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## ELMFIELD FOR THE ELMFIELDIANS.

THERE is much chivalry in the resolve and effort of Old Elmfeldians to prevent the York College being closed as a Secondary School, and it is beyond belief that Primitive Methodism will do anything to damp the generous enthusiasm of its loyal and affluent sons. The request of the Elmfeld College Trustees to be relieved of their Trust, and their decision to close the school have the appearance of hurry and even panic. The institution was a long way from bankruptcy, and its difficulties arose from circumstances that educationists of much repute believe to be only temporary. It is a thousand pities that the 'Old Boys' were not taken into confidence before the decision was reached, for the Trustees would have been inspired and strengthened by the deep and wide-spread love that exists for the old school. Not one harsh word should be said of the Trustees, Committee, or Staff. They have rendered unstinted service for many years; but age brings with it a timidity that too easily becomes panic. The Manchester Conference was bound to treat the request of the Trustees with respect, and in its all too brief discussions it was evident that while the delegates were most unwilling to allow Elmfeld to pass out of the circle of connexional institutions, they could no longer insist with fairness that the Trustees should carry a burden from which they desired to be freed. It seemed as if the publication of the resolve to close the school had destroyed its commercial value, and so the resolution agreeing to this course was carried in despair, while the door was left open for its retention as a connexional asset.

A new factor has now entered the question. With remarkable enthusiasm and practical statesmanship, Old Elmfeldians have come to the rescue and are resolved not to lose their school without a struggle. A company is promised, with sufficient capital to relieve the Trustees of all responsibility, take over the buildings and furnishings as a going concern, re-organise the administration, and finance the College till better days come; and all this is to be accomplished by men who in other spheres have shown their fitness for serious responsibilities, and who are willing to pledge cash and credit to keep Elmfeld a Secondary School under Connexional auspices and Conferential sanction. This generation has not seen a more splendid exhibition of loyalty by the youth of Primitive Methodism, and it is certain that no merely technical objection will be allowed to veto such an admirable and unselfish purpose. Elmfeld College has rendered splendid service to Primitive Methodism: its scholastic successes have been great; many of the Old Boys now hold high positions in the professional world. It has for more than a generation enriched our church with the intelligent and devoted loyalty of its scholars. What it has done in the past, it can still do, and with greater facility, as the denomination grows in wealth and parents realise more clearly the immense advantage for their sons of an education at least equal to that offered by the State, and to which are added the precious elements of religious training, denominational attachment, and worthy friendships. Elmfeld gives to its pupils an 'esprit de corps' that is

of inestimable value in the equipment of character; it creates a social conscience, a code of honour that enriches the truest manliness. In most of the great centres of population 'Old Boys' Clubs' are being formed, and it is delightful to see the type of friendship born in the old school, and how the 'Old Boys' are doing credit to their training, not merely by success in life, but by the brilliant part many of them are playing in public and civic relationships. All of them rejoice to pay tribute to their old school days. To close the College would seem to many a real and personal loss in the realm of most gracious emotions.

It is said that the nation in taking up the task of education has made Elmfeld unnecessary. Such a statement is a gross fallacy. It is true that the present educational conflict and chaos create difficulties for all such institutions; but they are only temporary. It is equally true that the merely private and elementary school is doomed. Secondary schools, such as Elmfeld, will be required more than ever by parents who desire that the education of their boys shall not be mechanical and stereotyped, but in addition to efficiency shall have that religious, distinctive, and academic flavour which only schools like Elmfeld can give. We have no wish that the State shall train our children in the faith and loyalty of their fathers; but we cannot afford to let the children of our more affluent homes pass from our tuition in the most critical portion of their lives. Other churches are actually adding to the number of such schools; that is true of Free Churches, and it is still more true of the Anglican and Romish Churches. Surely this is not the time to prevent Elmfeld's devoted sons carrying on the school they love, from no idea of gain, but in sheer loyalty to the Church to which many feel they owe all they have and are. It will be a calamity almost criminal for Elmfeld to be closed as the result of the fears of Trustees and hurried discussions in Conference. I voice the plea of many 'Old Boys' who have won honours in commerce and the professions, that Elmfeld may still continue its great work, a work that may have given to it a new note if only by some system of special scholarships it can be linked on to the Orphanage.

It may be said that these Elmfeldians require a revolution in the management of the school. That is true; in that they are wise. The decision to close makes such a revolution necessary. We must start again from the bottom; but do let the start be made at once. Every day of delay aggravates the difficulty; dual control must go. The management must be modernised, a wise economy must be combined with efficiency, and the Connexion made to value its Elmfeld more than ever before. All this can be done, and the men to do it are at our hand.

It will be pointed out that District Orphanage Committees have cast their eyes upon this property. Into the merits of Elmfeld as an Orphanage I will not enter, but it is surely evident to all that if the Conference had not discovered the remarkable devotion and real enterprise of Old Elmfeldians, neither had the Orphanage Committees these facts before them. If I could influence the Trustees of the College I would beg them not to consent to one institution being diverted from its real work to become a makeshift for another. To the rumours, that the Trustees are opposed to the ambition of the 'Old Boys,' I pay little heed; I do not believe it. These gentlemen have rendered good service, they simply ask to be relieved of a burden. To that most of us would agree; but surely nothing would gratify them more than to see Elmfeld College prosper under other auspices. Should the contrary be true, then a new note of righteous indignation would be added to the resolve to retain Elmfeld for the Elmfeldians.

—ARTHUR T. GUTTERY.

## THE LOCAL PREACHER.

THE subject of the October Homiletic Competition was an Address for Open-Air Delivery on the Advantages of Religious Association. Three outlines stand out from the rest as best meeting the requirement—those of Mr. Henry Robinson, aged 27, Tower Cottage, Guiseley; Mr. A. H. Butterton, Seardale House, Howden-le-Wear, R.S.O., Co. Durham; and Mr. S. Gale, Swindon.

Mr. Gale is the September prize winner. Some other efforts are good, but are suitable for indoor congregations of believers rather than the mixed outdoor audience. Two or three promising competitors forgot the specific subject of the address, and therefore had to be ruled out. Mr. Gale effectively compares rights and duties—the rights to worship God, to think and to note, which, if acknowledged, more duties, and the duties of work, thrift and health, which imply character, this church association tends to build up.

The prize is awarded to Mr. Henry Robinson, whose outline follows:—

Religions association is a necessity because we need—

**Worship.**—A God-given faculty. If not used, the power to use diminished or lost. Certain fishes in cave of Kentucky. They and their progenitors lived in darkness. Have eyes which outwardly are all right, but the optic nerve is atrophied and useless. Power lost through non-use. So with all our powers—physical, mental, and spiritual. Attendance at God's house is the greatest incentive to worship. The means by which men are drawn to pay due homage to the great Father of us all.

**Friendship.**—A great factor in all our lives for good or ill. By neglecting the house of God we forfeit the friendship of some of the best and noblest of men and women; to come into touch with whom would be the means of stimulating us to nobler purposes and lift us on to a higher plane of living.

**Power.**—Against the evil tendencies of our natures. Plato gives us a figure of life. He likens man to a chariot. The driver is our reasonable will. The two horses our good and bad impulses. One, white, gentle but strong, tractably obeys the voice of the driver. The other, black and vicious, has blood-shot eyes, rears, kicks, plunges, and threatens to drag the cart into ditches and quagmires. All our religious associations tend to the strengthening of the white horse and the weakening of the black one. It helps us to conquer the evil by developing the good. 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.'

**Christ.**—To know Him whom to know is life eternal.' His life, work, principles, ideals. Above all, to realize His power in our lives.

If we neglect religious associations we fail to use the means to secure all these, and much more that they imply. We cut ourselves adrift from all the hallowing, sweetening influences of the sanctuary and of the help and stimulus of Christian friendship and fellowship. We lose those things that, above all others, would help us to realize our true manhood and womanhood, that would develop the best and noblest within us. And most of all we lose the power of the Christ within us which shall change the base metal of our natures into the gold of good living.

As Mr. Robinson's outline is so brief more is left for a survey of Mr. Butterton's longer one on the great salvation: from Heb. ii. 3. After two telling pictures of the soul, storm-tossed by temptation and sorrows, and slowly overwhelmed as by falling snow, he says we feel the need of a Comforter; and though we may have the sympathy of friends, Christ is the only Friend who can minister complete comfort to the stricken heart. Then there is another illustration of a house on fire. In peril of perishing from flames, the great thought would be not how to save one's property but how to save one's life. Should this not apply also to the life of the soul as compared with care for worldly possessions? It is neglect that has made men spiritual bankrupts. Mr. Butterton continues: A man said to me one day, 'You cannot point out to me a place in the Bible where it says man can be saved,' and I referred him to a passage which reads, 'He that believeth on the Son hath life.' This was not sufficient for him, but whilst I am writing there has occurred a terrible mining explosion, not far distant from my home, and amongst many killed there are some survivors. Now, the fact that these men's lives have been preserved meant to each one salvation. This is what Christ has come to do for us—preserve our lives and reserve them to better purposes than those for which we use them. In order to do this he has offered us His salvation emphasised by the writer of Hebrews as 'Great Salvation.'

I shall have pleasure in sending to Mr. Butterton, as well as to Mr. Robinson, a slight acknowledgment of his effort.

In view of Christmas, the November Homiletic competition will be an outline, not to exceed 800 words, of a sermon on 'The Infant Jesus and His ennoblement of the Child.' Outlines to be sent to 'Zeta,' not later than November 20.

'A Forfeited Eden, and other Poems.' By Edith E. Watson. Christian Commonwealth Co. 1s. net.

THE author modestly calls these poems 'Mainly Echoes from the City Temple Pulpit.' And the book is dedicated to the Rev. R. J. Campbell. A characteristic thought from Mr. Campbell serves as text for many of the poems. The volume takes its title from the first poem; a dramatic piece in blank verse. It reveals a soul, which, having forfeited its early Eden of innocence, passes through purifying pain into a neher and fuller life through redeeming love—

'The perfect love

That guides the wand'ring feet—the tenderness  
That comforts and uplifts the broken heart—  
Shall lead through toil and tears to perfect peace.'

The author seems at home with nearly every kind of verse, but is less successful with blank verse and the sonnet. The book contains many prosaic lines, and the sonnet on p. 16 requires another line, rhyming with 'sense,' and following the seventh line, 'Its thoughts laid bare for eyes profane to see.' The spirit of the verses is reverent, optimistic, broad and vague. Notwithstanding a few artistic flaws, the book contains many excellent thoughts very beautifully expressed.—W. E. LEAD.

## FREE CHURCHMEN AND MOVEMENTS.

### How Bishops Vote.

### A Canonical Offence.

IN view of the coming struggle between the people and the peers, and the certainty of disestablishment, Joseph Clayton's new book, 'The Bishops as Legislators' (2s.) ought to be widely read.

At a recent 'Question night' in a debating society one question was, 'Cite an instance in which the Bishops in the House of Lords have voted for a great reform.'

The instance is being sought.

The Rev. C. Silvester Horne delivered the first of a series of lectures under the auspices of the young men's Union in the Assembly Hall, Edinburgh, on 'The Social Mission of the Church.' He declared that the problem of how to get the poor into the churches was vastly more important than any problems of theology or Biblical criticism. He pleaded for the Institutional Church, which combined Evangelism and the Settlement idea.

It is interesting to note that Mr. Silvester Horne's meeting in the United Free Assembly Hall on Monday night was the first to be held there since the judgment of the Commissioners was issued.

The induction of Rev. R. Bruce Taylor, M.A., as colleague and successor to Dr. Monro Gibson at St. John's Wood is arranged for November 8th, and Mr. Taylor will preach on the following Sunday, November 11th. The stipend at St. John's Wood, hitherto £1,200, has been increased to £1,500, to be divided equally between Dr. Gibson and his colleague. The representatives of Ferryhill congregation and several members of the United Free Presbytery of Aberdeen, including Dr. Stalker and Professor Iversch, spoke to the deputation from London North Presbytery and St. John's Wood congregation in the warmest possible terms of Mr. Bruce Taylor's work, and foretold great things of his London ministry.

The Rev. Thomas Law forwarded an urgent letter to all the local Councils in the Kingdom to direct public attention to the Congo atrocities. The letter suggests the calling of a town's meeting by the Mayor of each borough where possible. Action is being taken already by many towns. It is probable that at an early date a strong deputation will wait upon the Foreign Secretary, Sir Edward Gray, on this question.

The visit of the Rev. J. Scott Lidgett to King's Lynn as President of the National Free Church Council has led to a little unpleasantness among his brother Wesleyans. His visit was to the annual meetings of the West Norfolk Federation, an important organization covering a wide field in East Anglia. For the purpose of the gatherings the use of the Wesleyan Chapel was applied for. As this is the largest place of worship in the town, and the most convenient for the purpose, no difficulty was anticipated in securing it. The Federation, however, reckoned without its host. The majority of the Wesleyan trustees are Conservatives, and refuse to allow the chapel to be used for the meetings.

The penalty for committing the canonical offence of preaching in a Nonconformist Church by an Anglican clergyman, is the revoking of his licence by his diocesan. It is the Bishop's way of driving the wedge still deeper between the Establishment and Dissent. The Bishop of Southwell is the latest prelate to punish the offender. He has commanded the Rev. W. H. Stamper, a retired Anglican clergyman, to surrender his licence to preach in the Southwell diocese for having conducted a service and preached the Gospel in a Congregational church on a recent Sunday evening at Chinley.

The pastor of the church, the Rev. J. E. Moore, was laid aside with illness, and in the emergency his old friend and ministerial neighbour, now retired from active work, stood in the breach and supplied the pulpit. For this heinous offence he is penalised by the forfeiture of his licence. The pity and pathos of it all is that Mr. Stamper has been an honoured vicar of the Evangelical school for over forty years, and has held several livings in the Midland Counties. Owing to advanced age, he resigned his living some time back, and has since been residing at Chapel-en-le-Frith, with a licence to preach in the diocese from the Bishop.

France is not to be left alone in its struggle with clericalism. A conflict of a serious nature is also developing between the Spanish Government and Rome. In one respect at least this conflict presents a striking resemblance to the beginning of the estrangement between France and the Pope. The Spanish Government is realising that the power of the religious associations is inimical to the State and proposes to bring in an Associations Law, as the French Government did six years ago, to regulate the religious orders.

After that will follow a project for revising the Concordat between the Pope and Spain, which dates from 1851. The Spanish Minister of Public Worship has informed a French journalist that there are 50,000 monks in Spain, in addition to the few thousands who crossed the frontier from France when the French Associations Law was passed, and the Spanish Liberals who are now in power recognise that the unrestricted liberty of these religious orders is a serious menace to the well-being of the State.

The influence of Rome is waning in all directions; and this century may yet see the final demolition of that baleful power in all the Latin countries of Europe. But if France and Spain find it imperative to regulate the power of the religious orders in their midst, it is surely time that the position of these bodies in our own country should be seriously investigated before they are rooted too firmly in English soil.—H. J. T.

## Letters to the Editor.

### Hartley College Magazine.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—Will you kindly allow us to publish through the columns of the *Leader* that the students at the College are receiving immediately the College magazine 'The Alexandrian,' which has been for several years suspended. It is expected to issue the magazine for nine months in the year, and will contain at least 20 pp. of interesting matter. The annual subscription is 2s. 6d. per annum, post free. We therefore venture to appeal to old students, and to all interested in the welfare of the College, to lend us their support. It may be suggested that since the magazine is designed primarily for students, it is not likely to be of general interest. There may be some truth in this, but at the same time we trust that we shall receive outside support, as the circulation of the magazine would do much to make known the working of the College, and would tend to increase interest in its welfare.

The opportunities presented by the management of the business side of the magazine, and the writing of contributions for it, are of great value to the students in view of the similar work that will often fall to their lot in the active work. So our supporters will be in a sense contributors to the endowment of a 'School of Literature' in the College.

We feel, too, that everything that tends to increase the 'College feeling' is of great advantage to the students in their College course, and we look to the magazine to increase appreciably the 'esprit de corps' of the College.

All subscriptions will be gratefully received and acknowledged by  
Yours, etc., ERNEST S. FRANCE,  
Mag. Sec.

### Harrogate or Elmfield?

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—Our people are asking, 'What is to be the future of the Connexional Orphanage?' Recent events have led in some quarters to a confusion of thought and misunderstanding as to the issues at stake. That this is so we have but to scan the decisions arrived at by our District Committees, who have had submitted to them the question as to whether negotiations should be entered into with the trustees of Elmfield for the purchase of that school as a permanent home for an orphanage. The two following Minutes were issued by the General Committee for the consideration of the Districts, their opinion thereon to be forwarded to the authorities. Resolved, 1. That the late Conference endorsed the decision of the College Trustees to close the school as an educational institution at the end of the present year. 2. That in authorising the disposal of the property Conference recommended that the first offer be given to some other connexional institution, and suggested the desirability of the Orphanage Committee taking it over as a new Orphanage. It is a pity when an institution such as this, awakening universal sympathy, should become a battle ground for strong diversity of opinion as to sites, methods of management, and financial outlook. If those who are directly responsible can meditate, and find a wise solution, it will prove a happy omen and clear the way for concentrating the thought and energy of our churches upon the coming Centenary celebrations.

Since Conference decided that the Orphanage Committee should have the first offer of Elmfield there has arisen an important factor, entirely altering the situation. The Old Boys of Elmfield at their last annual re-union, held August 29th, offered gallantly to come to the rescue of the trustees of the College. With commendable love for their Alma Mater, they have formulated a scheme by which they would take over the debts of the old school, and preserve it as a high-class college for the training of boys without interfering with its present relation to Conference. I should be surprised if this new step was not approved by the bulk of our churches, and the decisions come to by the earlier-held District courts were not reversed. I notice in your last week's issue that with these new facts before them three of our Districts, viz., Bradford and Halifax, London Second, and Shrewsbury wisely came to the decision to let the old Elmfieldians have the prior claim, while two of these Districts consider Elmfield quite unsuitable for the purposes of an Orphanage. It is therefore extremely desirable that the November District Committees should reconsider the whole situation, with the new light thrown upon it, and if this is done I believe many of the earlier decisions will be rescinded.

It has been said by a few of our prominent officials, whose conscientiousness may not be called in question, that the Harrogate site is too costly with the buildings intended to be put upon it. Such objectors assume that it is the intention of the trustees to put up a number of costly houses on the site, and thus saddle the connexion with a heavy and crippling debt. This is, most emphatically, not the case. Single houses or cottages will be built as the need for them grows and as funds may develop; and it is no secret that donors will be found in the near future prepared to erect a house free of cost to the Orphanage funds. And to clinch the argument in favour of the Harrogate site, where is the money to come from to purchase Elmfield? The lowest estimate for the taking over of Elmfield and adapting it for the purposes of an Orphanage is £25,000; and it should be known that some of the large donors towards the Harrogate site gave on condition that such gifts were only to be used for the site at Harrogate; and they have publicly intimated that they will require their gifts returned if used for another scheme. The Old Boys are prepared to purchase, and the knowledge that Elmfield will be maintained as a high-class school, without any break in its traditions as a Primitive Methodist Institution, should secure a consensus of opinion in their favour. Under new management, with new methods, and an enthusiasm that conquers difficulties, Elmfield may regain lost ground and win for itself fresh laurels.  
Newcastle-on-Tyne.

R. FOSTER.

### EIFFEL TOWER MILK PUDDING.

In an emergency it is well to remember that a 1d. packet of Eiffel Tower Milk Pudding makes a delicious milk pudding in 10 minutes. Try a 1d. packet to-day. Have labels for 100 pictures free.

## 'Give Me the Master.'

*Leaf from leaf Christ knows;  
Himself the Lily and the Rose;  
Sheep from sheep Christ tells;  
Himself the Shepherd, no one else:  
Star and star He names,  
Himself outblazing all their flames:  
Dove by dove, He calls  
To set each on the golden walls:  
Lord, I lift to Thee  
In peace what is and what shall be:  
Lord, in peace I trust  
To Thee all spirits and all dust.*

### MEDITATION.

Selected from Alexander Smellie's 'Give Me the Master.' An inspiring message, just published by Andrew Melrose.

'I SAW a Saint,' Christina Rossetti sings, and then she halts to ask herself

How canst thou tell that he  
Thou sawest was a saint?

And at once the answer is returned,

I saw one like to Christ, so luminously.

There is the consummate standard. There is the paragon of sainthood. The lowliness of Jesus, and His gladness, and His seriousness, and His anger, and His truth, and His courage, and His zeal, and His prayerfulness; among all holy men and women there never has been anything quite like these, anything so untainted by defect, anything so matchlessly glorious. But if He must transcend us not in this life merely, but in heaven itself, He commands our worship once we have been forgiven by Him, and He fills us with the adorn of yearning to resemble Him. We are no Christians unless we are being searched and shamed and purified by our fellowship with Christ; unless we are gradually climbing closer to Him Who stands high above us, and unless, in our turn, we are helpers and patterns to those who have set out on the race behind ourselves.

We read of George Herbert that when he was ordained over his little parish of Bernerton, he said to a friend, 'I beseech God that my life may so win upon others as to bring glory to my Jesus, and I am so proud of His service, that I will always call Him *Jesus, My Master!*' You remember how, in his deathless book, he put this self-dedication into beautiful verse:

How sweetly doth *My Master* sound!

*My Master!*

As ambergris leaves a rich scent

Unto the taster:

So do these words a sweet content,  
An oriental fragrance, *My Master!*

Not a day passed, Jerome relates, in which Cyprian of Carthage did not address the command to his amanuensis, *Da mihi magistrum!* 'Give me the Master!' And then the amanuensis would take down one of the treatises of Tertullian. Not a day should pass in which we do not enter the class-room to say, as we look up again unto our Teacher's face, *Da mihi magistrum!*—give me the one Master Who can answer my questions, and scatter my doubts, and enlighten my darkness with the light of life!

If He is our Master we must prove it. Words are not enough. There are enterprises lying very near His soul; and He is no longer here to carry them out in His own Person; they must be performed through us who are His delegates. In a world like ours, foolish with all its philosophy, weak with all its pride, often carrying a weeping and bleeding heart beneath its gayest bravado and loudest laughter; what room is there for delay? An old biography tells us about the Puritan General: 'Fairfax was always for action, esteeming nothing unfeasible for God, and for man to do in God's strength. He hath done all so soon, because He was ever doing.' Where there is such urgent need of diligence, Sir Thomas Fairfax's rule is the only one becoming Christian men and women. And with a Lord like ours, Who not simply sets great tasks, but communicates a great power, there is no defence for idleness.

To-day ours is the spiritual friendship with a Lord Who is unseen. But to-morrow we shall see Him, and our hearts shall rejoice. When Mr. Canton's Winifrid Vida was dying into Heaven she murmured in her delirium, 'I don't want to marry the king's son; but you have to if you find the king's ring.' We find this ring of acceptance in this world. In the next world we shall sit down at His marriage-supper, and His banner over us will be Love.

