street (now High Street), for 10s. per year, and the payment of £2 per annum for the Insurance premium.

Fifty years before that, the most aristocratic people in the neighbourhood had worshipped in it, and it was not an uncommon thing on a Sunday morning for a score of carriages to drive up; and it is said that when Benjamin Disraeli (afterwards Lord Beaconsfield) when at school there, he attended the services therein. From the number of old family mansions in the parish when we commenced our work, we can readily believe the report, that it was 'one of the richest and largest parishes in Essex, mainly owned by bankers and merchant princes.'

Here was a fine sphere for service; large estates had been cut up for building, and further developments were expected, though not with the rapidity and to the extent which has since taken place.

Poplar had aggressive work in hand near home, and could not give the attention which need and urgency demanded; still, they would not transfer it to London First or London Third, but were willing to cede it to the Missionary Committee providing an agent were put there to work it. It was attached

to the Old Ford Mission, with Rev. Thomas Jackson as superintendent, who vigorously worked Marsh Street, and subsequently built other three chapels. In more recent years the property has been bought, re-fronted, internally remodelled, and additional class rooms provided; and this mission we hope at no distant date will become a self-supporting station.

After seven years' arduous toil, Mr. Jackson, still under the auspices of the Missionary Committee, took the old theatre at Clapton, locally known as 'The old Duck Hole,' and put his heart into the work. Subsequently Blurton and Southwood Road Chapels were built; Hoxton was taken over from Stoke Newington as a mission centre, for social, medical, and evangelistic work; and after many years he removed to the Working Lads' Institute, Whitechapel.

North Bow Mission.

Driffeld Road was built to take the place of West Street. In our last article we referred to the excellent social and religious work done by Mr. Porter, and in addition he built Smeed Road and Brookfield Road chapels.

These were the outgrowths from the little plant in Old Ford, fostered by the Missionary Committee, watched over by Mr. Jackson, Mr. Porter, and others, and abundantly blessed by God.

Across the Thames.

The work at Trinity was continued with varying success. Dr. Antliff and the Rev. James Pickett were stationed together, reported progress, and gave inspiration to the struggling cause. St. George's Hall, under the Rev. J. Flanagan's eloquent and pathetic advocacy and herculean labours, succeeded Trinity; and East Street, Walworth, as the inevitable result, had to be associated with it to be worked on Mission rather than circuit lines.

Under the judicious superintendency of the Rev. Joseph Johnson, his excellent wife, and an efficient staff of agents, the work is being pushed more vigorously than ever; but when we have done our very best, only a tithe of the work needing to be done will be accomplished. We shall always be working from the bottom.

Old Surrey Chapel.

The Rev. Newman Hall and his people had built the handsome church and suite of buildings in Westminster Bridge Road, and the remainder of the lease, four years and three-quarters unexpired, was offered to the Missionary Committee, which it accepted, and placed the Rev. William Jones as superintendent. After labouring there two years and three quarters, the Rev. B. Senior succeeded him, and

New Surrey Chapel

is the monument of his faith and industry; and if the burden were lighter a still better work than the very excellent one now being done might be accomplished by minister and people.

St. James's Hall was built at a later stage by the Rev. J. T. Parr; and here in this poor and difficult—and in some respects uninviting—locality Mr. Parr, succeeded by the Rev. J. Watkin, have found ample opportunity to render excellent service to the people.

Successful Work.

The action of the Conference of 1873, and that of the General Missionary Committee subsequently, has been more than justified, for, after making the necessary allowance for members received in these Missions from East Street, Brookfield Road, and Hoxton, there has been an increase of over 1,300; and after duly allowing for the properties which were at these places, the present debts which exist, and the £3,000 given by the Committee to the Building Fund of St. George's Hall, there is not only the net gain in membership but in value of property of over £50,000.

London Primitive Methodism.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—As Rev. J. Lindley's letter in last week's issue raises many points, only partially states many facts, and goes into many questions, it would require a lengthy reply to fully explain matters as they were, and as they are, and as I am sure such a letter would neither be interesting nor profitable to your readers, or serve any good purpose, therefore I refrain from traversing the ground covered by Mr. Lindley, but nothing he has said disproves the statement in your issue of April 5th, 'The accompanying table conclusively proves that not only has division and sub-division prevented aggressive work and extension, but on only two stations out of the nine given has there been an increase of membership.'

I have in my possession a letter written to me by Mr. Lindley months before I thought of writing a series of articles on London Primitive Methodism, in which he expresses himself on the question of small circuits in much stronger terms than I have used, and if I needed shelter and justification, I should shelter behind this letter, and in it find my justification.

Yours, RICHARD S. BLAIR.

Romford, May 19th, 1906.

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ROBERT PHILIPS, Proprietor.

International Sunday School Lesson.

THE PROMISE OF THE FATHER.

John xiv. 15-27.

SUNDAY, JUNE 3rd, 1906.

GOLDEN TEXT.—'And I will pray the Father and He shall give you another Comforter.'—John xiv. 16.

HYMNS.—176, 183, 186, 179.

TIME.—A.D. 30, just after the institution of the Lord's Supper.

PLACE.—In an upper room at Jerusalem, where Jesus was keeping the Passover.

I.—To-day the Church commemorates the first fulfilment of the gracious promise of the Golden Text, the first Pentecost, a type and pattern of many an era of enlargement since, and by which the Saviour proves in every age the universal mission of His Kingdom. The festival takes the place of, and answers to, the second of the three great Hebrew festivals, known as the 'Feast of weeks,' or 'The day of the first fruits of wheat harvest.' It is always the day of ingathering, of the first-fruits, with Christianity.

II.—The teacher may well introduce this lesson by pointing out that nowhere is Jesus more majestic than in these upper room meditations. It has been well described as the Holy of Holies of the history of Christ. The revelation of His inmost heart. He is aware that treachery is at that moment delivering Him into the hands of His enemies. He stands immediately facing Gethsemane and Calvary. Yet He is the calmest inmate of that upper room. He quietly and peacefully talks of the future, and braces His followers to face it, assuring them that they will be assisted by 'One who will stand by them,' that is, the Comforter, the Holy Ghost.

III.—In setting before the class these gracious predictions and characteristics of the Spirit's ministry, the teacher has the immense advantage of an appeal to twenty centuries of history as the commentary and confirmation of it all. If Jesus shines here by contrast, even so does His religion as we view its action in history. The reality and fulness of the Spirit's work in the world has never been more in evidence than on this day of holy festival. Our most recent and conspicuous illustration of this larger ministry of the Spirit, which is really the

Larger Ministry of Jesus,

is the Welsh revival. The human agency is employed, but even in towns and villages unreached by any special human agent, we have seen a very widespread conviction of sin, of righteousness, and of judgment, public houses emptied, churches filled, and ordinary conversation taken up with the name and work and charm of Jesus.

IV.—The intense concern of Jesus for His followers, and His care for their complete equipment, is our study. *Need* and *promise* meet each other as lock and key.

Vv. 16-20 guarantee

Companionship.

The dread of losing Jesus, the announcement that He was going away had robbed life of its attraction for these disciples. The Gospel of this festival assures disciples of every age that, 'in another form,' in a more precious and fuller sense, Jesus is with us still. (v. 18) He has come to us in a way and up to a measure impossible in flesh relations. In this assurance Jesus meets the deepest need of each member of the class. No matter how hard the conditions of our life, we are, with Him, more than equal. And the union, as stated in v. 20, links us to the society of the Godhead. And if we are loyal to it, it is a union inseparable and indestructible, *verse 19*.

