

The
**Primitive Methodist
 Leader**

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**OUR DEBT TO PRIMITIVE
 METHODISTS.**

WITH the sheaves of Centenary statements and appeals passing through the post, it would not be unfitting if every Church in the land received a long invoice headed, 'To Primitive Methodism Dr.' No doubt one or two Churches might dispute various items in the account, or even altogether repudiate their obligations. But we are members one of another. The vitality and growth of one of the Churches infuse vigour into all. Though we may be in separate battalions we form one army. We advance or retreat to the sound of the same bugle.

As a Wesleyan, who is at once loyal to his own denomination and friendly to all, I will try to set down what I regard as some of the excellencies of my Primitive kinsmen through their century of struggle and achievement. Macaulay, Green, Lecky, and a host of other writers have all rendered homage to the genius of Wesley. Yes, but there are spots on the sun. It will always be a psychological problem to some of us how he regarded himself as a sheep in the Anglican fold years after he had been kicked out by the shepherds and rolled in the mud. He himself, by founding societies and ordaining ministers, practically sundered himself from the Establishment forty years before his death. Wesley no more remained a clergyman in the Anglican Church than General Booth remains a minister in the Methodist New Connexion. For decades the name and fame of Wesley rested like a spell on Methodism. Even to this day his marvellous personality shapes and vitalizes our polity. It was a calamity both for them and for us when Bourne and Clowes and their converts were cast out of their religious home. But every position in life has its compensations. The first Primitives had the advantages of their disadvantages. The entail of the Establishment entirely lapsed. Consciously or unconsciously the government of the State Church is autocratic, feudalistic, Erastian. The constitution of the Primitive Methodist Church is avowedly and incontestably democratic. All its laws are based upon the people's will. Bourne and his comrades builded better than they knew. Their structure remains almost intact. The polity of the Primitive Methodists has here and there been slightly modified on the lines of the more conservative sections of Methodism. But the Wesleyan Church especially has been profoundly altered in its conformity to the democratic Primitive type. Imitation is the sincerest form of admiration. Every Church that embodies in its constitution the principles of justice, freedom, and equality that prevail in Primitive Methodism, renders a tribute to the wisdom and foresight of its founders.

The disciples of Bourne and Clowes are much more than Primitive Methodists, they are Primitive Christians. They went straight to the New Testament for their conception of a minister. In their journey to the early Church they shunned alike Canterbury and Geneva and Rome. They found, of course, that to invest a Christian minister with the name and attributes of a priest is a fiction and an impertinence. Thus all through their history Primitive Methodists have been strongly and even aggressively anti-sacerdotal. It is significant that twenty years ago the fight for our full rights as Nonconformists under the new Burial Act, which ended at Derby Assizes, was won over a Primitive Methodist grave. In one of his great speeches on the Education Bill in the House of Commons, Mr. Birrell stated that nothing in the present controversy had impressed him more than the heroic stand of Primitive Methodists against religious intolerance. They produced the first Passive Resister, under the Education Act of 1902. They are outnumbered in members by

Wesleyans, Congregationalists and Baptists. But it is a remarkable confirmation of the statesman's words that Primitive Methodists have furnished a larger contingent than any other Church of those who have been haled to prison rather than submit to Mr. Balfour's 'double boon' after all. Evidently sanctified pugnacity flourishes more under the open-air treatment of the Primitives than it does in the gardens and hot-houses of other Churches. We hope some day to enter the promised land of Education. Let us never forget that all through our long and weary march across the wilderness Primitive Methodists have been our Caleb and our Joshua. In the political realm the Church has always fought for the rights and liberties of the people. The

Village Hampden, who, with dauntless breast,
 The petty tyrant of his fields withstood,

has always been a Primitive in spirit, if not in name. Why not? Christ is the supreme democrat. The whole weight of His teaching and His life were hurled against fraud and tyranny and injustice. Love for down-trodden and suffering humanity was the mainspring of all His activity. He had compassion on the multitude, because they were distressed and scattered, as sheep not having a shepherd. The most Radical—not revolutionary—measure ever submitted to Parliament is contained in the second of the two great Commandments, on which hang all the law and the prophets—Thou shalt love thy neighbour as thyself. Every proposal to abolish sweating and gambling and land grabbing, and to compel the drink tyrants to relinquish their prey, is a practical application of the Sermon on the Mount. To their everlasting honour, both in town and village, Primitive Methodists have always stood in the fighting line in the battle for humane and equitable legislation.

As one of the by-products of their democratic energies they have provided us with some of the earliest and most effective of our Labour leaders. Thomas Burt, Charles Fenwick, John Wilson, John Johnson, and others, whose voices are now heard in the counsels of the nation, received their training for life's responsibilities in Primitive Methodist schools and Churches. Sober historians assure us that it was the Methodist revival of the eighteenth century that saved England from the horrors of the French Revolution. May we not claim that the influence of Primitive Methodism on the masses of the people has done much to save us in the twentieth century from the Socialism of Germany on the one hand and the irreligion of France on the other?

Turning to the distinctly religious side of the denomination, an outsider is at once struck with the simplicity and elasticity of its worship and the daring and earnestness of its attacks on the kingdom of darkness. In the annals of religion in modern England, for faith, heroism, and self-sacrifice there is nothing to surpass the exploits of the earliest members of the Church. Hugh Bourne and William Clowes were worthy successors of John Wesley, John Nelson, and William Bramwell. The coarse nickname which was applied to the consecrated men who under God formed the Primitive Methodist Church was really an unconscious tribute to the naturalness and the intense spirituality of their services. Public worship in Romish and Anglican sanctuaries is usually rigid and frigid. There is little scope for the play of individuality in the priest. He is bound by forms and ordinances. The congregation are expected to listen in silence, or to respond only in accordance with the printed instructions in the prayer book. The very dress of the priest announces and flaunts his claim to belong to a distinct and higher caste. The homely, hearty service at a camp meeting, or in a Primitive Methodist church, assumes and enforces our equality as worshippers before God. The man or the woman who for the moment leads

the devotions of the congregation, is never regarded as a member of a separate or superior class, but only as a brother or sister joined on terms of absolute equality in a common service. 'We are all one in Christ Jesus,' is a text that is perpetually expounded and exemplified in every Primitive Methodist church and Sunday school and class meeting in England.

The Centenary Celebrations are not intended to be a mere feast of trumpets. Certainly there will be rejoicing and thanksgiving. But the notes of gladness and gratitude will be blended with the wail of contrition. Every Primitive Methodist will readily and sorrowfully acknowledge how far short his Church has fallen from the high and holy ideal that inspired its founders. But, glory be to God, that ideal has never been betrayed and it has never been besmirched. Through evil report and through good report the Primitive has followed the gleam and the ideal that has led him nearer and yet nearer to his goal. What that ideal is, has, I venture to think, been described by Henry George in *Progress and Poverty*, in his description of every man of altruistic spirit, 'As the man develops his nobler nature there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame. He masters and curbs the animal; he turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day. He works for those he never saw and never can see; for a fame, or it may be for a scant justice, that can only come after the clouds have rattled upon his coffin lid. He toils in the advance, where it is cold, and there is little cheer for men, and the stones are sharp and the brambles thick. Amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a high road. Into higher, grander spheres desire mounts and beckons, and a star that rises in the east leads him on. Lo! the pulses of the man throb with the yearnings of the god—he would aid in the process of the suns!'

—WILLIAM WARINSHAW.

'The Monthly Review,' January 1907. London: John Murray, Albemarle Street.

THE new number of the 'Monthly Review' is excellent. Of course there is in all the articles the note of distinction that we never look for in vain in this great monthly, but the present number impresses us as being on a very high level on account of the present-day interest of several of its articles, and the point of view from which the subjects are treated. Mr. Malleck's concluding paper on 'The Intellectual Condition of the Working Classes' shows a fine insight into the ideas at the back of the minds of those interested in the labour movement. Probably the fallacies he names are held by many of them, but we are inclined to think that the leaders at all events, and many of the wiser of the rank and file, are not the subjects of these notions. The concluding paragraph is on a high note, and few of any school will dissent from its position:—'As a matter of Statesmanship, no less than of humanity, it is incumbent on the State to concern itself with the personal welfare of the many, so that for ninety men out of every hundred, the average lot of the labourer may be not a lot to escape from, but a lot from which the average labourer will feel no desire to escape.' 'Canada, under what flag?' is full of interest because it shows a real knowledge of what is happening at the present time in the Dominion. It also indicates certain possibilities; but then, possibilities are so numerous and various that one great impossibility emerges in the consideration of problems of this sort—that of framing a policy that will suffice to provide for all of them. We are not inclined to fear either an independent Canada or a union with the United States, least of all the possibility of a conquest by China. The wise man has told us that the farmer who takes too much notice of rain and cloud will neither sow nor reap. The chief value of the article is its argument in favour of more intercourse on the part of Englishmen able to travel with the people of that great colony. 'Temperance on the Statute Book' is a timely paper, and 'France and the Pope's Move,' is full of significance. We cannot forbear naming also the two chapters on the very fascinating serial tale, 'The Lonely Lady of Grosvenor Square.'

Some New Bibles.

'THE PALESTINE PICTORIAL BIBLE,' published by the Oxford University Press, and therefore a guarantee of good work in every detail, contains 66 coloured and 60 black and white plates. In this edition the outstanding features are the numerous illustrations, all drawn from actual life by Mr. James Clarke, who has made two long visits to the Holy Land to ensure accuracy of detail. Mr. Clarke has devoted all his energy since 1872 to work in the East, and has had unusual opportunities for studying the numerous subjects illustrated. The Bible is well printed, with central column references and on splendid paper. There are various bindings, the prices ranging from 5s. upwards.

MESSRS. EYRE AND SPOTTISWOOD have recently issued a remarkably cheap edition of the scriptures, printed in ruby type with central column references. There are twenty-four page illustrations, two of them being in colour, illuminated title pages, and the King's Printers' patent cover index. The whole get-up, is one of the modern marvels of book production, and is issued at the price of 2s. net. It is a capital edition of the scriptures for young people.

THE LOCAL PREACHER.

1907 is the Centenary of Mow Cop. Mow Cop is the spring whence flowed the streamlet that has broadened into the deep and broad river of the Primitive Methodist Connexion. We are not celebrating the Centenary of Primitive Methodism this year, because three years elapsed after the day of prayer on Mow Cop before an independent class meeting of the Mow Cop men and women was formed, and that class meeting is considered to be the formal origin of the connexion.

We are starting this year, however, the Centenary Fund, and if that fund is to be realised, we shall need throughout the whole connexion to be roused to a white-heat of enthusiasm. It depends largely upon the local preachers whether the Centenary fund proves a glorious success or a dismal failure. But surely, if any men in the denomination ought to be enthusiastic, it is the local preachers. Ours is the denomination of all denominations which has given place and power to the local preachers. Scores of thousands of men during the last 97 years have had the opportunity given to them of ministering to congregations. The office of local preacher has given them a sense of dignity which has been infinitely valuable as an incentive to the development of their spiritual and intellectual culture. Local preaching has been the means, not only of maintaining an intense spiritual life in thousands of villages and towns, but it has enabled a large number of the local preachers to 'break their birth's invidious bar,' and raise themselves to prominent positions in business and public life. Members of Parliament, Mayors of great boroughs and cities, and prosperous business men have freely and gratefully confessed that their success was due to the training in ability, in culture, and speaking power which they got in the work of local preaching.

Let our local preachers, therefore, brace themselves to take an active part in working up the Connexional enthusiasm, which will not only ensure the success of the Centenary fund but will put new life into hundreds of languishing churches and circuits. The efforts made by the Wesleyans, the Congregationalists, and the Baptists in the raising of their Twentieth Century funds not only made the people of those bodies better denominationists, but fostered the habit of willing service and generous giving, which has proved incalculably beneficial to the churches ever since.

Our local preachers, if they are to stir up the enthusiasm of our congregations, must set to work to study the thrilling story of the origin and the early heroic years of our denomination. That story is told at length in the history of my friend, the Rev. H. B. Kendall, B.A., but it is told in brief and in particular picturesque incidents in Mr. Kendall's fourpenny booklet, *What hath God wrought*, and in half-a-dozen halfpenny Centenary booklets prepared by the Centenary Literature Committee. These publications ought to be spread broadcast throughout the churches. The Centenary must be talked up continuously in our pulpits, at our public meetings, in our Sunday Schools and Christian Endeavours, and it should be talked about wherever Primitive Methodists meet. Nothing is more likely to revive the old fire than the recalling of the ancient heroisms and the flaming enthusiasm of the fathers and founders—and I would not forget the mothers—of our denomination.

Then our local preachers ought to consider it their duty and their pleasure to patronise our Connexional magazines to a greater extent than is unhappily the case. We have a set of magazines of which any denomination might be proud, and which put into the shade the connexional publications of most, if not all, of the other Free Church denominations. The 'Aldersgate' is an inspiration to look at even before it is opened, for the cover gives us a view of Mow Cop, with portraits of Hugh Bourne and William Clowes, while the contents of the January number are bright from beginning to end, and we have the advance guard of a host of inspiring articles on early Primitive Methodism, its heroes and its characteristics.

Every local preacher ought to take in 'The Christian Messenger,' for it is their own magazine. The January number contains portraits and brief biographies of four veteran local preachers, and besides articles of special interest to local preachers, it gives the monthly questions on the text books of the Correspondence Classes. The 'Messenger' is calculated to make the local preacher proud of his high and honourable function; and so he ought to be, and the pride should spur him on to effort to justify his call to the discharge of the function.