### PRAYER.

LORD JESUS, in our hearts we would own Thee Master. Again would we begin our life by falling at Thy feet and saying: 'Lord, Lord, what wilt Thou have me to do?' We have thought of Thy coming as the gift of pardon, as the welcome into our heavenly home. But now Thou art declaring to us, that when Thou comest, Thou comest to reign! Reign over us Lord Jesus! Take the keys of our triple being. Quicken our mortal body by Thy Spirit Who dwelleth in us. Through all its members be Thou glorified. Accept our soul, fill our individual life with Thy reigning love, we shall then live, indeed, if Thou livest in us. Uplift our spirit to the white Throne, where Thou dwellest and rulest. May our sense of Thee be quick and mighty. Let our vision of Thee be more than of a sweeping garment, vast and white! May we behold Thy hands and Thy side, Thy blessed face and Thy wounded heart. Give me the Master!

## Table Talk.

THE indications of the forthcoming Centenary Celebrations are increasing. The Connexion Book Steward has just issued the Centenary Sheet Almanack, which in addition to its ordinary illustrations contains the portraits of fifty past presidents of the Conference. The Almanack is amongst the earliest specimens of the Centenary Literature, is a splendid pennyworth and should be seen and purchased by all our people. We cannot begin too early to display these intimations of the coming great event, certain it is that by the abundant display of such we shall effectively create impressions through the eye. There should be an unprecedented sale of this penny pictorial, unique in its character and admirably produced.

AFTER a furlough of two months the Rev. W. Christie will sail from Liverpool on November 3rd in the *ss. Nigeria* to Calabar, en route for Urua Eyo. Mr. Christie's reception at the Quarterly Missionary Committee last week was most cordial. Replying to the welcome, Mr. Christie delivered one of the most vigorous addresses we have ever heard, an address which, if it did not on all points carry the judgment of the committee, stirred their admiration for one who was heroically devoted to his work, and who carried to his task a keen intellect. The address was the general topic of conversation at the luncheon. He sails at twelve noon.

A MEETING to consider the formation of a London branch of the Social Service Union is to be held at St. George's Hall on Saturday next, November 3rd, at 4. The initiative has been taken by the Rev. Joseph Johnson and Mr. H. Jeffs. Mr. Jeffs will give a brief review of 'The Citizen of To-morrow,' with suggestions for study and action, and the Rev. J. Johnson and others will indicate methods by which a branch might render valuable service to our church by the collection and diffusion of information on social questions under metropolitan conditions, with a view to the denunciation taking its sympathetic and intelligent share in the reform of evils that tend to alienate the masses from the churches. A hearty invitation to the meeting is extended to all ministers, local preachers, officials, teachers, and others interested in the social applications of the Gospel. Ladies will be welcomed. Tea will be provided by a few hosts. It would be greatly convenient if those proposing to attend would send a postcard to the Rev. J. Johnson at St. George's Hall, Old Kent Road, S.E.

THE church at Forest Hill, London, is now in the midst of its Jubilee celebrations and on Monday next will hold its great Thanksgiving Meeting. The meetings have already been attended with many cheering indications, and it is anticipated that the aim of the church will be accomplished. The diligence and enthusiasm both of ministers and officials merit the realisation of all the church desires.

THE energetic superintendent, the Rev. E. J. T. Bagnall, has received many cheering letters and amongst them the following from Dr. Clifford:—'Dear Mr. Bagnall, I congratulate you and the Church at Forest Hill on reaching your Jubilee. Primitive Methodism has rendered a great service to our country, and it is equipping itself to render a far greater service in the days to come. I rejoice in your zeal and devotion, in your heroism and enthusiasm, and in your loyalty to the cause of justice and freedom. May God abundantly bless your Jubilee celebration and make it the beginning of a splendid period of toil and of reward.—Faithfully yours, John Clifford.'

THE President of the National Free Church Council has also written Mr. Bagnall the following encouraging note:—'I am delighted to hear of your Jubilee at Forest Hill, and I write to wish you from my heart the richest blessing of God upon your work. We are all thankful for the great work which the Primitive Methodist Church is doing throughout the country. By its zeal it has been the means not only of saving multitudes, but of stirring other churches with a like enthusiasm. May its future be, in every respect, more successful than even its past has been.—Yours very truly, J. Scott Lidgett.'

ON the invitation of the Rev. J. T. Ecob, a number of brethren, ministerial and lay, met at Hookley Chapel, Nottingham, on Saturday last, and formed the Nottingham Preachers' Association. Tea was kindly given by Mr. J. Watmough, a veteran local preacher of Hookley Circuit, and held in high regard for his long and faithful labours. Afterwards the inaugural meeting was held. The Rev. J. T. Ecob was unanimously elected president. Vice-presidents were elected from amongst the locals of the six city circuits. Treasurer, Mr. J. T. Nussall, and Mr. S. Foxon, secretary. The committee will at once put the association into working order. We meet again at Hookley on December 20th, and Mr. W. Viner will be our host. Thus are we stepping into line with the movement for equipping the local preacher. The association will supply a long-felt need in a great majority of the preachers, who have desired to render more faithful and efficient service.

THE crowds were never greater than those that have attended our Blackpool church this season. Usually many have been unable to find room. The church is singularly fortunate in having as its minister the Rev. John Day Thompson. His messages have in them the note of spiritual authority, a distinction only gained by earnest intellectual and moral quest. Mr. Thompson is to-day in the very front rank of our preachers. He has just commenced a weekly Reading Circle for the study of Tennyson's *In Memoriam*.

It is pleasing to know that increasing attention is being given to the observance of Young People's Day. In connection with many of our churches and schools special sermons were preached and appropriate addresses given on the day set apart for special prayer on behalf of Sunday schools. Cheering reports reach us from Liverpool. A goodly number of conversions, chiefly among the juveniles, were witnessed at Princess Avenue, Everton Road, and Queen's Road, in the First, Third, and Fourth circuits respectively. Ministers and teachers shared in the joy of harvest. At Everton Road the young converts are being gathered into a junior Endeavour, which was re-inaugurated on Monday, and started on its winter's work.

MR. MORLEY, in his 'Life of Gladstone,' gives an extract from a letter written by the latter to the Duchess of Sutherland, in which the distinguished statesman says: 'We are exceedingly happy at Penmaenmawr, between Italy, health, hill, and sea, all taken together. Rev. W. Spedding has just visited this delightful place, described as the Switzerland of Wales, and made arrangements for the Christian Endeavour Holiday Tour to be held there in July next. It will be the first C.E. holiday tour to North Wales, and should prove attractive.'

OUR Stoke Newington station is feeling the gracious influence of the ministry of the Rev. G. Litten. The churches are responding to his call and are being led to the fuller life in Christ. One of his sermons has recently been published in the local press and greatly admired. The affairs of the whole station financially are being energetically directed towards the huge scheme for raising £800 in two years for the reduction of trust and circuit debts.

THE Rev. Danzy Sheen will pay a return visit to Sunderland on Sunday in connection with the anniversary services of our Mainforth Terrace Church. Mr. Sheen was formerly superintendent of the circuit and his worth and work are still affectionately remembered. On Sunday afternoon a great re-union meeting of old scholars has been arranged, when Mr. Sheen will give an address. The meetings will be continued on the Monday, when Mr. Sheen will preach in the afternoon and address a great public meeting in the evening along with the Rev. W. F. Newsum. Mr. William Bowran, of Tatham Street church, will preside.

FOREST ROAD church, in the Nottingham Third station, is experiencing prosperity under the effective superintendence of Rev. E. Hancock. A considerable increase has already taken place in the attendance at both week day and Sabbath services, and the Christian Endeavour Society is taking on a new lease of life. Mr. Hancock has been elected chairman of the Praise Committee of the Nottingham C.E. Convention of 1908.

AT a special meeting of the Gateshead Town Council, Coun. J. E. Gowlan has been unanimously elected to the Aldermanic Bench. Fourteen years ago Mr. Gowlan was elected a member of the Council. At the election there were three candidates when he was induced to come forward, and he got more votes than the other three combined. Since then he has been returned unopposed. His election as an Alderman has given general satisfaction. Since his boyhood Alderman Gowlan has been connected with our church, his father being one of the pioneers of the cause in Gateshead. As a local preacher, class leader, Sunday school superintendent, trust treasurer, and in other spheres he has rendered unique service to our Durham Road church. No official in Gateshead is more highly esteemed than John Gowlan. We heartily congratulate him upon the honour just conferred by his colleagues in the Council, and hope he will be long spared to serve his native town and the church to which he is so devotedly attached.

TO Mr. Fred Archer, of Grimaby, we offer our best congratulations on his election for a second year as president of the Grimaby and District C.E. Union. During his first year's presidency substantial progress has been made, and not a little of this is due to the general confidence which Mr. Archer's strong and sincere character inspires. He has been not only a religious force during the year, but what may be called 'a brainy president.' Mr. Archer is one of our local preachers and the trusted friend of many of our own young people.

MR. ALBERT E. EMMETT, of Forest Hill Circuit, has been honoured by election to the Presidency of West Norwood and District Free Church Council. It is not often one of the officials so early in life receives this distinction, and we congratulate Mr. Emmett. He is a well known preacher and temperance advocate in South London and a loyal son of our church.

THE cause of Methodist Re-union should be greatly assisted by the little volume which the National Free Church Council is publishing on November 7th, entitled 'Modern Developments in Methodism.' The Rev. W. Redfern undertakes the delicate task of presenting the history of the secession from Methodism, and to the work he has given careful study of original documents and a critical and impartial spirit. This is the last volume but one in the 'Eras of Nonconformity' series.

THE note in Table Talk of October 25th, in connection with the testimonial to the Rev. G. G. Martindale, stating that the holiday tourists should forward their subscriptions either to Rev. W. Spedding, or Rev. C. Humble, was, it appears, incorrect. The appointed treasurer of the testimonial fund is Mr. Councilor A. Lax, 26 Tong Road, Leeds.

WE have received a number of letters pertaining to the man who so successfully imposed upon the good nature of the Rev. J. Dinick, and who even tried to lead some of the Connexional Officers astray. Fortunately for them they had their doubts, and took the benefit of them. From description forwarded the same man is traversing the South and South East, and our people should be aware of him and his misrepresentations. He has already imposed upon several of our good and unsuspecting people in the South.

REV. J. FLANAGAN has attended during the past week a very successful series of missionary conventions at Shildon, Waterhouses, Hartlepool, and Middlesbrough, in the Darlington and Stockton District. At Hartlepool the Rev. G. E. Butt was co-Deputation with Mr. Flanagan.

WE regret to announce the death of the Rev. Philip Maddocks, who passed away at Caerphilly, near Cardiff, on Monday last. Mr. Maddocks was born in 1816 (90 years of age) and commenced his ministry at Oswestry (Salop) 71 years ago.

WE are pleased to note that Mr. W. Poulton, of the West Bromwich First Circuit, has been elected (unopposed) a member of the West Bromwich Town Council for the Great Green Ward. Two years ago Mr. Poulton fought a stiff battle for a seat in the same Ward, but did not secure election. He was, however, appointed a member of the Education committee, and has now secured a seat on the Council without a contest.

## TEACHERS' TRAINING CLASS.

By Rev. G. W. Wellburn, B.A.

As promised last week, a short selection of questions on the latter part of the book are given here:—

1. What methods are recommended for general lines of teaching, and what are their relations to each other?
2. Give a concise account of the 'formal steps.'
3. How are Concentration and Apperception related to the formal steps?
4. Describe the second and third 'steps' as outlined in the lesson on Peter's Vision.
5. Discuss the teacher's correct attitude towards 'howlers.'
6. Indicate and explain the kinds of questions likely to secure good answers.
7. Define Illustration. What are the dangers of analogical illustration in Sunday School teaching?
8. Give an account of Socrates' teaching, and add in summary form the main features of the 'Socratic method' of teaching.

The only chapter yet to be analysed and noted in this column is that on Illustration. The notes below give what appears to be the most natural division of the subject matter. The opening words of par. 65, 'All other forms of illustration,' etc., do not refer to a third class, additional to the two mentioned in the first sentence of par. 62. As shown below, it treats of a second division of the one class of Verbal Illustration. With regard to the general arrangement of the paragraphs, the only alteration needed is to transpose pars. 70 and 71. This enables us to group together the four essential facts connected with analogical illustration; and it also makes par. 70 form a suitable beginning to the third and last section of the chapter, which deals with some very important cautions in the use of illustration in our Sunday School teaching.

The section which deals with the apparatus for material illustration probably reminds the reader of past Sunday school lessons in which he would have liked to use them for his own class. The matter is slightly beyond the immediate aim of our reading the text book, yet the spontaneous working of our personal apperception forces us to one or two practical reflections. This first section of the chapter is a good argument for the occasional grouping of classes in order to give such lessons that the maps, models and pictures possessed by the school might be profitably introduced. A quarterly lesson by one teacher to the whole, or a section of the school, would serve the double purpose of a criticism lesson for the teachers and a healthy change for the scholars. They would hear the voice of a new teacher, and also the new voices of the scholars outside their own class in the answers given. Healthy rivalry between the classes is also easily fostered by such devices as occasional collective teaching and judicious examination. The suggestions about cheap maps and flexible black-boards are excellent. We venture to add another practical hint or two for the help of those teachers who are reading the book for reasons beyond those of the examination. Many teachers can readily enlist the help of one of the class in getting him to paste the penny maps on suitable cards to make them more durable. How proud many scholars would be to colour-wash such maps, or even draw blank ones on gray paper, or, again, prepare the drawings for the flexible black-boards. A blank map of large size is of special service in such a course of lessons as is outlined on pp. 80-81. Each lesson would supply a new name to the map, and when filled in at the end of the quarter would be in itself a striking summary of at least the geographical knowledge gained through the lessons. Possibly that 'troublesome motor boy'—who has secured a permanent place in our active apperception masses—will be the boy proud to help us in this matter of preparing and preserving our pictorial illustrations.

The strong words of Professor Adams on p. 125 are worthy of the earnest attention of all who influence young children. The psychology of 'fear' has very powerful influence on our scholars. The fear of punishment by God for such a fault as lying may have serious results in nervous and young children. Nightmares are easily induced by the child's idea and fear of the certain and severe Divine wrath and vindictive punishment. The child too quickly learns literally 'to fear God,' and we shall be privileged indeed if we can lead him to realise that 'perfect love which casteth out fear.' Kindly compare the following notes with your own:—

INT.—ILLUSTRATION=Lighting up subject from Child's ideas.

## I.—MATERIAL.

1. General—Models, objects, maps, pictures.
2. For small class:—
  - (a) Pictures in books and penny maps.
  - (b) Blackboard (18in. sq.)—for drawing or summary.

## II.—VERBAL.

1. From particular to general, and vice versa.  
*More familiar illustrates less.*
2. ANALOGY.  
= Equality (or Similarity) of RELATIONS.  
(Bible has many, e.g. parables and figures of speech.)
  - (a) Avoid making things alike—especially God and men.  
(Remember 'Knocking'.)
  - (b) Free use with manners, etc., of O. and N.T.
  - (c) " " of homely illustrations (not too personal).
  - (d) DANGEROUS, if unreal analogy.  
(Remember Ananias.)

## III.—DON'T

1. Illustrate everything.
  2. " for story's sake.  
Story must { (a) be real and true to life.  
                  (b) illustrate and carry own moral.
  3. Dull interest (see p. 45).
- N.B.—(a) Child often has wrong point of view.  
(Look before you leap.)  
(b) Some stories form the lesson.  
(c) Avoid 'wooden' reference book.

The last word shall be to every teacher who has entered his or her name for the Examination—*Be present!*

## THE MISSIONARY COMMITTEE.

THE quarterly meeting of the General Missionary Committee was held at Chester on Wednesday and Thursday, October 24th and 25th, and had an average attendance. Rev. G. Parkin, M.A., B.D., the President of the Conference, occupied the chair. The ministers and officials of the Chester circuits were able to offer exceptional accommodation for the convenience and comfort of the members of the Committee, alike in their fine property in George Street and in their excellent supply of homes. For many years our church has occupied a strong position in this ancient city, and a number of our members and officials wield great influence in the public life of the community. It is well known that one of our friends might have been Mayor years ago, and may yet be; and it is more than probable that another will be the Sheriff of the ensuing year.

## The Church Extension Work.

Our friends at Fleetwood have secured an excellent site for new church and schools at a cost of nearly £1,000, and propose, as a first step, to erect a fine block of modern school buildings. This will mean an outlay of £4,000, to be followed by a further and probably larger expenditure when the project is completed by the erection of the Church. The Committee promised to pay interest on £1,000 for ten years, and £100 will be annually paid off this amount. The authorities of the Lichfield circuit are branching out and arranging to build at Sheffield, and encouraging help is promised, though the project is not a large one. Our friends at Bromley, in the Penge and Bromley circuit, have a capital corner site on the main road. They are preparing to build an attractive church and classrooms, at a total cost of £4,000. This is a very promising development, but will severely tax the limited resources of a church not financially strong—interest is to be paid on £1,500 for eight years and £100 per year of this amount must be paid off. Several other matters came under consideration, and were sympathetically dealt with.

## The Report of the Home Missions.

These were on the whole encouraging, though whether the ideal of early independence of the Missionary Fund is kept sufficiently to the front may be questioned. Theoretically every mission station should have this before it as an object to be aimed at, and reached at the earliest possible moment. As a matter of practical experience, it hardly seems that this ideal bulks as largely as it might in the anticipations of our Home Mission stations. There are, however, many indications of progress. In recent years several independent stations have been made from the Home Missions, and are doing well; and as these pass off the fund new openings will be entered with the resources that will be released.

## The Financial Statement.

This was of a hopeful character. It is well known that for some years past the condition of the General Fund has caused considerable anxiety; but happily this is largely disappearing, as the income steadily, if slowly, increases, and a careful oversight is exercised over the expenditure. At the October meeting the adverse balance is always a considerable one as the previous six months have supplied extremely little income. The balance due to the treasurer on September 30th was £2,504, but this is only half what it was in 1902, 1903, and 1904; so that with the cordial support of the circuits there seems reasonable hope that at no very distant date the account may balance. The African Fund, like the General Fund, has little income from March to September, and yet its expenditure goes on as usual. The balance sheet showed £1,958 due to the treasurer. The revenue of the next few months will no doubt put a different aspect on the figures before the end of the Connexional year; but in view of the 'fields white unto harvest,' waiting for reapers, it is much to be desired that the income should be greatly increased.

## Mr. Hartley's offer to the African Fund.

The General Secretary communicated to the committee a spirited and stimulating offer of Mr. Hartley to add one-third to all increase of income to the African Fund during the current year. This means that Mr. Hartley will add one pound to every three pounds of increased income between now and March 31st next. There are in our Home Stations nearly seven hundred circuits. Tact, organization, and enthusiasm might surely secure an average increase of say two pounds per station; and if this were done Mr. Hartley's supplementary gift would approach £500. A few shillings increase in each of our 4,400 congregations would give us a magnificent result in the aggregate. Shall we try?

## Foreign Missionary Affairs.

The reports from the African stations were on the whole satisfactory, some of them especially so. The Rev. J. Bell sees brighter prospects for our work at Santa Isabel, and advises the sending of two or three boys from Botlert Point as free scholars to the Oron Institute. He will return home shortly, and the Committee will need to send out a successor. Rev. H. M. Cook continues in good health, notwithstanding his two years' residence in Fernando Po. Banni is having a fair measure of success, though the last cocoa season has been a poor one, and the station will therefore need more help than would otherwise have been necessary from the missionary fund. At Oron continued success is being realised, and fine openings for extension present themselves in the towns and villages of the district. The Institute is doing excellent work, both Mr. and Mrs. Ward giving to it their best of intellect, heart and energy. Jamestown continues to prosper under the ministry of the Rev. G. H. Hanney. Alwal North Station is still doing well. The Rev. G. H. Butt desires to take a furlough, and after an absence of twenty years this is reasonable. Rev. J. W. Price has safely reached Africa, and will take up the work surrendered by Rev. E. W. Smith at Nanzela on the latter's enforced return to England. Mr. Smith has done most valuable work in that distant country, and the accounts he will give us on his return will be eagerly awaited. The work of Mr. Chapman is also most hopeful. Mr. Smith has visited Mr. and Mrs. Chapman at Nambala, and speaks in most eulogistic terms of the thoroughness and promise of the work at this new station.

## The Young People's Department.

A sub-committee of representatives of the Missionary and Sunday School Committees presented an elaborate report for

the formation of a Young People's department of our Missionary Society. Its main provisions were cordially approved, but it was felt that some further consideration should be given to some aspects of proposals of such a far-reaching character.

## Reception of Rev. W. Christie.

A very cordial greeting was accorded to Rev. W. Christie, who is in England on a short furlough. His bright, buoyant reply was as welcome as a breeze from the hills. Some of his suggestions were startling in their boldness and originality, but every one was charmed by his wide, cheery outlook and the enthusiasm of his appeal for a more energetic and aggressive policy.

## The Work of the Connexional Evangelists.

Considerable attention was given to the reports of this department of our work and the earnest hope was expressed that the season on which we are entering may be crowned with much blessing to the churches.

## HARTLEY COLLEGE, MANCHESTER.

## Presentation to Dr. Jackson.

An interesting, though somewhat pathetic function, followed the business of the monthly meeting of the College committee on Friday last. The members of the committee, with the college staff and students, assembled in the spacious Lecture Hall to do honour to Dr. E. Jackson, and to present to him a testimonial in recognition of his services as honorary medical adviser during the past 16 years. The testimonial comprised a beautifully illuminated address and a handsome 'Wernicke' bookcase in polished oak, containing 127 volumes of the 'Everyman's Library' series, and bearing the following inscription, 'Presented to Dr. E. Jackson by the Hartley P.M. College Committee, October 26th, 1906.' After the hymn, 'How bright is life if lived for Thee,' Prof. Peake, M.A., offered prayer. The college secretary, Rev. G. Armitage, read the address, which admirably expresses the sense of appreciation felt by those who know Dr. Jackson and his services to the College. His promptness and skill, together with his geniality and kindness of heart, have won for him the esteem of all who have been associated with the institution. Principal Johnson, who presided, said that although Dr. Jackson was a member of another Methodist community that fact was never apparent as he took a deep interest in the affairs of our church. In brief addresses Prof. A. L. Humphries, M.A., said that Dr. E. Jackson deserved the epithet applied in the New Testament to the evangelist Luke, he is, and always has been, 'the beloved physician,' and Prof. Peake bore tribute to the skill and kindness of the doctor as evident in his own serious illness of a few years ago.

Mr. Ald. T. Bealey, J.P., treasurer of the College, made the formal presentation. Dr. Jackson, said Mr. Bealey, has given us of his best, and during his sixteen years has seen over 400 students pass through the institution, and has only now resigned on the grounds of ill-health. We express our appreciation and our sincere wishes for speedy restoration and a happy and peaceful life. On rising to respond Mr. Jackson was enthusiastically greeted. After thanking the Committee he referred to his intimate connection with the College from its inception in its days both of poverty and wealth. The College contrasts very favourably with other colleges in Manchester in regard to the health of the students. During his term there has never been a serious break-down—no case of fever or pneumonia. Through the prevalence of influenza it was once necessary to clear the men out of College without examination, a bona-fide reason. He humorously referred to what appeared to be the beginnings of an epidemic. Looking back, he found that these occurred in cycles, usually in December, sometimes in May, and that the most striking symptom was an alarming loss of memory. Speaking of the good health generally enjoyed, Dr. Jackson paid a high tribute to the succession of devoted women who have superintended the commissariat department of the College, to the Principals for the care exercised, and to the good common sense of the men themselves.