V.—Accompanying this need of Society, and logically following it, is the promise of

Culture.

v. 21-26. Here is included the ministry of guidance, revelation, or manifestation, instruction, and growing obedience. What we sometimes speak of as the special privilege of the twelve, three years in the college of Jesus, with the Master as tutor, is to be perpetuated and enlarged. In the matter of Christian Education there is no favouritism. The apostles were not privileged beyond what is open to the last pupil coming into Christ's school. Mark especially repeated the emphasis of Jesus upon the permanent condition of increasing knowledge. Our lesson starts with it, as the bell before the sermon. 'If ye love me, ye will keep my commandments. v. 15. (R.V.) Again, it is implied in v. 17, for the world lacks the spirit of love, the surrender necessary to discipleship; and again in v. 21, 23, and 24. Love for any intellectual pursuit, or art, or business, is essential to proficiency, what we call, the mastery of it. The most loving, being the most obedient, become, in their departments, the most competent.

VI.—A Presbyterian minister gives this testimony: At a conference meeting of Presbytery it was proposed to consecrate ourselves more definitely and fully to God; and the act was accompanied by a wonderful baptism of the spirit. I was led to see, as never before, the privilege of an entire soul-rest in Christ, entered into by faith. I proposed to a Christian manufacturer that a few Christians should meet together, the next day, to enter into rest. Ten earnest, godly men, mostly from his workshops, knelt down in my friend's warehouse among the boxes. We remained on our knees an hour and a quarter, in prayer, praise, and consecration. There and then, in a definite transaction with God, I entered into a complete soul-rest in Christ, a rest my soul has never lost for one hour since. I can see no limit to the possibilities of the life of Christ in my soul since I have accepted the atonement in its full purposes of pardon and holiness.

VII.—Then follows, also naturally, the guarantee of

Peace

or Power and Peace, for the utterance of v. 27 suggests one equally with the other. Peace, says Ruskin, is strength in repose, and is suggested by the eternal hills. This is, in every real, the experience of the really able, those who by companionship have become really efficient in their art. And the peace of conscious strength gives the needed preparation for effective service.—HENRY J. PICKETT.

Christian Endeavour.

Topic for Week beginning June 3rd.

'With one accord in one place.'

(Whitsuntide Convention.)

Acts i. 1-14; ii. 1-4. (Consecration.)

I.

Our topic is not only appropriate to the season, but also specially appropriate when Endeavourers are gathered from all parts of the kingdom for inspiration and fellowship at their great National Convention in Leeds. This year the Convention topics 'Christian Endeavour and the Revival of Religion,' and such topics as 'The Nature of True Revival,' 'The Influence of the Revival,' and 'World-wide Revival,' are to be discussed. Under the first heading speakers will remind us that the true revival is devotional, intellectual, and ethical. Under the second they will show us the influence of the revival in business, in pleasure, and in social service. Returned missionaries are to speak of their work in foreign lands, and specially gifted men are to tell us what we can do to help the world-wide revival. The meetings fittingly close with the Consecration services, where the Convention motto, which has been adopted as our revival watchword, 'The utmost for the highest,' will be the keynote.

In keeping with the special character of this Convention, great mass meetings and Evangelistic services are to be held, and it is hoped that the Convention will not only be a demonstration of the strength of Christian Endeavour, but the source of a mighty spiritual impulse which will be felt throughout the kingdom.

II.

All this organisation, the splendid array of speakers, and the excellent topics they are to discuss will count for very little unless this Whitsuntide we are filled with the Spirit as were the disciples at the first Pentecost. While we gather with one accord in one place with representatives from all parts of the world, it must be in the earnest, sincere, and receptive attitude of those early believers; then to each of our waiting hearts there shall come the power as of old, the tongues of the speakers will be unloosed, the multitude will hear messages which come to each mind and heart with direct personal appeal, and the crowning success of our Convention will be the conversion of men and women, young men and maidens to a life of righteousness and truth.

III.

Let those who remain at home, and there are scores of thousands of such who would fain join us, but who are prevented for many reasons, remember that they may have a part in this great Convention. In the Societies' Prayer Meetings throughout the week let the united and earnest prayers of our friends go up for their brethren and sisters at Leeds. Let them ask for the outpouring of the Spirit as of old, and that those who receive the blessing in the great gatherings may go to their many spheres of activity imbued with power from on high, to be centres of usefulness and blessing as never before. If we will, this Whitsuntide may be the great Pentecost of Christian Endeavour.

Junior Topic.

June 3rd. Christ's Witnesses.

Acts i. 8; 1 John 1-5.

EVERY paper we take up is filled with testimonials to the efficacy of scores of drugs and nostrums which have, or are supposed to have, relieved the ills of many, and hundreds of people, on the strength of these testimonials, purchase the articles. If those who have been healed of physical diseases are so ready to testify to the efficacy of the remedies, how much more should we who have experienced the saving and healing power of the Great Physician and know the blessings of his Gospel readily testify to that which has brought to us new life and strength. Even a child's testimony has broken the heart of a hardened sinner, and there is no one so young or feeble who knows anything of the love of Christ who may not be able by a simple testimony to bring blessing to those much older and wiser than themselves.

Let one of the children read again the interesting story of the little captive maid of Israel, through whose testimony Naaman, the great Syrian Captain, was brought to the prophet of God and healed of his leprosy.

Mr. Charles Gillingham.

THE Camden Road Church of Tunbridge Wells has just suffered a great loss by the lamented death of Mr. Charles Gillingham. He was born at Lamberhurst in 1828, and died at Tunbridge Wells on May 9th, 1906. He came to Tunbridge Wells over fifty years ago to reside, and took part in holding camp meeting services, which led to the conversion of a few persons whom he gathered together and formed into a society in his own house. This was the beginning of Primitive Methodism in Tunbridge Wells. Since then rooms were rented and chapels erected, in which our brother took considerable part financially and spiritually. He has held the following positions in the church: local preacher, station secretary, trustee, treasurer of trust fund, and has practically assisted in all the institutions of the church. He commenced life in a humble position, but after conversion he applied himself to study and effort, and has succeeded considerably in matters material, mental, and religious.

His affliction was short and home with Christian resignation. He will be greatly missed for many years to come. He was buried on May 12th. A service was previously conducted in the church, at which a large company of people assembled. An impressive address was delivered by the pastor (Rev. T. Saunders). The organist gave a suitable rendering upon the organ, and hymns were sung by the choir and church. A memorial service was held on Sunday evening, May 13th, by the pastor, who based his sermon upon Nehemiah vii. 2, 'He was a faithful man, and feared God above many.' The service was solemn and impressive and the congregation large.

What Women Do.

Mrs. HUMPHREY, whom I suspect to be Madge in 'Truth,' has just been saying, there must be something very vicious in the training of our Middle Class girls now-a-days, or we should not have so many indolent and useless girls and women, who are throwing away their lives because they fail to realise the splendid possibilities of life and work. How many of them seem to think the world exists to please and amuse them, and when the best efforts of their friends fail to save them from the ennui that like Nemesis dogs the steps of the purposeless life, they pose as people with a great grievance, pictures of inertness and apathy, and doubting whether life is really worth living. Well! as Robert Louis Stevenson says, 'The true hardship is to be a dull fool and permitted to mismanage life.'

MANY girls and women miss their way to happiness because they have missed their way to work. Without work one never finds oneself. To be able to do something is a step towards self-respect. Many girls are to be compassionated. They have been brought up to think time of no value, a thing to be killed and got rid of. Such girls are absolutely useless. One cannot depend upon them for anything: accuracy, punctuality, the keeping of an appointment or a promise. None of these things need be expected of them. Clough said to such—'Poor alabaster chimney-pieces ornaments, under glass cases. Come, in God's name, come down! The very French clock by you puts you to shame with ticking . . . Come, in God's name, come down! do anything, but be something.'