How many of our local preachers take in the 'Primitive Methodist Quarterly Review,' edited by Rev. H. B. Kendall, B.A.? The price is two shillings, which is a consideration, no doubt, to many a local who has to look long at a shilling before parting with it. But I know no better and brighter two shillings' worth of reading for a thinking preacher than the 'Quarterly.' I would recommend every Circuit Reading Circle and Local Preachers' Association to subscribe to the 'Quarterly,' and send it round among the members. It only needs to be better known to be in eager demand. In the January number there are fifty pages of reviews by Professor Peake, and ten other articles on a variety of interesting subjects, theological, philosophical, historical, and literary. I happen to know something of the literature of other denominations, and have no hesitation in placing our 'Quarterly' head and shoulders above any publication of any denomination. It not only gives its readers 'something craggy to break their minds upon,' but it is intrinsically interesting and stimulating, and cannot but create a thirst for reading more upon the subjects discussed.

ZETA.

All communications should be addressed to 'ZETA,' *Primitive Methodist Leader*, 73, Farringdon Street, London, E.C.

FREE CHURCHMEN AND MOVEMENTS.

National Free Church Council.

Annual Meeting at Leeds.

Important Programme.

THE National Council of the Evangelical Free Churches will hold its twelfth Annual Council in Leeds during the week beginning on Snaday, March 3rd, 1907.

The Coliseum and the Nonconformist churches of Leeds and District will be used for the sessions, demonstrations, and public meetings.

The new President is Dr. J. Rendel Harris, and he will deliver his presidential address in the Coliseum on Tuesday morning.

Services will be held on Sunday, March 3rd, in the Coliseum, conducted by Rev. John McNeil, the well known Evangelist.

During the sessions sermons will be preached by the Revs. Charles Brown, J. H. Jowett, M.A., J. Scott-Lidgett, M.A., and Rev. W. L. Watkinson.

Special services will be held on the Wednesday evening in Leeds, when sermons will be preached by the Revs. Eynon T. Davies, Trevor H. Davies, J. Monro Gibson, M.A., LL.D., J. G. Greenhough, M.A., A. T. Guttery, and J. E. Rattenbury.

Among the public questions to be considered the subject of Education has the first place. Sir Oliver Lodge will deal with 'The Problem of Science and Religion.' Dr. R. F. Horton is to speak on the 'Holy Spirit in Scripture and Experience.' and Professor A. S. Peake, M.A., will read a paper on 'The Old Testament in the Religious Life of to-day.'

Papers will also be read by Mrs. Rendel Harris on 'The Public Ministry of Women,' by Dr. W. Robertson Nicoll on 'The Ritual Commission and the Duty of the Free Churches,' and by the Rev. J. G. Greenhough on 'The Decline of Home Life.'

'Old Age Pensions' will be dealt with by the Rev. J. Wilson and Mr. W. P. Hartley, J.P.

'The National Campaign on Sunday Observance,' by Dr. A. Rowland and the Rev. G. Parkin (President of the Primitive Methodist Connexion).

Rev. Thomas Phillips, B.A., will read a paper on 'Christianity in relation to Modern Social and Intellectual Problems.' Mr. George White, M.P., and Rev. S. B. Lane will speak on the 'Temperance Policy,' and Rev. John Harris and Mr. E. D. Morel on the 'Congo Question.'

A resolution on 'Welsh Disestablishment' will be moved and seconded by Sir Alfred Thomas, M.P., and Rev. J. Glyn Davies, while Foreign Missionary Work is also included.

The official report of the year's work will be presented on Tuesday afternoon by the secretary, Rev. Thomas Law, the adoption of which will be proposed and seconded by Rev. B. J. Campbell, M.A., and Rev. Thomas Yates.

At the same session Mr. J. Compton Rickett, M.P., D.L., will present the Finance Report and Balance Sheet, and Rev. C. H. Kelley and Dr. Irving (President U.M.F.C. Connexion) will move and second its adoption.

The evening public meetings in Leeds include Young People's demonstration, Men's Meeting, Women's Meeting, Midnight Meeting, Free Church Demonstration, Temperance Demonstration.

Amongst the speakers who will address these meetings are: Rev. C. F. Aked, Mr. W. H. Brown, Mrs. Percy Bunting, Rev. Dr. John Clifford, Mr. J. S. Higham, M.P., Rev. Joseph Hocking, Rev. C. Silvester Horne, M.A., Mr. W. R. Lane, Mrs. Herbert Lewis, Mr. H. R. Mansfield, M.P., Rev. F. B. Meyer, B.A. (President Baptist Union), Mrs. Geo. Morgan, Rev. Thomas Nightingale, Rev. J. Tolefree Parr, Rev. T. E. Ruth, Sir John Bamford Black, B.A., Rev. C. Ensor Walters, and Rev. F. L. Wiseman, B.A.

District meetings are being arranged.

Social functions include a Reception by the Lord Mayor of Leeds (Mr. J. Hopworth, J.P.), a reception of Council Secretaries by Mr. Laurence Clayton, J.P., and a reception of Women Workers.

An exceptionally large number of representatives is expected from the Councils all over the kingdom.

It is expected that as in former years special facilities will be given by the Railway Companies for fare and a quarter rates.

The programme up-to-date contains 115 names. Denominationally they are as follows:—Friends 2, Independent Methodist 1, M. N. Connexion 3, Bible Christian 3, Presbyterian 4, U.M.F.C. 10, Primitive Methodist 10, Wesleyan 20, Baptist 21, Congregationalist 33, and 10 unclassified.

It will not be contended that Primitive Methodism will be too numerously represented.

Many are called, but few are chosen. The President of the Conference, Professor Peake, and Mr. W. P. Hartley are the members of our church appointed to speak from the Council platform.

H. J. T.

Greetings from Nero's Palace.

By Rev. John Bradbury.

*Whatever may beside me,
O Lord be near to guide me.
Cliffward, or through the hollow,
Cull Thou, and I will follow.
What though the journey lengthen
If Thou be near to strengthen?
Or if it shortly endeth
If but my God befriendeth?
'Twere better than earth's glory
With Thee to end my story.
Therefore, wha'er beside me,
Dear Lord be near to guide me.'*

MEDITATION.

'All the saints salute you, chiefly they of Cæsar's Household.'—(Phil. iv. 22.)

This great love-letter is about to close. Its author dictates its glowing words in the presence of the great white throne. Death's shadow is over him. But how human a document he leaves the world! You feel still the throbbing heart of Paul as you read this Epistle. Epaphroditus has brought a love-gift from the first Christian Church in Europe. He takes back more than he brought. God be thanked for the day this precious little book was born! It had its birth in love! Its burden is love! It widens, deepens, heightens love, wherever it goes. 'Salute,' says Paul for me, 'every saint in Christ Jesus.' 'All the brothers which are with me greet you,' he adds by request. Then recalling how one family we dwell in Him, he speaks for all under the monarchy of Jesus, be they within the palace royal or in the bonds of captivity: 'All the saints salute you.' Whittier felt the same spirit when he sent his last message from the chamber of death: 'Give my love to the world.'

Wary of controversy, tired and disappointed in conflict, let us labour to rest in God awhile. The smoke of battle blinds us to many truths. Are we not in danger of forgetting the oneness of all who are really in the Risen Jesus? Resisting some tenets of other churches, which we honestly believe to be false, are we mindful of the sincerity of many who hold tenaciously to these opinions? Blood is thicker than water. As Paul, we need to distinguish between the body and the soul of a truth, between principle and its varying applications. The divisions and the estrangements of the hour are making the burden of God the heavier, and are inflicting in many souls wounds that ache and cry.

We must anew emphasise the supremacy of character, if interchange of gift, thought, or speech, is to be welcome. Philippi sends love to Rome and Rome returns love to Philippi. Why? Because there is kinship of character and unity in love. 'All the saints salute you.' On Theology, Church Government, or Politics, our greetings must be sent to a limited circle. But we would clasp the hand, and share the love of all the lovers of the Lord, be they free or bound, in heaven or on earth. We need the fellowship of St. Francis of Assisi of the 13th century, and the fellowship of St. Francis of Ancones of the 19th century. St. Catherine of the Roman Church, and St. Catherine of the Salvation Army, both greet us in the Lord, they make us more like their Lord. The true saint is God's cosmopolitan. He is of Jerusalem above, which is the mother of us all. The fact of sainthood is the basis for the union of christendom. Beliefs are changing, organisations are passing, prophecies are falling, and knowledge vaniseth away. But love endures. Sainthood conquers. Character triumphs. The love of God is broad and generous. The Christ in us sends greetings to the world.

This New Year's Day, greetings reach us from the dark places of earth. Rome was the worst spot on earth. Nero's palace was the worst spot in Rome. Nero's household was the worst spot in the palace. But from *thence* comes a hardening and triumphant word. The slums yield their heroes, heathen kings are on their way to Christ, out of the grave arises the Lord of Life. This greeting from Nero's palace calls us to brave living. It comes to us out of the jaws of death, out of the mouth of hell. It is sent at the risk of life. God's saints are the world's true heroes. Peril kindles warmth in faith and love. At the hearing of this greeting we feel is burning the fire of Christ. 'Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking off to Jesus.'

PRAYER.

O Lord, we thank Thee for the many loyal, loving hearts that are in this world. We rejoice that beneath the surface of our differences to-day, there is Thy unifying love. When we leave the strife of tongues, and with Thee enter the Holy of holies, Thou dost teach us to pray that we may all be one, as Thou and thy Father art one. Thou dost reveal to us, in the heroisms of life, that the soul of the people is strong, and from the very citadel of Satan Thy saints are bidding us be strong and of good courage. Save us from stunting our life by limiting our sympathies, and forgetting the obligations of brotherhood. Federate the world in love; bring together Thy people by the power of Thy Cross; send another Pentecost that will hush Babel, and enable every man, to hear in his own tongue, the wonderful purpose and exploits of our God.

Table Talk.

BEFORE we can recover ourselves from one great loss others are announced. This week the church is called to mourn the decease of Mr. William Emsley Parker, of Manchester, who passed away on Friday, January 4th, and was interred on Tuesday last at the Southern Cemetery, Manchester, after a most solemn and impressive service at Higher Ardwick Church. Those who have seen Mr. Parker only occasionally have of late noticed apparent signs betokening the drawing on of life's late eventide. But notwithstanding this, he kept at his work almost to the last day. For many years Mr. Parker exerted great influence in the Manchester District, and this legitimately so, for he possessed a rare character for sincerity, lofty conduct, and the finer graces. He was singularly devoted to his church, of which at one period he was a minister. He possessed, too, great ability, and in the strong days of his manhood was one of the most effective speakers the church could claim. There are yet many who can vividly recall the address he delivered at the great public meeting at the Nottingham Conference—an address which moved that large audience to intense fervour. His election to the vice-presidency of the Edinburgh Conference was a worthy tribute to a most worthy man.

THE New Year is making heavy demands upon the church's outstanding and gifted laymen. Quickly following the news of the decease of Mr. W. E. Parker comes that of the death of Mr. James Bell, of Durham, the two events occurring the same day. Mr. Bell has finished his career at the comparatively early age of 55, and up to a few days ago was in his usual health. The news has been received throughout the North of England with profound regret. Warm hearted, genial, a true friend of every good cause, a noble son of his church which he loved with passionate affection, his loss is deeply mourned by very many. During the year of his vice-presidency he travelled throughout the length and breadth of the Connexion, contributing freely of his services and substance to the enrichment of the churches. The sympathy of the churches will, we are sure, go out freely to the bereaved families.

THE 'Appreciations' we print this week of the Magazines for 1907, come, as our readers will see, from widely divergent localities, while the writers themselves possess greatly differing tastes, yet all combine in their testimony to the excellence of the Connexion periodicals. Laymen and ministers alike say they are exceedingly good. The Editor, the Rev. J. Ritson, has made the whole church his debtor for the distinguishing marks he has given the magazine literature. One thing, and one thing only, has dominated the Editor's mind—the desire to place the church's periodicals in the very front rank, and in this he has admirably succeeded. Style, colour, paper, type, and artistic design all lend themselves to good effect. We ought now to be able to command, on the ground of real merit, a very wide and large circulation.

In an appreciative article in the 'Christian World' of last week our church is called by the writer, whose identity it is not difficult to detect, a 'Denomination of readers.' The Editor justly comes in for considerable eulogy, while the church is complimented on appointing one to the charge of the magazines possessing a 'fine literary taste and abundance of ideas.' 'The January numbers indicate that Mr. Ritson will combine denominational interest with high literary quality.' This is a true estimate of the Editor, and his own qualities are supported from beginning to end by the numerous and able writers he has drawn around him. We wish all of them a most prosperous time. Mr. Ritson has already made some discoveries, and there are more awaiting.

THOSE who have followed Ramsay Guthrie's development of the character of Neddy Jaques will this week find Neddy in a new rôle. We need not ask those who have read the previous chapters not to miss the present one. Neddy as a class leader is simply delicious. It is a long, long time since anything exactly so tasteful was sketched. Readers of Mark Guy Pearce's one outstanding book, Daniel Quern, will remember how skillfully a Cornish Methodist Class Meeting was depicted. Ramsay Guthrie's is fully equal in artistry, in naturalness and effect, and it will surprise us greatly if this class meeting does not become immensely popular, as it deserves to be.