## Scholes Sunday School Extension.

On October 13th, amid much enthusiasm, the enlarged school-room and new classrooms at Scholes were opened. For years the work has been cramped in the small building adjoining the chapel, and last Easter the foundation stones were laid of the new wing. Miss Booth, of Holmfirth, opened the new premises. The Rev. H. Preston conducted the opening proceedings outside the new buildings. After prayer by Rev. I. Potts, Miss Booth opened the school and referred to her long connection with the place as scholar and teacher. On entering the school a short service was held at which the Rev. I. Potts gave a suitable address. An excellent tea followed, provided by the teachers, and was well attended. In the evening Rev. I. Potts delivered his popular lecture: 'Peter Mackenzie, the Great Heart of Methodism.' Mr. Joseph Batye presided. On Sunday, October 14th, Rev. I. Potts preached two splendid sermons. On Saturday, the 20th, the opening services were continued. A public tea was held in the afternoon, and in the evening the Rev. John Swales, of Crowle, delivered his popular lecture: 'The Victorian Age.' Mr. Jones Charlesworth presided. On the Sunday the Rev. J. Swales preached two stirring sermons to large audiences. The extension of the school is costing about £600, and we have already raised over £350. Miss Booth, the opener, contributed £5, also Mrs. Walter Ellis £5.

## BEST FAMILY MEDICINE.

**KAYE'S** **WORSDELL'S**  
In Use 100 Years. **PILLS.**

Are a certain cure for Indigestion, Biliousness, Headache, Dyspepsia, Constipation, Liver and Kidney Complaints, &c. Invaluable for Ladies. Of all Chemists, 1/7, 2/6, and 4/6 per Box.



## THE AUTUMN CAMPAIGN.

Albert Shakesby at Bradford.

By Rev. F. E. Heape.

THIS ten days' mission at Manningham, Bradford, began on Saturday, October 13th, with a reception meeting, the Rev. F. E. Heape presiding. The chapel was nearly filled. The officials spoke words of real welcome to the missioner, Mr. Albert Shakesby, assuring him of hearty co-operation. The surrounding neighbourhood had been well visited, and the large portrait bills posted about were very effective. Much preparatory work had been done, many prayer meetings held, sermons preached on the Divine programme for successful missions, also the wonderful work of God through the missioner at different places. The services were full of divine influence from the commencement, and it was soon seen that the large chapel, with its 1,000 seats, was much too small, for the place was soon packed from floor to ceiling, the windows, tops of staircases, vestries, everywhere, night after night, and many were unable to get in. We needed a place to hold thousands to find room for the masses. The final meeting, presided over by Mr. W. Myers, an earnest Christian gentleman, was immense, many taking their seats by four o'clock. The Rev. A. Jubb and many Bingley friends came and rendered valuable help, and we were thankful to those who kindly returned home early because they saw we were going to be so overcrowded. The place was packed very early, the chapel gates closed, and the streets were full of people calling out for admission, many having come some miles.

It is impossible to describe the services and the marvellous scenes of this mission. The elder people say they never saw anything like it before.

The missioner is skilful in managing a huge crowd, and full of spiritual wisdom, preserving a quiet, solemn state even amid intense spiritual heat. How he pleads with the people to forsake sin and decide for Christ! What a great, tender heart he has, which makes you feel its throb and thrill all through the services! The poorest feel he is their friend! The multitude flocked around him. Mrs. Shakesby, during the last few days of the mission, sang some of their favourite songs with great effect. Many have been converted—some scores from the various churches, both Established and Nonconformists, some being very remarkable cases, human wrecks, and other types of character. Mr. and Mrs. Shakesby have taken two cases with them to their home to do what they can to uplift and guide them.

The Faith Tea was like all his Faith Teas, people coming an hour or more before the published time. There was an abundance of splendid provision from all classes, which not only met the needs of the hundreds attending, but provided sufficient for a supper for the converts the following night at the close of the special meeting for council to young Christians. At this meeting each convert was presented with a neat card, containing short rules for guidance. Two more were saved at this meeting. The missioner heartily thanked all for their sympathetic help, and especially Mr. Witty, the organist (who knew him in his wild career in Hull), and the large choir for their devoted services. All wish he could soon come back again, and many prayers are being offered for the success of his mission in London.

## Revival at Sheffield.

MISS COLE and Miss Linton are conducting special missions in the Sheffield Third Circuit, and God is so working with them that the moral and spiritual life of our churches is being quickened and strengthened greatly. The addresses of the missioners are fervent, direct, and evangelistic, and the common people hear them gladly. In both the city and the villages 'outsiders' are being brought into our sanctuaries, and, moreover, they are being won to the faith and service of Jesus. Children and adults are alike confessing Christ. At P. M. Street, Burncross, Brightside, and Grenoside particularly the good work is flourishing. But throughout the whole circuit officials and members are praying and working with one accord, and there is a spirit of faith that promises an abundant harvest. In this blessed movement the members of the C.E. societies are rendering great help by their effective canvassing from house to house and their ardent support of the open air services and the 'after meetings.'

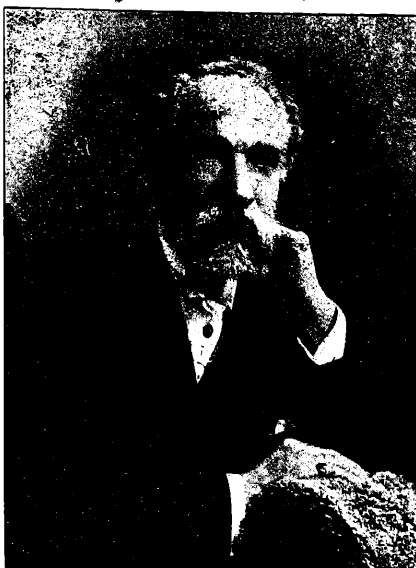
## Mr. Enoch Milson at Glossop.

SHREWSBURY Street Church, Glossop, has witnessed a most successful mission, conducted by Enoch Milson, of Hull. For some time the church had been looking forward to the mission, and much preparatory work had been done. There had been the faithful preaching, the seed of the kingdom had been sown in the Sunday school, and much earnest prayer offered in class meetings and Endeavour. The mission had been well advertised, and house-to-house visitation undertaken. From the commencement large congregations gathered, and many were moved by the missioner's telling addresses and earnest appeals. At the first evening's service several came to the Saviour. The mighty power of the Spirit was demonstrated, and not a night passed without converts. At the close it was found that more than a hundred had commenced 'the new life.' The mission closed with a Faith Tea, and a much appreciated lecture by the missioner. The Rev. G. H. Birch heartily supported the work of the missioner. The mission has brought much blessing to the church. The work of caring for the converts is being carefully attended to, and men and women who have been for many years in the service are encouraging them to be loyal and brave.

'The Man in Grey.' By Jean Perry. 1s. 6d.

ANOTHER living missionary book, because in interesting story form it is a record of actual work done in Korea, with many incidental references to manners and customs. It is by the author of 'Chilgoosie the Glad.'

## UNVEILING OF MARBLE TABLET.



The Late Mr. Andrew Mein.

ON Wednesday afternoon, October 24th, the church at Witton-le-Wear, Bishop Auckland circuit, was filled with a representative gathering of Primitive Methodists from various circuits in the North to witness the unveiling of a marble tablet to the memory of the late Mr. Andrew Mein. The ceremony was conducted by the Rev. B. A. Barber. After singing, 'O God our help,' the Rev. T. A. Brown offered prayer. In the course of a brief address the Rev. B. A. Barber said, 'We are met to-day to pay a grateful tribute to the memory of one who left a vivid impress, not only upon this church and upon the circuit, but also upon the entire community. The esteem in which the late Mr. Andrew Mein was held is significant from the ready response of friends representing almost every shade of religious and political opinion. It does not fall to my lot to-day to offer an appreciation of the work and character of him whose memory we are met to perpetuate in tangible form; that duty has happily and very fittingly fallen to Mr. J. J. Spoor, who was for many years a co-worker with him in various departments of church activity. I have therefore to ask Mr. Spoor to unveil a tablet to the memory of one who has enshrined himself in the hearts of all who knew him.'

The tablet bears the following inscription, 'To the glory of God. In sacred memory of Andrew Mein, who was for seven years steward of the Bishop Auckland circuit, and whose generous sympathy, combined with a high sense of Christian duty contributed so much to the erection of this church; and who, after a life of devoted service, fell on sleep on June 8th, 1905, aged 73 years.'

In performing the ceremony Mr. J. J. Spoor delivered an eloquent and touching appreciation. He said: The proposal to erect a permanent record of the beneficence and devotion of the late Andrew Mein in connection with the building of this church, and of perpetuating the fragrant memory of his Christian character was no sooner voiced than it received the hearty approval of those who had enjoyed his fellowship and had witnessed the whole-hearted zeal and unstinted service he rendered, often under severe physical disability, to the cause of Christ. His love for the sanctuary was strong and abiding. How his soul longed and fainted for its courts when prostrated by affliction and debarred from attending its services. He always contended that of all buildings none had greater claim to beauty than the house of prayer, and his contention found practical expression in a spirit of generosity all too rare.

That our Brother was no ordinary character will be endorsed by all who had the privilege of his acquaintance. After a friendship extending over thirty years, and a very close and intimate fellowship during the last decade of his life, I may be allowed, with some measure of authority to pay my humble tribute to his memory. In matters commercial he was the soul of honour, and if of any man it could be said his word was his bond—it certainly was of him. For loyalty to his convictions, for vigorous adherence to principles, for zealous devotion to all the interests of the church he loved so well, for generous assistance to the needs of his less favoured brethren, for passionate love and reverence for the word of God I have rarely if ever found his superior. To say he was perfect would be mere affectation, and to no one would such a eulogy have been more tasteless than to himself. How often have we heard him mourn the paucity of his gifts and services to his Lord and Master! How he deplored the disadvantage of an imperfect education! How he coveted the best gifts in order that he might be increasingly useful in the church and the world! Yet he possessed gifts greater than he knew; by the force of his example at home and in the world outside he has added to the forces that make for righteousness. With the increase of wealth there were developed the impulses of his generous nature, and the insinuation of the poet—

'That a man is never in such a hungry mood  
As when he once hath had a feed of gold.'

had no application to him, for wealth was never his master, but his servant. Indeed, few men recognised more fully the stewardship of his possessions. To him they were a trust, a loan from God, to be used and consecrated in the service of others.

His early Primitian training developed a ruggedness of

character that reminded one of the Ancient Prophets, and his stately physique was dominated by a correspondingly noble spirit. Yet, combined with this he possessed the pity and sympathy of the Divine Jesus, for while he might in scathing words denounce the impostor, and any action born of meanness, he was ever responsive to the appeals of human need. Not only did his generous impulses find an outlet in supporting the claims of his own church, his catholic spirit recognised the good works done by others, and many were the gifts he cheerfully gave. Indeed, to few men was given a greater joy, and the Blessedness of the Giver was enjoyed by him in no mean degree.

During the days of his last illness it was beautiful to witness the resignation, the mellowing and perfecting processes of grace at work. For a nature that had been endowed with almost Herculean vigour, and wondrously maintained throughout a strenuous life, for such a nature to be so disabled and shorn of its strength as to become dependent upon the ministry of others presented a most pathetic picture, and must have been to the suffering one no ordinary trial, yet never did you hear a murmur or note of dissension to the Divine will. How calmly, how patiently, how fearlessly he awaited the Master's call. With what familiar tones he spoke of death; to him it was no longer death, it had lost its sting and had become 'the covered way that leadeth into light.' The picture of that magnificent frame yielding itself up to the stern demands of nature's decree we can never forget. It was like the fall of a stately fully-developed oak. His frame, like his spirit, calmly and quietly surrendered to the call, and he whom we knew and had learned to love was no more in the flesh. Having served his generation according to the Divine Will, he had fallen on sleep.

The clamour of our tongues will no more disturb his ears, for he is not here, he is risen, and with eyes cleansed from the film of the earth and heart from the contracted defilement of this world, with washed raiment he has taken his place amongst the redeemed made perfect.

Let us, then, illumined by the Light in which he was true to his Lord and in daily conscious communion with the saints of God—let us take heart and with a steadier step walk the high path of duty and life's true purpose, ever realising that the two companies are really one—divided by the imaginary line of Death—marshalled by the same Leader, guarded and constrained by the same Eternal and Unchanging Love.

'Eternal Love, in These we rest—  
For ever safe, for ever blest.'

After the unveiling, Mr. H. J. Mein, of Toft Hill Hall, eldest son of Mr. Andrew Mein, responded in haste terms on behalf of the family.

The sermon was then preached by the Rev. B. A. Barber, who took for his text Rev. ii. 17—'To him that overcometh, to him will I give to eat of the hidden manna; and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.'

## School Enlargement at Caistor.

CAISTOR CHURCH, Market Rasen circuit, has long had need of more accommodation for its school work. When the new building is completed we shall have an enlarged main room and three class-rooms. The stonelaying took place on October 17th, when the Rev. A. Morter presided over a large company. After devotions Mr. Morter set out concisely the importance of Sunday school work. Stones were then laid as follows:—Mr. J. Varlow, on behalf of the school of which he has been superintendent for thirty years, and contributed £15; Mr. D. Ringrose, on behalf of the C.E., contributing £5 5s; Mrs. J. Brighton, who expressed her good wishes and gave £5. Mr. Brighton then said he had received a £5 note and had been instructed to give it in the way he thought best. He proposed to supplement the amount given by Mrs. Brighton with the £5 donation. Mrs. Wilkin, Cabourne, £3 3s; Master H. Plaskett, £2 2s; Mr. W. Lidgard, £2; Miss S. Cousins, £1 1s; Miss B. Shaw, £1; Mrs. Dixon, £1; Mr. J. W. Varlow, £1; Miss Vamphele and Master W. T. V. Campbell, 10s. 6d; Mr. Baxter, Earnest and Alice Kirkland and Miss Kate Wright, 10s. each. Stones in memory of two of our late Sunday scholars, Ella Drury and Joseph Ringrose, were laid, the friends contributing 10s. each. Many of the young people and scholars then laid bricks, each contributing to the funds.

After the stonelaying a splendid tea was held in the Congregational schoolroom. In the evening an enthusiastic public meeting was held in our church. The chair was taken by Mr. R. B. Spilman. Mr. T. R. Watkinson, J.P., and the Rev. H. Coulbeck, of Grimsby, were the speakers, both serving us admirably. Rev. W. M. Atkinson gave the financial statement. We anticipate an outlay of £220, towards which the following has been raised:—Stonelaying, £47 13s. 6d; collections, £5 3s. 8d; donations, £4 17s; tea, £8 10s. Total for the day of £66 4s. 2d. We had in hand £20, making the total raised £86 4s. 2d.



## 'A VILLAGE YOUTH.'

By Matthew Dobinson.

EVERY village has its 'smart set' of young men. A casual observation may detect it. Conspicuity is its first virtue. It may be known by its latest style of collar, its colour of tie, its cut of clothes; by its gait, dash, stick and cigarette. To be numbered among the 'set' is the ambition of many village youths, to win its smile, and be initiated into its ranks is a distinct achievement.

This clique apes the dispositions of the town, fosters its spirit, and lives a life, on lines distinctly modern. Though their fathers are usually labourers, they are of such superior breed in their own estimation, they lack those little courtesies to the manly toiler that designate the gentleman.

William Dunham and his wife were industrious hard working people. They had an only child. To this child they were devoted. They endeavoured to save a little sum out of their pittance in order to give their child a better start in life than their's had been. They sent him to a private school at Seaton. Here he made much progress, and gave much promise.

His school days were drawing to a close, and Dunham said to his wife, 'I'll have a walk up to Mr. Thorne's, and see if he can do anything for George. It would do him credit to have him behind his counter, and would increase his custom. And we have some claim upon him; he has always got ready money from us, and that means much to him now-a-days.'

The next day Dunham paid his visit. The man of business was in a pleasant mood. 'Master Thorne,' said the father, 'my wife and I have been thinking ye might do something for our George, and give him a place behind the counter. His days at Seaton are almost done. He is smart and active. But ye know him well enough, for he has grown up under your eyes.'

Somewhat taken back by this brusque, audacious manner, he saw behind it a noble wish to do well by the lad. He was touched, and at some sacrifice he agreed to take George into apprenticeship.

George was duly installed. He worked hard, acted honestly, and justified every confidence reposed. The shopman found that he was a wise and profitable speculation in more senses than one. He soon advanced him, and as a consequence George had always plenty of cash left, after his parents had taken a trifle for his keep.

His noble spirit, and his ready cash, were his great temptations. He had no pre-dispositions to evil. If he had, he would have been fortified better for the fight of life. He had too much generosity to estimate himself, and too much trust to estimate others.

He was tall, noble looking, genial, had a genius for friendship. The 'set' marked him, considered him, and agreed that he was sufficient to be one of them. He made his bid, they accepted and his name was enrolled in the circle.

He assimilated their spirit, got entangled in their habits, and his nobler qualities, that equipped him for better companionships, lost their point.

He ceased to attend the Methodist church on Sundays, and worshipped where fashion worshipped, and during the week he frequented the palace to which fashion drew.

George was too good natured to see the net that was forming round him, and Dunham was too simple-hearted to see the deception of the glitter.

He would boast in the fields that his lad was ohm to Farmer Brown's son.

Time passed on, and in a few months his apprenticeship would finish.

Mr. Thorne was prepared to keep him in the shop, but he had a desire for the city, where conditions were more in touch with the spirit he had imbibed. The village had suddenly become too slow, and too small to contain him. This was his opportunity.

'Mother,' said he one evening, 'my time is almost up at Thorne's, and I am thinking of going to the city. Talk it over with father, and get him to consent. I will do alright. Mr. Thorne is going to secure me a place in some big establishment.'

This was a great blow to his parents, and he was ashamed, because his motive was not pure.

'But, my lad, you will get lost. I am told the people there are sharp. It's a whirlpool of sin. Most who go there get drawn in, and are sucked below. You know the story of Turner's lad, how he went away, and he has never returned. George, for your mother's sake, stay at home, and do not risk it.'

'Tut, mother. Turner's son was too simple to let himself go. I'll come back alright, and you'll be prouder still of me.' George felt his want, but failed to analyse its full contents. He knew not the seeds he had sown had begun to grow; nor the stress and rush of crowded streets, with their glaring lights. He had not yet sinned against a social morality, but his youthful innocence had been stained. He prepared himself to dive, he was now about to make the plunge, and he knew not whether he was able to swim.

It was a sad evening for the old people. Their conversation was long and painful. They agreed not to stand in his way, and commended him to God.

It was arranged for him to go, an appointment was secured, and when he stepped on the busy streets his heart throbbed, and for the moment sickened.

The establishment was large, companions were many, and introductions frequent. He had a bit of money, and half-fellow-well-met gathered round, till they drained him dry. He was not accustomed to their wily arts, and ere he had learned the arts, he was crippled. His savings had gone in strange ways, and his wage would not meet his demands. He wrote to his parents every week, and gave glowing accounts, but the stamp became a consideration. His letters became less frequent, and now he had forgotten when he wrote last. His money ran out. His lodgings were unpaid, and men were pressing for money on every side. He was tempted to write home for help, but pure shame hindered him. His father was getting thirteen shillings per week, and he forty-five, and this could not meet his demands. Finally he was driven to tamper with the books and cash. This method met his needs, but it did not last. He was detected, instantly dismissed, and imprisoned.

He went down rapidly, lower and lower he sank. Work he could not find, bread he could not get, and his home was the streets.

When the letters ceased to be regular, and promised visits remained unfulfilled, a cloud overhung the old homestead. 'As villagers always know everybody's business, rumours got about that George had turned out bad. At this Dunham and his wife practised a noble deception to the neighbours. After a time the gossip ceased, they lived their lives in seclusion, became reconciled to the worst, and turned rapidly old and grey.'

One afternoon the Rev. Donald Baines was passing towards Liverpool-street Station, and a man stood on the curbstone, with the marks of sin upon his face, and clothes tattered and worn. He took from his mouth the remains of a pipe, and said, 'Carry your bag, sir!'

Their eyes met, and they recognised each other. The impulse of the one was to run away, but the minister's voice arrested him by calling him by his name.

'Give me your hand, George, I am glad to see you. How are you doing? I can go with the next train, as well as with this. We'll go and have something to eat.'

'No, no, Mr. Baines. I am sorry you have met me in this plight. But I am glad to meet you for old time's sake, and to see some one from home. How are the old people doing? I cannot go and disgrace you by sitting at the same table.'

'That's where you make the mistake, and I am sorry that too many of the cloth give you the idea you take. You know from the old days I am not of that type. No man is too far down for me; he is, as you are, my brother. If we could see ourselves as God sees us, maybe the only difference between you and me is a difference in clothes. We have all sinned—and sin. If we knew all that is in the heart of God, George, we would learn it is the desire to be good that weighs with Him, not so much the goodness we have attained. This desire is often stronger in the man who is down than in the heart of the man who poses as the saint.'

He put his arm through that of George, and drew him away to the nearest restaurant. They sat opposite each other—nobility fallen, and nobility helping it to rise.

'You have not written home for long, George!'

'No, the weekly practice got broken, and now I have no

## Ramsay Guthrie

AT HIS BEST.

On Thursday next, November 8th,

THE  
'Primitive Methodist Leader'

Will contain the FIRST of a series of Popular  
Stories by Ramsay Guthrie.

THE Scene is laid in a Mining Village of North of England—Windy Hill. The Stories, revealing the writer in his most powerful mood, contain many sidelights on the character of mining village life, the Methodists, including the Methodist Minister and the power of the Methodist Chapel.

The Opening Story—The Scene that Shamed Him—is one that will appeal to all and introduces the reader to Neddy Jacques, Meg, and their boy, Joe; characters that will prove to be of the greatest interest. The elements of homely humour and pathos run throughout the stories. Ramsay Guthrie knows the Northern miner, and he has the art of making him known to his readers.

The FIRST STORY begins NEXT THURSDAY.

ORDER EARLY.

heart to begin again. But I am not fit to sit here. I shall make you the discussion of the whole place. I will wait till you come out.'

'Don't trouble, lad,' said Mr. Baines. 'If you are feeling it, hurry up, and we'll go to a room.'

'There, sit down. I want to say much to you. I will be back in a few minutes.'

The Rev. Donald Baines had a glad heart at this noble find. He went over to the tailors, gave him the estimate size of a suit to be sent over to the restaurant.

When brought the minister said, 'Here, George, try these on, and the next thing you are going home with me. Your mother always said you would come back. God is answering her prayers through me in taking you back. Ah, lad, it was only a grain, at the right moment, that makes the difference in our positions to-day. My destiny was decided whichever way the balance fell, and Providence, by my mother's prayers, put the grain on the right side.'

George protested. 'I am afraid of the villagers. Their comments and questions will be too much. I will be obliged to leave home again, then I will take seven more devils into me, and my last stage will be worse than the first. No, no, I cannot go there yet.'

He finally gave way. They arrived at the station, it was dark, and no one noticed the stranger. He was taken to the Manse, and Mrs. Baines gave him a royal welcome.

'Sorry I am so late, dear,' said the minister. 'I met George, and we had some business to do which delayed us. I have a little more to do. I will be back in a moment.'

He went down to the little cottage, and prepared them for the coming of the son. When he was taken the old mother met him at the door and said, 'My canny lad, God told me you would come back, praise Him.' And laid her head on his breast and wept, the father warmly shaking him by the hand.