How proud I was of the crowds of purposeful and active Primitive Methodist girls and women who assembled day after day last week in London to support the various anniversaries of our Institutions! How full my heart was at the Ladies' Missionary Meeting to see a bright girl like Miss Adams throwing her heart and voice into the service of our missionary cause! What a host of busy workers on the platform, collecting, and serving at the luncheon and tea tables. Many of them working not only on the anniversary days, but all the year through for missions and in various forms of Christian service.

THE London Women's Missionary Society raised last year the grand total of £253 17s. 6d. We hope these Societies will be multiplied in the provinces. By means of drawing-room meetings, garden parties, and 'At Homes' money is raised, and by suitable addresses much information is spread concerning our missionary agencies.

THE Prayer Union in connection with the Women's Missionary Association issues a card on which is indicated the special section of our African work and workers to be remembered at the Throne of Grace during the month. The Secretary (Miss Johnston, 66 Northumberland Park, Tottenham, London, N.) will on application supply card showing the order in which the mission stations are being prayed for, the line of communication between the home circuits and our workers abroad is thus kept open. Miss Johnston would also doubtless be glad to forward the Annual Report of the London Women's Missionary Society.

Mrs. BOOCOCK at the Ladies' meeting told an interesting though saddening story of the condition of women in Nigeria. During his speech the Rev. J. Pickett paid a high tribute to our missionaries' wives, whose services can never be adequately appreciated. We hope that before long we shall be able to have a special training Institute for women desirous of entering the mission field.

THE quiet women of our church, who are not often heard of in our public meetings, received tributes that must have cheered every mother's heart. Mr. A. Richardson, M.P., said 'My mother could hardly write her own name, but her record is written on my heart.'

THE Sisters' anniversary in connection with the S.E. London Mission was a most interesting and touching meeting. The personality of the various sisters revealed charming diversity of gifts. Sister Emily pleaded for gifts of clothing. We hope our women will remember this during their annual turnout.

SISTER AGNES' special work is amongst the cripples, whose lives are brightened by attendance at the Guild where girls are taught artificial flower making and needlework, and the boys bent-iron work, specimens of which adorned the front of the platform. The lives of these afflicted children are dismal enough, often neglected and made to feel themselves a burden to their indifferent parents. What an inestimable boon—a glimpse of Paradise—a visit to our Home at Walton-on-the-Naze must be!

The Sisters looked very charming in their blue costumes and neat straw bonnets; their bright faces must carry a ray of sunshine wherever they go.

THE old idea that a woman in order to be of social service must necessarily be dowdy and severe in her dress is quite exploded by the appearance of the various lady delegates and visitors at the recent May Meetings.

The spray was far less in evidence than in former years, though one regretted to see it still worn by a few ladies at the Ladies' Missionary Meeting.

THE Princess of Wales has visited the Sweated Industries Exhibition, and shown sympathetic interest in the poor women workers. It is to be hoped that some practical good will result from this revelation of the suffering of the helpless unorganised poor.

MISS FLORENCE NIGHTINGALE attained her 86th birthday last week. What a revolution has taken place in the methods of hospital nursing since this brave woman, 'the lady with the lamp,' went on her errands of mercy amongst our sick and wounded soldiers.

FRANCES.

Mrs. George Cook.

ON Friday all that was mortal of Harriett, the late beloved wife of the Rev. George Cook, of Lancaster, was laid to rest in the beautiful Nottingham Road Cemetery, Derby. Mrs. Cook had enjoyed a prolonged and intimate union with our church. Born in Salop, she had the double misfortune to lose her mother when only three years, and her father when only nine years of age. For some time afterwards she lived with an aunt, and steadily rose in general esteem. At the time of her first marriage she was a member of the Congregational Church at Shrewsbury, but immediately afterwards joined the church of her husband, who was an earnest worker in connection with our Castle Court society. Losing her husband after a few years, she was left with a small family and an important business, with which she struggled nobly until her marriage with the Rev. G. Cook.

About twenty-six years ago she contracted acute rheumatism, and her sufferings therefrom increased year by year until she became practically an invalid. But throughout all her privations she was most cheerful and patient. Two months ago she had an attack of influenza, which much enfeebled her, but it was hoped that she would regain her normal health. These hopes, however, were not realised, for on Thursday, April 26th, she retired to rest and never rose again from her bed. On May 8th, at five a.m., watched by her husband, son, and daughter, as well as by several dear friends, she peacefully passed away. She was fully resigned, and often spoke of the preciousness of Jesus, and held constant communion with Him.

Mrs. Cook was distinguished by simplicity of character, being thoroughly upright and conscientious, and abounding in faith and generosity. She believed in and practised systematic and proportionate giving. Although unable to attend the means of grace, she sent her offerings every Sabbath. She possessed marvellous insight into character and was rarely, if ever, at fault with her judgment.

On Friday week the body was removed from Lancaster to Derby, then the mourners were met at the station by a number of ministers and laymen. The service in the Cemetery church and also at the grave was deeply impressive, the following taking part:—Revs. W. Turner, G. G. Martindale and R. Smith of Derby; Rev. J. S. White, of Northwich; Rev. E. Haucoc, of Loughborough; Rev. T. Whitehead, of Walsall; and Rev. W. Tunley, of Church Gresley. Two of Mrs. Cook's favourite hymns were sung, the one, 'There is a fountain filled with blood,' in the church, and the other, 'Rock of Ages,' at the grave. So closed the last solemn rites in connection with the departure of this highly honoured Mother in Israel. We tender our deepest sympathy to the bereaved husband and family, to whom letters of condolence have been sent from all parts of the country. Mr. and Mrs. Cook have rendered distinguished service to our church in many parts of the land.

Mrs. M. Warnes.

By the death of Mrs. M. Warnes, of Aylsham (Norfolk), one of the last links between the early days of Primitive Methodism in the eastern counties and the present has been broken. Mrs. Warnes was the widow of the late Rev. M. Warnes, who spent his ministerial life in the Norwich District, and rendered fine service in building up and extending the Church in this rural district. She was a fine helpmeet to her husband. Of saintly character and conspicuous ability, she rendered fine service on the stations on which her husband travelled. For more than fifty years her name stood on the various plans as a preacher, and whether preaching the Divine message, or 'leading class' her gentle manner and natural gifts and intense devotion made her ministry very acceptable to the people. But it was in the home where her influence was most powerfully felt. Her children have grown up to call her blessed. Whilst on a visit to her daughter at Ely, the wife of the Rev. W. Balls, her strength suddenly failed, and after a few weeks' illness she quietly passed to rest on April 24th, at the ripe age of 87. The funeral took place at Aylsham, where she had been living with her other daughter, Mrs. Jarvis, the wife of the circuit steward of the Aylsham station, on Saturday, April 29th, conducted by the Revs. W. A. Hammond and N. Watts, and a memorial service was held in the Aylsham chapel on Sunday evening, when the Rev. W. A. Hammond preached. The memory of this saintly woman is precious to many.

Mr. W. Mosby, Rotherham.

OUR Parkgate Church has suffered a severe loss in the death of Mr. W. Mosby, who was for many years a most acceptable local preacher. Our brother was born at Kippax in 1833. At the early age of nine he commenced to work in the coal mine. His limited education was received in our own Sunday School at Newton.

He was converted when about fifteen years of age, and in a short time he received a note to preach. He successfully laboured as a local preacher in the Leeds First, Wakefield, Hoyland, and Rotherham Circuits. In the early days our late brother frequently would walk out fifteen miles to fulfil an appointment on the Lord's Day (after a week's arduous toil in the pit), walking back home after the evening service. Most conscientiously did he honour his appointments and keep faith with the congregations expecting him. His hospitable home was for many years open to the servants of the Lord.