SOME time ago the Liverpool District Committee appointed the Revs. B. Fell, J. Dudley, and J. D. Thompson as a small sub-committee, to draw up suggestions for the guidance of circuits in observing the Centenary Week of Prayer. The committee has met, and forwarded a copy of its recommendations to every circuit in the District. As these recommendations may be helpful to circuits in other Districts which have not been similarly approached by their respective committees, we take the liberty of giving them a wide publicity.

It is suggested that a Conference of officials be held in each circuit on the most convenient day of the week preceding the week of prayer, and that it be distinctly devotional, the subject for afternoon to be, 'What has made Primitive Methodism the Power it is?' and for evening, 'How to Improve on the Success of the Past.' Circuits are left to make their own arrangements as to speakers, and a hint is given that it might be an advantage for ministers to interchange in contiguous circuits where the conventions are held on different days.

In connection with the week of prayer, it is suggested that a brief talk, not to exceed fifteen minutes, might be given at each meeting on one of the following topics:—1. Our Origin and History; 2. Our Founders; 3. Our Institutions; 4. Our Missions; 5. Our Aims; 6. Our Great Need. A good number of circuits have decided to carry out the above suggestions, either wholly or in part, and we doubt not much good will be the result.

THE name of Mr. Charles Leese, of Chorlton-cum-Hardy, appears among the list of new magistrates for the County of Lancaster. Mr. Leese is Managing Director of the Provincial

Homes Investment Company, Manchester. He is a devoted son of the church, being a local preacher at Chorlton. Several years ago he presided at the great May Missionary Meeting at Spurgeon's Tabernacle, and conducted the meeting most successfully.

MR. SAMUEL CROUCH, who is one of the newly-appointed magistrates for the Isle of Ely, is nearly a life-long Primitive Methodist, has been a local preacher about forty years, and nearly all the time of his membership his name has stood in connection with our church at Manea, of which circuit he has been the highly esteemed steward since its formation. He is also given to hospitality. Mr. Crouch has risen from the ranks by dint of perseverance, industry, and business tact, and is now one of the largest farmers in the Isle of Ely. He is a sound Liberal, and holds Nonconformist principles very sacredly.

WE have pleasure in finding the name of Mr. G. C. Hocken-hull, of Whitchurch, among the list of the recently appointed Justices of the Peace for Salop. Mr. Hocken-hull is a local preacher and is highly esteemed throughout the old Tunstall District, in which he fills several important offices, one of which is that of District Missionary Treasurer.

MR. COUNCILLOR DAVID BURNLEY, of Stanley, Wakefield First circuit, has been added to the magistracy of the West Riding of Yorkshire. Mr. Burnley has rendered great service to our church, being at the present time School Superintendent, Class Leader, and Society Steward of the church. His selection has given great satisfaction to his numerous friends.

'A Son of the Silence' is the title of a new serial by our contributor, 'Ramsay Guthrie,' which began last week in the 'Methodist Recorder,' and will run for six months. Our Wesleyan friends have shown great appreciation of 'Ramsay Guthrie's' work, for this is the third serial he has written for their publications—two in the 'Recorder' and one in the 'Wesleyan Methodist Church Record.' One serial was afterwards published by their Book Room under the title 'Black Dyke.' In the new story 'Ramsay Guthrie' breaks fresh ground, and the scene is changed from Durham to Northumberland. Those who knew the picturesque district on Tyne-side, where he is at present stationed, will appreciate to the full the local colour of the new tale.

MR. GEORGE GREEN, J.P., of Glasgow, is just recovering from a severe attack of influenza, which has kept him in his room for a fortnight. Mr. Green is hoping in the course of a few days, should his recovery be sufficiently advanced, to leave for Port Said and Palestine.

TWO errors crept into the Rev. J. Dodd Jackson's recent article 'How many to-day?' The sentence beginning 'The world can be going down,' should have read 'No ship can be going down,' while 'acts' in the last paragraph should have been 'facts.' We regret these inaccuracies, but Christmas lingers longer than a day.

LORD CAEWE's residence is in the neighbourhood of our Englesea Brook Church, Talks Circuit. Our choir went on Christmas Eve and sang his worship a carol. He thanked them personally, and gave them a sovereign. A unique thing about this Christmas singing was this: the vicar of Barthomley placed his church at Balerley Green at the disposal of our choir for the purpose of practising. He also invited them to come to the vicarage and give him a carol. They responded, and he gave them 10s. Our Englesea Brook Church has recently purchased two houses and a piece of land for the purpose, some day, of erecting memorial schools to Hugh Bourne, who sleeps in the little cemetery near. The Christmas singing was undertaken to liquidate part of the debt incurred.

WITH the Endeavourers in Switzerland was the subject of a lecture by the Rev. W. Spedding given in the Mount Tabor schoolroom, Birkenhead, on New Year's Day. It was illustrated by one hundred views of places visited, including a capital group of the Endeavourers who formed the party. Mr. T. J. Smith (son of Rev. Fred Smith) manipulated a splendid lantern.

MRS. ALBERT HARRISON has received a large number of sympathetic letters upon the death of her husband, all of which have been a source of very much comfort to her, and for which she expresses deep gratitude to the host of friends. At present she is suffering from an attack of influenza, being rendered an easy prey thereto by her recent experiences.

MISS DORIS BROWNING, daughter of Mr. and Mrs. J. A. Browning, of Eastville, Bristol, and pupil of Miss Humphris, of Bath, successfully passed Grade I. for Pianoforte playing in the 'Incorporated Society of Musicians' at the examination recently held in Bristol.

AMONG the books recently issued by the Methodist Publishing House, Rev. R. Martin Pope's 'Poetry of the Upward Way,' and Rev. John M. Bamford's 'The Burning Heart,' are securing good reviews. Uniform with these is a reprint of an old favourite, Rev. George Jackson's 'A Young Man's Bookshelf.' The Musical Department of the Methodist Publishing House have issued three prize songs in full music size: 'My Heavenly Friend,' words by Rev. J. G. Small, music by Leonard Parker (first prize); 'None Other Lamb,' words by Christina G. Rossetti, music (composed for and sung by Madame Jessie Strathearn) by Harry McKenzie; and 'The Roseate Hues,' words by Mrs. C. F. Alexander, music by Alice Mary Cliff, Mus. Bac., Dunelm, F.R.C.O.

MR. E. D. MOREL's powerful indictment of the Congo administration, entitled 'Red Rubber,' has happily passed into a third edition. The book is issued with a new preface, in which the fearless author replies to his critics. It is pleasing to learn that the demand for Mr. Morel's book still continues.

THE BATTLE FOR THE SCHOOLS.

By Rev. A. T. Guttery.

'SALUTATIONS.'

OUR ears still ring with the greetings of the New Year. Comradeship has declared itself by kindest wishes for prosperity and power; brethren from all parts of the country are eager that we should see in the year 1907 such a democratic triumph as shall make England, more than ever before, the home of widest freedom and truest justice. As fraternal words have come to me by almost every post, I have felt the impulse to salute with sincerest charity the men upon whom will fall most of the strain of the coming days; their decisions will shape history, and it is of world-wide importance that they should be given wisdom as well as courage for the tasks that beckon them into the New Year. If I could reach them with my salutations, I should not deal wholly in smooth congratulations; I dare not wish them the success they blindly seek, but I would in sincerity covet for them the best gifts, for in their real salvation lies the future of our race.

The Pope.

I should be glad to wish His Holiness the Pope a blessed New Year. I should remind Him that he finds himself in strange times; that wherever he looks he will find the civilised world in revolt against his monstrous pretensions. In Spain a powerful political party is arising to throw off the shackles of the Papacy; in Austria the best mind of the country is showing disgust at Romish superstitions; in Italy the priest is excluded altogether from national education, and is distrusted in national politics; France has cast from her the bonds of his church, and the great Republic that has set the pace in political revolution is now rendering the same service in religious revolt. I would advise him not to make too much of the aristocratic and clerical perverts that join his church in England. They have little influence except upon the idle and luxurious classes. England is still Protestant, and resolved to be free, though his church has done its worst. He must not believe that the next Education Bill will have another Clause IV., for the nation has learned again the lessons of the Puritans, that Rome is the foe of true education and the inveterate enemy of all free justice. We may welcome to our shores his priests and nuns, who have made themselves so hateful to France, but it will be well for the Pope to learn that they come to England only on the condition that they do not outrage our hospitality, and are ready to obey the common laws of the realm. Let England once be angered, and the aged occupant of Peter's chair will find the wrath of British Protestantism fatal to his power and peace. For this reason it would be a good thing if he would muzzle his Archbishop of Malta, who has made himself the laughing stock of Europe, and has shown us once again that where Rome thinks it may dare, it would stamp out the last vestige of religious freedom and equality. We shall allow no more Protestant evangelists to be hounded out of a British colony at the bidding of Romish priests, and the Old Man of Rome had better spend the opening days of the New Year in learning that elementary lesson.

The Primate.

I would even greet the Archbishop of Canterbury in brotherly love. He, too, must feel that the times are strangely out of joint. He enters upon a year of war, which we have not invited, which we would have given a good deal to avoid, but which has been made inevitable by his plausible insincerities and his ecclesiastical arrogance. He is likely to find before 1907 has told all its tale that the English people are going to give him and his brother prelates a long holiday as far as the House of Lords is concerned, that they may devote all their time to the spiritual needs of their dioceses. He will find enough to do to reconcile the jarring elements of his own church, and to withstand the Romanising tendency. He will need all his courage and strength to force clergymen to keep their ordination vows; and it will take him years to lead England to forget that his great church has ceased to be either national or Protestant. For so great a task he may well welcome release from attendance in the Upper House, and I would assure him that his hands are so full with warring clerics that he would be wise to leave Nonconformists alone. It is not unlikely that the Archbishop will see the Church disestablished in Wales, while his own insincerities are bringing the same issue before the English people. May he have wisdom to accept the requirements of the modern time, and may he learn in the opening hours of the New Year that Nonconformists are weary of 'toleration'—they will have liberty and equality. We want peace with the primate and his flock, but there can be no lasting peace that is not based on absolute justice.

The Premier.

It is a pleasure and a relief to turn away from ecclesiastics and wish a Happy New Year to our Premier. We would assure him of the sympathy of the nation with him in his domestic sorrow and our admiration for the brave way in which he has again taken up the burdens of statesmanship. We would dare to remind him that he has won the unstinted confidence of the nation by his character, his sincerity, and his courage far more than by gifts of oratory or magnetic fascination. We assure him that England is tired of being governed by mere cleverness; it welcomes to the highest seat in authority transparent fidelity to principle. We regard him as the best man in his Cabinet, and would like him to give more of himself to some of his timid comrades. We expect him to give us sound Temperance reform, real Educational advance, and to find a way by which the English people may be masters in their own house. He is the Man of the Hour, he knows the new mood and ideals of the newly born England, and we not only wish him a great year of blessing, but we pray God to give him all he needs for the accomplishment of the mighty work to which he has devoted his powers.

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REPRESENTATIVE LAYMEN.



Captain William Price.

If Tennyson's avowal, that 'kind hearts are more than crowns,' is correct, then Captain William Price, Birkenhead, is entitled to a place in the higher aristocracy. He is one of nature's gentlemen, and to philanthropy born. A man of generous instincts and habits, his sympathies are easily provoked, and his kindly assistance readily secured especially for the poor and necessitous. 'If you come across any case of poverty deserving relief, please look after it at my expense,' is the blank cheque which he forwards to the minister for the latter to fill up. To him there is no greater delight, so he says, and those who know him best never question it, than to help and brighten some poor struggling and darkened life. Happily, he is able to do this, and increase of material wealth has not made him less mindful of the claims of others or less liberal in the bestowment of his benefactions; while at the root of all his charity is profound moral conviction, and with Koble he believes that:

'He only who forgets to hoard
Has learnt to live.'

For twenty-six years it has been the custom of Captain Price to give a free breakfast every Christmas Day morning to a crowd of children, including the poorest in the neighbourhood.

No Destitute Child Is Refused.

and the number of young recipients usually exceeds five hundred, many of whom bear unmistakable traces, in their little ill-clad forms and pinched faces, of the poverty-stricken homes whence they come. A host of willing workers gathered from the Mount Tabor Sunday School prepare the breakfast, which consists of an abundance of good things, including coffee, buns, apples, oranges, etc., etc. There is no scarcity, and the little ones generally retire with a surplus packed away in paper bags. The schoolroom is well-warmed, brightly decorated, seasonable music and kindly words accompany the meal, the workers vying with each other in their efforts to make it a happy hour for the youngsters. That it is such a swarm of smiling—though in many cases unwashed—faces indisputably betoken, and especially when three cheers are called for the Captain, and the 'Hip! Hip! Hurrahs!' are lustily given. God bless the man whose tender smile and beneficent hand rests upon suffering childhood, and particularly those daily crushed and bruised beneath the Juggernaut of our modern social system, and to whom Mrs. Browning's words are still applicable:

'They look up with their pale and sunken faces,
And their looks are sad to see;

'They are weeping in the playtime of the others,
In the country of the free.'