The minister slipped away. He straightway visited Mr. Thorne, took him into confidence, and George was immediately reinstated.

Inquisitive gossips attempted many explanations, but failed to find the truth. Even his parents never knew the worst. The secret was buried in noble hearts; tender care aided a perfect manhood to rise supreme, and in God's mercy and love the prodigal entered into a future, with an obliterated past.

## Colliery Disaster at Wingate.

WINGATE, a typical mining village in North East Durham, with Station Town adjoining, has a population of nearly 10,000 souls. For nearly seventy years mining operations have been carried on, accidents being few, and the loss of life slight, the pit being regarded as one of the safest in the district.

On the night of the explosion, Sunday, October 14th, two hundred men were at work preparing for the fore shift men, who, in the ordinary course, would have been at work at four o'clock on the Monday morning. The night was calm and beautiful, the stars shining brilliantly, as the writer crossed the pit-head at 8.30, returning from his appointment. The majority of the people were in bed, for the men have to get up early, when there was heard an ominous rumbling sound underground, and a noise as of doors banging and windows rattling. The men hurried on the first clothes that came to hand, which in many instances were those worn earlier in the day, and made their way to the pit-head, where they learnt that the pit had fired. A colliery official advised the men to go home and put on their pit clothes, as some of them would be wanted. But there was a general response—'We are ready as we are,' and as they were they went down into the mine.

Our societies at Wingate and Station Town are both sufferers, there being about a dozen of our members in the mine at the time of the explosion, but all escaped except two, brothers J. T. Maddison and George Bayliss. Bro. J. T. Maddison has been associated with our church from his youth. As a Sunday school teacher and open-air speaker he has rendered notable service to our society at Station Town, of which church he was also a trustee. His was a faith that was firm and a zeal that was ardent. To see the church prosper was his one great desire. He has been taken early to his rest, being in his 25th year, but if it is true that service, not years, is the measure of life then Bro. Maddison has lived a full life. He has left behind a young widow, prostrated with grief, and a young child, unconscious of its loss. A pathetic circumstance connected with this case is that his parents were to have celebrated their silver wedding during the following week. Preparations had been made, friends invited to share in the rejoicings, and the family looked forward to a time of happy reunion. But now, alas, all is changed. All the family are associated with our church, Bro. Maddison, sen., being a local preacher of many years' standing, a class leader, and a trustee of our Station Town church, of which trust he is also the treasurer.

Bro. George Bayliss was an older man, being in his 60th year. He had long been connected with our church at Wingate. His was a quiet, unostentatious, but beautiful and devout spirit. His faith was simple and so real. Although prevented from taking part as often as he would have liked in the services, he dearly loved the House of God. He met in the class of Bro. H. Booth, which is held at 1.30 on Tuesdays for the convenience of men who work nights. Here he was at his best. His testimony was clear, his conviction definite, the recital of his experience was often thrilling. He had very little book-learning, but he had a keen perception of spiritual things and a deep insight into the way of God. It is easier to believe in saints and to understand what saintliness means after knowing Bro. Bayliss. He leaves a widow and grown-up family, one daughter being at home with her mother. Another of the victims, Mr. T. Elliot, though not a member with us, was a very sympathetic adherent, while two of his children are members of the C.E. at Station Town.

The day of the interment, October 18th, will long be remembered in Wingate. The day was gloomy and wet, but that did not prevent the gathering of a vast concourse of sympathetic onlookers. The writer had charge of the funerals of four of the victims, Bros. Maddison and Bayliss and two others who requested it. He was assisted by Rev. J. Rigby, of Haswell, and Rev. C. Barraclough, Wesleyan. We made our way to the graveside after their service in our own chapel, through the ranks of the crowd in silence that was broken only by sighs and the sad but impressive music of the Dead March played by the miners' band. After the committal Mr. J. Wilson, M.P., whose name is a household word among the miners of Durham, spoke a few words of sympathy and urged upon the listening people the need for readiness for such emergencies.

On Sunday evening, October 21st, a memorial service was conducted by the writer when the congregation filled the church to overflowing, the service being most impressive. There is much distress among this people, and a relief fund has been started. We shall be glad to receive contributions from any of our friends. I have received from Mr. and Mrs. Geo. Holland, of Sunderland, a cheque for £1 is. towards the fund. Contributions addressed to Rev. W. Barton, North Road, Wingate, R.S.O., Co. Durham, will be acknowledged.

## Wingate Colliery Explosion.

THE Rev. W. Barton desires gratefully to acknowledge the receipt of the following sums for the Wingate Relief Fund: Previously acknowledged, £1; W. P. Hartley, Esq., £50; J. Cheselden, 10s.; three who sympathise, 10s.; F. Y. S. and J. Y., 5s.

## Request.

THE prayers of God's people are earnestly requested on behalf of Missions held in Bournemouth, conducted by Mrs. Evison, from Nov. 4th to December 14th.

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## Letters to the Editor.

### The Social Service Union and Club Rooms.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—A few days ago, in a Leicestershire town, I passed a public-house, on the wall of which was suspended a notice board. The head line was 'Head Quarters,' and then followed a list of seven Trades Unions, a Football and a Cricket Club—nine in all. By some strange set of circumstances, or the successful angling of interested persons, all these legitimate clubs were holding their meetings on dangerous premises.

Now, sir, I want to suggest to the newly-formed Social Service Union that in this direction is a clamant call for their activities. Why should not Primitive Methodist churches offer facilities for these Unions and Clubs to be held in our vestries and schoolrooms? Such a use of our properties would be no desecration but a definite ministry to humanity. We are guilty if we allow our brothers to be exposed to unnecessary temptation.

Of course such opening of our rooms should not be with a view to profit-making. It ought to be enough for trustees to make a nominal charge to cover caretakers' extra remuneration and wear and tear. This, if justly apportioned, would not be prohibitive.

The Trades Unions' and Labour Officials' Temperance Fellowship (a new organisation) has as its second object the removal of Trades Union meetings from licensed premises. Will the churches help them? Will our church?

Yours on behalf of the tempted,

Darlington.

H. O. H. RICHARDSON.

### The Local Preachers' Training Council.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—In view of the 'facts,' as stated by Revs. W. Gellay and J. G. Bowran in your last issue, as reporter of the meeting of the Central Training Council, I withdraw the words that the Darlington and Stockton District Meeting dropped the District Training Committee 'in a light and wanton way.' I am sorry that the adjectives selected did not sufficiently fit the 'facts.' The facts, it now appears, are that the District Meeting 'after lengthy discussion,' and after a protest 'against the resolution on the ground that Connexional laws required the appointment of the L.P.T. Committee,' deliberately ignored and over-rode the Connexional laws. The District has since, I understand, put on the sackcloth and ashes of repentance, admitting that it blundered. We have it on excellent authority that people 'who don't make mistakes don't make anything.' Let me handsomely acknowledge that the District Meeting has set an excellent example by deciding to retrace the steps taken in a wrong direction.

I humbly sit at the feet of Mr. Bowran as my tutor in 'the ethics of journalism.' I am 'a child in these matters,' and had not been instructed that a journalist must never criticise a District Committee even when that Committee sets itself above Conference. In the simplicity of my heart I had imagined that criticism was a freeborn Englishman's birthright, but I now learn that when an Englishman is a Primitive Methodist his duty, as a famous actor once told his critics, is to 'Praise, praise, praise.'

Yours, etc., THE REPORTER.

### Bradford Central Hall.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—May I supplement the Rev. G. P. Clarke's financial exposition which appeared in the *Leader* recently. According to the chapel schedules the debt upon the Central Hall when finished was £7,800. When the balance sheet of the account was presented, and which brought the accounts to December, 1896, the debt was, as Mr. Clarke says, £6,850. In 1898 the sum of £300 was added to the mortgage, and at £6,800 it has remained like a solid rock to this day, the free loans being repaid by annual instalments. Since the Hall was opened there has been received in shop rents £3,816, an average of £318 per year; and in Hall rents £1,123 2s., an average of £93 11s. 10d.; the two sources of income yielding £4,939 2s., an average of £411 11s. 10d. Surely a handsome return, for which all concerned are truly grateful. A halt, however, now seems to have been called, shops that have for twelve years given to the Treasurer £200 per year, are tenantless, whilst the Hall rents last year were only £65 18s. 6d. against £136 15s. 6d. in 1895. The working expenses, interest on £6,800, caretaker's allowance, lighting and warming, rates, repayment of free loans, repairs, insurance, choir, printing, etc., for the twelve years reach a total of £6,923 14s. 10d., an average of £575 6s. 2d. per year. Thus it happens that £160 per year, in addition to the rents, have had to be found in order to keep the trust fund going. The salary of the minister, and Sister of the People, with rents and rates and sundries, bring the expenditure on the circuit fund to nearly £270 per year. To meet this the G.M.C. grant £25, Sunday collections, £110; class monies (150 members), £46; a total ordinary income of £181. For the two funds, trust and circuit, at least £250 per year, or 25 per week, have to be raised by special efforts. With a mortgage debt of £6,800, with rents of shops and Hall steadily but certainly being reduced, with a church membership and congregation neither rich nor large, and at times much depressed and disheartened, with the passing away of generous stalwarts like Mr. John Forrest, the financial situation is by no means rosy.

Thanking you, Mr. Editor, for the real encouragement and inspiration you have given to the new departure,

Bradford.

Yours, etc., GEO. W. KING.

### Wolverton Forward Movement.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—Will you permit me to direct the attention of your readers to a piece of Home Mission work, reported in the *Leader* last week, which ought to be more widely known to the supporters of our missionary operations. I was present at and took some part in the 'dedication' of the site which has been secured as the place on which it is proposed to build a 'school-chapel' in the rapidly growing town of Wolverton, one of our great railway centres. In the midst of this artisan population we 'exist,' and the wonder is we do when we consider the place in which our people are holding their services. It is an 'upper-room,' at times highly fumigated by the cattle which are housed beneath. Only intense loyalty to our church can bring the people to such a place for worship; for we can hardly believe that the Home Missions can furnish a second similar structure in a town the size of Wolverton.

Rev. C. H. Spivey, with his devoted band of workers, are certainly deserving of all practical support in trying to improve such a state of things; and I was pleased to observe the whole-hearted support which they are receiving from all the local Free Churches, and the readiness with which their ministers came to their help to provide a better place. The new site, on which they propose to build as funds will permit, is in a part of the town which is rapidly being covered with artisan's dwellings, and in which, at present, there is no religious provision for either children or adults. This is surely an opportunity which should be eagerly embraced, but unless the workers receive outside help, I cannot see how they can realize their desires, and supply this people with a suitable place in which to worship.

I met several whom I had known as Primitive Methodists at both Crewe and Swindon, and I was not greatly surprised to learn that we had lost to our church the families of some of them, through having no suitable building.

Broadway, Watford. Yours, etc., JOHN T. HORNE.

### London Local Preachers.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—Kindly permit me in your valuable journal to raise the question of our London Local Preachers and to offer a few suggestions for using that valuable asset of our church. At the present time there are many lay preachers who could do much more service than can be found for them in their circuit pulpits. Why not then form a Metropolitan Local Preachers' Association, the objects of which should be to watch every growing suburb where we have not a church, or where our church is weak and struggling and let the members of this Association devote their labours to such places? The organization required would be very simple—a Central Committee duly appointed, the Metropolitan area mapped out into four sections, East, West, North and South, each section having a working Committee to advise the Central authority. Groups of four or five under a leader could be appointed to visit and work the places approved of. This would tend to develop Primitive Methodism in places where we are weak, and would open places where we are not represented, and by so doing we should tend not only to find work for the lay preachers, but would also gather in many old Primitive Methodists who are constantly migrating to the suburbs.

Stoke Newington, N. Yours, etc., W. ALBION CROUCH.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—I wish to enter my indignant protest against your correspondent's reflections on the Darlington and Stockton District for having, as he says, 'lightly and wantonly discontinued the Local Preachers' Training Committee.' In addition to the discussion at District meeting it was first carefully considered in Committee, and from there referred to District Meeting.

As a Committee we met time after time for almost nothing. All were willing and anxious to contribute to its success, but after all our efforts we had only two or three candidates. For most of our subjects there were no candidates. With such a result we felt it to be utterly unreasonable to ask the circuits to continue their annual subscriptions. It was manifestly a waste of money and time to continue such an organisation. The majority at District Meeting deliberately, but regretfully, decided on this course.

Hartlepool, Oct. 29th. Yours faithfully, CHARLES HUMBLE.

### The Centenary Celebration.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—In common with every loyal Primitive Methodist, I am following with deep interest the doings of the Centenary Committee. The decisions at which the Committee has arrived will, I think, meet with the approval of all our people so far as the Evangelistic and Literary departments are concerned. But I have grave doubts as to the wisdom of the Financial proposals. In the first place, the sum aimed at, viz., £250,000, is, I consider, too large for a Church like ours which can boast of comparatively few wealthy men. I know the Wesleyans raised a million guineas, though not without difficulty, but our financial resources are not to be compared to theirs. Our last great effort, the Jubilee Fund, by which we raised £50,000, taxed our people to the utmost, and it was only after repeated appeals that the total was made up.

In view of this fact, how can the most sanguine among us expect that we should reach five times as much for the Centenary Fund? If the sum aimed at had been fixed at say £100,000 there would have been more likelihood of its attainment. But to aim at an impossible figure like £250,000 is to court failure and defeat. The larger amount can only be got provided a few wealthy men give really big sums. It cannot possibly be subscribed by the rank and file of our members. For we must bear in mind that the regular funds must be kept going in the meantime. We must provide the money for our circuit and trust funds as well as for our Sunday school, missionary and other institutions, and large numbers of our churches have the greatest difficulty in meeting all these claims.

If we examine these financial proposals more closely it will be found how utterly unreasonable they are. Let me quote from the recommendations of the Centenary Committee as they are printed in the Conference Minutes. 1. That there be a great Thanksgiving Fund. 2. That the amount to be raised shall be £250,000. 3. That two-fifths of this fund be for connexional and three-fifths for local objects. That local objects shall mean the local objects of a circuit, unless the circuit shall otherwise determine. 4. That donors shall be at liberty to state for what connexional institutions or local objects their contributions shall be given, but in no instance shall more than three-fifths be devoted to local objects. I hope all our trustees and those responsible for the financing of our churches and circuits will note carefully these clauses, and especially the last one—'In no instance shall more than three-fifths be devoted to local objects.' If this is made arbitrary, the Conference will soon find that many officials who are as loyal to the connexion as even the members of the Centenary Committee will rebel.

Take, for instance, the case of Tatham Street Church, Sunderland, of which I have the honour to be the Treasurer. Of the twenty trustees now acting only two were at the building of the church. The remaining eighteen are not responsible for the creation of the debt, but having joined the church in later years, and out of love for the cause, are loyally bearing the burden. When the place was opened there remained a debt of over £6,000, and in interest alone there has been paid over £5,000 during these thirty years. The debt now stands at £22,800, and it may be twenty years before it is entirely liquidated. By strenuous endeavour on the part of the ministers who have laboured with us, backed up by a devoted band of officials, we have at last got the finances into a fairly satisfactory condition. The circuit fund is square, and the trust account has a balance on the right side, but by recently transferring the mortgage to the Chapel Aid Association, we have incurred the obligation to reduce the debt by a large amount each year. Further, we badly need a new organ, or at any rate the re-construction and enlargement of the present one, which is old and unsuited to modern requirements. Then, if we are to retain the people who are coming in, drawn by the splendid ministry of our present superintendent, the Rev. Henry Davenport, the internal renovation of the church is a pressing and immediate necessity, and this alone will cost £150. These objects will strain the resources of our people to the utmost, and if on top of all of this we are to inaugurate a Centenary Fund, and to go to our members and supporters with the proposal to allocate £40 out of every £100 we get to connexional objects, then I see trouble ahead. No, messieurs, the members of the Centenary Committee, your scheme is utopian. Give us something more reasonable and practical.

In fairness to my brethren at Tatham Street I ought to say that as this matter has not been brought officially to our notice I have no right to speak on their behalf. This letter is an expression of my own opinion, but I have a shrewd idea that many more, both in Sunderland and elsewhere, will share the sentiment thus expressed. I sincerely trust that you will allow your columns to be opened for a discussion on the subject. In any case the committee will do well to re-consider their proposals, and make them less arbitrary and more elastic, so as to meet the special circumstances of cases such as the one I have named.

Yours, etc., WM. BOWMAN.

10 The Westlands, Sunderland.

### Pulpit Evangelism.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—Rev. W. Younger's article on 'Pulpit Evangelism' is very timely. Some of its sentences ought to be burnt into our hearts and consciences—

1. 'The greatest work in our ministry is that of the circuit minister. It is a greater work to preach the gospel than even to aim at connexional office.' True, the work of the preacher is the greatest work in the world. Organization, however perfect, can never take the place of preaching. Almost every church problem becomes at last a problem of the minister. In an institutional church, as well as in any other church, you must have real, live preaching.

2. 'The preacher ought to be an evangelist.' Yes, but the term 'evangelist' must, as Mr. Younger points out, be broadly interpreted, for much so-called evangelism is discredited by mere talk. Drummond said, 'The crime of evangelism is laziness.' We may become the slaves of our own phrases, and be killed by platitudes. George Meredith had a horror of the commonplace. I wish all ministers had the same horror. Every service should be evangelistic in the intelligent, healthy, scriptural significance of that word. But there are some persons who take a very narrow and unscriptural view of the word evangelistic. To meet the varied life of to-day, evangelism must be sane and broad.

3. 'A sermon is an appeal to the individual conscience.' I agree. And herein a sermon differs immensely from an essay or a lecture. The sermon is essentially practical. The distinctive work of the preacher is to persuade every man first to submit to Christ, and secondly, to imitate Christ. A very easily besetting fault of ministers is to judge sermons from the point of view of a student in his study, forgetting that the preacher, as distinguished from the expositor and the theologian, is essentially a man of action. The preacher must always be judged by his influence upon the conduct of his hearers. There is a very false conception about preaching, as the following incident will show. Some time ago a circuit steward said respecting the young minister of the circuit, 'Mr. So and So is a charming fellow. He has conversions every Sunday night. But, you know, he cannot preach.' Terrible delusion. If a man can bring sinners to Christ he can preach, and is in the Apostolic Succession. As one has said, 'A great preacher is not a mere artist, and not a feeble applicant; he is a conquering soul, a monarch, a born ruler of mankind. He wills, and men bow.' The pulpit is the preacher's throne. Let us use it to the utmost.

Yours etc., F. W. BRETT.

32 Brackenbury Road, Preston,  
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## The Primitive Methodist Leader.

INCORPORATING 'THE PRIMITIVE METHODIST.'

THURSDAY, NOVEMBER 1, 1906.

### SOME EXEGETICAL COMMONPLACES

THIRD PAPER.

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

BEFORE I finally leave 2 Cor. v. I may add a reference which I have found since I wrote my last article. In his *Compendium of Christian Theology*, published before the appearance of the *Revised Version*, Dr. Pope, the eminent Methodist theologian, says: 'Very much depends upon the simple grammatical meaning of the Aorist in those two correlative passages: *Even so death passed upon all men, because all sinned*; and *If one died for all, then all died*.'

I pass on to the passages I quoted from Romans vi. I begin with the seventh verse. It is a principle of translation which does not need to be defended that we ought to give to a word its normal meaning, and not a significance it does not properly possess, unless there is some insuperable objection to this. It is all the more necessary that we should do so when the word in question is a favourite term of the author whom we are studying, and used by him consistently in that definite sense. It is, of course, a well-known fact that excellent scholars have imposed something like the meaning Mr. Worth gives on the word translated *freed* in the A.V., and *justified* in the R.V., so that he is not so badly off in this case for support as in the preceding. For my own part I believe it is quite unjustifiable to give this meaning to the term, since it is Paul's standing word to express the idea of justification. Canon Evans, who was one of the most learned Greek scholars who has commented on the New Testament, and had a quite unusual insight into the genius of the Greek language, in an important note on 1 Cor. vi. 11, in the Speaker's Commentary, states the rule as to the meaning of verbs of this formation; and the forensic sense of the passage here has been recognised by some of our most important commentators on Romans, such as Lipsius, Lightfoot, and Sanday and Headlam. The word admits of its usual Pauline sense of 'justified' perfectly well in this context, and the expedient to which interpreters have been driven of denying the forensic sense here is due simply to their general view of Paul's doctrine of justification. The terms of the phrase, as I understand them, bear their technical Pauline sense throughout, and the full meaning of this packed and condensed utterance I take to be that the man who has died with Christ has been, and remains, acquitted by God from the guilt of sin. This is in thorough harmony with the Pauline doctrine of justification, and there is not the slightest reason for forcing an unexampled meaning on the familiar Pauline term. Is it likely that in an Epistle which deals so much with the idea of justification Paul should use the verb in an entirely different sense, thus misleading his readers as to what he intended? If I prefer *justified from sin* while Mr. Worth prefers *freed from sin*, it is because I believe that Paul understood his own terms and used them consistently; and where he said *justified*, I feel I have no warrant to translate *freed*. Mr. Worth, however, with all his reverence for Scriptura, has no scruple in changing the apostle's language to suit his own preferences—though, had he consulted the margin of the Authorised Version, he would have seen that the translators inform the reader that the Greek word means *justified*.

The next passage under discussion is a clear example of this unhappy tendency. The matter is a perfectly plain one. If Paul said that we should reckon ourselves to be dead indeed unto sin, but alive unto God in Christ Jesus, no interpreter has any right to make him say

*through Christ Jesus* in this passage, unless the words can naturally bear that interpretation. But we know perfectly well what the meaning of the preposition here used is. If Paul had meant *through Christ Jesus* he at least knew sufficient Greek to express it. There are scores of passages where he uses that particular construction. One has only to read down in the Epistle to the Romans a few verses when we come to the words, 'Jesus Christ our Lord *through* whom we received grace and apostleship,' and Mr. Worth would find it an instructive exercise to take his Greek Testament and a concordance to the Greek Testament and work through the uses of *dia* with the genitive. He will rise from the study quite clear on the fact that when Paul wished to say, *through Christ Jesus*, he had a quite different way from saying it than the phrase in Rom vi. 7. Here the preposition and the case are different; he uses *en* with the dative, and this is correctly translated in *Christ Jesus*. That of course is not to say that *en* cannot bear another sense; but this is its normal sense, and is fixed as the true sense in this passage by other instances. No one who has ever truly understood the theology of Paul is unaware that his central doctrine is union with Christ. That redemption also comes through Christ is equally a part of his doctrine, but this does not justify us when Paul is dwelling on union with Christ in mistranslating his language to bring out a reference to Christ as the channel of salvation. Christian theology has been much impoverished by its neglect of Paul's great conception of the mystical union with Christ. It is no fault of his that this has been the case. He strains language in order that he may bring out this idea in the most vivid and forcible form. I count it, then, one of the great gains of the Revised Version that it has restored this element to its rightful place; and I am very much surprised that Mr. Worth should question the importance of the change. He himself recognises that the doctrine of union with Christ is a central doctrine with Paul, and why, having recognised that, he should carp at an accurate translation which expresses it and prefer an inaccurate translation, which expresses something else, I fail to understand. The first business of a translator is fidelity to his author's meaning, and it is simply on that score that the Revised Version is in this passage unquestionably to be preferred.