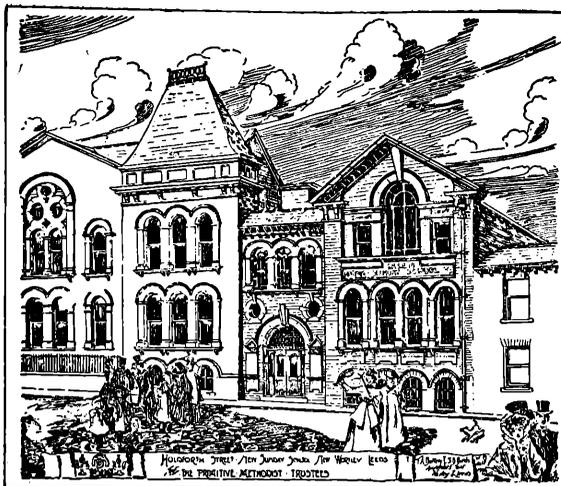
He was a man of indomitable perseverance, rising, notwithstanding his educational and other disadvantages, from the position of ordinary miner to that of underground manager of one of the largest mines in South Yorkshire.

A few months ago his 50 years' local preachership was anxiously recognised in our Parkgate church in the presentation of the Sunday Companion's Long Service medal and certificate.

Our late brother was a man of robust constitution, and pursued his calling until seven weeks before his death, although 73 years of age. Notwithstanding the best medical skill and the attention of his devoted wife and family, he rapidly sank and passed away in the early hours of Sunday, April 29th.

The funeral took place on May 2nd, in the Rawmarsh cemetery, preceded by a service in our Parkgate chapel, conducted by the Rev. F. Ash. Prayer was offered by the Rev. W. Cutts and an address was given by the Rev. S. B. Reynolds. The service was very impressive. A memorial service was held on May 13th in the Parkgate chapel, conducted by the Rev. F. Ash.

DEVELOPMENT AT LEEDS.



New Schools at Holdforth Street.

LEEDS Primitive Methodists held 'a high day' on Saturday, when a great crowd gathered round the site of the new schools at Holdforth Street, Leeds Second. At a sign from the Rev. E. Bocoock the Salvation Army band struck a marching tune and the procession moved, the Revs. E. Dalton, T. Mitchell, H. Worth, E. S. Emmitt and a great crowd accompanying. On arriving once more at the site, amidst an increasing crowd of officials and members from other circuits, supported by Revs. M. P. Davison, and G. Ellis, a hymn was sung and the Rev. E. S. Emmitt prayed. Rev. E. Bocoock called upon John Harrison, Esq., to preside. Mr. Harrison said that upon the passing of the Education Bill of 1870 he declared that Sunday schools became a permanent necessity in our national life. The few facilities granted by the new bill could not meet wholly the spiritual needs of the child, hence a thoroughly equipped Sunday school, with capable teachers of religion, was that without which the nation could not prosper. The first stone was laid by Mr. Spence, who contributed £25. The second stone was laid by Councillor A. Lax, who gave £25. The Rev. E. Dalton laid the third stone contributing the sum of £10.

The Rev. T. Mitchell addressed the crowd. Mr. Mitchell was in splendid form and made his figures tell a lucid tale of progress. The company then adjourned to the Zion school, where four hundred partook of tea, the provisions for which had been all given. At the evening public meeting H. Westwood, Esq., J.P., presided. Mr. Westwood developed a speech at once intensely humorous and practical. Rev. A. Jubb, in a stirring speech, pleaded for a return to some qualities of the old Methodist spirit. The Rev. T. Mitchell gave an address, shrewd, anecdotal and spiritual, which moved the audience. The secretary, Mr. J. W. Carter, in giving a report stated that among many others the following sums were received or promised:—Sir James Kitson, Esq., M.P., £10; W. Beckwith, Esq., J.P., £10; Rev. E. Dalton, £10 10s; Rev. T. Mitchell, £10 10s; Teachers' stone, £36 8s; Adult Bible class, £25. The proceeds of the effort had yielded £175, which, with money in hand, represented a sum of £975. They expected no little from the second stone-laying on June 16th. One happy incident in connection with the meeting was the presence of two young men from the Roysds chapel, who came to bring Mr. Bocoock the last £50 to clear the Roysds chapel of debt.

Bazaar at Wimbledon.

A BAZAAR and sale of work was opened in our Quicks Road Church at Wimbledon on the 9th of May by our esteemed friend, Miss Richmond, of Balham, the president of the ceremony being Mr. W. C. Robertson. On Thursday, May 10th, Mr. A. King was the opener of the sale and Mr. Thomas Oates presided. On the 11th Mr. Thomas Keech was the president and Mrs. Leggett, of Surrey Chapel, opened the ceremony on behalf of Mrs. Paston, who was prevented by indisposition.

The school room was tastefully decorated with the flags of various nations, and floating over the stalls were the Royal Standard of England, the Stars and Stripes of America, the Dragon of Japan, etc. The trellis work provided by Mr. Brooks gave to the scene a most inviting effect, and the flowers and ferns lent by Mr. Dahhs and others made the whole scene look charming. There were half-hour concerts, 'Oxo' drawing competitions, singing contest, galvanic battery, etc., etc.

Much credit is due to the exertions of our indefatigable secretary, Mr. R. Halliwell, to Messrs. Gower, Owen, and Brooks, and to the Rev. F. B. Paston, for the success that has attended the effort to reduce the debt on our church, towards which just £50 has been realised by this bazaar and sale of work.

The following are the proceeds of the stalls—The Mayor of Wimbledon sent an appreciative letter and a cheque for £1. The three days produced:—Donations and collections, £4 15s. 4d.; Mrs. Paston and Mrs. Brook's stall, £9 17s. 7d.; Sunday Sobol, Miss Sharp and Miss Wright, £3 15s. 5d.; Christian Endeavour, Miss Longhurst, £2 17s. 4d.; Flower stall, Miss N. Smith, £2 14s. 6d.; Refreshments, Mrs. Owen, £3 5s. 7d.; Miss Beatie Owen (fancy), £1 12s. 10d.; Miss Ruth Smith (fancy), £4 2s. 6d.; Mrs. Gower (general), £7 4s. 9d.; Miss Hopwood (sweets), £3 9s. 8d.; Weighing machine, concerts, etc., £1 11s. 6d.; Books, Mr. Gregory, £1 1s.; Miss Longhurst, 16s.; Mrs. Smith, 18s. 6d.; Miss Hopwood, 2s.; Mrs. Owen, 4s. 11d.; Some extras, £1 3s. 3d. Altogether the friends are very grateful to those who have helped.

Bazaar at Pontefract.

THE Pontefract Church has just held a very successful bazaar in the Congregational schoolroom. The formal opening was undertaken on the first day by Mr. J. G. Marriott, of Monkseaton, the chair being taken by Mr. F. E. Wordsworth, of Barnsley. Mr. Marriott, who was warmly received, declared the pleasure it gave him to be among his friends at Pontefract, and urged the duty of systematic giving.

On the second day the chair was taken by Mr. R. B. Walker, who is held in high esteem in our church, and in the unavoidable absence of Mrs. Stanhope, of Churwell, the opening ceremony was kindly undertaken by Mrs. John Crabtree, of Settle.

Thursday's proceedings were specially interesting, and there was a large attendance to hear the singing of twenty-six children, who had been specially trained for the occasion. Each contributed 6s. and declared the bazaar open.

The stall-holders and the amount realised by each stall were as follows:—Ladies' sewing meeting stall, £68 4s. 2d.; busy bee stall, £61 18s. 4d.; young men's stalls, £401 0s. 7d.; Refreshment stall and tea rooms, £15 7s.; Flower and fruit stall, £90s. 3s.; Entertainments, £12 4s. 4d.; taken at the door, £11 16s. 8d., and the following donations: J. G. Marriott, Esq., £5 5s.; Mrs. Marriott, £2 2s.; F. E. Wordsworth, Esq., £3 3s.; Mrs. Stanhope, £2 2s.; Mr. R. B. Walker, £2 2s.; Mrs. J. Crabtree, £1 1s.; T. W. Nussey, Esq., M.P., £3 3s.; Mr. White, £1 1s.; Mrs. Spurr, 10s.; Children's gifts, £6 17s. 6d. Great credit is due to all. The total realized is £247.