How encouragingly the words of the great Christ steal through the mind, 'Inasmuch as ye did it to the least of these my little ones ye did it unto me.' Captain Price has also, during the same period, namely 26 years, entertained every Christmas Day the aged and poor of the district to a free and sumptuous tea. Again there is a crowd of from five to six hundred recipients, only this time not gathered from those whose lives betoken the morning light, but rather the evening shade. Men and women, in many cases of decrepit and feeble form, with slow and tremulous gait, from fifty years of age and onward, bearing all

The marks of long and anxious struggle

with the poverty and hardship of life. Though an age-limit is necessarily suggested there is no rigid discrimination in this matter, and no refusal given to the needy poor. 'There are forty or fifty women, many with babies in their arms, outside, Captain,' says the busy superintendent, 'who are just under the age, what shall we do with them?' 'Oh, let them all come,' is the quick reply, 'if there is food enough to go round,

and if not, well, we must get some more.' There is always enough and to spare—a splendid meat tea, with presents for every man and woman as they leave the room. After tea, the concert begins, and what a time it is. With an absolute forgetfulness of everything outside these four walls that surging crowd, in whose faces romance and tragedy, pathos and humour, may be easily read, resigns itself to the hilarious mood, and for two hours the place rings with peal upon peal of happy laughter. The Captain makes an inimitable chairman—a man of fine presence, cheery countenance, wise and witty speech, with an inexhaustible fund of humorous story, and withal the embodiment of so much real kindness that the spontaneous and hearty echoes of 'He is a jolly good fellow,' are readily understood. Wise councils, with a sprinkling of harmless jokes, homely melodies, and funny sketches, make up the order of the evening, after which the old folks trudge home again with renewed heart for the days and cares yet before them. In this ministry of Christian philanthropy a noble band of workers labour from early morn to late evening hours. During the more than quarter of a century of these annual festivities Captain Price has thus contributed to

The Christmas joy of many thousands

of hearts both amongst the aged and the young. Yet he himself has been confessedly the gainer, for in the words of Ruskin, 'That man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.'

To give a word of personal history, Captain Price is a Cumbrian and a native of Harrington, near Workington. At present he is the head of the well-known 'Hill Line' of steamers trading to all parts of the world. A shrewd and capable business man, his labours have been increasingly prosperous. Several years ago he served as Town Councillor and filled the position of vice-chairman to the Watch Committee, but had to resign for reasons of health. For about forty years he has been in membership with our church, twenty-six of which have been in connection with Mount Tabor, in the Birkenhead Second circuit. He still retains

His interest in the little church

at Harrington and this Xmas tide sent two new coins for every child in the school. His father, Mr. John Price, was a well-known local preacher, in Cumberland, for thirty-three years. A marble tablet to his memory has been placed by his son in Mount Tabor church; he has also presented an organ loft to the same church.

The sound religious and Methodist training given to the sons—Captain William and Mr. John Price—is evident in their continued loyalty to our church, both being generous and regular in their support thereof. A life-long Christian and total abstainer, an unfailing friend of the needy and especially helpless childhood, in all of which virtues and graces he is affectionately sustained by his good wife, Captain William Price belongs to the first order of philanthropists, and as such wins the esteem of all classes of the community, but as Lowell says of Tom Hood—

'If thou wouldst learn how truly great is he,
Go ask it of the poor.' W. S.

Great Bazaar at Holborn Hill.

It is pleasing to record that the Bazaar and Sale of Work held in the Co-operative Hall on New Year's Day proved a good draw, and the most sanguine hopes of the promoters, organisers, and workers generally met with great success. The total amount raised from all sources will probably total £55. For several months past the members and friends had been working hard, and the result was a most splendid exhibition of useful and fancy goods, etc., were on view in the Co-operative Hall on Tuesday afternoon.

At the opening ceremony Mr. F. Murray presided, and on the platform were the Rev. Stanley K. Chesworth and Mrs. Bennetts. There was a very good attendance of the public. Mr. F. Murray said he felt greatly honoured in acting as chairman and had great pleasure in calling upon Mrs. Bennetts to declare the bazaar open.

Mrs. Bennetts said that she was glad to be able in any way to help forward God's cause. She had been connected with God's work for many years, and it was a pleasure to help in the slightest degree anything that tends to help forward the kingdom of God. She felt very grateful to many generous people who had helped them with so many gifts. She hoped the bazaar would prove a great success in every way, and that they would act in a liberal manner and empty their pockets.

Business was then entered upon, and for the rest of the day until late in the evening the hall presented a very brisk and lively appearance. Altogether, after expenses are paid, the total proceeds will come up to the expectations of the promoters and workers of the bazaar.

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The Connexional Magazines for 1907.

SOME REPRESENTATIVE OPINIONS.

Our Periodicals are in the Front Rank.

There are three things that would prove beneficial to our Church. 1. A large increase in our Missionary Income. 2. Increased Evangelistic fervour in the churches. 3. A great improvement in the circulation of our magazines. The first two are receiving attention at the hands of our Missionary Committee and by our Connexional Evangelists, and from a perusal of the magazines for 1907 I am pleased to find the Editor and Book Steward are fully alive to the necessity of keeping our periodicals in the front rank. The magazines have been greatly improved, more particularly the 'Aldersgate.' I hope the friends will see to it that a large increase in circulation will result from the increased expenditure in production. The 'Quarterly' in the hands of every preacher, the 'Aldersgate' in every member's home, 'Springtime,' 'Morning,' 'Christian Messenger,' and 'Sunday School Journal' in the hands of all Endeavourers, Sunday School and Church workers, should be our aim in this our Centenary year.

Worthing.

FREDERICK C. LINFIELD.

They ought to go Splendidly.

The magazines are excellent in every respect—worth selling, worth buying, worth reading, and worth shewing to any and every visitor who may care to enter our Primitive Methodist doors. If they do not go splendidly they ought to do so, and whatever be the figures of the circulation, neither editors nor book-steward, authors nor artists can have the least reason to blame themselves or each other. To my mind it will be impossible for any one to give these pages a fair perusal without being enriched mentally and spiritually, and realising a new warmth in his loyalty to our church. Here is a sheaf of helpful Christian literature of which any denomination might well be proud!

Crewe.

J. DODD JACKSON.

The Editor has wrought a Revolution.

We have received the seven denominational magazines for January, and have confidence in recommending them to our people as the most interesting set of magazines we know and the best value for the money. The 'Quarterly Review' needs no other recommendation than this, that its editor is the Rev. H. B. Kendall, B.A., and his staff includes Professor Peake, M.A., leading writers in theology and philosophy of other denominations, and the ablest men in our own Church. The new editor of the other magazines, the Rev. J. Ritson, has wrought a revolution. The 'Aldersgate' is simply irresistible both in appearance and in the character of its articles and stories. And in this connection it may be said with satisfaction that topographical articles are conspicuous by their absence. If there is not a large increase in the circulation we shall be greatly astonished, and those who have not become subscribers will lose greatly.

York.

ROBERT HIND.

Happy Hours in Store.

I have spent some happy hours in reading the January magazines. The 'Quarterly Review' maintains its high standard of excellence, and I note with pleasure that the editor aims at making the 'Aldersgate' a family magazine. The articles on the Centenary and on the lives of the heroes of our Church will bring a glow to the hearts of all our members, both young and old. The 'Christian Messenger' and 'Springtime' give just the help that is needed by local preachers and Endeavourers. No teacher can afford to be without the 'Sunday School Journal,' in which also the Secretary's Gleanings are a striking feature. The 'Morning' and 'Child's Friend' will prove a source of delight to the juniors. The circulation of the whole series deserves to be doubled.

Newcastle-on-Tyne.

JOHN HEWITSON.

The Magazine of the Home Circle.

Once more our Book Room authorities appeal to our societies, Sunday schools, and adherents generally, to patronise their productions by becoming subscribers for the magazines which they have provided for the coming year. These magazines are six in number, and are graded as to matter to suit the taste and mental requirements of the several classes of readers they aim to benefit. The 'Aldersgate' may be regarded as peculiarly the magazine of the home circle, while the others address themselves to the local preachers, the Sunday School teachers, and the C.E. Societies, not forgetting the child of tender years; while the 'Quarterly Review' provides matter for those who desire to walk in the higher realms of general literature. Of the 'get-up' of these periodicals, the adaptation of each one to the class for whom it is intended—to say nothing of the photos and pictures by which they are illuminated, I have nothing to say but of appreciation and commendation. Let me, as a closing word, appeal to all Primitive Methodists, not only on the ground of loyalty to their own Church, but on the ground of merit, to patronise its literature.

Kirby Stephen

JAMES JACKSON.

Aldersgate' is First Class.

Our magazines have taken a new lease of life. There can be nothing but praise for the 'Quarterly'—it is strong meat for men. The 'Aldersgate' is now a first-class serial, entertaining, educative, and evangelical. With its forty able contributors and eighty pages of well illustrated matter it is good value, even at sixpence. It should be in every Primitive Methodist home. The 'Springtime' and 'Messenger' have also reached a high excellence. The 'Morning' appears in a new dress, and is as fresh as its name. It respects the intelligence of its young readers, and whilst religious all through it is not priggish. One can imagine the chubby hands which will each month grab at the 'Child's Friend'! Certainly the Editor is to be congratulated. Can the excellence be sustained? In our Church, there is proved to be abundant literary ability. If not, the world is wide and the Editor is enterprising.

Oldham.

GEORGE ANN TAGG.

The Editor fulfilling his promises.

I am delighted with the new magazines. I turned to them with much expectation, and in neither have I been disappointed. Particularly am I struck with the improvement in the 'Aldersgate' and 'Springtime.' The old-time character of the former as 'The Primitive Methodist Magazine' is fully maintained, it contains much to gratify and quicken the connexional spirit, and with this there is a pleasing freshness and variety, and withal a high spiritual tone. Similar commendatory words may be spoken with regard to the other magazines. In each case the editor is fulfilling the promises he made, and judging from the January issue the connexion will be splendidly served in its magazine literature in the Centenary year, 1907.

Plymouth.

J. H. BEST.

A Pleasing Bill of Fare.

I am pleased with the 'bill of fare' the Editor has promised for 1907, and gratified with the first course the Book Steward has 'served up.' Both Editor and Book Steward commendably seek to emulate their worthy predecessors and deserve the hearty support of every Primitive Methodist. The greater prominence given to what is distinctively Primitive Methodist will help to retain old and assist in gaining new subscribers.

Whitechapel, E.

THOMAS JACKSON.

A Challenge to our People.

Never were our magazines more alive and readable than today. No Church can boast of a better output than that which our able and trusted Editor sends forth this January. 'Aldersgate,' in its new dress and contents, is excellent. It is an ideal monthly for all our people, fresh, breezy, full of variety, and full of promise. 'Springtime' has renewed its youth. There is bloom on it. The cover is arresting, the paper is greatly improved, the matter is all readable, and the programme for 1907 is appetising. Instead of 13,000 circulation, we ought to secure 30,000. The 'Review,' 'Messenger,' 'Morning,' 'Child's Friend,' more than maintain their high standard of excellence. Well done, Mr. Editor! The magazines are a challenge to our people. I believe they will worthily respond.

Grimsby.

JOHN BRADBURY.

A Connexional Family Magazine.

The articles in the January monthlies are specially adapted to the readers for whom they are severally intended, and of their variety, suitability, and style, it is difficult to speak too highly. The 'Aldersgate' appears in its new 'Centenary' cover, and the number and character of its articles, together with numerous portraits of ministers and circuit stewards, beside other illustrations, make it essentially a connexional family magazine, and it should have a place in every Primitive Methodist home. There are larger, but few, if any, better for home reading than the 'Aldersgate.' The other magazines are also excellent, and the 'Review' well holds its high position. If the circulation of our connexional periodicals is equal to their merit, there will follow increased spiritual and intellectual good to the readers.

Wisbech.

GEORGE BELL.

The Magazines packed with good things.

The perusal of the January magazines has been a positive pleasure. We were promised much, and we are by no means disappointed. The 'Aldersgate,' daintily dressed, is indeed an ideal family magazine. It has something for everybody. Such a pleasing variety one has never before encountered in a monthly, while the articles speak well for both Editor and staff. They are short, bright, human, spiritual, denominational, and catholic, and concerned with living issues. The same holds good of each periodical; they are packed with good things and are brimful of interest. The serial stories open splendidly and whet the appetite for more. Mr. Ritson obviously understands the need of the people and supplies it. And what shall we say of the 'Review'? Well, it gets better and better, and our two Editors are to be congratulated on furnishing our Church with such choice workmanship. If such magazines as these do not sell, what will?

Bristol.

JOSEPH PEARCE.

The 'Messenger' indispensable; 'Springtime' popular.

The Editor of the magazines is to be congratulated upon the first instalment of his programme. If the Primitive Methodists of an earlier day, who sent from Sheffield to request the authorities to 'raise the intellectual and energetic character of the Magazine,' could see our present publications, they would find what they desiderated. In popular interest, the magazines compare with the best, while yet maintaining their denominational character and significance. We are glad that amongst various new departures in the 'Aldersgate,' our circuit stewards and class leaders are remembered. The 'Christian Messenger' is becoming indispensable to our local preachers. We envy young preachers the training proffered to them through its pages! The growing popularity of 'Springtime' as a Christian Endeavour and Young People's journal will be enhanced by the January number. The other magazines reach also a high level, the 'Quarterly Review' being a specially informing and up-to-date number. We note also the altered and attractive covers. The numerous portraits in the magazines will serve more than a passing purpose. In years to come the volumes will be of not a little historical value. The magazines are their own best advertisement, and we heartily commend them to the appreciation of our people.

Sheffield.

S. A. BARRON.

An Excellent Start Made.

I have been a reader of our connexional magazines from my boyhood; their coming to my rural home has always been anticipated with pleasure and interest. An excellent start has

evidently been made for 1907. The new features must add to the value and interest of our always valuable and interesting magazines. The circulation ought to be much greater.