I also find it difficult to make Mr. Worth's statements hang together. He tells us in one paragraph that men lost death, and that Christ came that they might have life, and argues on this basis that I was wrong in saying that in 2 Cor. v. *all died* meant *all died with Christ*. To the amazement of his readers, however, later on in his letter he admits that men do die to sin, the position for which I am rebuked for contending in its racial form. Then again, he tells us that death to sin precedes union with Christ, and in the very next paragraph says, 'to know death to sin and life through Christ I must be united to him by faith,' which seems to mean that union with Christ precedes death to sin, the very position he has contradicted above. I venture to suggest that people who write letters to the papers criticising the view of others should pause till they have reduced their thoughts to order and given us something less incoherent than this.

The view that death to sin precedes union with Christ is one that seems to me entirely false to Paul's definite teaching. For him everything in the salvation of the individual depends upon union with Christ. Paul's doctrine is briefly as follows. The death of Christ was not simply an individual, but a racial act. Just as he held that all mankind sinned and died in Adam, so he held that humanity shared in the death and resurrection of Christ. The acts alike of Adam and of Christ were, to use my own term for them once more, racial acts. Hence humanity as such, viewed as an organic unity, is placed into a new relation to God by the great redemptive experiences through which Christ passed. But the racial act secures to the individual, apart from the cancelling of physical death by the resurrection, only the possibility of salvation. The question whether he will stand with the first Adam or with the second is a matter for his own individual choice. If he chooses the latter course, then he believes on Christ. It is not easy to express all the fulness and richness of meaning that lie in Paul's idea of faith. It is the act, not of the intellect only, but of the emotion and the will, it is the passionate self-surrender and self-abandonment with which the spirit, renouncing all other grounds of salvation, casts itself completely upon Christ. But the inmost secret of faith baffles analysis. We can only state what its results actually are. It is by this exercise of faith that the spirit is united to Christ. This mystical effect must

be closely allied to the emotional character of faith, but how faith achieves the mystical union is God's secret, and not ours. It is in virtue of this union with Christ that everything else in the Christian life follows. Because we are one with Christ we have shared His death to sin, we reckon ourselves to be dead unto sin but alive unto God in Christ Jesus. And having thus shared Christ's death to sin, we can no longer rightly be charged as guilty. We are in Christ, and therefore we occupy His status before the bar of God; in other words, to use Paul's own phrase, 'we are justified in Christ,' or to put the same truth in the negative form, 'there is no condemnation to them that are in Christ Jesus. We also share the destiny of Christ through our union with Him. Now, all these experiences are summed up in Paul's great phrase, 'If any man be in Christ he is a new creature; the old things are passed away; behold, they are become new.' It is because the man is in Christ that the old things have passed away. It is a travesty of his meaning to say that the old things must first have passed before the union with Christ takes place.

## Current Events.

By Robert Hind.

### The Appeal to the Lords.

MR. PAUL, the member for Northampton, has placed Nonconformists under obligation to him by the question he addressed to Mr. Birrell as to the reason why the Government is appealing to the Lords against the West Riding decision. The reply of Mr. Birrell was a lame affair. It was to the effect that local authorities were in doubt whether they were bound to make reductions in respect of the sectarian instruction and what would be their personal liability if they violated the law. Why there should be any doubt it is not possible for a plain man to understand. The highest court that pronounces on the meaning of an act determines what the law is. If the local authorities do not know this they are more ignorant than most people would have deemed them. Sir Robert Finlay, the Attorney-General in the late Government, has declared this to be the case, and it would certainly have been easier and less expensive for the Education Department to have issued instructions to the local authorities to this effect than to carry through an appeal to the Lords. It is gratifying to find that Mr. Paul does not mean to let the matter rest, and we hope the rank and file of the party will teach the Government a lesson. It is much needed. It is easy to issue instructions when the Government desires to do so. Mr. Burns stated in the Commons on Monday that the Local Government Board had issued instructions to the effect that the expenses of sectarian instruction up to March 31st last were to be charged on the rates although the law as it stands at present is that this is illegal.

### Wrecking the Bill.

THE PRIMATE, in his first speech in the Lords after the holidays, deprecated any attempt at wrecking the Education Bill, but those who know anything about that astute diplomatist will not be surprised to find that the amendments he has put down really propose to put Nonconformists under still greater disabilities than those imposed on them by the Act of 1902, and to confer large new privileges on Anglicanism. His proposals are: (1) That denominational teaching shall be given in provided as well as non-provided schools, that is in what were called before 1902 Board schools; (2) That attendance during the hours for religious instruction shall be compulsory; (3) That the school teacher shall be at liberty to give denominational teaching in all schools; (4) That the local authorities shall satisfy themselves regarding the qualifications of teachers to give religious instruction under the amended Clause III; (5) That under Clause IV. denominational tests shall be directly imposed on the teachers. No wonder the Bishop of London proposes deferring the consideration of Clause I. till these amendments have been considered, because if they are passed this Clause would be absolutely undone, and would be a contradiction to the rest of the Bill. The Archbishop sees this, and in view of it proposes (6) That no school shall be a public elementary school unless religious, that is, according to (1) Denominational instruction is provided therein. Another of his amendments is, (7) That local authorities shall be compelled to take over church schools no matter what may be their defects, a fine sequel to the cry which greeted the introduction of the Bill, that the Government was forcibly taking the Church schools from the owners and managers. Not the least reactionary proposal of the Archbishop is, (8) That the facilities under Clause IV. shall be extended to rural areas. This Clause, it will be remembered, provides that whilst the total upkeep of the school will be charged on the public funds, with the exception of the hours for denominational instruction where four-fifths of the parents desire

purely sectarian teaching in an urban area with a population of 5000 or more, their wishes shall be met. What is involved in the Archbishop's amendment can only be seen by reading it in connection with the other amendments. It will mean that in villages where the parson's rule is absolute parents, whatever their real wishes, will be compelled to vote in favour of a Church as opposed to a Council school, that there will be religious tests on the teachers, and that the million per year voted for structural improvements will go to the improvement of church buildings, another modest endowment to Anglicanism.

#### What will Happen?

PERHAPS by this time Mr. Birrell will have realised what he ought to have known when drafting the bill, that any attempt to win the Anglicans by compromise must fail. In his bill as it was drafted he gave them all he could, and vastly more than he ought, hoping, no doubt, to win their acceptance of the measure. He went right up to the point where, if he had gone one step further, those who placed the Government in power would have rebelled and driven them ignominiously from their seats. Take the matter of Clause IV., the section containing the greatest injustice to Nonconformists in order that special privileges may be provided for the Anglican and Romish churches. Some have thought that, because as the bill now stands, if no amendment is carried for the extension of the principle to rural areas it will not affect either a large number of schools or a large number of children. Let those who entertain this idea consider the following figures, taken from a Parliamentary White Paper issued last Friday: In England and Wales the number of schools and the children in attendance in Urban districts with a population exceeding 5,000 are—Church of England schools 3,018, average attendance 1,148,562; Roman Catholic schools 819, average attendance 263,238; Wesleyan schools 238, average attendance 91,296; Jewish schools 12, average attendance 10,189; other schools 292, average attendance 79,828; total number of schools 4,374, total average attendance 1,593,108. In Urban districts with a population below 5,000 the figures are:—Church of England schools 419, average attendance 108,956; Roman Catholic schools 53, average attendance 5,925; Wesleyan schools 36, average attendance 7,974; Jewish schools none; other schools 85, average attendance 11,751. Total number of schools 593, total average attendance 129,606. For rural areas the following figures are given: Church of England schools 8,374, average attendance 743,930; Roman Catholic schools 190, average attendance 15,588; Wesleyan schools 179, average attendance 14,999; Jewish schools none; other schools 362, average attendance 46,482. Total number of schools 9,105, average attendance 820,939. These figures show how large is the concession made to the sectarians under Clause IV. In making this and other concessions, as is now apparent from the action of the opponents of the bill in the upper House, Mr. Birrell has provided the means for the bishops to make new demands, and shown them the way in which this may be done. His reward is that they are availing themselves to the full of the chance with which he has presented them. As far as he is concerned we are not sorry, but we hope that he has learned his lesson. What of the future? Obviously not one of the amendments can be accepted. In this statement we include not only the archbishops, but those of the bishops of London and Hereford and of certain of the Lords temporal which we have no space to set out at length. (To us it is a matter of profound regret that bishop Perceval to-day is among the reactionaries.) Any one of the amendments now on the paper would knock the bottom out of the bill. Should one of them be carried let the Government come to death-grips with the age-long foe of the British people, and at least destroy its power of veto. As far as Education is concerned, if this happens the best course would be to drop the bill and pass a short financial measure on the lines of the decision of the Court of Appeal on the West Riding case. Such a measure would not come under the revision of the Lords. Let them vote a little more money to the purposes of Education and use the further grant and the million already granted entirely for the erection of provided schools. Denominational schools would then die a natural death. This would be not only the shortest, but the best way out of a difficulty Mr. Birrell has to a large extent created for himself.

#### Mission of the Lords Spiritual.

WAS there ever a man in the public life of England who has made such astounding statements as the Archbishop of Canterbury? We recall how, when tens of thousands of the best citizens in the country were being hauled before the police courts for conscience sake, he declared the Education Acts were 'working smoothly.' Last week in the House of Lords he stated that he held 'his place in that House not primarily for the protection of Church interests, but for setting forward, as much as in him lay, the social, moral and religious welfare of the English people.' That this has been the mission of the spiritual peers is an idea that would never have occurred to our minds if the Archbishop had not said so. It is so much opposed to all the facts. Of course, when facts and the Archbishop's statement do not agree, so much the worse for the

facts. And yet even the facts deserve a little consideration. When the Archbishop supported the South African war, and when later he acquiesced in the introduction of Chinese slavery into the British Empire as a 'regrettable necessity,' we suppose he was promoting 'the social, moral, and religious welfare of the English people.' No doubt he and the other Bishops had the same noble object in view when, on receiving from the Commons the bill of 1902, and a bill which gave the Anglican Church greater privileges than any Churchman before had ever expected to obtain, they proceeded by their 'wear and tear' provision and the rest of their 'policy of grab' to inflict new injustices on Nonconformists. Surely this astute ecclesiastic ought to know that his assertions can be tested. What has been the record of the Bishops during the last hundred years? On the matter of Education, in 1807, 1820, and 1839 they opposed successfully bills proposing to establish a system of National education, and did so primarily and absolutely in the interests of the Anglican Church. In 1834 and 1867 they opposed the opening of the universities to others than Anglicans, and in 1850, 1864, and on two other occasions they cast their votes against free unsectarian education. On some other matters their record is equally bad. They voted against (1) the repeal of the death penalty for sheep stealing; (2) the first Reform Bill; (3) the admission of Jews into Parliament; (4) the abolition of church rates; (5) the abolition of the Corn laws; and (6), taking a very recent event, in 1905 the clerical vote in Convocation showed 157 in favour of the Brewers' Bill. And yet the Prime Minister says that his business 'primarily' is to promote 'the social, moral, and religious welfare of the English people!'

#### Teaching the Young Idea—to shoot.

By means of a series of questions addressed to him by Mr. Ward, Dr. Macnamara, and Mr. Keir Hardie, Mr. Birrell has been compelled to admit in the House of Commons that the Education Department has granted permission for certain school children to be taught rifle-shooting at the public expense. Perhaps the shout of 'Well Done!' from Mr. Howard Vincent, a high-and-dry Tory, when this admission was made, the loud cheers from the Tory benches, and the dead silence on the Liberal side of the House, may lead members of the Government to ask themselves whether it is wise to offend their supporters in order to please their foes. They have done rather too much of this already. On the main question we stand by all that was stated in a note that appeared in a recent issue of the *Leader* on the subject. But there is much more to be said against the mischievous innovation. The physical danger to which children are exposed by the practice, although not the worst part of the evil, is bad enough. Already two boys have been actually shot dead in this way, accidentally of course. Parents who love their children may well shudder at what might happen at any one of these rifle shootings. But it is much more deplorable that in the years before they have acquired a well-balanced judgment the boys of England should be taught that it is patriotic to learn how to pot a Boer or a Zulu. Major-General Baden Powell told the schoolfellows of one of the little boys who had been shot that he was a little patriot, who had died 'doing his duty to his country.' Those of us who have been denouncing militarism these last seven years claim that we have been doing it for the love of our country, and we are not prepared to allow the Government we have placed in power to promote ideas for which we turned out the late Government. The fostering of such ideas in elementary and secondary schools in our view is a mortal crime committed against the child and a detriment to the moral and material interests of the nation. We are glad to learn from a further statement made by Mr. Birrell on Monday that the permission was of the nature of an experiment, and that the Government has resolved that, under no circumstances whatever, will permission be granted to any other school. May we also call the attention of our critic in a recent issue of the *Leader*, Mr. Gore, to Mr. Birrell's statement that rifle-shooting 'is not a good means of physical exercise.'

#### A Conspiracy.

BESIDES the cultivation of the spirit of militarism among the boys in the elementary schools, there is every reason to believe it is intended to help on the conspiracy that has been hatched to introduce conscription into the country. We are being told that military training improves the man, assists in developing the best that is in him, and contributes considerably to the making of him equal to the tasks of his life. Hence it would be advantageous if every male citizen had some military training. Either blindness or insincerity is at the back of an argument of this sort. All the facts point, not only in another direction, but in exactly the opposite direction. We all know something about the difficulty that a discharged soldier has in finding a place, either in the commercial or the industrial world, where he can make a decent living. Is that an evidence that his military training has made him a better man, and given him supreme equipment for the serious work of life? Is it not true that employers all look askance at an ex-soldier? Why should they, if his training has made him a better man? Mr. John

M. Hogge, in an illuminating letter published some time ago, claims that in our freedom from military discipline lies a large part of our industrial supremacy. The foreign workman is a conscript, who has given two whole years, and these the best of his life, to military training, and in addition has to go into barracks or camp a few weeks every year after he has served his two years. This soldier life has made him a poorer workman, who cannot produce as good a manufactured article as the British working man, who has had no military training. Even in the countries where conscription is enforced there is a tacit admission that military training is a disadvantage, inasmuch as clever boys are made an exception of and are let off with a shorter term of service. We notice that at one place an attempt has been made to put the cost of rifle shooting in schools on the rates, but it is a matter for thankfulness that at the present time this course is as illegal as the payment for sectarian teaching. Perhaps the best way to keep the evil thing in check is to allow those who want this kind of fun to pay for it.

#### One Man One Vote.

THE Government is pushing forward its plural voting bill. The discussions have been chiefly remarkable for two things—(1) the vulgarity of Sir Edward Carson, who, as a university representative, might be supposed to represent the culture of the nation; and (2) the anxiety of the Tories lest the working men who have more than one vote should incur some unbearable penalty when the bill comes into operation.

### PARLIAMENTARY NOTES.

By J. S. Higham, M.P.

THE opening days of the autumn session have passed off without any undue excitement either in Lords or Commons. As time passes on one cannot but imagine that below the surface in the eddies of Party warfare there are hidden currents which may ultimately cease to flow, or which may come into sight and even create a storm before party calm is restored.

In the ranks of the Conservative party Mr. Balfour exercises neither the authority nor the influence which he did in the last session of the last Parliament, and yet in that session his power was distinctly on the wane. Who is it that is trying to supersede him? Is it Mr. Long or is it Mr. Austin Chamberlain? or will the new Eliza be Mr. Wyndham or Sir Edward Carson? Anyhow the impression is growing that the leadership of the Unionist party (so-called) is in the melting pot. On the very opening day of the session Mr. Balfour's suggestion was flouted as to the wisdom of dividing the House on the question of 'espying strangers,' and he showed his vexation by declining to vote on the subject at all. On the second day Sir Edward Carson, with a full knowledge of his Leader's views and action, forced another division on the same subject—evidently—quite evidently—to flatter the 'young bloods' of the party. Then the ex-Prime Minister seemed to realise that authority was either slipping away or being filched away, so he took an early opportunity of rising in debate on the Plural Votes Bill, and making an impassioned speech in defence of the privileges of the owners of Multiple Votes. For some time he was literally engaged in 'tearing a passion to tatters to tickle the ears of the groundlings,' and his effort was well applauded behind him and received with great amusement by every other part of the House. When the inner history of his party during 1906 comes to be written there will be unfolded a pretty tale of intrigue. He defeated Mr. Chamberlain, and may win—even yet.

The Plural Voting bill has been making very slow progress in its Committee stage. It has been very carefully framed so as to avoid the possibility of disfranchising any 'multiple voter,' and the greatest waste of time has taken place in the discussion of those provisions which have been inserted by the Government to make doubly sure of the possession of one vote to every present plural voter. Many of us think the case and the precaution unnecessary, and practically the whole of the Liberal and Labour parties would have preferred a measure abolishing the ownership qualification, and leaving every man to vote—or rather—to be on the voters' lists solely for residential reasons. It would have shortened the bill, it would have cut down the talk, it would have simplified registration, and the chances of evading the law would have been far fewer than under the somewhat complicated provisions of the bill now under consideration.

'Animal Life.' By M. T. Yates. L.L.D. Religious Tract Society. 1s. 6d.

An ideal book for young people. Bright and graphically written. Such a book is sure to be read by its possessor, and the reading will instruct and please. All kinds of animals are dealt with from an elephant to a mole.

A companion book to the above, by the same author and publishers, is *Stories of Animals*, price 1s. This is profusely illustrated, and contains some excellent stories.

## Young Men's World.

Fairplay feels that he is called of God to the work of the ministry. He has striven to qualify himself for this high and holy office by earnest study, and has applied to the Quarterly Meeting for the usual recommendation, but this has been refused him, though the officials recognise his ability and success as a local preacher, and he wants to know what I would advise. Is my correspondent quite sure that God has called him to the ministry? This is not always an easy matter to determine. Sometimes we mistake our own wishes for the Divine will. The Church is one of the voices by which God calls men to this office, and an all-important, if not all-determining voice, too, and when it refuses this call to a man he needs to diligently and earnestly search himself to see whether after all the voice he heard was the voice of God. Of course the Church may err in this as in other matters, as it has sometimes done. But, in the main, it is not far wrong. Let my correspondent question himself on this matter again in secret place and quiet hour. If he be then persuaded that God means him for the pulpit he should seek by all manner of means to fit himself to stand in this holy place, and if the voice speaking to him be of God he will presently find that the Church will hear it too.

*Somewhat Unsettled* finds that modern criticism has disturbed some of the ideas he once held regarding the Bible, so much so that they have largely lost their hold on him, and he wishes me to name some book or books that will help him to an intelligent apprehension of the critical position, particularly in relation to the Old Testament. Get Dr. G. A. Smith's 'Modern Criticism and The Preaching of The Old Testament,' price, I think, 6s.; also Prof. Peake's 'Guide to Biblical Study,' price 8s. 6d., and you might also get, 'The Bible, its Origin and Nature,' by Prof. Marcus Dodds, price 4s. 6d. The two former are published by Hodder and Stoughton, and I think the latter also. It is a mistake to imagine that the early chapters of Genesis are a scientific account of creation. What we mean by scientific knowledge was not in the thoughts of the people for whom this book was written. The subject of creation is approached in Genesis not from the scientific side at all. What we get there is a moral or spiritual conception. So with the Eden story, to which my correspondent refers. It is poetry rather than history, but poetry embodying the sad and abiding fact of human sin.

F. B. wishes to know where and at what price he can get the address by Rev. G. Jackson on, 'B. A.—A.D.; or The Difference Christ has made.' It is published by C. H. Kelly, at the Wesleyan Bookroom, 2 Castle Street, City Road, London, and the price is 1d. It is a very lucid and suggestive statement and will, I feel sure, be useful. This and other equally good addresses are published in a volume entitled, 'What is Christianity?' There are two volumes, and this is the second, and the price is about 2s. 6d. I should strongly advise its purchase. It is very encouraging to have such words of appreciation as my correspondent has been good enough to write me.

Peter should get 'Our Lord's Teaching,' and 'St. Paul's Teaching' in the Guild Text Book series. I think, too, it would do him good to also read, 'The New Testament and Its Writers' in the same series. They are published by A. and C. Black, at 6d. each.

P. R. is a cabinet maker. He was in his last place nine years, but lost his situation owing to trade depression and is now without work: can any of my readers help him to a place? He is a young man and a Primitive Methodist.

ANOTHER young man seeking employment wishes to know whether it would not be well for him to leave England and emigrate, say to America. I seriously question the wisdom of such emigration. The labour market is just as crowded there as here, and when we remember the increased cost of living the wages paid are little if any better than here. Besides it seems to me that a man who can succeed in America ought to succeed here.

MANY apologies to Dr. Booth for the injustice I did him by saying, as I did in mine of October 4th, that our Hymnal Tune Book was edited by a Congregationalist. It was a slip, and I wonder how I came to make it since I knew well enough of the service the Dr. had himself rendered as editor. What the Congregationalist, Dr. Coward, did was to revise the harmonies. This in no way affects my position in replying to a young Lincolnshire Primitive Methodist. By the way, who is responsible for Dr. Coward being described, as he is in the latest edition of the Hymnal Tune Book, as simply, Mus. Bac. Oxon? He has been a Musical Doctor for at least half a score of years. This is recognised in the Sunday School Tune Book, but in the Centenary Edition of the Hymnal Tune Book he is described as Mus. Bac. Perhaps the Bookroom will correct the error when next they go to print. Holmdale, Latham Road, Southport. J. T. BARKBY.

## North British District.

THE Presbytery's Association meetings this year were held at Livingstone Hall, Edinburgh. The attendance was up to the average, and most profitable sessions have been held. The Rev. E. Luckart presided. At the first gathering the brethren listened to a breezy, yet able review of Rev. D. Smith's book, 'In the Days of His Flesh.' The reviewer was the Rev. John Pinchoen. Rev. G. K. Smith supplied the criticism, and Revs. W. Stott, S. Palmer, and J. Walton contributed to the discussion. In the evening Rev. G. K. Smith preached the Association sermon, which was much appreciated. Rev. S. Palmer gave a good review of Agar Beet's book on 'The Last Things,' and a helpful discussion followed. Rev. W. Dawson gave a fine paper on Chesterton's 'Browning.' The book came in for some drastic criticism, and the brethren agreed with the reviewer. The preparations for next year brought some changes. Rev. J. Pinchoen is leaving the District, and upon his retirement from the secretariatship has been presented with a copy of 'In the Days of His Flesh.' Rev. J. Walton becomes his successor as secretary. The Rev. S. Palmer was made president and the Rev. G. K. Smith treasurer. The next sessions will be held at Paisley, October 16th, 17th, 1907.

## West Norfolk Free Churches.

THE West Norfolk Free Church Federation annual meetings were held in Lynn on October 24th. The Rev. J. Scott Lidgett, M.A., was the special visitor. At the morning meeting special prominence was given to the question of 'Small Holdings as they affect Rural Nonconformity.' The Conference came to the conclusion that small holdings would have the desired effect of keeping the people in the villages, and a resolution supporting the measures about to be introduced into Parliament was passed. In the afternoon the Rev. J. S. Lidgett preached the annual sermon and in the evening a popular demonstration was held, W. H. Brown, Esq., presiding. The speakers were the Rev. J. Scott Lidgett and our minister, Rev. Arthur Wood. In denying that Free Churchmen were attached to any political party, Mr. Lidgett said they had nothing to say to the late government until they introduced the Education Bill of 1902 and the Licensing Bill of 1904. Free Churchmen must uphold their principles with courage and fidelity.