LIVERPOOL THIRD CIRCUIT.

Grand Bazaar at Jubilee Drive.

WE have just consummated a grand and most successful effort in aid of debt reduction. For the past eight months our Jubilee Drive friends have been working with commendable zeal and in a spirit of good humoured rivalry in connection with a grand floral bazaar, which was held on May 9th, 10th, and 12th in the schoolroom. The bazaar was opened on the first day by Mrs. R. D. Holt, under the chairmanship of R. D. Holt, Esq., J.P., who was supported by the Revs. J. Dudley and Arthur Wightman (circuit ministers), H. J. Taylor and W. Shipley. On the second day by J. Randles, Esq., of Chester, A. Burnip, Esq., presiding. Messrs. T. B. Baker and M. Jones, with the circuit ministers, took part in the proceedings. On the last day Councillor A. Gates took the chair, and the bazaar was opened by J. H. Taylor, Esq., the Rev. J. Mayles taking part. Each stall was named after some flower, and the decorations were very tastefully carried out by Messrs. J. E. and A. Caley. There were seven stalls in all, each of which did remarkably well.

The following are the results:—No. 1 (Lily), Mrs. Beighton (President), £61 4s.; No. 2 (Lilac), Mrs. Hynes (President) £37 10s.; No. 3 (Pansy), Mrs. Such (President), £55 2s.; No. 4 (D. Rodii) Mrs. E. D. Winstanley (President), £50; No. 5, Sunday School (Rose), Mrs. Bridge (President), £36 5s.; No. 6, Young men, Mr. A. H. Hunt (President), £78; refreshment stall, Mrs. Nicholson (President), £23 6s.; married men's effort, Mr. E. D. Winstanley (President), £27 14s. Other items of income make a grand total of £384 13s. 5d. already in hand. There are a few pounds still to come in, and it is hoped that a sum of £400 will be secured. And as W. P. Hartley, Esq., has an arrangement with the Liverpool circuits to generously assist them in debt reduction, we are hoping to substantially increase the above amount and pay £500 off the church debt.

This is by far the most successful effort of its kind ever made by our Jubilee Drive Church. There were great rejoicings on Saturday evening when Messrs. C. Beighton and J. Cooper (treasurer and secretary) submitted the results. All who had helped were heartily thanked, and the doxology was sung with great enthusiasm.



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DEATHS.

BARRETT.—On the 17th inst., at 97 Devonshire Street, Norwich William Barrett (father of the Rev. W. S. Barrett), aged 82 years.
COOK.—On Tuesday, May 8th, at Lancaster, Harriett, the dearly beloved wife of Rev. George Cook fell asleep in Jesus. Interred in Nottingham Road Cemetery, Derby, May 11th.
GILLINGHAM.—Charles Gillingham, of Tunbridge Wells, Kent, passed peacefully to rest on Thursday, May 9th, 1906. Aged 78 years.

Services and Preachers.

SUNDAY, MAY 27th.

- GUERNSEY**, Truchot Street, Mr. J. Carey, at 10.45 and Mr. T. E. Sachett at 6.30.
- HARRINGAY**, Mattison Road, Rev. T. J. Gladwin, at 11 and 6.30.
- HARROGATE**, Dragon Parade, at 11 and 6.30, Rev. J. T. Barkby.
- MATLOCK**, Matlock Bank, E. Milson, Hull, at 10.30 and 6.30.
- NEWCASTLE-ON-TYNE**, Central Church, Rev. A. T. Guttery at 10.30 and 6.30.
- RYDE, I.W.**, High Street, Rev. E. Barrett, 10.30 and 6.30.
- SHEFFIELD**, Central Mission, Cambridge Street, Rev. J. T. Goodacre at 10.45, and Rev. S. A. Barron at 6.30.

Connexional Evangelists' Engagements.

- BROWNHILLS**, Rev. J. Odell, May 27th to June 6th.
 - CONSETT**, Rev. J. Flanagan, May 19th to 29th.
 - LICHFIELD**, Mr. J. B. Bayliffe, May 19th to 29th.
 - REDCAR**, Rev. W. R. Bird, May 26th to June 5th.
- Prayer is desired for the Evangelists and the Mission.

To the Editor of THE PRIMITIVE METHODIST LEADER.

DEAR SIR.—It has been arranged to hold a Summer School of Theology at Westminster College, Cambridge, for two weeks, July 9th to 20th, 1906.

One of its chief aims is to present information and guidance in relation to the more recent movements in the world of religious thought. Special attention will be given to the most recent archaeological investigation. Each week's course will be complete in itself.

An exceptionally strong list of lecturers has been announced, including Profs. Macalister, MacEwan, Peake, Ramsay, Principal Dykes, Mrs. Lewis, LL.D., Pa.D., Mrs. Gibson, Pa.D., and others.

Mr. W. P. Hartley, J.P., with that keen desire for ministerial efficiency which has ever characterised him, offers to pay one half of the total cost for a limited number of our ministers during one week (railway fare, lodgings, fee, dinners, etc.).

With those who desire to avail themselves of this offer communicate with me, enclosing stamped addressed envelope, and I shall be pleased to forward further information.

As the offer is limited to thirty men, preference will be given to applicants who have not been included in similar offers in the past.

Sincerely yours, J. HARTMAN TAYLOR.

25 Mayfield Road, Whalley Range, Manchester.

Stone Laying at Appleby, Winterton Circuit.

The village of Appleby is well known to Lincolnshire Primitive Methodists as the birthplace of the Revs. J. and R. W. Keighley. For over fifty years their home was the meeting place of the church in the village, and was often the scene of spiritual conflict and victory. Scores of souls were born here. In recent years the services have been held in a rented cottage. Many applications have been made for land on which to build a chapel, but these have been refused, until recently Lord St. Oswald consented to lease a site of about 420 yards at a rental of £1 per annum. A trust was at once formed, and Councillor W. Greenfield, of Boston, was asked to prepare plans for a building to seat about 150. The contract was let to Mr. F. Marlow, of Winterton.

On Wednesday, May 16th, a large company gathered for the stone-laying services, which were conducted by the Rev. W. Mainprize, circuit minister. Stones were laid 'in Memory of Mr. and Mrs. K. Keighley' by Rev. K. W. Keighley, who contributed for himself and friends £13 5s; on behalf of the Austin family, by Mr. A. Austin, £10; by Mrs. W. Mainprize, £10; by Mr. I. Kell, £10; and on behalf of the trustees by Mr. W. Austin, £3 5s. 10 each of the stone layers there was presented a solid mahogany wallet, with silver plate suitably inscribed. A large number of bricks were laid, on which were deposited £13 9s. 6d. Other donations include Lord St. Oswald, £10; Sir. B. Sheffield, £5; Rev. J. Keighley, £5; H. J. Keckitt, Esq., M.P., £1 1s; Mr. J. Fletcher, £1 1s; Mr. J. Hogg, £1 1s; Mr. Cutts, £1 1s; collected by trustees and friends, £61; by bazaar, £50 13s. 3d. An appropriate address was given by Rev. J. Keighley.

The public tea in Mr. Brown's shed was well attended, as was also the public meeting, over which Mr. R. B. Spillman presided. Stirring addresses were given by the Revs. J. and R. W. Keighley and Mr. I. Kell. The financial statement given by the Rev. W. Mainprize showed that over £216 had been raised. With increased facilities it is believed that the church, which numbers 70 members, will considerably increase and be a greater power in the village and the circuit.