T. WARD GREEN, C.C.

Magazines of Unique Interest.

I know of no magazines on the market superior to those published by the Primitive Methodist Bookroom; certainly none which are calculated to create or foster connexional loyalty better, or increase interest in, and knowledge of our adherents in the past and present history, or the future ambitions and aims of the Church with which they are identified. The advance copies to hand for next year present a remarkable variety, adaptation, excellence, and definiteness throughout. We have variety of topics and style; adaptation to all ages, conditions, culture, and opportunities; in all, an excellence of quality equal to those of any other denominational publications; with commendable definiteness of aim, whether considered from the highest standpoint of spiritual benefit or the more material advantage of connexional prosperity. The special feature of the connexional Centenary articles makes this year's magazines of unique interest and of vast importance. We regret that limited space prohibits any details of a special character.

Bradford.

J. C. LIVESEY.

A Great Literary Development.

Our January magazines evidently approximate to the new Editor's ideas of what connexional magazines should be. Several appear in new covers. One is pleased with the improved illustrations. We notice quite a number of practically new contributors, mostly youthful. Evidently our enlarged educational facilities are bearing fruit. We seem to stand on the threshold of a great literary development, and the grace of culture to an extent never before attained is to be added to our evangelistic zeal. Many improvements are introduced. The magazines are excellent value for the price, the 'Review' especially being a marvel of cheapness.

Newport, I.W.

W. BRIDGE.

Immensely Improved.

I am delighted with the new magazines. The 'Aldersgate' in particular is immensely improved. The variety and interest of its contents and the attractiveness of its get-up, both inside and outside, make it a model religious magazine for the home. The Editor is to be most sincerely congratulated on his achievement. He deserves to be rewarded by an increase of thousands in the circulation.

Manchester.

A. L. HUMPHRIES.

Magnificent.

The magazines are magnificent. The 'Aldersgate' is particularly good. I have taken it for many years, but never has it offered so tempting a bill of fare as to-day. Both in external get-up and in the contents it is as near perfection as a magazine, denominational or otherwise, can be. Its circulation ought to go up by leaps and bounds. If we had had a sample copy in December to canvass with, the returns, I believe, would have been surprising.

London.

W. LEE.

Subscribers greatly pleased.

The improvement in the new magazines is very striking, and if the circulation does not greatly increase I shall be much disappointed. All our subscribers here seem greatly pleased with the January numbers, and we have already got a few extra orders.

Stockton-on-Tees.

M. P. DAVISON.

The Personal Element.

I have not yet had time to go minutely into the contents of the magazines, but was struck at once with the improved designs of the covers of 'Aldersgate,' 'Springtime,' and 'Morning'—chaste, yet striking and withal artistic. The photos of the contributors add considerably to the interest of the papers, and 'The Editor to his Readers' is a treat. It has been a delight to me to read this department. It is original, characteristic, and there is the impress of a personality on every line. And it is the personal element after all that tells.

Sunderland.

ALFRED J. CAMPBELL.

A Wonderful Improvement.

I like the magazines immensely. They are a wonderful improvement, and I sincerely hope the skill and enterprise shown will have their reward in a largely increased circulation.

Hull.

R. W. KEIGHTLEY.

A Marvellous Sixpennyworth.

The Editor is to be congratulated on the all-round excellence of the new magazines. They may not, as he says, reach his ideal, but with the means and material at his disposal they are certainly of great literary merit and highly creditable. The 'Aldersgate,' all things considered, is simply a marvellous sixpennyworth, and ought to secure a largely increased circulation. Of course I am perhaps a little more interested in 'Springtime,' and it is for the undoubted improvement there that I specially wish to express my obligation. Amongst magazines for young people, I do not think it can be beaten in the market for general and literary style and quality, and certainly not at the price. It ought to appeal to all the more intelligent and thoughtful of our young people. If they do not respond they must be very hard to please. I hope the result may be a much larger circulation of the magazine.

Birkenhead.

W. SPEDDING.

In the best sense, Connexional.

To many amongst us it has always been an astonishment that our Connexional Magazines have met with such limited appreciation at the hands of our people. Now, however, if that appreciation is not enormously increased, it will be doubtfully bewildering. The articles in the new issues are finely varied, sufficiently brief, and in the best sense—connexional. The number of new writers is delightful. The productions of the contributors, new and old, are full of interest, well fitted to appeal to all classes of readers, and admirably adapted to promote the best in their life. The get-up is all that can be desired—attractive, diversified, and up-to-date.

Stroud Green.

JAMES PICKETT.

International Sunday School Lesson.

MAN'S SIN AND GOD'S PROMISE.

Genesis iii. 1-6, 13-15.

SUNDAY, JANUARY 20th, 1907.

GOLDEN TEXT.—For as in Adam all die, so also in Christ shall all be made alive.—1 Cor. xv. 22

HYMNS.—43, 314, 311, 308.

PLACE.—Eden means *delight*. Countries so far distant as the North Pole and Australia have been claimed as the scene of this story. It is now generally agreed, and the unearthen inscriptions confirm the view, that that part of the 'plain' of Babylonia between the rivers Tigris and Euphrates, originally flowing into the Persian Gulf, forms the earliest home of man.

I.—Both teacher and scholar will be saved much difficulty and confusion, if we go back to our first lesson, and remember the *practical purposes* of this inspired story of the tenant's behaviour in God's house. To reveal God, to show God's relation to man, and man's duty to God, to give us a safe manual of conduct, this is the object of this book. All else is subordinate. We accept the *truthfulness of the narrative*, because it is true to experience. *The fall is historical*. It is as real as the last surrender to temptation. 'All great ruins are but a name for greatness in ruins; and we see the magnitude of the structure in that of the ruin made by its fall. So it is with man.' *The form of the narrative is pictorial*. We are not required to believe in a literal serpent 'talking,' in literal trees possessing this power of good and evil. We must distinguish between the kernel and the shell, between the *vehicle conveying truth*, and the *truth itself*. This study is a reliable account of the beginnings of sin, and it comes in still, in precisely the same way.

II.—With this sure key we eagerly open this account of sin's beginning. Looking in *vv. 16, 17* in chapter 2 and *vv. 2, 3* of the lesson we find

Life with Direction.

In Eden, as in England, in the earliest days of man, as in these last, the responsibility and privilege of life has an accompanying and sufficient safeguard.—*The expression of the Divine will*. We have seen God's care for the house. We have seen with what special endowments and dignities He invests the tenant. Now we are to learn what we should expect, that He provides Him with a *safe and sufficient directory*. It consists at first in saying, 'Thou mayest,' and 'Thou shalt not,' but, if man loves the Author of all good, what more does he require? To a loving child a parent's wish is law. To a wise pupil of whatever study or pursuit, a master's command is enough. The pupil reasons, I do not fully know why, but I am sure these directions are for my good? There is where we all start. And with the whole Bible before us, with the great lessons of history, with the promised Companionship of Jesus Christ, how ample is our outfit? If our first parents were without excuse, what of the young people of to-day. So long as they were content with God's direction and remained loyal to it, life was *Eden*, that is, *delightful*. They conversed freely with God and walked with Him (*see vv. 8-10*) and had free access to every legitimate enjoyment. Our miseries begin when we listen to other counsellors.

III.—This suggests a further practical interpretation of our lesson. We have not gone far in our study before we find

Life with Alternatives.

The opening verse of the lesson tells us the *origin* of the alternative which sets itself to oppose God's will. Sin did not originate with man. It is foreign to his nature. It could not originate with God. He had expressly prohibited the conduct which would lead to the knowledge of it. It came from the enemy of God and man, the serpent, the devil. The steps of the opposing alternative are traced:—

a. *The serpent-like, insidious, suggestion of doubt*. 'Hath God said?'

b. *The parley with divine permissions, and appeal to curiosity*.
c. *The denial of God's authority, and the suggestion of wider freedom*. This is, down to the last moment, the accurate history of all sin. It is not an accident, nor a necessary path to something better, it is a *terrible fall*. In order to lead a healthy, happy life it is not necessary to know sin.

The alternative pays tribute:

a. *To the greatness of our nature*. We were born for goodness, and for uninterrupted communion with God and the best.

b. *To the wisdom and love of God*. We are more than machines. An engine can neither obey nor disobey. God wants the free and willing love of those who choose Him, for our sakes as well as His.

c. *To the awfulness of Evil*. It has in it the effect of causing shame, severance from God, suffering and curse. 'Our great security against sin lies in being shocked at it. Eve gazed and reflected when she should have fled.'

IV.—The teacher should illustrate the way in which life is always presenting us with these alternatives, so that, as *Eden*, the place of delight, was a test for our first parents, *life*, intended within Divine permissions, to be a place of delight for us, is our trial ground in virtue. Eve tasted forbidden fruit to please herself. Those who speak of it, as 'merely the eating of an apple,' do injustice to the story. It was an act of *gross disobedience to God*. The alternative always is—*what I will or God?* If God's directions are accepted, we are safe.

V.—How true also to experience are the closing verses of our lesson, *vv. 13-15*, showing us

Life redeemed by Promise.

Our Golden Text is the fulfilment, though the verses in the text have been fitly called the *First Evangel* or 'Adam's Gospel.' Not that Adam could or did see in them what Paul affirms. What he would see in the promise, is what we, too, may gladly take with us into our daily life; the assurance that *evil* can be an *evil to be conquered*, that its consequences, though terrible, need not be fatal. And though now, it may be, sin has become a *hard way* to us, we may, by the power of Jesus, be more than conquerors. The *terrible promise of life* for us is in battling the enemy who seeks to throw doubt on God's word, and in so loving the Conqueror of Satan that no temptation shall have any power to lure us from His side.—HENRY J. PICKETT

Christian Endeavour.

Topic for Week beginning Jan. 20th.

Heroes of Faith. (1) The Man who Witnessed Through Death.

Heb. xi. 4. See also Gen. iv. 3-15.

I.—This man was Abel, and he was a young man. He is the first example of faith quoted in the New Testament and in this chapter of faith heroes. He gives proof of faith in God and devotion by sacrifice to God. Cain had also some kind of faith (evidently very poor), for he also offered a sacrifice. Of Abel, the writer of this Epistle says, he offered a *more excellent* sacrifice than Cain. In Genesis we read that Abel offered of the firstlings of his flock, *and of the fat thereof*, and that Cain brought of the fruit of the ground an offering unto the Lord. So far this was most natural, for Abel was a shepherd and Cain a tiller of the ground. Is there, however, not indicated in this Genesis record, that Abel brought of the best he had? *It was the fat thereof*. Of Cain it is only said, 'he brought an offering.' There is not a hint as to whether it was the best he had to offer. If there was this difference in the quality of the gifts, we are convinced that the greatest difference was in the givers. It is the state of the soul that adds to or detracts from the quality of the sacrifice. It is certain that there was a great and serious difference, for God had respect unto Abel's, but not unto Cain's. 'The eyes of the Lord look not so much on the outward thing or deed, but into the hidden motive and spirit. This to God is first and last in importance.'

II.—The why and wherefore of Abel's death. Again, in Genesis we read that Cain talked with Abel. Is it not natural to infer that this talk was about these things sacrificed and why God was pleased with Abel's and not with Cain's? It seems quite clear that Cain was suspicious and jealous toward Abel. He would be likely to taunt Abel with being God's favourite, and that this was why his (Cain's) sacrifice was not accepted. Abel, in whom dwelt the soul of honour, truth, and faithfulness, would speak out what he believed to be the truth, that he (Cain) alone must be to blame if God was not pleased with his offering. This the jealous, excited Cain could not bear and so in his angry, mad jealousy he slew his brother Abel. Thus Abel died for his faith in and faithfulness to God, religion, and truth. Had he been willing to act the hypocrite and another what he believed to be the truth, he might have pacified his evil-minded brother, averted his anger, and so preserved his own life. Abel had, however, learned what many need now to learn, that it is useless and hypocritical to either profess belief in or practise any kind of sacrifice unless the truth and conviction out of which these come is vindicated by word and deed at whatever cost. 'It is better to obey than to sacrifice.'

III.—Abel died, and died young, but he lives on. His character, his religion, his faith, left an abiding impression and living message in the world. 'He being dead, yet speaketh.' Young men and women throughout the Christian Endeavour world must realize something of the influence of this short life from far back in our childhood of this old world. He speaks to all and says: 'Have faith in God, let this faith be seen in real sacrifice to God, let deeds and words witness to our faith. Defend that faith and the practise of it, whatever be the cost, even though that be unto death. If we die in the right and for the right, we shall live and speak for ever.'
C.E. Hymnal, 148, 334, 340, 330.

Junior Topic.

Heroes of Faith—Abel.

Hebrews xi. 4. Read Gen. iv. 3-8.

This topic makes a suitable and happy appeal to boys and girls. You love to hear of heroes and heroines. Well, Abel was a true hero. He is called a hero of faith, and he was the first of the kind in the world. His father and mother, Adam and Eve, both failed in showing true faith in God. The boy Abel was better than his parents. Then he had a brother called Cain, who also pretended a kind of faith in God, but who, when he found that God was not pleased with him, tried to throw the blame for it on Abel. Cain was bigger and stronger than Abel, and so used not only hard words, but probably also gave Abel very hard blows. All the same, Abel stood up for the truth of the religion in which he believed, and contended against Cain's hard, untruthful words and conduct. Cain got vexed and jealous toward Abel, and one day, as they talked together in the field, Cain struck and killed him.