Rev. A. Wood followed with a vigorous speech, in which he dealt effectively with Mr. Balfour's remarks that the House of Lords existed to prevent hasty and foolish legislation. Why did not the Lords prevent the Education Bill of 1902? The meetings were very successful.

## Missionary Convention at Middlesbro'.

SUCCESSFUL services were held on Wednesday week at Gilkes Street Chnrob. In the afternoon the Rev. James Flanagan preached to a large congregation an inspiring sermon on 'The three findings—Man finding himself—Man finding his God—and Man finding his brother. In the evening the church was crowded for an enthusiastic meeting, presided over by Mr. Rawlings, of Saltburn, supported by the Revs. J. Flanagan, George Armstrong, and the circuit ministers. The united choir of Linthorpe Road, Gilkes Street, and Southfield Road gave two fine anthems. An able address was given by Rev. Geo. Armstrong on 'Primitive Methodism—the Debt we owe to our Fathers.' It was a grand deliverance and greatly enhanced his reputation. The Rev. James Flanagan spoke for an hour on 'The Supreme Mission of the Chnrob.' His appeal for more generous support of Missionary funds was very effective. Collections £10.

## Golden Wedding.

MR. AND MRS. JOHN LLOYD, of Burton-on-Trent, celebrated their Golden Wedding on October 12th, among the most happy circumstances. It had been their intention to gather their family around them in their own home at Moor Street, Burton, but the health of one of their daughters necessitated them keeping the day at Ilkeston. Here at their daughter's (Mrs. Dexter), Mr. and Mrs. Lloyd, with their sons and daughters, and many of their grand-children, assembled. In addition to words of appreciation, the children and grand-children presented their parents with a beautiful token of affection. Mrs. Phillips, the eldest daughter, on behalf of the grand-children, handed to her father and mother a gold-mounted purse, in which was deposited a compact supply of golden coins, the gift of herself and her brothers and sisters. She congratulated her father and mother on the completion of fifty years of married life, recalled many fond memories of her own early childhood, testified to the purity, greatness, and high example of the home, and expressed the earnest prayer that God would long spare them to their children.

On the following Sabbath a thanksgiving service was held in the South Street Methodist chapel, Ilkeston, of which chapel some of the family are members. Mention was also made of the happy event by the Rev. R. Newman Wycheley in Morley Street Church, Burton, and many were the expressions of hope that Mr. and Mrs. Lloyd would continue to enjoy good health and serve the church of their choice.

ONE of the results of the increasing attention devoted to social work by the Free Churches is the publication early next month of a volume entitled 'The Social Mission of the Church.' The book is intended to be an exposition of Free Church opinion on this important subject. At the request of the Social Question Committee of the National Free Church Council, the Rev. C. Ensor Walters has kindly edited the volume. The contributors include such eminent Free Church leaders as the Revs. J. Scott Lidgett, F. B. Meyer, D. Clifford, Dr. Horton, Dr. Brook, Dr. Townsend, Dr. Gibson, R. J. Campbell, Prof. Peake, etc. The volume will be published by the National Free Church Council.

## In Memoriam.

### Mr. C. Ferguson and Mr. W. Wright.

LEMINGTON-ON-TYNE circuit has sustained a great loss in the deaths of the above-named brethren.

Mr. Ferguson's death took place on October 23rd, after a few days' sickness. Our late brother removed from Brandon in 1892, and succeeded Mr. T. R. Dodd as manager of the Walbottle Percy Pit. He was a loyal Primitive Methodist, no man being more ready to support its institutions in the form of money or labour. Not only is the station indebted to him, but Lemington church itself. At the time of his death he held the offices of Treasurer to the Trust and Superintendent of the Sunday School. He was a local preacher thirty-five years, and as late as September 23rd preached in his own church with great acceptance. He was a man of strong character, of considerable mental calibre, and of a very generous disposition. He leaves a widow and a grown-up family to mourn his loss. He was interred on October 26th at Newburn by the Rev. T. J. Watson amid every token of respect. A most impressive service was held in our Lemington church, brief addresses being given by Mr. B. Lowes (a local preacher and a close friend) and the Rev. J. S. Nightingale. In the procession to the grave every church, profession, and industry was represented, and the way lined with people. The children of the school walked in front, and joined the choir in singing Hymn 479 after the body had been committed to the earth. Mr. Ferguson took a most active part in public life, being at the time of his death a member of the Newburn Urban Council Board of Guardians, the Joint Isolation Hospital Committee. He was also an overseer, and served on the Local School Management Committee. In politics he was an ardent Liberal. We bespeak for the widow and family the prayers of the church.

Mr. William Wright, who died on September 23rd, was an ardent worker and a most generous supporter of his church. His conversion took place in Aylsham circuit, Norfolk, under the ministry of the Rev. Wm. Andrews. Shortly after that he came to Newcastle-on-Tyne and helped to prepare the way for the new Strickland Street chapel. Afterwards he removed to Walbottle and had much to do in the erection of our chapel there. His later years were spent at Lemington, nine of which he filled the office of chapel steward. He rendered splendid service in an unobtrusive manner. He had sympathetic co-workers in the persons of his wife and son. His death was improved in the presence of a large company on October 28th by the Rev. T. J. Watson, who bore testimony to his Christian character, great generosity and unstinted service. We bespeak for the widow and son and relations the prayers of the church.

### Mrs. Rutter.

OUR church at Newlyn has suffered a great loss by the death of Mrs. Rutter, who was called to her reward on October 18th in the prime of her womanhood. An attack of pneumonia, resulting in heart failure, carried her away. She was trained in our Sunday School, and for twenty years was a devoted member of the church. She was a good woman, a good Christian and a good mother. Though her disposition was quiet, she yet gathered around her a large circle of friends who were attached to her on account of her unstained reputation and her unflinching devotion to duty. The esteem in which she was held was attested by the attendance at the funeral of some hundreds of people. She has left behind her a husband and seven children, the eldest of whom is at present a student in the Hartley College. The interment took place at Paul on October 22nd, an impressive service having previously been held in our church at Newlyn.

### Miss Annie Fleet.

MISS ANNIE FLEET passed to the higher life on October 18th, 1906, after a brief illness, at the early age of 23 years. She had a life-long connection with our church at Tattenhall Lanes in Whitehorn Circuit. Her father, Mr. Thomas Fleet, is a circuit steward, and all her family are staunch Primitive Methodists.

Miss Fleet won the deep respect of all who knew her by her industrious habits, and especially by her sincere Christian character. Her end was not only unexpected, but peaceful.

A large company was present at the funeral, evincing at once their high appreciation of the departed, and sympathy with her sorrowing parents and sister and brother.

The circuit ministers conducted services at home and church. In our burial ground her remains are laid. Mr. Newall, of Winsford, delivered a most appropriate address, the words of committal being read by the Rev. H. B. Dowson, who also conducted a useful memorial service in Tattenhall Lanes church on the following Sabbath.

'Balmanno.' 'The City of our Quest.' Alex. Gardner. 1s. net.

WHERE is Balmanno? It is not marked on any map, and unfortunately not standing on this planet. It is in the mind and heart of the true Social Reformer. This book is a dream and description of the Ideal City. Many of the author's descriptions are amusing rather than convincing. But there is a serious purpose in the book. He, wisely, recognises that all social problems are spiritual at the core. The first principal of reform is the regeneration of the individual. The book will have a host of readers, and it deserves them.

'The Sins of the Fathers.' By Julia Macdonald. Bombay: 'Times' Press. 3s. 6d.

WHILE the story is not exciting, the reader's interest is sustained to the last. One is impressed more by the moral teaching than the literary merit of the book. The leading character portrayed is that of Badmaue, a fascinating young doctor, who 'could not help making love to every girl he met.' As he sowed so he reaped, and died at a comparatively early age, bankrupt in character, if not entirely in position. The novel furnishes another testimony to the influence of heredity in human life.—J. D.

## International Sunday School Lesson.

### JESUS IN GETHSEMANE.

Matt. xxvi. 36-50.

**SUNDAY, NOVEMBER 11th, 1906.**

**GOLDEN TEXT.**—'Not my will, but Thine be done.'—Luke xxii. 42.

**HYMNS.**—145, 330, 246, 152.

**TIME.**—A. D. 30. Thursday midnight. April 6-7.

**PLACE.**—Gethsemane, an olive garden, on the western slope of Olivet.

**PARALLEL SCRIPTURES.**—Mark xiv. 34-42; Luke xxii. 39-46; John xviii. 1.

I.—This lesson invites us to enter with hushed and reverent tread the 'holy of holies,' in the great temple of truth. The teacher will do well to recall the lesson on 'The Temptation of Jesus,' reminding the class that the essence of each temptation was a proposal or suggestion to accomplish the same ends by shorter, swifter, and easier methods, accepting the Enemy's programme of accomplishing the Father's desire. Here we see the Enemy returning to the attack. Is it necessary? Can it be like the love of the Infinite Father that such suffering as this is required? Is there not some easier and less costly way of winning men to goodness? We shall learn afresh in the light of this supreme suffering that we gain our highest victory when we accept God's programme for us, not only as to its end, but as to its method and detail, doing His will, and doing it in His appointed way. Not that there is any suggestion of collision or reluctance on the part of Jesus. So far from that, He goes voluntarily to His supreme sorrow under the inspiration of a hymn, there to encounter once more, as we have to do, this battle of alternatives.

II.—Taking vv. 36, 39, with us, we reverently enquire concerning

#### The Master's Sorrow.

The teacher may confidently direct the class that the Sorrow of Jesus was neither the *dread of pain*, nor the *fear of physical death*. Neither ingredient was in the onp which Jesus prayed might pass from Him. V. 38 points to a different centre and a different cause. And so acute is it that it is 'unto death.' If it had been more His physical nature would have collapsed under it. 'Truly was the place named The Olive-press,' for in it His whole being was as if in the press, and another turn of the screw would have crushed Him.

III.—Look at Matthew's description, v. 37, 'he began to be sorrowful,' yet the knowledge of His death had been the subject of conversation with the same chosen three midway in His public ministry. Mark says, 'He began to be greatly amazed and sore troubled.' Luke, 'being in an agony.' Why this sudden change in the Master's otherwise calm and restful attitude? As the most sensitive ear feels discord most; as the artist's or builder's eye detects the 'presence' of deformity; as the holiest imagination is most pained by the suggestion of impurity—so it is by some such analogy we must find our way to the explanation of this great sorrow. In Judas, Caiaphas, Pilate, the cruel clamour of the people for His death, in the black deed of His own impending death, He saw and felt the unspeakable reality and shame of sin. *He carried, as in sacrifice, the weight of it.* He felt, for that brief night, the awful loneliness sin brings with it, shutting man off from man, from the best in himself, most of all, its shocking isolation from God. *Sin, not his own, but man's, caused His sorrow;* and sin, so seen, can never be admired. It should be abhorred and renounced.

IV.—But Gethsemane reveals to us also

#### The Master's Obedience.

Vv. 40-45 standing in sharp contrast to the sluggishness, disobedience, and treachery of His chosen followers. Ringed round with sorrow as He is, He finds a way, always open, however difficult and dark the path, the way of prayer. It seemed to all outward appearance that His death would be the final collapse of His life-work. The act of prayer, therefore, is an act of absolute trust in His Father. He who had so often taught that prayer was essentially submission, not attempting to force our will upon God, but gladly accepting His for us, supplies us with a wondrous illustration. Vv. 39, 42, 44 suggest that the conflict lasted longer than appears, and probably more was said than is recorded. The *three-fold prayer* suggests a *three-fold attack* upon His loyalty, answering to the three-fold temptation at the entrance to His teaching ministry; but there is no conflict of desire or of purpose, 'whatever Thy will may be, I trust and obey.' The sainted Payson was asked in a time of great trial, 'Can you see any reasons for this affliction?' 'No,' he replied, 'but I am as well satisfied as if I could see ten thousand.' God's will is the very perfection of all reason. Suffering is often regarded as an enemy, not consistent with a loving God. Christ's suffering tells us that only through it does the best reach us, and that obedience to its demand justifies God's appointments, and secures to us the perfection of character.

V.—Vv. 46-50 are remarkable as evidences of

#### The Master's Triumph.

Possessing supernatural power, He declines to save His life by using it. Where he brings it into use, as in v. 51, and v. 52 in Luke xiii., it is to correct His disciples' wrong, not in self-defence. His triumph is seen as contrasted with the armed crowd, the treachery of the discovering kins, and most of all in the last effort to save the traitor himself by that tender, 'Friend, wherefore art thou come?' That is a picture of love, patient and pleading, the love which in the very act of treachery turns to save and heal. Is not the supreme lesson of to-day one to win us evermore as followers of such a Lover? And do we not see that in uttermost submission to the Divine will we rise equal to the severest demands that can be made upon us?

HENRY J. PICKETT

## Christian Endeavour.

Topic for Week beginning November 11th

Prayers of Jesus. 8. The Prayer of the Cross.

Luke xxiii. 32-38.

I.—The Ideal of Prayer for forgiveness in practice.

This ideal Jesus had set forth in His preaching and now He translates it into reality.

'Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you love your enemies and pray for them that persecute you.' Matt. vi. 43-44.

The reality even exceeds the ideal, for here He prays for His murderers. Father forgive them.

The like of this the world had never known.

Jesus was conscious of His own innocence of every charge against Him. Even His Judge—Pilate, could find no fault in Him. All the same, with every added proof of His innocence the violence increased. He was desperately used, spat upon and crowned with thorns. Like a lamb He was led to the slaughter. Everything in His bearing was calculated to appeal to any spark of better nature among the rabble of His enemies and murderers, but all was in vain.

Of pity there was none. With cruel ferocity the nails were hammered through those sacred hands and feet. They gloated to witness His dying agonies as He hung betwixt two thieves.

In the midst of all such mad, murderous rage there escaped from Him neither look nor word of resentment or revenge, but only the very opposite. We think those rough murderers must have been startled by such a Prayer as this,

'Father, forgive them.'

This was a new spirit and experience.

II.—The Proffered Reason for this Prayer.

'For they know not what they do.' What a beautiful, gentle plea on behalf of His rough, cruel murderers! In a very large sense it was doubtless true that those murderers were in ignorance. It was their business to carry out the execution order, and they regarded Jesus just as one of many. All the same, we wonder that they were not touched by some cord of pity and tenderness for such an one as Jesus was. Surely there was something in Him apparent even to them that they had not witnessed in any other victim of the Cross. All such thoughts do but enhance the grandeur of Christ's plea for them, 'They know not what they do.'

In the deepest sense of these words it was true, they did not know. They understood not who and what Jesus was. They were the blind servants of this double master—mis-directed law and a mis-directed mob. Of all such Jesus was in a sense the suffering victim, but even as He suffered at their hands, He prayed for them. Were those murderers forgiven and pardoned? Surely such a prayer was not in vain.

III.—Our Ideal and Example.

By His words and deeds Jesus shows with great plainness and power how to pray and how to forgive. Is there not great need for it? How many C.E. Societies and churches are marred and blighted by the spirit of bitterness and enmity.

Some one has done us an injury, real or imaginary, and there springs up this evil spirit and the wronged one broods over it until it poisons the mind.

Where is the forgiving spirit of Jesus? Are we more anxious to forgive or to have our revenge? Are we ever more Christ-like than when we forgive as Christ forgave? John Wesley had a dispute with a co-worker, Joseph Bradbury. Wesley required an apology and gave Bradbury a night to think of it. Next morning Wesley asked, 'Will you apologise?' 'No,' said Bradbury. 'Then I apologise to you,' said Wesley. Bradbury was melted and wept like a child. Was not that following the ideal example of Jesus?

#### Junior Topic.

Committee Work for Jesus.

Col. iii. 17, 23, 24.

Whatever ye do in word or deed, do all in the name of the Lord Jesus. . . . work heartily as unto the Lord. . . . ye serve the Lord Christ.

These verses are very suitable for this topic. In doing your Committee work, you are not only serving your Society or your President, but you are serving the Lord Christ. In this there is great honour for you. You feel it an honour to serve your parents, your teacher at school, or your minister. Then, if ever you had the chance of doing any little work for a king or queen you would think this a very great honour.

Is it not much better and grander to be a worker for Jesus, and this is what the lesson for this week says you are? Every time you arrange the programme of your Endeavour service, or visit and get some absent member to attend the Endeavour meeting, you are doing work for Jesus. This being so you will try to be faithful and do your very best. You will also do it heartily, because you serve Christ who loves you and all children.

CHARLES HUMBLE.

'The Methodist Hymn-Book.' Illustrated, By John Telford, B.A. C. H. Kelly. 5s. nett.

METHODISM has always been a 'nest of singing birds,' for it is the religion of the joyful heart. Rev. John Telford, author of a 'Life of Charles Wesley,' and other works, here tells the story of the hymns in the new Wesleyan Methodist Hymn Book and their writers. There are introductory letters on 'Wesley Hymns and Hymn-books,' and 'The Hymns of the Christian Church.' John Wesley, on his voyage to Georgia in 1735, was deeply impressed by the calm courage of the German emigrants on board, who sang their hymns without interruption when a heavy sea broke over the vessel while they were holding service. He learnt German during the voyage, and translated many of the favourite Moravian hymns 'for the use of our own congregations.'

## Guild of Kind Hearts.



THE PLUM-TREE PARABLE EXPLAINED.

THE Plum-tree parable given two weeks ago was intended to teach three lessons. You are to suppose that the tree is a boy or girl, and just as it needed to be deeply and firmly planted in the soil—for if it was not well-rooted it would not grow and bear fruit—so boys and girls must give their hearts and lives to Jesus when quite young in order that they may become securely rooted in Jesus Christ and in His Church. Trees that have been growing in the same place for many years, spread their roots in so many ways and so deeply, it is impossible to uproot them. A furious storm may snap the branches and even the trunk, but cannot tear them up by the roots, and so the broken tree may shoot out new branches again. Just so the boys and girls who begin to be religious as soon as they can think and join the school and the church are the safest. They may be battered about a great deal but they are not uprooted and destroyed.

The second lesson is this, that we must give up some things in order to get something better. The plum-tree had to be pruned, that is, the long, straggling branches had to be cut away so that the tree would not exhaust itself making wood and would have some life left to turn into plums. There are lots of things boys and girls have to give up if they want to have beautiful and useful lives. Of course everything sinful must be cut off, all bad temper, deceit, dishonesty, untruthfulness and dirty habits. But besides these we have to practise a little self-sacrifice before we can become either very good or clever. Girls who won't sacrifice a little play in order to practise the piano will never become musicians. And just in the same way we must take pains to be good. Whatever hinders you becoming more like Jesus cut it off, no matter how painful it may be to do so.

The third lesson is very plain. You remember the plum-tree cried out because the farmer bent its branches and nailed them to the wall. 'Wait till I'm bigger,' said the tree. But Farmer Brown was too wise for that. He knew that he could bend a twig any way he liked without breaking it, but he couldn't do that with a thick branch. Just so you can train a puppy dog to do some very wonderful tricks, but it's no use trying to teach an old dog to stand on its head. Boys and girls have the best chance to be really good. You are like twigs and can be trained in the way you should go. If you begin early you can grow into saints, and saints are like Jesus.

Now let us learn the lessons over again. 1. Come to Jesus early and join the church that you may take deep root and be safe. 2. Give up everything that prevents your life being fruitful. 3. Let Christ train and shape you as he pleases, for as the twig can be bent and the big tree cannot, so it is easiest for boys and girls to become good when they are young.

#### The Parable Competition.

I am glad some of you have attempted this. The prize has been sent to Ernest B. Hartley, Merton Colliery. The next best was Annie Buxton, Chesterfield. Ella Walker and Harold Gibson gave good but too brief answers.

#### A Heap of Prizes.

Wouldn't you all like a peep into my study this week! I've just got in a big stock of prizes for the winter. Not old fashioned books you have read before, but brand new ones, some of them just written. There are all sorts. Books for little Kind Hearts and books for big Kind Hearts, and I'm going to give them all away to competitors. If you like you can write and tell me the kind of competitions you would like. Next week look out for a special letter from your Big Brother and a new prize scheme. We are going to have a glorious time this winter. The older people will be quite sorry because they are not young like you and me.

#### A 'Grace' Competition.

For sometime I have wondered what words you use when you say 'Grace' before meals. Now I'm going to give a nice prize for the most suitable Grace for a boy or girl to use. A friend of mine will be the judge, and I will accept his choice. You can send the words you use or some other. The answers must reach me on a postcard by the 12th of November. Give your name, address, and age.

#### New Members.

813 Ernest Fisher, 814 Miss Hopwood (s) and her scholars, 815 Albert Hood, 816 Alfred Jackson, 817 T. Winterburn, 818 Sidney Bramley, 819 Lilian Snowden, 820 Frederick N. Cook. Welcome to you! Never miss an opportunity of being kind. Nobody ever regretted doing a kind deed or saying a kind word.

#### Something new about Bread.

The following essay was written by a boy about 'Bread':— 'Bread is made with flour and barm and is very useful. It is used for the people to eat and feeds them right. The bread gets cheaper every year sometimes. The bread as raised this year. But the people say it is getting the right weather. The bread is needed up by men and women. It is best when the men make the bread. Some of the women says that brown bread is good for their health. Bread is sometimes used for bread potises. Bread is a useful food especially the crust. But crust is the best for to make peoples' hair curl. Bread is used for making soap for children. The bread is made with flour, barm and water.'

Send all letters, marked 'Guild,' to

Rev. H. O. H. Richardson,  
10 Granville Terrace, Darlington

#### Grassington Circuit.

At Threshfield, on Sunday, October 14th, chapel anniversary sermons were preached by the Rev. Thomas Hughes, who succeeded the Rev. R. Rose, whose health compelled him to leave. The anniversary was a great success, a deep spiritual tone pervading the services.



# Services and Preachers.

SUNDAY, NOVEMBER 4th.

**GUERNSEY**, Truchot Street, at 10.45 and 6.30.  
**HARRINGAY**, Mattison Road, Rev. T. J. Gladwin at 11 and 6.30.  
**HARROGATE**, Dragon Parade, Rev. W. Younger at 11 and 6.30.  
**ISLE OF MAN**, Port Erin, at 11 and 6.30.  
**MATLOCK**, Matlock Bank, Rev. G. E. Butt at 10.30 and 6.30.  
**NEWCASTLE-ON-TYNE**, Central Church, Rev. W. R. Bird at 10.30 and 6.30.  
**RYDE, I.W.**, High Street, Rev. William Glover at 11 and 6.30.  
**SHEFFIELD**, Hodgson Street, Special Mission, Nov. 5th to 23rd, Enoch Milson. Sundays 11 a.m. and 6.30 p.m. Week-nights 8 o'clock.  
**SHEFFIELD**, Central Mission, Cambridge Street, Rev. J. T. Goodacre at 10.45 and 6.30.  
**SURREY CHAPEL, BLACKFRIARS ROAD, S.E.**, Rev. Wm. Lee, B.A., at 11 and 7.

## Connexional Evangelists' Engagements.

**BRIGHOUSE**, Mr. J. B. Bayliffe, November 4th to 12th.  
**LUTON FIRST**, Rev. J. Odell, November 4th to 12th.  
**NEWCASTLE-ON-TYNE**, Central Church, Rev. W. R. Bird, November 3rd to 12th.