We have pleasure in announcing that the Chancellor of the Duchy of Lancaster has added Mr. W. J. Bellis to the Commission of Peace for the city of Liverpool. Mr. Bellis, in addition to being steward of the Liverpool Second circuit, is a local preacher, Sunday school superintendent, class leader, and treasurer of the Furnishing Fund of the Liverpool District. He is also president of the Liverpool Fruit Buyers' Association, and chairman of the Junior Reform Club, which is composed of between 900 and 1000 of the leading citizens of Liverpool. Among the additions to the Commission of Peace for Liverpool there is no more popular appointment than that of our esteemed friend. We offer Mr. Bellis our hearty congratulations.

Rev. Thomas A. Wagstaffe.

WITH an inexpressible grief we record the decease of our beloved comrade in the ministry of the Gospel of the grace of God. His decease took place on Tuesday, the 15th inst., and the intimation will be received with widespread sorrow and surprise.

Mr. Wagstaffe was born at Chesterfield, October 24th, 1856. His father was a local preacher or many years standing, and rendered valuable service in the days of the grand old circuit. Converted when he was 12 or 14 years of age, Thomas Anthony also became a local preacher and class leader, and in October 1880, during the General Missionary Secretariat of Rev. W. Cutts, he went to Walthamstow to supply a ministerial vacancy. In two or three other instances he acted in a similar capacity, which explains somewhat brief terms of service during his probation at 'Lubbridge Wells, Hastings, Redhill, Maidon, Buckingham (Stoney Stratford), and Nottingham First, where he was assistant to the late Dr. S. Antliff. Being admitted into the Approved List he crossed over to Nottingham Fourth, thence to Tunstall (Burslem), Lowestoft, Kings Lynn, Mansfield (Sutton-in-Ashfield), Derby First, and Derby Fourth, formed from Derby First in 1903. In all these spheres his ministry was one of acceptance, usefulness, and increasing prosperity. He records instances of gracious revivals, in which many were converted, wherein he and his people greatly rejoiced. He entered into the experience of the deep things of God also, and thereby enriched the spiritual life and power of the churches, equipping them for service in winning men to Christ, and great will be the crown of his rejoicing in the day of the Lord. Knowing the home life of the members in his circuits was not only a duty, but a joy to him, and many have been cheered by his unobtrusive generosity.

During the later months of 1904 and the early part of 1905 a protracted series of Evangelistic Services was arranged in his circuit, into which he entered most heartily, little suspecting that any ill effects would ensue. Shortly, however, indications of heart weakness manifested themselves, and his medical attendant advised a period of rest. After a few weeks' vacation he resumed his work, and attended the Conference at Scarborough as a delegate. The heart troubles, however, proved chronic, and necessitated further relief from active duty. This was readily conceded by the circuit, and his brethren in town and district, with the Free Church ministers in Derby, gladly supplied Dale Road pulpit, a kindness which he very highly appreciated. He had accepted an invitation to Halifax Third for 1906-7, but his Lord deemed the higher sphere most appropriate, and 'the call' found him ready.

The interment took place on Friday, service being conducted in Dale Road Church by Rev. G. G. Martindale. Revs. G. W. Turner, J. T. Goodenridge, J. H. Hemsall, M. Knowlson, G. T. Fawcett, and G. H. James took part, an address of penetration and great tenderness being given by Rev. S. A. Barron. The cortege thence proceeded to Sunny Hill Cemetery, Normanton, Derby, where the committal was read by Rev. J. Wain and prayer offered by Rev. P. Nume (who represented the General Committee). In addition there were present Rev. R. Smith, J. T. Ecob, E. Hancock, A. E. Rose, T. B. Cantwell, W. Barrett, W. Sharnan, J. Danu, T. Scrimshaw, many Free Church ministers, Coun. W. Ward (Nottingham), Mr. J. J. Warsop (Burslem), deputations from the Derby circuit, Temperance Society, Liberal Association, etc., etc., forming a fine tribute to the esteem in which Mr. Wagstaffe was held. In the presence of the mystery we reverently bow and say, 'He knows, beseeching our Heavenly Father to comfort and sustain the widow and two children by His grace and love until they meet their dear one beyond the shadows.—G. G. M.

Hanley Circuit.

The Sunday school anniversary services at Bucknall were held on May 13th. The Rev. R. W. Russell preached to crowded congregations. Special anthems were sung by the choir and suitable hymns by the children. The collections and donations amounted to £87, a slight increase on last year.

Dudley Circuit.

We opened our new two manual organ on the 2nd inst., when a splendid organ recital was given by Mr. W. H. Aston, solos being rendered by Mrs. Thurston and Messrs. T. M. Tanfield and F. E. Foster. The Rev. W. B. Bache presided. Mr. Aston's art in manipulating the organ met with repeated applause from the crowded congregation. On Sunday, May 6th, two appropriate sermons were preached by the Rev. W. B. Bache to large congregations, and on Monday afternoon a public tea was held, and in the evening a public meeting in the church, presided over by the Rev. J. Suenon and addressed by the Revs. W. B. Bache and T. A. Kelly. Mr. John Church, treasurer, gave a financial report, which showed that the organ had cost £250, but through the liberality of our people, including the £75 promised by A. Carnegie, Esq., the whole amount has been raised.

LOCAL CHURCH NEWS.

Aberbeeg.

A beautiful new church and Sunday school has been opened at Aberbeeg. The former chapel, erected in 1890, had become too small, so that we have had to build larger premises or send the people away. The new church will seat about 260. Mr. M. Adams, a local preacher, contractor, has completed the work to the satisfaction of all concerned. The cost, including lighting, heating, etc., is about £1,500. The Revs. T. H. Bryant, E. Ball, and Mr. Boots were the special preachers for the opening services. A kind friend, not connected with the church, has presented the trustees with beautifully carved oak chairs and table for the communion, costing over £12. To make this gift, the annual holiday of himself and wife is being forfeited.

Abertillery.

On May 14th twelve memorial stones of our new church were laid in the Gelby Crag district of Abertillery. The mother church has been over-crowded, so that many were regularly turned from the doors. The new church will seat about 300 people. The total cost will be about £850. The interest on £250 is being paid by the Church Extension Fund. Mr. M. Adams, builder, Mr. W. H. Tarrant, architect, are both local preachers. The whole of the day's proceedings were in the hands of the Rev. R. Lush. The Rev. Jas. Whittock gave the address in the afternoon. The whole of the tea had been given. A public meeting was held in the mother church. W. B. Harrison, Esq., C.C., made an excellent chairman, and contributed two guineas. Revs. S. Bryant and Jas. Whittock delivered excellent addresses. The Rev. R. Lush gave the financial statement. Proceeds of the day over £96.

Bollington.

The 72nd anniversary of the school was held on May 13th, the Rev. W. A. Eyre, of St. Helena, being the preacher. The walk round the village in the morning was well supported by the teachers, scholars, and friends, and constituted a fine demonstration. Crowded congregations in the afternoon and evening listened to the timely sermons of the preacher. The musical portion of the service was conducted by Mr. H. Hardy, the retiring choir-master, and was excellently rendered. Mr. G. Berry presided at the organ. The collections amounted to £54 5s., being £6 over last year.

Bradford Fifth.

The anniversary in connection with Tennyson Place was held on May 13th, sermons being preached by Mr. Hipkin, of Windhill, to crowded congregations. In the afternoon we had a children's service. Songs and solos and recitals were rendered. Rev. E. W. Gibson gave a stirring address. The singing was hearty and effective, and the general verdict is that we have had a record anniversary. Mr. Watson, the conductor, deserves every credit for the training of the choir. Over £35 has been taken up to now, and one of our friends is prepared to make this into £50, the sum which we asked for.

Groydon Circuit.