Abel was killed because he was good and true. Cain was very miserable after this, and cried out that his punishment was greater than he could bear. Abel died, but our topic says 'that he being dead yet speaketh.' Yes, he speaks, and urges us to be true to God and to all the truth of our religion.
C.E. Hymnal, 459, 394, 316, 404.

CHARLES HUMBLE.

Church Activity at Penge.

Our church at Penge has recently carried out an ambitious forward movement scheme. For some time past the need of a better heating system has been keenly felt, and also the desirability of extensive renovations. In May last the members decided to take the matter in hand, and under the energetic guidance of the Rev. John T. Taylor and the esteemed circuit steward, Mr. Adam Lee, J.P., the scheme was heartily taken up. The church and schoolroom have been re-decorated inside and out, extensive alterations made to the rostrum and organ, and a hot water apparatus installed. The total cost has been £150, and, with generous assistance, £120 of this has been raised, while a very large amount of voluntary work has been given by the officials. In connection with this a church Social was held on November 1st, after which a financial statement was given, and the work of the coming year considered. The 25th anniversary will be celebrated in November, and to mark the occasion an effort is to be made to reduce the debt by £200. A united church, we enter the year expecting to accomplish great things both financially and spiritually.

Guild of



Kind Hearts.

MIND THE WOLF.

It seems a long time since I read the story of Little Red Riding Hood, but I remember there was a Wolf in it, and that Wolf was the cause of all the sad things that happened to the kind little lady in the red cloak and her grandmother. Of course every boy and girl knows that there isn't a single wolf living in all England to-day, except in a cage where it turns and turns and snarls and glares wanting to be out. Wolves and people don't live long together, either the people are eaten or the wolves are killed. But if there are no four-footed wolves to be afraid of there are wolves of another sort, and I want to warn my Little Red Riding Hoods and their brothers of them.

There is a Wolf called Alcohol, that hides itself in beer and wines and spirits and has done more harm than all the four legged wolves in all the wide world. This Wolf, like the one in the story, first deceives people and then destroys them. It promises to keep people warm, to make them live a long time, to keep away disease and to make them happy hour by hour. But none of those splendid promises are ever fulfilled, for Alcohol makes people ill, shortens their lives, lets in the cold instead of keeping it out, and has caused more misery in our land than anything else.

The other day this Wolf went prowling into a house and ate all the children's bread so that they sat crying with hunger. In another house it pounced upon a strong man and knocked him down and killed him. In another house a man wanted to keep this wolf as a pet, but his wife was wiser than he was and said she wouldn't live with such a monster, and as the man did after all love his wife more than the wolf he turned it out of doors. But it went to another house in the same street and devoured both the man and the woman, and the children had to run for their lives. Indeed this Wolf is such a danger that societies called Bands of Hope have been formed to kill it. I hope you all belong to one of these and that you will remember Alcohol is a Poison, and Fire, and Wild Beast, and if you have anything to do with it, it will destroy you.

Then there is a Wolf called Gambling. Some people say it is as fierce and terrible as the Wolf Drink. Well, they are both such big and terrible enemies that it doesn't matter much which is the bigger; they must both be avoided. The Gambler's home is often so poor there are only boxes for tables and seats, and a few rags on the floor for a bed. Sometimes boys begin to gamble, and then rob their masters' tills or mother's purses. Boys who get have taken a long stride to ruin. If I were a master, and found one of my boys betting, I would dismiss him at once. You can't bet and be honest. Betting is dishonesty, even if you do not rob a till. It is robbery to take money in this way, and not give something for it. Very deceptive, as well as very ferocious, is this wolf. He meets boys, and sometimes girls, on the road, as the Wolf met little Miss with the red hood, and says to them, 'Play marbles for halfpennies. It's splendid fun. There's no harm in it, for it is only a halfpenny.' And so he leads them from the halfpenny to the whole penny, and on to the shillings. Boys, don't bet with straws, and don't play for pins. Avoid this Wolf, or it will devour you.

Let me see! Didn't Red Riding Hood meet the Wolf on the way to her Grandmother's, and stop to talk to him? Ah! that was the mistake. Never talk to wolves. Never think before you say 'No' to a temptation. Never be polite to Satan. Never be afraid of offending anybody who wants you to do wrong. Never put your hand in the fire to see if it will burn, and never plunge into sin to see if it will soil you. If our little friend hadn't talked to the Wolf, the Wolf would never have eaten her.

A Queer Sum.

Here is a strange problem in arithmetic sent by Stanley Crampton. Read it on the quiet and ask someone to do it—Take 45 away from 45 in such a manner that 45 is left.

Answer:— $45 = 9 + 8 + 7 + 6 + 5 + 4 + 3 + 2 + 1$
 $45 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9$

$45 = 8 + 6 + 4 + 4 + 1 + 9 + 7 + 5 + 3 + 2$

The Same to You.

A number of our Kind Hearts have sent me very kind Christmas and New Year Wishes. I send them all back to you. Oh, no, I don't. I will keep your loving wishes and I send you mine in return. I would have liked to have sent you all a nice card through the post, but then there are so many of you I'm afraid I should be haggard and wouldn't have time to eat my dinner. So you will please accept your Big Brother's thanks for your cards and kind thoughts, and we will all make 1907 the kindest year we have known.

The Lost Words Found.

The lost words of December 20th are those underlined in the following sentences:—'The greatest thing in the world is goodness. Everybody cannot be clever, and everybody cannot be rich, but to be good is possible to all. Goodness pleases God and blesses men. The secret of goodness is to love and imitate Jesus. Goodness is imperishable. It never disappoints; it brings its own reward.'

Frances McKechnie, of Barmley, got most words right, and where she didn't get the exact word she made a good choice, and so has won the prize. Others who made good attempts are Cissie Dodds, Olive M. Miles, G. W. Dowse.

This Week's Competition.

1. The name of a stiff-necked man (In Exodus). 2. The Commandment with a promise. 3. A verse from Leviticus which means we must offer God our best. 4. Who was Caleb and what did he do? (In Numbers). A prize for the best set of answers to reach me by Saturday, Jan. 19th.

A Definition.

Teacher: 'What is a Barbarian?' Pupil: 'A man who cuts hair, sir!'

Send all letters, marked 'Guild,' to

Rev. H. O. H. Richardson,

19 Grenville Terrace, Darlington.

Birmingham First Extension.

THREE years ago leasehold land was secured at Stirchley, a suburb on the Edgbaston side of Birmingham and close to Bournville Estate. The site is a corner one, on the Pershore Road. At that time we had no society in the neighbourhood, and only one family in membership with the First circuit; and so the Church Extension Fund undertook to pay the ground rent for four years. It was a great venture, considering the burdened state of Bristol Hall and the backward condition of the other places in the circuit, but happily it has turned out most successfully. We commenced services in such places as we could secure, and for the last two-and-a-half years they have been conducted in a room above a shop. Yet from the first the work has steadily progressed, notwithstanding many almost insuperable difficulties. More recently we felt the need of a place of our own, but not having any funds, and nearly all our members being young people, we felt it wise to content ourselves with an iron structure, the stones of which were laid in October last by Messrs. H. Bolton, G. Davis, T. Smith, A. E. Andrews, and W. Jones. The Rev. J. Jopling presided, and a very timely address was given by Rev. Isaac Dorricott. The Revs. G. E. Rudram, B. Fuchs, B. Walton, and J. J. Hodson, M.A., also took part. A tea meeting was held in the Baptist school, followed by a most enthusiastic meeting, at which Mr. W. Arundel presided, and powerful speeches were delivered by Revs. J. J. Hodson, M.A., B. Fuchs, B. Walton, and Messrs. W. Jones and A. E. Andrews. The Solly Oak choir efficiently rendered special anthems.

The church was erected by Mr. Thomas Mundy, of Stratford. It will seat 200, whilst there is a vestry on either side of the pulpit with folding partitions capable of accommodating 25 each. The whole undertaking has only cost £300, including seating by Mr. W. Francis, one of our own local preachers, full appurtenances in the rear, brick work, lighting, heating, painting inside and out, paving, fencing, carpeting, upholstery, and, indeed, everything so complete as not to require any further expenditure, whilst its taste and neatness are everywhere commented upon.

The door was unlocked by Mrs. W. Adams with a silver key presented by the trustees. The dedication sermon was preached by the Rev. W. H. Taylor, minister elect. It was an unusually fine deliverance. Another well-attended tea meeting was held in the chapel. A public meeting followed, over which Mr. Alfred Jones presided, the addresses being delivered by the Revs. J. W. Jacob, J. Jopling, and Messrs. J. Wright, T. Smith, and W. Arundel. The opening services were continued on the Sunday when the Rev. J. Jopling preached and crowded congregations gathered. The collections amounted to £6. On the second Sunday the preacher was the Rev. W. S. Spencer. The third, Messrs. Wyre and A. E. Andrews, and the fourth Messrs. G. Harrold and H. Bolton. The income is as follows: Stone layers, Mr. T. Smith, £13 1s 9d; Mr. W. Bolton, £5; Mr. G. Davies, £5; Mr. A. E. Andrews, £3 7s 6d; Mr. W. Jones, £2 15s. Other donations: Mr. Geo. Cadbury, £10; Messrs. Hayden and Perry, £7 10s; Messrs. Hough and Cooper, £7 10s; Mr. Hancox, £5; Mr. Ellis, £5; Mr. T. Mundy, £5; Mr. W. Adams, £5; Mr. Carland, £3 3s; Professor Rendel Harris, £3; Mr. Barrow Cadbury £3; Mr. Harris, £3; per Mr. T. Smith, £6; J. W. Wilson, M.P., £2 2s; Mr. W. Arundel, £2 2s; Conn. Key, £1 1s; Mr. F. W. Lloyd, £1 1s; Mr. H. Bolton (2nd donation), £1 1s; Mr. Garner, £1; Anon., £1; and many smaller sums. Collection at Stone Laying public meeting £3 3s; Stonelaying tea £1 16s. 11d; total (not including collections on opening Sundays) £109 3s. 2d. This is far beyond our most sanguine expectations. But best of all, the church is in a healthy spiritual condition, and several have been brought to Jesus during the opening services.

NEW ZEALAND.

The Future of Ministerial Training.

AN important movement is in progress in New Zealand in connection with ministerial education. The matter has been under consideration for two or three years. Definite steps were taken by the last Conference, stimulated by the advocacy of the Rev. E. Draks, the retiring President, who made the subject the burden of his valedictory address. With commendable wisdom the colonial churches desire to raise ministers within their own borders, but they have no means of giving the necessary training. Two pressing needs are felt. One is that of facilities for training candidates for the ministry. Something has been done by employing candidates as hired local preachers and affording them opportunity for study and some little tuition. Something more systematic and advanced is imperatively needed. The requirement of an educated ministry in the colony is as acutely felt as on the home circuits.

Further, the churches feel the need in the ministry of colonials who understand local needs, habits of thought, and conditions of life—in a word, men of the colony and trained in the colony. The colony that trains its own men is the church that will finally succeed. The future of Primitive Methodism depends upon the class of men called into the ministry during the next twenty years. In what direction are the churches moving? Some would like the candidates to enter the Hartley College at Manchester. That plan is not generally deemed practicable. New Zealand has its University, with four branches whose courses are equal to the universities at home. It is proposed that candidates who have been accepted by the Conference shall take the university course in arts at the university of Dunedin and the theological course at the Presbyterian college in that city. As to the cost for the purpose in view £1,000 would be all too little, but it would give a start, and something would be gained. A scheme has been adopted for raising this sum during the three years ending in 1910. Already £250 has been subscribed, and the interest of the churches promises a successful completion of the scheme. But this sum is inadequate. The final aim is a capital sum of £3,000. Three students a year are required, to whom would be given a two years' training. The ministers are taking a deep interest in the proposal and displaying a worthy generosity in raising the fund for giving it practical effect. There is a strong feeling that the start should not be delayed until 1910. One gentleman has offered £50 towards financing a student in his first year if a candidate can be sent up after the forthcoming Conference.

“T.P.’s” GREAT OFFER

“T.P.’s WEEKLY” has arranged exceptionally favourable terms whereby readers of “THE PRIMITIVE METHODIST LEADER” may obtain what Mr. T. P. O’CONNOR, M.P., has called “the best Encyclopædia in the language” on a first payment of 2s. 6d., the balance being paid by small monthly instalments.

“As a general rule, the most successful man in life is the man who has the best information.”—Lord Beaconsfield.

DR. JOHNSON SAID

that a man always makes himself greater as he increases his knowledge; and those who have made their mark in the world are generally found to be men who have had this love of knowledge for its own sake.

For the mere habit of reading, however industrious he be about it, will never enable any man to become mentally competent, nor to succeed; he must read to advantage; he must absorb and digest what he reads. It is equally true in the mental as in the physical world that “not what we eat, but what we digest, is what nourishes us.”

Knowledge is increasing so rapidly and in so many directions that it is impossible even for a trained scholar to keep abreast of more than one or two branches of knowledge.

THE BEST THING TO DO,

and the thing all practical men are doing, is to become the owner of a reliable and up-to-date Encyclopædia and to form the habit of turning up its pages whenever you are in doubt upon any subject, or whenever you want further information upon any subject, or whenever you want expert opinion upon any point in dispute. By means of a compendium of universal knowledge, containing prepared summaries, written by experts, you are able to absorb in a few minutes all that is known on the subject you are interested in; moreover, you are referred by means of cross-references to all other questions relating directly or indirectly to the matter in hand. The Proprietors of “T.P.’s Weekly” have arranged exceptionally favourable terms, whereby readers of the “PRIMITIVE METHODIST LEADER” may obtain what Mr. T. P. O’CONNOR, M.P., has called “the best Encyclopædia in the language,” on a first payment of 2s. 6d., the balance being paid by small monthly instalments.