Prayer is desired for the Evangelists and the Mission.

## Births, Marriages, Deaths.

NOTICES of Births, Marriages, and Deaths, together with remittances, should be sent to Mr. T. M. BRINDLEY, 4 Ludgate Circus, London, E.C. Notices are inserted at the following prepaid rates: first 20 words 1/6, and 6d. for every additional 10 words or less.

### IN MEMORIAM.

**LISLE**.—In loving memory of Edna A. Lisle, who passed to the Homeland on October 20th, 1901.  
 "Our child is in the Homeland,  
 With angels bright and fair."

## LOCAL CHURCH NEWS.

### Aylesbury Circuit.

Whiteinch Harvest Thanksgiving services were held on October 14th and 15th. The services on Sunday were conducted by Rev. J. W. Fish. The congregation filled the chapel. The decorations with fruit and flowers were tastefully executed by the ladies. On Monday a sale of vegetables, etc., was opened by Mrs. Merry, of Aylesbury, which was well patronised. The total proceeds, which amounted to £10, were devoted to the trust funds.

### Blaenavon.

The friends of Blaenavon circuit will be pleased to know that £72 6s. has been paid off the debt on Blaenavon church, and nearly £2 been raised since for the same purpose. The Insurance Company gave £17 6s.; Mr. J. Coward, J.P., forwarded £2 12s.; Mr. Whiting, an old trustee, sent £2. A donation of £2 was received from Mr. and Mrs. A. J. Kidwell, South Africa. Twenty-eight members and adherents gave a pound or more each. One blind man, who, along with his widowed mother, has to depend upon parish relief, bravely took his concertina and tramped until he had made 20s. and then handed it to the Debt Reduction Fund. Some have sacrificed nobly in order to give their portion. £12 was paid over from an entertainment and £5 0s. 9d. from the circuit fund. Other items, ranging from 10s. to 3d., made up the total. We are arranging for a bazaar for next April or May, to further diminish the debt. The circuit is looking forward with intense eagerness to the visit of Mr. Albert Shakesby at the end of November.

### Bristol Second.

A successful sale of work, in aid of the trust funds, has just been held at Essex Street. The first day's proceedings were presided over by Coun. T. Cleverdon, and a number of school children gracefully performed the opening ceremony. This duty was performed the second day by a long and well tried worker, Mrs. Gough. Those present included Revs. J. Pearce, W. C. Rose, T. Davies, A. E. Proctor, A. J. Bowles, Messrs. F. E. Sampson, F. H. Sampson, W. J. Cole, and others. The stalls were in charge of Messdames Gough, Sampson, Proctor, Davies, Morgan, Ackerman, Organ, Rogers, and many willing workers. Proceeds £63, which is considered highly satisfactory.

### Gardiff Second Circuit.

In connection with a series of meetings held to celebrate 'Young People's Days,' a very successful Sunday School Teachers' and Workers' Conference took place at Mount Tabor church, on Wednesday, the 17th inst. Mr. O. A. Cottle ably presided, and a paper on 'The Sunday School Teacher and his Work,' was read by Mr. A. Corp. The Rev. W. Carrier (District S. S. secretary), opened the discussion, in which Rev. R. W. Nelson, Messrs. Fletcher, T. M. Cottle, Gush, Tracey, and Purnell took part. Votes of thanks were accorded Messrs. Corp and O. A. Cottle, to whom all present were indebted for their inspiring remarks on Sabbath school teaching.

### Crook.

On Saturday, Sunday, and Monday, October 13th, 14th, and 15th, the Crook C.E. celebrated their anniversary. The Rev. George Ayre was the special preacher. On Saturday afternoon the Juniors, numbering 70, gave an exercise, entitled 'The C.E. Lighthouse,' leader Mrs. H. Taylor, who was ably assisted by Miss Taylor and Miss Burnip. In the evening a great C.E. Rally was held, chairman, the Rev. James Taylor; speakers, Revs. George Ayre, Leeds, and J. T. Gallon. A Consecration service was held at the close, when 15 societies responded. The Rev. Geo. Ayre preached twice on Sunday, and addressed a P.S.A. in the afternoon. He also lectured on Monday night on 'Up the Rhine in a Freight Boat,' illustrated by 200 slides taken by the lecturer in his recent tour up the Rhine. The anniversary was a decided success, and the congregations were in advance of last year. Great credit is due, especially to Miss Taylor and Miss Burnip, for the admirable

way in which the children were trained, and also to Mrs. H. Taylor.

### Darwen.

At Redearth Road the annual Juvenile African Missionary meeting was held on Sunday, October 14th. The meeting was remarkably well attended. The recitations and musical selections were excellently rendered. An interesting address on 'The Story of our African Missions' was given by the Rev. J. Maland, the proceedings being ably presided over by Master G. W. Snape. The financial results totalled the magnificent sum of £11 17s. 10d., making over £30 raised by our Juvenile Society for African Missions since it was established over two years ago.

### Gainsborough.

Shakespeare Street anniversary services just held. On the first Sunday the Rev. John Hall preached. On the second Sunday they were favoured with the President of the Conference, who preached to excellent congregations. On the Monday he delivered his lecture on 'Reverence.' The President's services were highly appreciated. His visit will long live in the memory of the people. On the second Sunday afternoon the choir rendered the cantata, entitled, 'The Captive Maid of Israel.' A bazaar has also just been held. On the first day it was opened by Mr. Conn. W. Whitton, on the second day by Miss Stabbe, on the third day by Mrs. Smith. Total proceeds just over £100. This new church has had a remarkable growth. In two years it has built up a membership of 95, while at the same time the membership at Trinity Street Church has not diminished.

Trinity street bazaar was held October 9th, 10th, and 11th. On the first day it was opened by Mr. George Henry Smithson, for many years organist at Trinity Street. On the second day by Miss Emily M. Smithson, a scholar in Trinity Street school. On the third day Miss Ada Clough performed the opening ceremony. This is an annual bazaar. The total receipts were just over £158, which was considered excellent.

### Gateshead Second.

The Prince Consort Road Church has many anniversaries during the year, but the most interesting centres round the services which have just been held in connection with the anniversary of the young people's class. The first services were conducted on Sunday, October 30th, by Rev. E. R. Davies, of Walkden, whose annual visit is looked upon as a fixture. The annual tea and concert were held on the Monday, and on each evening of that week prayer meetings were held in preparation for the mission, which was commenced on Sunday, October 7th, by Rev. J. S. Nightingale, and continued during the week by the local preachers of the church, Messrs. J. Charlton, W. Hewitt, T. Bowran, T. J. Grainger, and J. Ritson. Rich blessings were experienced. The concluding services were conducted on Sunday, October 14th, by Rev. John Day Thompson, of Blackpool. On the Monday evening Mr. Thompson lectured on 'The Genius and Romance of Primitive Methodism.' This concluded an anniversary which to young and old alike has been full of power and blessed helpfulness. £30 will be handed to the trust funds as the result of this effort of the young people.

### Hexham.

We have just held our first Missionary round, and the results have been most gratifying. The series included Belsay, Ingoe, and Hallington. Everything had been done to invite interest, and the services proved like old-time missionary meetings. The attendances were the best ever known. Some had tramped many miles to be present. Mr. Goodwin, of Hexham, drove the ministers from place to place and proved a capital chairman, as did also Mr. E. S. Lee, of Hexham, who joined them for the Hallington meeting. Rev. W. R. Hetherington presented the report, and the Rev. J. G. Bowran delivered thorough-going missionary speeches. At each place young ladies did the collecting, and had travelled many miles to reach the farms in this widely scattered neighbourhood. We are immensely indebted to these friends, who considered no labour too onerous for the good cause. All our people were greatly cheered by the buoyancy and spirit of the meetings. The financial result in each place was in excess of previous years.

### Horncastle Circuit.

On October 7th and 8th successful harvest festival services were held. At Chapel Hill the Rev. G. Kendall preached to crowded congregations. On Monday tea was provided, after which the public meeting was addressed by Rev. G. Kendall, Mr. W. Houlden, and the headmaster of the Tattershall Bridge school. At Thimbleby Mr. W. Whitworth was the special preacher, who also addressed the Monday evening meeting. At Bucknall Mr. J. Mitchell, of Grimsby, preached inspiring sermons. The usual tea and public meeting were held on Monday. At Scamblesby Mr. W. Jollans, of Oxoomb, was the preacher, and the Rev. T. Archer addressed the public meeting on Tuesday. At White Pit Mr. J. V. Taylor, of Horncastle, preached, and at Donington-on-Bain the services were conducted by Mr. R. Ranshaw, of Boston, who also addressed the Monday evening meeting along with Rev. T. Archer.

October 14th and 15th similar services were held at Belchford. Rev. G. Kendall preached on the Sunday and addressed the public meeting on Monday evening. The chair was taken by Mr. Jollans. At Old Fen Lane Mrs. Shaw, of Sunderland, preached on Sunday, and the Rev. G. Kendall and Mr. F. Brader addressed a public meeting on Tuesday evening, when Mr. S. Lee, of Coningsby, ably presided.

All the services were exceedingly well attended. Sales of fruit, etc. took place in each case at the close of the public meeting. The proceeds were highly satisfactory.

### Liverpool Third.

At Jubilee Drive, Sunday, October the 14th, was our choir anniversary. Rev. Wm. Moore, of Buckley, preached two able and appropriate discourses. A special guild service was held in the afternoon, presided over by Mr. Alfred Hindley, the speaker being Rev. A. Wightman. Miss Alice Bridge (Warrington) was the soloist. The music rendered during the day included 'Awake up, my Glory' (Barney); 'Oh, for a Closer Walk'; and 'I am Alpha and Omega.' The choir, under the leadership of Mr. T. S. Bridge, were warmly complimented on their efforts. On Monday evening we held a social evening, concert and supper. Mr. E. D. Winstanley, in the absence of the gentleman advertised, made a capital chairman.

### Mexbrough.

On Sunday the Rev. J. Bowness made special reference to the 'Children's Day' and not only urged the scholars to give their hearts to the Lord, but also emphasised the great im-

portance of the church giving adequate attention to the religious education and training of those who should become the future members and workers. In the afternoon about 200 young persons gathered in the chapel, the occasion being the presentation of prizes to the most regular attenders in the Bible class. The Rev. J. Bowness gave a telling address and Coun. J. E. Cliff (one of the teachers) made special allusion to the Education Question and the need for alertness on the part of the Nonconformists. Mr. Brown (teacher of the class) presided, supported by the school superintendents.

### Nelson Circuit.

At Barnoldswick on Saturday, October 13th, a rainbow tea was kindly given by Mr. Watson Bradley, one of our trustees. It was successfully managed by the young ladies. An entertainment followed, and both were largely attended. The nett result of the effort was £15. Mr. John S. Ridihough presided at the entertainment, which was under the direction of Mr. John Hodgson, to whom great credit is due for its success. At the close a presentation was made to Mr. and Mrs. Watson Bradley in commemoration of their silver wedding. The present took the form of a magnificent silver tea urn, subscribed for by the trustees and friends. The presentation was made by Mr. John S. Ridihough, one of the oldest trustees. Mr. Bradley very feelingly replied.

### Ossett Circuit.

Queen Street S.S. anniversary took place on Oct. 13th and 14th. On the Saturday a public tea was provided, and a good number partook of the good things, a meeting following in the evening. Mr. Ellis Wilby presided and addressed on Sunday School work were delivered by the Rev. J. Humphries (Morley) and the Rev. F. J. Hadfield (circuit minister). Mr. F. F. Radley (secretary) presented a favourable report. The Rev. J. Humphries preached to large congregations at the morning and evening services on Sunday, and in the afternoon Mr. J. S. Wilby gave an address to an assembly of scholars and friends. The school feast hymns were sung at each service, under the leadership of Mr. W. Stafford, Mr. S. Wilson presiding at the organ. The services were heartily enjoyed. The total proceeds amounted to £20 1s. 9d.

### Pres Green.

Butler's Bank Sunday school anniversary was celebrated on Oct. 14th and 15th, and was a most encouraging success. Mr. Birch, of Shrewsbury, preached twice on Sunday and conducted a children's service in the afternoon. His services were much appreciated. On Monday the scholars, teachers, and friends partook of tea, after which the Rev. A. J. Herod conducted a united young people's service, when a pleasant and profitable time was spent. Collections for school fund in advance of last year.

### Reading.

Anniversary services at London Street were conducted on Sunday, the 7th inst., by the Rev. J. Harryman Taylor, M.A., of Manchester, large congregations being present. In the afternoon Mr. Taylor delivered an interesting address upon the Founders of the connexion—Hugh Bourne and William Clowes—to the members of the young men's institute. On Monday the annual tea took place, followed by the public meeting, Mr. Arthur Newberry presiding, supported by Revs. J. H. Taylor, J. G. Warrington (Wesleyan), G. P. Maynard, J. L. Williams, Mr. B. Wise (secretary), and others. The report was given by Mr. B. Wise. Addresses were delivered by Rev. J. H. Taylor, and Revs. J. G. Warrington, J. L. Williams, and G. P. Maynard. On Tuesday Mr. Taylor delivered a forceful lecture on 'The Story of our Bible.' The anniversary was most successful. Proceeds upwards of £43.

### Shotley Bridge Circuit.

On Saturday afternoon, October 20th, an interesting gathering of Sunday School workers and sympathizers was held in our Lancaster church, when a most able and instructive paper on 'Sunday School Work' was read by Mr. T. Williams, of Blackhill. Many prominent workers took part in the discussion. The gathering was presided over by the S.S. Secretary, Mr. T. Lubbock, who also gratuitously provided a splendid tea for all present.

### South Shields Circuit.

Tyne Dock P.M. church has just celebrated the twelfth anniversary of the Christian Endeavour society. A grand C.E. rally was held on Saturday, October 13th, when a large company of Endeavourers and friends listened to powerful and instructive addresses by Rev. J. W. Clifford, M.A., of Newcastle, and the Rev. W. Pickering, of Hesthurn. A satisfactory report was given by the secretary, Miss Sainty, in a very efficient manner. Solos were ably rendered by Messrs. S. Johnson and T. Donaldson. Rev. E. E. Jobling presided, and concluded with an impressive and helpful consecration service. On Sunday, October 14th, the services were continued, when two splendid sermons were preached by Rev. J. S. Nightingale, of Gateshead.

### Winchester.

On Sunday, October 14th, we celebrated our chapel anniversary, when special sermons were preached by the ex-vicar, E. C. Rawlings, Esq. We had a successful time. Mr. Rawlings gave us good and thoughtful discourses, and in the afternoon gave an excellent address to young people. On Monday, the 15th, the Rev. Albert Lowe was in the vestry from two till seven to receive thankofferings towards the Building Fund, which had the happy result of aiding the funds by £20. F. Webb, Esq., presided over the public meeting, supported by Revs. A. W. Wood (Baptist), J. Stevens (Wesleyan), and Rev. A. Lowe. Mr. R. Sharp read the report. Amongst the many gifts of the anniversary was a beautiful font, given by Mrs. Frangnell. Proceeds about £30.

### Windsor Circuit.

Mr. Joseph Thomas Vickers, of Windsor, died on October 16th and was interred on the 22nd. A large company gathered at the house. The bearers were Messrs. Honness, Russell, Cox, and Duckett. A group of some 30 or 40 working men stood at the gas works gates with uncovered heads. The streets en route to the chapel were lined with people. The Rev. John Leach officiated at the chapel, which was well filled. In a brief address special reference was made to Mr. Vickers' affectionate kindness to children. At the grave a good number assembled to witness the funeral ceremony. Numerous wreaths testified to the respect in which the deceased was held.

During the last two weeks Mr. H. Baker, of Blackburn, has been conducting mission services, at which a number of souls have been saved.

## ORDINATION SERVICE OF REV. W. CHRISTIE.

AN intensely interesting service was held at Harringay Church, London, on Tuesday, October 30th, on the occasion of the ordination of Rev. W. Christie to the full work of the ministry. Mr. Christie finished his probation during the time he has been at Urua Eye, in West Africa, doing most excellent missionary work for our church, and hence he could not attend any Home District Meeting for ordination like the other ministers who this year are received on the Annual List. He will return to his work in Africa in a few days, but before leaving England he desired to share in the honour and benediction of being officially, and with suitable religious service, received into the ranks of the full ministerial brotherhood. The circumstances thus gave to the service exceptional interest.

The Rev. E. Dalton, the General Book Steward, presided, and Rev. T. J. Gladwin offered prayer.

Rev. W. Christie, in his own original and racy style, related the circumstances of his conversion and call to the ministry. He bore his testimony to the gracious influence exercised over his early manhood by the ministers of the station where he resided.

As was fitting, the Ordination Charge was delivered by the Missionary Secretary, Rev. James Pickett, and it was marked by the high qualities that always characterise his public addresses—strong common-sense, forceful utterance, intense sympathy with Missionary ideals, and wise counsels on what ministerial efficiency means, and how it may be realised.

A handsome Bible, suitably inscribed, was presented to Mr. Christie by Rev. J. Ritson, the Editor, as a memento of the occasion. Mr. Ritson in a few well chosen words warmly welcomed Mr. Christie into the full ministry of our church, and expressed the hope that his future work, whether at home or abroad, might be crowned with the abiding blessing of God.

Rev. T. Mitchell offered the Ordination prayer.

The service was a most impressive one from commencement to close, and will be long remembered by all who were present. Mr. Christie returns to his work with the fullest confidence and the most earnest prayers of the Church he so earnestly seeks to serve.

## NATIONAL FREE CHURCH COUNCIL SPECIALLY SUMMONED.

### Great Meeting in London.

THE officers of the National Free Church Council have deemed the position of affairs with regard to the Education Bill so serious that they have taken the unique course of summoning a special session of the National Council. Great meetings on Education have, of course been held many times, but this is the first time in the history of the movement when a National Council has been specially summoned. Provision was made for such a course of action when the situation was reviewed at Birmingham in March, and in view of the attitude of the House of Lords, the Archbishop of Canterbury, and the feeling that it is quite impossible for the Free Churchmen to concede anything more, the Executive deem the situation so serious as to necessitate the meeting of the full assembly of the National Council. Accordingly, arrangements have been made for the holding of the Council. The communication convening the Council was only sent out last Friday and by Monday morning over 700 had replied intimating their intention to be present, and the names are coming in in big batches daily. The entire of England and Wales will be represented. Luncheon will be provided for all the representatives in the Holborn Restaurant by the Treasurer of the Council, Mr. J. Compston Rickett, M.P., D.L., and they will adjourn to the King's Hall in the same building for the assembly. The Rev. J. Scott Lidgett, M.A., President of the Council, will preside, and the prominent leaders of the different denominations will be present.

A special meeting of the Education and General Committees of the National Council are to be held to-day (Thursday) to prepare resolutions and to arrange the programme. Arrangements have been made for the admittance of a limited number of the general public to the meeting. Application for tickets must, however, be made immediately to the Rev. Thomas Law, Memorial Hall, E.C., and they will be dealt with in the order in which they are received.

### Appeals.

IN connection with Stepney Green Tabernacle Forward Movement of Evangelistic and Social work permit me to appeal to the readers of the *Leader*. During the last five years a great change has come over the neighbourhood of Stepney Green. The great influx of Jews, the removal of nearly all the English from the immediate neighbourhood and the removal of our wealthier members to the suburbs, and by death, have created great difficulties. We have, however, been able to launch an aggressive policy of evangelistic and social enterprise, and amid the increasing difficulties God has given much blessing. The congregations have slowly improved, while continuous conversions are being witnessed. House-to-house visitation and open-air work are being done. Much time, strength, and money are spent in social work among the poor. Besides free teas and suppers, over 600 cases of poverty and suffering have been relieved, and twelve persons sent to the seaside free for three weeks rest. Now that the winter has come every branch of our work is getting developed, especially the social relief work. We are in the heart of London's poverty, suffering, and sin. To enable me to deal systematically with the many cases of poverty and suffering, a 'Sisterhood' has been formed, consisting of six of our lady members who have volunteered for this ministry. I am writing this to the readers of the *Leader* to kindly and urgently

ask for their help by sending any garments, boots, shoes, and any little or big donation to enable us to help these starving poor. Please address all parcels of clothing, etc., to 'Sisterhood,' Stepney Green Tabernacle, London, E. Cheques, Postal Orders, etc., to Pastor Herbert P. Ellis, 17 Rectory Square, Stepney, London, E. All gifts will be gratefully acknowledged in the *Leader*.

Yours, etc., HERBERT P. ELLIS.

## LOCAL CHURCH NEWS.

### Bournemouth.

Although the new mission here has only been opened ten days we have had a most successful harvest festival. On Sunday, October 21st, Conncillor Brownness preached in the morning and Mr. Herbert Stretch (evangelist) in the evening. The congregations were very good, and the church was tastefully decorated. On Tuesday a tea was given by Mr. G. White, after which a public meeting was held, Corbin Harris, Esq., ably presiding. Speakers, Conncillor Brownness and Messrs. J. Watts, H. J. Arnold, G. White, and H. Stretch. Proceeds over £5. A Sunday School and Band of Hope have been successfully started.

### Burnley First.

At Bethel School Sunday last was a special day for the young people. In the morning at 8.30 a prayer meeting was held. In the afternoon the superintendent, Mr. Kuape, gave an address, urging the children to devote themselves to the church. He also urged the young men and women to give their best to Christ and the church. Some were persuaded to give themselves wholly to the Saviour. A sacramental service was held in the evening, at which Mr. Kuape presided and gave an address, as also did the Rev. J. E. Philippon.

### Glasgow Second Circuit.

On October 14th Tollcross harvest thanksgiving services were held. The morning preacher was the Rev. W. Christie, of West Africa, and in the afternoon Mrs. Jackson, of Glasgow First, preached. Forty-eight years ago she preached at Tollcross, and a year or two previous her husband had started a Sunday school there. It was through their efforts, and two or three more like minds from Glasgow, that the place was missioned for Primitive Methodism. Now there are five churches in the circuit, and all in a prosperous condition, Tollcross, Parkhead, Blantyre, Burnbank, and Hamilton, under the care of the Rev. P. O. Hirst, and a host of willing helpers. In the evening the young preacher, Mr. E. Wilkinson, took the service. At each service we had a full church. The Sabbath school is worked under the supervision of an old friend, Mr. Robt. Kerr, and it was a great pleasure to see close on 300 young people assembled.

### Leicester First.

In connection with our Belgrave Gate chapel anniversary a series of successful services have been held. On the first Sunday Rev. E. Dalton (London), preached able and characteristic sermons to large congregations. A capital audience assembled on the Monday evening to hear Mr. Dalton's lecture on 'John Bull, his Perils and Safeguards.' Both the lecturer and the audience had a remarkably good time. Mr. W. Rogers presided. This was Mr. Dalton's first visit to Belgrave Gate, but our people are hoping to see and hear him again at no distant date.

The services were continued on Sunday when the Rev. J. T. Barkby (Southport) preached eloquent discourses. In the afternoon a musical service was held and a short address given by Rev. J. T. Barkby. For seven years in succession Mr. Barkby has served us exceedingly well at our chapel anniversary. On Monday there was a good company for the tea, which was followed by a public meeting, when Conncillor G. E. Hilton presided, and addresses were given by Rev. J. T. Barkby, J. Hallam, and J. Holland. The choir, under the able leadership of Mr. G. Smith, has rendered excellent service. The financial results of the anniversary amount to £58 5s. 10d., being £5 18s. 3d. in advance of last year.