The Thornton Heath school anniversary was held on May 13th and 14th. Sermons were preached by Rev. W. Potter, Grimsby, to large congregations. The annual meeting was held on the 14th. School roll 206, nett increase of 11. The Rev. W. Potter addressed the meeting on 'Education v. Knowledge, in the light of Current Politics. Rev. T. Morrison presided and addressed the meeting. The singing was good and the financial result a record.

Leicester First.

Largely through the energetic action of Rev. D. Cooke and his committee a new organ has been put in the Ansty church by Mr. H. S. Mills, of Measham, costing about £180. The opening services were held on Sunday, May 6th, when Alderman Hilton, of Leicester, was the preacher, Coun. George Hilton presiding at the organ. In the afternoon a concert was given by local friends. On the Thursday following a grand recital was given by Mr. Arthur Pickett, L.L.C.M., who delighted a large audience with his fine renderings. Ald. Dr. Lakin, of Leicester, took the chair. The opening services were continued on Sunday, May 13th. Mr. S. Brown, of Leicester, was the preacher. The Belgrave Gate choir gave an excellent concert in the afternoon. The income realized about £22, which, with £75 promised by Mr. Carnegie and efforts previously made, will clear the cost of the organ.

Middlesbrough.

Gilkes Street school celebrated its 39th anniversary on May 6th and 13th. Sermons were preached by the Revs. J. Walton and J. G. Bowran. The afternoon and Monday evenings were well sustained by the children. The presidents were Miss Dent, daughter of the Mayoress, Miss Godfrey, Mr. J. W. Ranson, and Mr. S. Leckenby. Mrs. Leckenby presented the prizes to the children. The chief feature of the anniversary was the singing, Mr. R. M. Berriman being the able leader and trainer. The collections have steadily increased for several years, and this year is a record again, £42 10s. having been raised.

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LOCAL CHURCH NEWS.

Bishop Auckland Circuit.

The Sunday school and Y.P.S.C.E. workers' quarterly Conference was held on Saturday at Oakeshaw. The Rev. W. Younger presided. The report of the visitors was of a very encouraging character. Mr. W. H. Hamblett moved that a letter be sent to the Prime Minister, Mr. Birrell, Mr. John Wilson, and Mr. J. M. Poulton, in support of the Education Bill. The Rev. W. Younger, Mr. W. Wales and Mr. R. Watson spoke in support. An excellent tea was provided by the ladies of Oakeshaw. At 5.30 a great public meeting was held, with Mr. J. Peary in the chair. Very inspiring addresses were delivered by the Revs. W. Younger and G. Baldwin; and Mr. W. H. Hamblett, on behalf of the teachers in the circuit, made a presentation to Mr. T. Alderson of a gold Albert and pendant, with a beautiful hymnal. Also a gold brooch for Mrs. Alderson as a token of appreciation for services rendered as circuit S.S. Secretary for a period of 24 years. Mr. T. Mason and Mr. R. Henderson spoke in high terms of the work done by the Secretary. A vote of thanks to the ladies, the singers, and speakers and chairman closed a very helpful conference.

Canning Town.

The forty-seventh anniversary of the Mary Street school was held on May 20th and 21st. Sermons were preached on Sunday by the Rev. J. F. Porter, and an appropriate address was given in the afternoon by Councillor Turner. Beautiful hymns were chosen by the choir-master, Mr. E. W. Challie, who trained the choir and the children, accompanied by Mr. W. T. Smart. The public tea on Monday was patronised by about 200 persons. The public meeting was under the presidency of Mr. Jos. Cade, supported by the Rev. J. F. Porter and Mr. Hinton. The recitations of the children were a credit to their trainers and themselves. A very cheering report, showing prosperity in every department, was presented by the secretary, Mr. W. Wilkins. The provisions for the tea, together with many self-denying donations, were given by friends of the school. Total proceeds, nearly £20.

Guernsey, C.I.

The Truchot Street school anniversary sermons were preached on Sunday morning last by Mr. John Clarke, of Swindon. The children's service in the afternoon was addressed by the Rev. T. H. Kidd, Wesleyan, while the evening service was conducted by the Rev. W. H. Alford (Bible Christian). The Monday meeting was presided over by W. J. Helman, Esq., a member of the Guernsey Parliament, and addresses were given by Rev. M. Langdale, Mr. John Clarke, and Rev. H. T. B. Goodwin, who also distributed missionary rewards to the juvenile collectors. The anniversary was the most satisfactory one for many years. Visitors to Guernsey should not fail to visit our church here.

Hull Fifth.

On Monday the young men of our Hessele church held a most successful Social on behalf of their stall for the forthcoming bazaar. The schoolroom had been tastefully decorated with plants, etc., and 'At Home' chairs and tables provided. Mr. A. H. Darley presided. A crowded company was delighted with the excellent manner in which the young men provided and served refreshments and entertained the audience with choruses, solos, recitations, etc. The young ladies moved a hearty vote of thanks, and expressed their intention to arrange on effort to surpass that of the young men's. We wish them success.

Paisley.

The Paisley Endeavourers have just held a most successful series of anniversary meetings. Preacher, the Rev. A. J. Wigley, of Liverpool, who created a splendid impression on the minds of the delegates who were present in large numbers at the Conference on Saturday, May the 12th. Mr. Wigley spoke on 'Union Work', and gave an outline of how the Liverpool Union was engineered and managed. The Rev. A. T. Guttery joined us in the evening meeting, which was presided over by Thomas Robinson, Esq., of Hurler. Mr. Guttery gave a rousing address on 'Spiritual Vision', and Mr. Wigley a thoughtful speech on 'The Future of Christian Endeavour'. The Rev. G. Knowles Smith conducted the consecration service, the roll call being responded to by the various societies. Mr. Wigley spoke four times on the Sabbath, preaching at 11 and 6.30, a short address at 2, and addressing the Sabbath school at 5. The final meeting was in the hands of our juniors, who held a 'Sunshine Rally'. The church was completely filled. Mr. Wigley presided, and was delighted with the ability shown by the little folk in the execution of their various parts.

Ramsgate.

The Queen Street Sunday school anniversary services were held on May 13th and 14th. On Sunday appropriate services were held and special sermons preached by the Rev. W. Martin. In the afternoon a very interesting address was given by the Rev. B. Portnell on

'Battle and Victory.' On Monday evening there was a well-attended children's festival. Mr. Lewis, of Dover, presided, supported by the Revs. W. Martin, B. Portnell, Messrs. A. R. Maxwell, J. Major, H. Stevens, and A. Major. Solos and recitations were given by the scholars, and the secretary (Mr. A. Major) gave a very satisfactory report of the year's work. Special hymns were sung at all the services under the conductorship of Miss Ada Smith, Miss Linda Brooks presiding at the organ.

Rishton.

The school anniversary was celebrated on Sunday and Monday week. For the fourteenth year in succession the Rev. W. Spedding was the preacher, and also lectured on the Monday evening. Mr. W. Auderton presided. On the Sunday afternoon a splendid cantata was given by the choir under the leadership of Mr. J. T. Smith. Large congregations assembled all day, and the financial results, £53, were in advance of the previous year. Rev. W. Seaman Barrett (pastor) also took part.

Rochdale Circuit.

The Sunday school sermons at Newhey were preached by Rev. Wm. Whitham on Sunday, May 20th. The musical part was especially good. The children's hymns were beautifully appropriate. The Hallelujah Chorus and anthems were finely rendered by an augmented choir with the children. Mr. Norman Allen sang with great effect 'The Lord is my Light', Miss Amy Whitehead 'Babylon', and Miss C. Hargreave 'Let the Bright Seraphim.' Great praise was due to Mr. T. Whitehead the organist, and the conductor Mr. Hargreaves. The collections were a record, reaching £54 16s.

Rotherhithe.