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LITERARY AND GENERAL SUBJECTS

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The Primitive Methodist Leader.

INCORPORATING 'THE PRIMITIVE METHODIST.'
 THURSDAY, JANUARY 10, 1907.

WHAT IS THE MEANING OF YAHWEH?

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

The verb with which the word Yahweh seems to be connected may not only mean 'to be' but also 'to fall.' And here there are two possible suggestions. The thought may be of Yahweh as a storm-God who casts down rain and lightning, snow and hail upon the earth. This would be in harmony with much that we find in the Old Testament. In the revelation at Sinai we learn that on the morning of the third day 'there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud,' and a little later we read, 'And Mount Sinai was altogether on smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.' When Yahweh made a covenant with Abraham we read, 'And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces.' In the Song of Deborah we are told how when Yahweh came from His Edomite home He was accompanied by storm and earthquake. In the 18th Psalm the poet describes how Yahweh came forth to deliver him. The passage is too long to quote, but earthquake, fire and smoke, the wind and darkness, the thick clouds that were dispersed at the brightness of His presence, hailstones and coals of fire and the fiery shafts of His lightning, are the accompaniments of the theophany. Similarly in the Song of Habakkuk we see how the appearance of Yahweh is accompanied by the pestilence and the earthquake, the lightning and the tempest. So it is characteristic that when Yahweh answers Job it is out of the roaring of the storm. When Elijah goes to seek Him at His ancient seat of Horeb we are not surprised to read of the mighty wind that rent the mountains and broke the rocks, of the earthquake and the fire, for it was Yahweh's manner thus to manifest His presence. What is perhaps more surprising is that the narrator should insist that Yahweh was not in any of these elemental phenomena, they were but the harbingers of His coming. It was in the still small voice that He was revealed, or to take the literal rendering, 'the sound of a gentle whisper.' And even in the wild fury of the tempest from which God answers Job we can catch, if we will only listen for it, the same sound of gentle stillness reminding us of Browning's unforgettable line,

'So through the thunder comes a human voice.'

God is represented as dwelling in the radiant light shrouded in thick darkness and hurling the lightning to its mark. He rides swiftly upon the thunder-cloud and flies upon the wings of the wind. When He comes forth to discomfit His enemies He takes His war-bow in His hand and the lightning-flashes are His fiery shafts, but when the judgment has been executed He lays aside His bow and sets it in the clouds so that the rainbow is the token that He is reconciled to man. Now all this evidence forcibly suggests that the Israelites thought of Yahweh as manifesting himself especially in storm, so that the interpretation of Yahweh as meaning one who casts down the rain and snow, the hail and the lightning to the earth, finds no little support from the Old Testament representations. Others, however, who also translate 'He who causes to fall,' think that the meaning is 'overthrower' or 'destroyer.' The thought is, then, that Yahweh overthrows cities or armies. No doubt this meaning finds a measure of support in some Old Testament passages, but it does not grow out of them so naturally as the former. Others, again, think that the word is connected with a verb meaning 'to breathe' or 'to blow.' The thought would in that case be that He is a wind-God, who might manifest Himself not only in the tempest, but in the gentle

rustling of trees, so that the sound of marching in the tops of the mulberry trees would suggest that He had passed on to battle before His people. This, however, is closely connected in essential meaning with the conception of Yahweh as a storm-God.

If we connect the meaning with the verb 'to be' we have still several possible interpretations. We may take it I have said as a causative, hence some have found in it the meaning, 'He who causes to be' that is the Creator. The verb, however, does not mean 'to be' so much as 'to become' or 'to come to pass,' so that if we adopt this view we should more probably explain the name to mean: 'He who brings His purpose to pass,' or 'He who accomplishes what He has promised.' It is, however, more probable perhaps that we should not treat it as a causative since in the words translated 'I am, that I am,' and similarly in the phrase, 'I am hath sent me unto you,' we have our oldest explanation of the meaning of the term. Of course this does not necessarily prove that such was the original meaning of the term. It would be by no means unexampled in the religion of Israel for an older term to be taken up and a newer and fuller meaning given to it. All that is intended is that this was the meaning given to the name in the religion of revelation. But we are by no means at the end of our quest when we have decided to adopt this significance, for the meaning of the word translated 'I am' is itself quite uncertain. To us the most natural suggestion of 'I am' is the self-existent one. But it is very improbable that the term bore this meaning. The Hebrew religion was not a religion of abstract speculation. It did not concern itself with metaphysics, and such an idea as the self-existent one would have been very foreign to its mode of thought. It is more probable that we should lay the emphasis on moral than on metaphysical character. Moreover the use of the imperfect tense makes it probable that in accordance with the general Hebrew idiom we should represent the Hebrew by the English future, and instead of 'I am, that I am,' translate 'I will be what I will be.' The phrase then contains a great religious truth. Yahweh does not define what He will be since no human language is capable of expressing all that He will prove to be to His people. This is much more likely than any metaphysical truth to have been revealed to Israel, the strength of whose genius lay on the religious rather than on the speculative side. Accordingly I agree with my correspondent that the sense which the word bore in Hebrew religion is best interpreted for us by the passage in Exodus to which he refers, where God reveals Himself as Yahweh and declares that His name is 'I will be what I will be.' If so we ought to translate Yahweh not 'He is,' but 'He will be.' The word is therefore incomplete and needs something to be supplied, but it is in the very incompleteness that the religious suggestiveness largely resides. For it sets the man who utters it thinking what Yahweh will be. He may have gone into battle with the name of his God on his lips meaning, 'He will be with us.' And indeed in all the difficulties of life there would come to him the great assurance, He will be all that I need, whatever He has promised to be to His people and more than all He has been able to promise. The thought in that case is the one enshrined for us in the classical lines of Charles Wesley—

'Thou, O Christ, art all I want,
 More than all in thee I find.'

As to the final question put to me by my correspondent, 'Do the words Elohim, Adonai, Jehovah, God, Lord, mean the same person, or does any one of the terms apply only to one of the persons of the Trinity?' the only answer I can give is that for the Old Testament writers the words all referred to the same person. It is God in the unity of His being that is always before their mind when they use these terms, and there is no reference to any particular Person of the Trinity. The doctrine of the Trinity is specifically a Christian, and not an Old Testament doctrine. It is quite easy for us to understand why this must have been so. Where the world in general was given over to a belief in many gods, it was obviously essential that the unity of God should be first stamped deep into the convictions of the people through whom He had chosen to reveal Himself to the world. Had the revelation of the Trinity been prematurely made, it would in all probability have given rise to a new polytheism. It was therefore imperative that this doctrine should wait its time and come—when it did come—not as the revelation of an abstract truth, but as an inference forced upon the church by its experience of the life of Jesus and the revelation of the Spirit. At the same time it is true that tendencies may be detected in the Old Testament itself of a preparation for the doctrine that God is no abstract unity but the home of moral and spiritual relations.

Current Events.

By Robert Hind.

Passing of Two Ex-Vice-Presidents.

On Friday two leading laymen, both of whom had been Vice-presidents of the Conference, entered into their rest. Mr. W. E. Parker, we believe, in early life was a travelling preacher for a short period. He was seventy-five years of age at the time of his death, and had been a member of the Primitive Methodist church for more than sixty years. To the last he was a local preacher of distinct ability, and for a long period had exercised great influence in the various courts of the Manchester District. In these later years he has been one of the pillars of the Higher Ardwick church, and has worked hard in its behalf, taking an especial interest in its Sunday School. The funeral service was held in this church on Tuesday, and a large assembly of friends gathered both from the various churches in Manchester and from circuits in both the Manchester and Liverpool Districts. Mr. James Bell, of Durham, who died on the same day, was a much younger man, being only fifty-five, and until Sunday, December 29th, was in his usual health. The large company that assembled at his funeral on Monday witnessed to the high regard in which he was held. Among those present were the President of the Conference, Mr. John Wilson, M.P., Mr. J. Johnson, M.P., Mr. Taylor, M.P., representatives from the General Committee, and the various District Committees, and letters and telegrams were sent by a large number of influential gentlemen, including Mr. John Coward, J.P., Mr. W. Beckwith, J.P., and the Lord Mayor of Leeds. The service was a most impressive one. It is sad to think how heavily our church has been losing recently through death.

Connexional Magazines.

On all sides the praises of the January numbers of the Connexional Magazines are being sung. Perhaps the most striking of them is in an article on the Centenary celebration which appeared in last week's 'Christian World.' The more these magazines are examined the more highly will they be regarded, and the Book Steward, the Rev. E. Dalton, and the Editor, the Rev. Joseph Ritson, both deserve the commendations they are receiving. It is a long time since such a great improvement was effected in the connexional serial literature, both with regard to the style in which they have been produced and their literary merit. Nor must the services of the Rev. H. B. Kendall, B.A., the Editor of the 'Quarterly' be overlooked. The 'Christian World' is of the opinion that but for its long lumbering name it would be widely read outside the denomination. In any case we trust that the large increase in the circulation will make the Book Steward and Editors realise that their labours are appreciated and at the same time justify the remark of the 'Christian World,' that Primitive Methodists are 'a denomination of readers.'

Gladstone Memorial.

ONE of the most characteristic of the memorials to the late Mr. Gladstone was completed by its formal opening on Thursday of last week. Most people will recall the founding of the St. Deiniol Library at Hawarden village by Mr. Gladstone himself, and how hard he worked with his own hands in placing his own library on the bookshelves of the temporary iron building provided for the purpose. At his death it was found that he had provided £40,000 for the erection of suitable permanent buildings, and since his family have given £10,000 and the nation £10,000. There are, besides the library proper, a chapel and a hostelry for students. The library may be used by any one under the ordinary conditions, and cheap lodgings and board will now be available for those who desire to make a lengthened sojourn. The following words of Mr. Gladstone in founding St. Deiniol's are a fine revelation of the man—'Divine learning, in order to reach its fullest efficiency, has been and ought to be associated with the various branches of human knowledge. It is upon that widest basis that the library is being founded. While the principles of the institution will be those of the historic Church of this country, it is my earnest desire and full intention that the hospitality of the institution and its conveniences and advantages should be made available for persons beyond the pale of the Anglican Church, or even of the Christian religion.'

The Scotch Railway Smash and other Disasters.

DURING the week some remarkable developments have taken place regarding the sad railway accident near Arbroath, to which reference was made in these notes last week. A government inquiry is at the present time being made so that we are not at liberty to express any opinion on the various details of the case. But it is permissible to state facts, and therefore it may be stated that the engine-driver whose train dashed into the standing train has been arrested on a charge of manslaughter, it being

alleged that he was drunk at the time of the accident. Doubtless the inquiry will show whether there is any ground for this serious charge. The Lord Advocate for Scotland has directed that a full public inquiry, under the Fatal Accidents and Sudden Deaths Act of 1906, shall be held into the circumstances of the disaster. About the same time that the Arbroath accident occurred one rather similar to it happened in America, in which 28 lives were lost. Here also an express dashed into a standing train. This has been followed by a disaster at sea. The Pacific steamer, 'City of Panama,' has been wrecked near Wardell Beach, below Pescadero. She sailed for Panama on December 31st. Nothing is known of the fate of the hundred souls on board, which included fifteen cabin and twenty steerage passengers, twenty-five Chinese, and a crew of thirty. The wreckage is being washed ashore.

Mr. Alfred Illingworth.

The veteran Liberal Nonconformist, Mr. Alfred Illingworth, died last week at a ripe age. He was a professed Radical in the days when Liberals were mostly Whigs, and to be counted a Radical was regarded by many as rather disgraceful. One of the leading characteristics of his political career was his life-long advocacy of a national system of education that would be under absolute popular control, and free from sectarianism. He seconded Mr. George Dixon's amendment to Mr. Forster's Act of 1870, and went with Mr. Miall and the Birmingham forward school in every division in which they voted against the Government when this Act was before the House of Commons. He has lived to see the Nonconformists betrayed a second time by their friends.

MANY New Year Manifestoes have been issued by the Bishops, including the Primate, and by leading politicians like Mr. Austen Chamberlain and Mr. Long. To these we cannot refer, but it may be hoped that Free Churchmen will give careful attention to that of Dr. Clifford, delivered at a crowded meeting in Westbourne Park Chapel. Perhaps the members of the Government will note, too, that in it he declared that Mr. Birrell's Bill was so laden with privileges to Anglicans and Romanists that had it passed it would have broken up the Liberal party. He declared its profession to give popular control, whilst keeping the control really in the hands of the clerics, to be a 'hypocrisy.' Whilst pretending to relieve Dissenters' grievances, it would have increased them. As for the Lords, Britishers could not allow themselves to remain under the base and degrading servitude of that 'comedy' of a legislative assembly. We have peculiar gratification in finding our veteran's view of the lost Bill is the same as our own. It is a crowning mercy that it was defeated.

Channel Tunnel.