### Leicester Fourth.

Claremont Street Young Men's annual effort was a decided success. The Rev. Tom Sykes, of Hull, delighted the large audiences which came on Sunday to hear him. He also gave a highly interesting lecture on the Monday evening on 'John Bunyan, the Bedford Tinker and Seer.' Chairman, Mr. F. Hilton. A speciality of this year's effort was the Dinner on the Saturday evening. The tables were tastily laid in the new Memorial School. The menu included roast beef, mutton, potatoes, cauliflower, blancmanges, jellies, cheese, etc. After dinner toasts were proposed by Mr. K. Hallam to 'The Pioneers of the Young Men's Annual Effort,' Mr. J. Wain to 'The Present Day Young Men,' and Ald. S. Hilton, J.P., to 'Our Ministry.' Mr. J. Clayton, Conncillor G. E. Hilton, and the Revs. T. Sykes and J. W. Ulliyatt responded. The meeting was rendered all the more enjoyable by the Belgrave Male Quartette Party, Messrs. Lunley, Lloyd, Scott, and G. E. Hilton, who rendered select pieces. Financial result, £26 13s.

### Macclesfield Circuit.

A reunion of old scholars and friends at Beech Lane took place on October 21st and 22nd. The idea originated with our minister. A circular invitation sent to old associates was heartily responded to. Sermons were preached on Sunday by Messrs. W. Shepley and J. Leah, of Stockport (old scholars and members), to good congregations. In the afternoon a service of song, 'The Pioneers of Primitive Methodism,' was well rendered by an augmented choir. The chair was occupied by Mr. James Clayton, an old scholar of seventy years ago. The reader was Mr. R. Roston, of Manchester, also an old scholar. Conductor, Mr. G. Turner; organist, Mr. G. H. Sheldon.

On Monday a sumptuous tea was provided, at which old scholars from far and near were present, when every one seemed wonderfully happy. After tea a public meeting was held. The chair was occupied by Conncillor John Clayton, who when a boy was a scholar in Beech Lane school, and his mother a member of the church. He gave a very interesting and practical address. Messrs. James Clayton, J. Leah, and Rev. W. Evans also gave appropriate speeches. Solos were

excellently rendered by the Misses Lottie Hayes and Lizzy Wardle, Mr. G. Turner, and a duet was given by the Misses C. Meredith and F. Evans. Mr. W. Moss (secretary) gave a financial statement, which showed the collections and a few donations from old scholars amounted to over £16.

Votes of thanks were heartily awarded, on the proposition of Mr. W. Shepley, seconded by Mr. T. Hayes, to the donors, the ladies who catered for the tea, to the chairman, speakers, singers, the conductor, organist, and all who had interested themselves in making the gathering such a complete success. The proposition was put to the meeting in a neat speech by Alderman Shaw our respected circuit steward.

### Reading.

On September 23rd the Harvest Festival was held at Oxford Road, when Rev. H. W. Snaith preached to good congregations. In the afternoon a sacred concert was given by Mr. Burrow and friends.

On September 25th and 26th the annual sale of work was held in the schoolroom. In past years our friends at Oxford Road have been greatly assisted in their work by Mrs. Channings, of London. Mrs. Channings on the first day performed the opening ceremony in the presence of a large number of members and friends. The sale on the second day was opened by Mr. and Mrs. M. Maker, members of our London Street church. The total proceeds (including donations from openers and other friends) amounted to £28 10s. 5d. Our thanks are due to all who assisted in making the bazaar a success.

Stall holders:—Refreshment stall, Mrs. C. J. King, Miss Tompkins, Mrs. C. Whitbread. Ladies' work stall, Mrs. Langley, Mrs. Witcomb. Fancy stall, Miss M. Ford, Miss Boddington. Miscellaneous stall, Mr. Langley, Mr. Stewart. Vegetable stall, Mr. C. J. King. Bran tub, Miss Nellie Priest, Miss Nellie Smith. Electric battery, Mr. W. Pierce.

### Sheffield Third.

A very successful mission was commenced on Sept. 30th, at Grenoside, conducted by Miss Linton, of Dunstan, and concluded on Friday, Oct. 26th. During the mission thirty persons consecrated themselves to Christ. The meetings throughout have been characterised by a deep spiritual fervour. The missioner, by her genial disposition and earnest gospel appeals, has won the good will of the village. A large number stayed until 11 o'clock on the last night of the mission. The financial results exceeded the outgo.

### South-East London Mission.

St. George's Hall has just had a visit from Prof. John Duxbury, of Manchester, who, in his own splendid manner, delivered 'The Life of St. Paul.' The congregation was large, and for nearly an hour was fascinated by his grand presentation of the life of the great Gentile Apostle. The Word of God appealed to all as a living power, incarnate again in flesh and blood. Prof. Duxbury's voice is masterly in its tone, every word is distinctly enunciated, and every sentence receives its full force and meaning. Those that heard him will not soon forget his message, and they will be more interested in the life of him who said, 'I can do all things through Christ who strengtheneth me.'

### Stockton-on-Tees Circuit.

Thornaby anniversary services have just been held. On Sunday, October, 21st, the Rev. M. P. Davison preached able and helpful sermons. In the afternoon a musical service was held, the artists being Misses Morton and Pearson, and Messrs. C. Mustard and J. Sanders, who sang with their usual ability, accompanied Mr. Laws. The choir was occupied by Mr. C. Sparshott. On Monday evening Mr. Dawson delivered his popular lecture, 'The Hero that Failed,' to a large audience. Mr. J. Bennett presided. On Thursday the annual tea was held, at which about 200 sat down. At the evening meeting Mr. R. Sparks ably presided. Mr. J. W. E. Elliott presented a most encouraging report, showing that by the bazaar last May £157 had been raised. Mr. Clapham, our esteemed circuit steward, besides paying the salary for the evangelist for the circuit, generously gave £157, thus enabling us to pay off £300 of the debt, which now stands at £750. Excellent addresses were delivered by Revs. T. Barnes and F. Humble. Mr. J. Trevett stated the income from this anniversary was £20 10s. 2d.

### Swindon First Circuit.

At Prospect Place church a successful series of services in connection with young people's Sunday has just been held. Ald. A. Adams, J.P., of Lowestoft, came on the Saturday and conducted a special service in the evening, supported by the Rev. A. Smith, and a good start was given to the mission. On the Sunday Ald. Adams preached twice to splendid congregations. In the afternoon the Mayoress of Swindon (Mrs. W. H. Williams) presented the prizes to the Sunday scholars and made a very happy little speech. Ald. Adams also gave an address, which was much appreciated. Mr. J. Fox presided. On Monday, Tuesday, and Wednesday Ald. Adams conducted special evangelistic services and good audiences came each evening to hear the speaker's message. At the Wednesday evening service the Salvation Army captain and his band helped to give a good wind-up to the services. On Wednesday afternoon Ald. Adams conducted a bible reading, when those present were much helped.

Rev. J. W. LISLE has been elected President of the Peterborough and District Free Church Council.

For the benefit of our lady readers we give them the best recipe we know of for their Christmas plum pudding. Take three-quarters of a pound of flour, two ounces of Borwick's baking powder, two ounces of bread-crumbs, one-and-a-half pounds of suet, two pounds of raisins, one pound of currants, ten ounces of sugar, two ounces of almonds, one pound of mixed candied peel, salt and spice to taste. Mix the ingredients well together, and add six eggs, well beaten, and three-quarters of a pint of milk; divide in two and boil eight hours.

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## LOCAL CHURCH NEWS.

### Birkenhead Second.

At Mount Tabor a literary class and reading circle was opened on Monday last, when the Rev. P. McPhail, Leeds, delivered an able lecture on 'Reading: its Influence on Character.' There was a large attendance, and Dr. Grimshaw presided. Rev. W. Spedding and Mr. E. Pritchard also took part.

### Bury.

A meeting of the Women's Own was held at Walmersley Road on Wednesday, there being a good attendance, presided over by Miss Riley. Mrs. W. D. Judson, of Leigh, gave an address, in which she stated that to build up the spiritual life and to increase their knowledge of God's word was the primary object of those meetings. There was no such thing as cheap religion. If they were to be real followers of Christ they would have to learn to surrender themselves. A solo was sung by Miss Goddard. Two entertainments were given in the schoolroom on Tuesday and Saturday last, Mr. P. H. Driffield and Mr. A. Schofield respectively presiding. Misses V. Schofield, A. Goddard, B. Cuncliffe, Whitehead, Cattle, and Mrs. Heaton, with Messrs. J. D. Mould, Cheetham, and J. Wiggins took part.

### Chester-le-Street Circuit.

Onston chapel anniversary was held on Oct. 20th and 21st. On Saturday the Rev. B. A. Barber, of Bishop Auckland, gave his popular lecture on Dr. Parker. Mr. B. Bolam occupied the chair. At the close a capital supper was provided, to which a good number sat down. On Sunday the Rev. B. A. Barber preached excellent sermons, and in the afternoon a service of praise was given by the choir, assisted by an orchestra. Mr. T. Hughes presided. Proceeds £19.

### Clacton-on-Sea.

Mrs. J. B. Horton conducted a mission in our church here from October 21st to 28th. The members rallied and supported the meetings, the afternoon Bible readings, and week night services for the deepening of the spiritual life and the salvation of souls. The members renewed their consecration to God, while wanderers have come back to Christ, and a considerable number of young men and women have surrendered their lives to the Master. The mission has been a great spiritual uplift.

### Clitheroe.

On Tuesday, October 23rd, the first of a series of efforts for the trust funds of our Mount Zion church was held. Over 200 persons sat down to a splendid tea, generously provided by Mrs. Alderman Roberts. A concert was afterwards held, over which Alderman Roberts presided. An excellent programme had been arranged by Mr. R. Hartley, and the various items were appreciated by all. The net proceeds amounted to £9 2s. 6d.

### Eastbourne.

A mission was conducted from October 21st to 26th by Mr. John Moseley. Excellent preparation had been made by visitation and special prayer meetings. Mr. Moseley met the workers on Saturday evening, and arranged for meetings and children's services. Sunday was a good day, and the week-evening meetings were well attended. On Friday evening Mr. Moseley lectured on 'Gospel Victories in London Slums.' Mr. C. Crisford (Wesleyan) presided. The Rev. J. Buck stated that they had had a good mission, and all the members had entered heartily into the work. He was sure that good results would be seen for many days to come.

### Greeneck.

On Young People's Days, Oct. 21st and 22nd, special services were held, appropriate sermons being preached in the morning by the Rev. T. Harrison, and in the evening by Sister Margaret, of Glasgow. Addresses were given in the afternoon by Sister Margaret, the Rev. T. Harrison, and Ex-Baillie Baxter, the superintendent. On the Monday afternoon a Mothers' Meeting was

held, conducted by Sister Margaret. In the evening a special service was held for young people, presided over by the Rev. T. Harrison and addressed by Sister Margaret. The services were preceded by much prayer by the teachers and others. The blessing of God was powerfully manifest, and over thirty of the young people have decided for Christ.

### Hartlepool.

A District Missionary Convention was held in Brougham Street church on Tuesday, October 23rd. The Rev. J. Flanagan preached in the afternoon. A missionary tea was provided by the Hartlepool circuit. A public meeting followed, addressed by the Revs. G. E. Butt, J. Flanagan, C. Humble, and J. P. Langham. Alderman M. Harrison, J.P., was chairman; Mr. H. Firth, vice-chairman. There were good attendances, and the meetings were characterised by great fervour and enthusiasm and resulted well for the Missionary Fund.

### Haslingden Circuit.

In connection with Grange Road church a grand At Home has just been held, promoted by the Organ Committee. The schoolroom was nicely decorated and splendid programmes of vocal and instrumental music were rendered every evening. Proceeds about £16.

At Lord street church, Rawtenstall, an 'Ivy Bower' was recently held, which realized a little over £10.

### Haverigg.

The Rev. S. K. Chesworth has conducted special services, preaching twice to large congregations. A successful P.S.A. was held in the afternoon, Capt. Strike ably presiding. Mr. Chesworth gave an effective address. The Orchestral Band rendered selections, and solos were given by Miss Trevena and Mr. Phillips.

### Leigh (Lancs.).

This station has just been favoured with the excellent services of Alderman Linfield, J.P., of Worthing, as Missionary Deputation. His recent return from a tour of inspection of our West African Mission Stations attracted unusually large congregations at both the Sunday services and the missionary meetings. Mr. Linfield had a busy day on Sunday, preaching at Leigh, Glazebury, and Glazebrook. He and the circuit ministers, Revs. W. D. Judson and J. H. Creney, also addressed the meeting at each place, specially pleading for an increased income that new and promising openings for service may be entered. In each case the financial proceeds were in advance of last year.

### Lincoln Second Circuit.

The Carlholme Road Church celebrated their anniversary on October 20th, 21st, and 22nd. On Saturday a public tea was much enjoyed by the large number who partook of it. In the evening the Rev. S. Blackshaw, of Doncaster, lectured on 'Father Taylor, the Sailor Preacher.' Mr. Keyworth presided. On Sunday sermons were preached by the Rev. S. Blackshaw, and at both services the chapel was filled. In the afternoon our own choir rendered the service of song, 'Charlie Coulson.' Mr. H. N. Williams occupied the chair, Mr. J. W. Clark gave the connective readings, Miss Spurr accompanied on the organ and Mr. Lewis conducted. On Monday the annual meeting was held, when addresses were given by the Revs. A. Ryder and S. Blackshaw. Councillor Kilminster was announced to preside, but was not able to attend. Mr. H. Fox ably occupied the position. The financial statement given by Mr. J. E. Shipham was very satisfactory. The financial result of the anniversary was also very encouraging. We have just paid £25 off the debt.

### Littleborough Circuit.

At Greenhill, on Sunday, chapel anniversary services were held. The special preacher was O. N. Holloway, Esq., of Wigan, whose practical discourses were greatly appreciated. Miss E. Townsend, of Dearmley, admirably rendered solos at both the afternoon and evening services. A special feature of the evening service was the cornet solo by Mr. Frank Brearley. Soloist anthems were well rendered by the choir. The singing was of a very high order and the services most successful. Proceeds in aid of trust funds. Mr. E. Halliday officiated presided at the organ, and Mr. J. Crossley with his usual ability conducted.

An old scholars' At Home has been held in Shore Chapel, which was beautifully decorated for the occasion. The openers and chairmen were all old scholars, some of whom removed years ago from the village. In the absence of Mr. R. Crossley, who was prevented by illness from opening the At Home, Mr. J. W. Fielding performed the function, Mr. J. Walsh presiding. On the second day Miss Alice Udian, of Brierfield, opened the At Home, Mr. W. B. Jackson presiding in the absence of Mr. Matthews, of Bingley. We were very glad to have the pleasure of Mr. Matthews' presence later in the day and to hear encouraging words from him. Glee by old scholars and choir, under the leadership of Mr. J. Willan, were rendered, Mr. J. Sladen officiating as accompanist. The effort was a great success, and the takings amounted to £25 13s. On Sunday last special children's services were held at Shore. Scholars occupied all the seats in the choir, and all hymns were announced

and collections taken up by young people. Rev. E. Simkin preached afternoon and evening sermons appropriate to the occasion. Good congregations assembled at both services. On Saturday last a grand concert, arranged by the Glee Party, was given in our Stubby Church, and a good congregation listened to a delightful programme, consisting of glees by the Glee Party and solos by Miss Minnie Cheetham, Miss Robinson, Mr. Lomas Coupe, and Mr. H. Nuttall. Elocutionists, Mrs. H. Tallenstall and Mr. W. Bougher. In the regretted absence of Coun. W. Ormerod, J.P., the Rev. E. Simkin presided. A most enjoyable evening was spent.

### Loughborough Circuit.

A convention for the deepening of the spiritual life has been held at Loughborough. The speakers were Miss Carr, of Wakefield, and the Revs. H. O. H. Richardson and T. Graham. The meetings were well attended, and the forceful and beautiful addresses produced a deep impression. The consecration service at the end was felt by all present to be a time of rich spiritual blessing. A very successful mission has just been conducted at Nottingham Road by Sisters Emily and Kathleen, from St. George's Hall. The meetings were well attended, the addresses most pointed and helpful, and a considerable number were led to begin a Christian life. The church has also been blessed.

### Murton.

In connection with the choir efforts, Jamonnan's Cantata, 'One only daughter,' was given by the choir, on Saturday night, October 20th. During the evening songs and solos were sung by Mr. Will Mullin, of Middlesboro. This is Mr. Mullin's second visit to Murton, and he again had a most enthusiastic reception. Mr. John Bell presided. A well attended public tea was held in the afternoon. On October 21st excellent sermons were preached by Rev. M. Johnson. In the afternoon a grand concert was given by the choir, who acquitted themselves admirably. Mr. Mullin again sang in the afternoon and evening. Rev. M. Johnson presided in the afternoon. Mr. A. E. Shenton conducted, and Mr. W. Shenton, A.N.C.M., presided at the organ. The services were a huge success. On October 23rd two most interesting and powerful sermons were preached by Rev. J. Watts, of Hull.

### Raunds.

The usual United Free Church Sunday School Conference of Raunds (Northants) and neighbouring villages, was held on Saturday, October 20th, and was presided over by Mr. H. Jeffs, of London, who was to preach in the P.M. Church on the Sunday. The conference, which revealed a remarkable consensus of opinion that Sunday school methods need drastic reform, was held at the Wesleyan Church. A largely attended public meeting in the P.M. Church was addressed by Rev. J. Cannell (Wesleyan), Rev. J. Tooke (Baptist), and Mr. Jeffs, the last-named speaking of sympathy with child life as essential to the understanding of the psychology of the child, without which there was no successful teaching. The Sunday services at the P.M. Chapel were of a very inspiring character. In the morning Mr. Jeffs preached on 'Courage in Christian service'; in the afternoon he addressed the children on the child Jesus in the home and at play; and in the evening he enforced, from Isaiah lv., 1-21 that the things best worth having are freely given away.

### Silchester.

For large congregations, displays of fruit, etc., and income the Harvest Festivals just closed have never been surpassed in the circuit. At Mortimer the Rev. E. J. T. Bagnall preached, the Rev. T. Savage presiding at the afternoon P.S.A. Mr. Gould presided on the Monday, addresses being given by Rev. E. J.

T. Bagnall, T. Savage, and Mr. E. A. Howe. At Wolverton Common the preachers were Messrs. Bowman and Hornsby. At Silchester Mr. S. Brown, of Reading, preached and spoke at the P.S.A., Mr. J. J. Cooper, J.P., presiding. At Charter Alley the preacher was Mr. Gould, jun. At Banbury Mr. Gould, sen., preached, as also at Tadley. Little London services were conducted by Mr. W. King, of Reading. A good meeting followed at each place, addresses being given by the Revs. T. Savage, J. Knipe, Mr. Gould, W. Stanley, and J. Stanley. The sales were mostly conducted by Mr. Gould, jun.

### St. Helens.

Miss Perrett has recently conducted a series of evangelistic services at our Westfield Street church, which were marked by special union and power. Several young people gave themselves to the Saviour. The children's meetings were so interesting that the attendance grew from 100 to 300. Miss Perrett had the pleasure of forming a branch of the ladies' missionary association, which it is hoped will increase the interest already felt in our connexional missions by our St. Helens friends.

### Stoke-on-Trent.

Choir sermons were preached last Sunday by Rev. R. Ainsworth to large congregations. In the afternoon Mr. W. B. Mackney, J.P., circuit steward and mayor elect, presided over a musical service. Mr. Ainsworth gave an appropriate address. The singing was a great feature at all three services, and the choir and organist are to be congratulated on the high standard reached. The services were most inspiring. Collections about £27.

### Sunderland Second.

Before a large company, on Monday last, at Tatham Street, Miss Mabel Richardson, of Chester, gave a recital. Mr. Alfred Harrison presided and spoke of the good work being done at the church. Miss Richardson's recital displayed great elocutionary powers. Where all were so good it is difficult to say which was the best, but 'The Jackdaw of Rheims,' and 'I, and my Father-in-Law,' were specially well received. The recital lasted for over two hours and the audience would fain have had more. The hope was expressed that Miss Richardson would soon pay a return visit. The programme was interspersed by solos from Messrs. J. E. Orr and C. R. Senior and two selections by the choir. Mr. Robert Witty was an efficient accompanist and played two organ solos of his own composition. It was announced that two other recitals will follow shortly, one by Mr. A. H. Hayes, the Dickens reciter, and another by Miss Letha Richards. Miss Richardson, Miss Richards, and Mr. Hayes are all members of our church.

### Winsford.

Our High Street Church has just witnessed a gracious visitation of the Holy Spirit. For twelve days Messrs. Jefferson and Ford, Evangelists, have been holding a mission. Previous to their coming prayer meetings were held, and though our expectations were great, God gave us even more than we asked. We commenced with a reception service, when the evangelists and people were brought into touch with each other. Brother Jefferson has a kindly way of winning the hearts of the people, not only by preaching, but by music and song and many surrendered themselves to Jesus Christ, while Bro. Ford's preaching is earnest and energetic, and full of pathos and power. Altogether about thirty have found the Saviour. The church has been greatly quickened. The processions in the street, along with the cottage prayer meetings in the afternoons, conducted by the missioners, were a great assistance to the other meetings. We were sorry we could not keep the Evangelists longer, as they had arranged a Mission at Hanley, Staffs.

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### LIST OF CONTENTS—

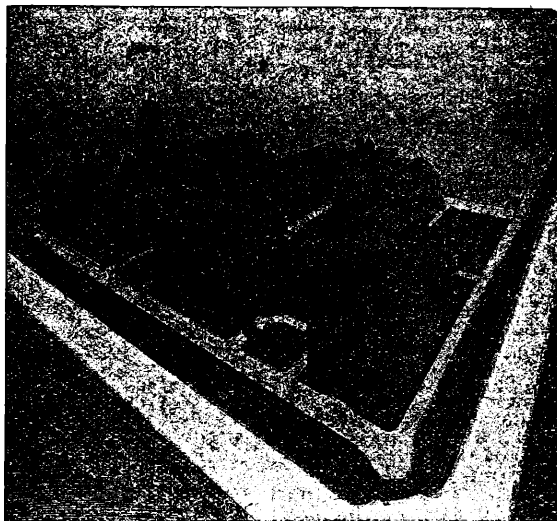
- |   |                                    |
|---|------------------------------------|
| 1. CHAIRMAN'S SPEECH.                           | 8. THE MISSIONARY.                 |
| 2. A MISSIONARY JOURNEY.                        | 9. THE NAMBALA MISSION.            |
| 3. A BUSH MARKET.                               | 10. A LETTER FROM A NATIVE YOUTH.  |
| 4. SOULS WHO SAT IN DARKNESS.                   | 11. THE DEPUTATION TO WEST AFRICA. |
| 5. OPENING OF THE NEW CHURCH, SOUTHERN NIGERIA. | 12. AS YE HAVE RECEIVED, SO GIVE.  |
| 6. MARRIAGE CUSTOMS IN THE WEST AFRICAN BUSH.   | 13. MAY MEETING SUNDAY IN AFRICA.  |
| 7. A WEEK END AT BOTTLER POINT.                 |                                    |

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