Sunday School anniversary and jubilee. On Sunday, May 6th, the Rev. Isaac Brentnall (circuit minister) preached the school anniversary sermons to good congregations both morning and evening; the Rev. T. Howe taking the afternoon service. On May 13th the Rev. G. C. Normancle preached morning and evening, and Mr. Ezra James (an old scholar) in the afternoon. The children recited some excellent pieces under the able tuition of Miss Beatrice Warden, and special hymns and anthems were sung by the scholars, under the able leadership of Mr. George Hignio. The report was most encouraging, showing an increase of 36 scholars for the year, and every department in active operation. Special mention was made of the fact that during the year our school choir had come out second in a competition in connection with the South Bernouisey Sunday School Union. The jubilee public tea was a grand success, many old scholars attending, among them being three who formed a part of the first school. The meeting was partly one for testimony and praise under the leadership of Rev. I. Brentnall, and addresses were delivered by Mrs. Tough, Mr. Lewis, and Mr. Tull, old scholars and workers of school. Financial proceeds highly satisfactory.

Stockton Circuit.

At Victoria Avenue we have a beautiful building, and a most enthusiastic church at this place, which only dates back to the commencement of the century. The building has a debt of £1,250, but we have just held a Sale of Work, which has realised £193, which will enable us to pay off £175 of the debt. The sale was opened on the first day by Thomas Atkinson, Esq., of Yarm, who generously gave £5; and on the second day by a number of our scholars who had been suitably trained by Mr. T. W. T. Richardson. Our prospects at the place are cheering.

Sunderland Third.

The anniversary of Williamson Terrace school was held on May 13th and 20th. Rev. A. J. Campbell preached on May 13th, the evening service being crowded. A children's service was held each Sunday afternoon, presided over by Mr. John Butterfield and Councillor E. H. Brown. At each service recitations, solos, etc., were rendered by the scholars, while the choir rendered several anthems. The morning service on May 20th was taken by Mr. John Campbell, of Manchester College, eldest son of the superintendent minister, who preached an excellent sermon. In the evening a musical service was held, presided over by Coun. E. H. Brown. The choir are to be complimented on their excellent singing. On Monday, 14th, the annual tea and concert were held, at which there were large companies. Mr. J. A. Robson presided at the concert in the absence of Mr. R. A. Bartram, J.P. The soloists were Miss Allard, Mr. T. Spain, and Mr. Newton Laycock. All the soloists had to respond to encores.

Widnes.

The Sunday School anniversary at Frederick Street was celebrated on May 13th, and was the most successful on record. The proceeds amounted to over fifty-five pounds, being more than double the previous year. The Rev. W. Stott, of Wishaw, a native of Widnes, preached two very appropriate sermons. In the afternoon Mr. W. Bentley, of Manchester, presided, and Mr. Geo. Davies gave an address to the young men and women. The children's hymns were selected from our own Sunday School

hymnal, and were much appreciated. The choir ably rendered select anthems, Mr. A. L. Finch, B.Sc., conducting. The soloists were Mrs. Calvert, Miss Jennie Williams, Mr. A. L. Finch, and Mr. W. McCrie. On the Monday evening Mr. H. S. Gerrard, of Swinton, presided over a children's concert, arranged by Miss G. Hill and Mrs. Delafield, consisting of musical nursery rhymes, action songs and recitations.

Trinity school anniversary was held on May 20th. The Rev. W. L. Wardle, M.A., B.D., of Manchester College was the preacher, and his able discourses will long be remembered with pleasure and profit. In the afternoon Mr. J. T. Peters presided, and Mr. Wardle gave an excellent address to the young folk. The children's hymns were well rendered, and the choir, under the leadership of Councillor D. Lewis, well maintained its high reputation. The solos were taken by Mrs. D. Johnson, Miss Hoeker Wilkinson, Mr. G. Smith, and Mr. Beech. On Monday a children's concert was given, reflecting credit on Mrs. Johnson, Mrs. Millington, and Miss Lewis, who had trained them. Mr. Jos. Swale presided. The proceeds amounted to about £76.

Wigan.

At the Central Hall a most successful sale of work has just been held. On the first day J. T. Grimshaw, Esq., presided, and J. Highton, Esq., opened the sale. On the second day J. Buckley, Esq., B.Sc., presided, and Mrs. Buckley, with a few well chosen words, declared the sale open. All these friends contributed liberally to the funds. The ladies who presided at the stalls were:—At No. 1 Congregational Stall, Mrs. Adams, Miss Anders, Miss Highton, Mrs. Salloway, and Mrs. Gregory. No. 2, Book and Fancy Stall, Mrs. Ridge and Miss L. Kibble. No. 3, Fruit and Flower Stall, Mrs. Price, Miss Kibble, and Miss Atherton. No. 4, Refreshment Stall, Mrs. Kibble, Mrs. Keilung, Mrs. Channock, and Miss Swartrick. The total proceeds will be about £80, and is considered very satisfactory.

Woodberry (London, N)

The anniversary of the Sunday school was celebrated on May 13th and 14th. Mr. King, circuit evangelist, was the preacher in the morning. Afternoon and evening Mrs. Turner (widow of the late esteemed minister), occupied the pulpit, and delivered acceptable addresses. Old scholars and friends rallied on the Monday for the social gathering and the public meeting. At the latter Mr. W. Knight presided, supported by Rev. W. C. T. Parker and Mr. A. Dunham. Mr. J. Taylor (treasurer) showed by his report that the work is in a flourishing condition. The special hymns and recitations were rendered in splendid form. Durtmouth Park string band rendered efficient service. Mr. Plumb, who for twenty-one years has laboured with untiring devotion as superintendent of the school, efficiently trained the scholars.

Worcester.

At Kempsey Green the Sunday school anniversary services were held on Sunday, May 13th, conducted by the Rev. J. A. Taylor. Good congregations were present, and the children, who had been carefully trained by Miss L. Carter, sang their special hymns very creditably. On Thursday, the annual treat, public tea, entertainment, and prize distribution took place, Messdames E. and H. Carter, F. Evans, Misses L. B. and O. Carter presiding at the tables. The chapel was crowded for the entertainment. Mr. R. J. Barker presided. The programme consisted of recitations, readings, quartettes, etc., Misses N. Clarke, N. Maylott, Elsie Clarke, L. B. and O. Carter, Messrs. T. H. Herring, Walter E. Clarke, H. E. Carter, Geo. Osborne, and the scholars taking part, and Miss Carter presiding at the organ. Mrs. J. A. Taylor distributed the prizes. Everything passed off successfully. The collections and donations were very encouraging. Hearty thanks were accorded to donors and helpers by the Rev. J. A. Taylor.

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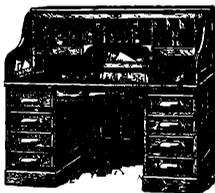
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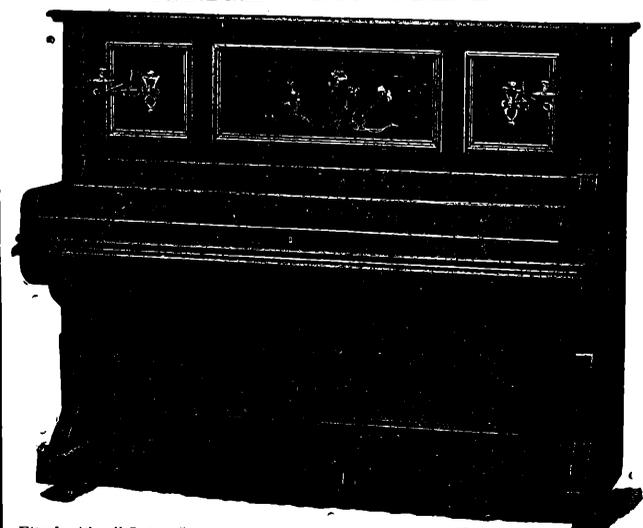
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