RELUCTANTLY we are driven into strong opposition to the various schemes for cutting a channel tunnel that are now being canvassed. Our opposition is not based on the views of Blue Funk School, who think that ten British ships will be needed to fight one German ship. We do not think it would be possible for any European power to send an army through the tunnel to invade England, nor do we think any European power would be foolish enough to attempt such a mad thing. But we hold the opinion strongly that militarism is one of the greatest evils with which any country can be afflicted, and we begin to perceive that a tunnel under the channel would be used to fan the military spirit. Here is a passage from an article in the 'Times' of January 3rd.—'When we have military preparations on the same scale as France, when we are an armed nation, which it would be impossible to quell by smaller forces than would be needed to subdue France, then the two countries may look at a tunnel from the same standpoint. But nothing short of universal military service on the Continental model can justify us in weakening by an added risk the ocean barrier which alone has enabled us to neglect military preparation on a Continental scale.' One smiles that any sane person should think that a tunnel can weaken our 'ocean barrier,' but by all means let us be without the tunnel rather than have it present with us as a creator of panics.

Nobility of the Moderates.

The tables are being turned on those who have deemed it to be their duty to attack the Progressives and their policy on the London County Council. We have indicated several matters in which the critics were absolutely wrong. Perhaps the most laughable, as it is the meanest of the tricks now being used by the Moderates, is that which has just been brought to light at Fulham. The Moderates by their numbers rule the Fulham Borough Council, and one of the uses made of their power is to exclude all the Liberal papers from the public libraries. No ratepayer of Fulham going into any of its public libraries can find a 'Daily News,' a 'London Chronicle,' or a 'Tribune.' No doubt the Moderates are making a desperate effort

to capture the County Council in March, and the methods they are employing are characteristic—colossal misrepresentation, such as was exposed the other week by Mr. McKinnon Wood, and the prevention of the spread of information such as has been revealed by this Fulham comedy. It is remarkable that there are respectable people who can be associated with, or say a word in defence of a party that has descended to such depths of infamy.

The Situation in Russia.

THE terror still rages in Russia. General Lannitz, who by his severity as an administrator has made himself unpopular among all classes, was assassinated last week. He seems to have been aware of his danger for he wore a mailshirt, but his assailant fired four shots into his head and then discharged a bullet into his own mouth. Meanwhile the Government pursues its old mad course. The ministers of War and of the Navy have been relieved of their positions, and the offices vested in the person of the Tsar. The reason of this is apparent. According to the new laws these ministers could be questioned in the Duma, but as there will be no such ministers when the Duma meets, it will be impossible to ask questions regarding either the Army or the Navy. The elections are being reduced to a farce. By the fiat of the Tsar Liberal meetings and addresses are forbidden. Liberal candidates and active workers are being deported on the slightest pretext, and indeed, often on no pretext. If half-a-dozen politicians meet to discuss the questions of the hour they are arrested. Everything is done that is possible to prevent the election of a Liberal. On the whole, even under the tyranny of Mr. Balfour and the Lords it would appear that the British people are no worse off than the down-trodden Russians.

German Elections.

In Germany a striking object lesson of the advantages of bureaucracy, militarism, and protectionism is presented to all who care to study the politics of that country. On December 19th the centre, mainly clericals, joined with the left, the Socialists, and defeated the Government on a Bill providing money for Colonial extension, that is, for carrying on a war in Africa. Accordingly, Prince Bulow dissolved Parliament, and has recently issued a manifesto appealing for support for the Government at the coming election. The document contains passages which show that he is not at all certain he will get what he wants. On the other hand, the Socialists appear confident of adding to their strength. The root of the whole evil is Protection. The agrarians have secured a high tariff on all food-stuffs, and the working classes are suffering as a consequence. Meat is at famine prices, and excoiting horse flesh and offal cannot be procured by working people. They would be simply mad not to take this chance of mitigating the sufferings they have lately been enduring.

Mr. Samuel Smith.

PROFESSOR HUMPHRIES, referring to the remark in our note in last week's 'Current Events,' which states that Mr. Samuel Smith entered Parliament as Liberal member for Flintshire in 1886, writes—'It is true that he was elected for Flintshire then, but it is true also that he first entered Parliament as member for Liverpool in 1882, winning the seat at a bye-election from the Conservatives. When redistribution came, he elected to fight the Abercromby Division of Liverpool at the General Election of 1885, but was defeated, and remained out of Parliament till he was returned for Flintshire.'

Compensation Act and Domestic Servants.

ON the first day of the year the new Compensation Act came into force, and as it affects the position of the domestic servant, it behoves that large class of householders who keep one or two servants, and to whom an accident to their servant might prove a serious financial difficulty, to at once insure. It is likely that the insurance companies will take the whole liability for about three shillings per year in the case of indoor servants, and five shillings for those who work out of doors.

Mow Cop.

VICTORY hath her songs, and fame her lays,
Which stir the patriot impulse of the race,
Yet earth has many an hallow'd sacred place
Unsung in peans of victory, nor of praise.
Mow Cop: what, if Thy glories never ring
Amidst the songs, that warring conquest win,
Thy sacred earth, true, holy warriors trod,
Their armour faith, their weapons, trust in God.
Yet far beyond the fame of earthly things
Is theirs who, honour'd by the King of kings,
Won victories, not by blood nor deadly arms,
But by unfeeling prayer and simple psalms,
Here, born of God, a mighty work began,
Love, True, Divine, did fully conquer man.
Hartlepool. M. KAYNE.

Young Men's World.

A HAPPY New Year to the readers of this column. Such a wish may seem somewhat belated, but it is my first opportunity of expressing it to my readers this year, and it is none the less sincere because of its seeming lateness. This wish suggests a question of real interest to young men, and one which many must have asked themselves again and again at this season, viz., 'What is the secret of a happy New Year? The answer that leaps to the lips of many is, Money. I am not of those who seek to minimise the advantages of wealth, or suspect the sanity or sincerity of those who are everlastingly crying down wealth. Wealth has its advantages, and many too, some of which may contribute not a little to the pleasure of life. This is fully recognised in Old and New Testament alike. But if money alone gave happiness then all who have it would be happy in proportion to their wealth, while poverty would necessarily mean misery. Nothing could be further from the truth. Only the other day a gentleman of some considerable financial standing was speaking to some friends of mine of the time when he used to work as a mechanic, earning only a mechanic's wage, and he finished up by saying, 'And those were the happiest days of my life.' One of my friends who, too, has known both sides of the question said that the same was true in his own experience. A writer who has known much of rich men declares that he has found no deeper and direr misery than the misery of some of the richest of men. I don't say that this need necessarily be. I am simply dealing with the fact that money does not necessarily mean happiness, and such things as I have named fully sustain my position. The same is true of power, position, and other things that are external.

At the bottom happiness is not so much outward as inward; it is determined more by what we are than by what we have. Madame Swetchine's great experience led her to the conclusion that, 'At the bottom there is in life only what one puts into it,' and Montaigne's still wider experience led him to the same conclusion, for he said, 'External occasions take both colour and flavour from the inward constitution.' If we are rightly tuned ourselves we shall find music in life. As I write there rises before me the picture of my grandmother on my father's side, for the gift of whom I shall thank God through all eternity. From the point of view of the world she was destitute of all that made for happiness. She had little of this world's goods; was content to live alone in a cottage which her son rejoiced to have the privilege of providing for her. She knew as much of the sufferings of life as most, and in other ways had ground of complaint against Destiny, if she had been thus disposed. But she was the sweetest and saintliest soul I have met. She made faith in God and the Unseen easy to other people. To be in her presence was to receive a baptism of sweetness and light. She lived not only 'rejoicing in hope,' but in possession. In the darkest night her sky was arched with a crystal dome through which shone all the stars of God, and from which she saw the angels of God ascend and descend. And if only my readers and I had the mind that was in her, whatever our lot we should have the secret of perpetual sunshine. Let us seek it.

LAST year I received many letters from young men from all parts of the country. Needless to say, most of these were from Primitive Methodists, but not all. One was from an Anglican, others from Christadelphians, and others from members or friends of other churches. But all bore testimony to the good they got from reading the *Leader*. One of these days, when my hands are not quite so full, I shall seek up some of these letters and forward them to the Editor for his encouragement. This year I hope to have still more letters, and on a still greater variety of subjects. I want our young men to realise that this is their column, and that it will be to me a pleasure to help them in relation to anything by such counsel as I am capable of. I shall, however, be glad if correspondents will understand that for the most part replies to their questions must be given in this column, and that only in urgent or special cases can I write to them direct.

A CORRESPONDENT who omits to give a nom-de-plume wishes to know whether it is right for him to play cards. Correspondents often write to me after this fashion. They wish to know whether it is right to go here or there, to do this or that, and to all such questions I invariably refuse to give a categorical reply. In recreation every man is a law unto himself. What is right for one is wrong for another, just as one man's medicine is another man's poison. Besides, what is perfectly right at one time is just as perfectly wrong at another time. What we need to guide us in our recreations, as well as in all the other relations of life, is not so much a law as a principle. And here is the principle that will enable my correspondent to determine for himself whether it is right for him to play cards: 'Whosoever ye do, do all to the glory of God.' Can my correspondent play cards to the glory of God? If he can satisfy himself on this score his course is clear,
Holmdale, Lathom Road, Southport. J. T. BARRY

DEATH OF TWO EX-VICE-PRESIDENTS.

Mr. W. E. Parker, Manchester.

THE news of the death of Mr. W. E. Parker, of Manchester, which took place at his residence on Friday last, will send a keen pang of sorrow throughout Primitive Methodism. He was well known, and the measure in which he was known was the measure of the love and honour with which he was regarded. To a great number of our people his death will be as a personal bereavement, for his influence touched many lives and many homes. Few have been more completely devoted to the service of our church than he. In his early manhood he served in the ranks of the ministry, and won for himself a high place in the esteem of the circuits in which he toiled, which were chiefly in the north of England. Continued ill health compelled him to retire from the itinerancy, but not from active service. For very many years he has been 'a tower of strength' to Primitive Methodism in Manchester and district. Few men have served in the pulpits with such acceptance and success. Familiar with the traditions of our church in Manchester, and with the laws and usages of the connexion, he was ever a safe guide in matters of administration. He was a trustee of the Higher Ardwick Church, and one of its most valued officials. The esteem in which Mr. Parker was held was evidenced at the Conference of 1895, when he was elected to the Vice-President's chair. He lived to the age of seventy-five, and left behind him a record of honourable service and a stainless name.

Death of Mr. William Elmsley Parker.

AN APPRECIATION.

By Rev. William Barker.

THE Primitive Methodist church has been richly dowered with devoted workers, but few men toiled with greater strenuousness and fidelity for the denomination than the late William Elmsley Parker. He was born in Primitive Methodism. For Primitive Methodism he lived and laboured; and when, after spending sixty years in the high places of the field, he was told that he must cease to work for the church, he calmly said that if he could work no more he would like to die.

Mr. Parker had the good heritage of a pious parentage. His father, Barnabas Parker, was long recognised as one of the leading officials in the Manchester District; and with men like Thomas Hewitt, Matthew Teasdale, Jonathan Ireland, Stephen Longdin, Samuel Waller, Wildin Taylor, and John Wainwright, he did much to establish Primitive Methodism in the great centre of the commercial life of Lancashire. But while W. E. Parker had a good father, he was blessed with a remarkable mother. Mrs. Parker was gifted with a fine intellect, and her heart and life were consecrated to the Lord Jesus Christ. With a parentage of this sort it is not surprising to find that the son surrendered himself to Christ when he was very young.

While he was yet in his teens his gifts for service were recognised and he was placed on the Preachers' Plan. In the year 1850 he was called into the ranks of the regular ministry, and commenced what to all appearance had to be his life-work at Brough (Kirby Stephen) in the old Sunderland District. On this first circuit Mr. Parker met Miss Kearton, who afterwards became his devoted wife and constant helpmeet, and who is now left to mourn her loss. When Mr. Parker commenced his career the leading ministers in the Sunderland District were Henry Hebborn, Joseph Spoor, Moses Lupton, Ralph Shields, and Thomas Southron. The Revs. C. C. McKechnie, Adam Dodds, James Austin Bastow, Ralph Fenwick, Thomas Greenfield, Peter Clark, Henry Phillips, and Henry Yooll were junior ministers, busy with the foundation work which led to subsequent success. W. E. Parker quickly won a foremost place among his contemporaries. After serving at Brough, where he was pledged as a travelling preacher, he was stationed at Berwick, Whitehaven, and Sunderland, and he had as his superintendents, ministers like Thomas Russell, William Fulton, and Joseph Spoor. When Mr. Parker commenced his ministry at Sunderland in 1855 the circuit had 1,309 members and four travelling preachers. To all appearance the youngest minister had before him an unusually successful career. He had gifts, grace, and fruit, and many predicted that he would win the highest positions in the denomination. In the ministry, however, this was not to be. After labouring for two years on the Sunderland station Mr. Parker's health failed and he was compelled to resign his place in the ministry. He returned to Manchester, and entered a most successful business which had been built up by his father. But his heart was always in the ministry, and he was ever ready to sacrifice business, ease, and pleasure if he could only serve the church, which was dearer to him than life itself. The history of Mr. Parker's life is very largely the history of Primitive Methodism in Manchester. We have now over forty churches in the city area, and Mr. Parker has been associated either with the origin or development of nearly all of them.

As a lay preacher W. E. Parker had the acknowledged premier position in the Manchester District for over 50 years. He was gifted with a fine presence, a clear voice, ready utterance, marvellous nervous energy and vigour, and above all he possessed what in the old time was known as 'unction.' As the years went on he became widely known as one of the most cultured and effective speakers in the denomination. He was in great request as an anniversary preacher, and for 42 years in succession he preached at Bowlee, in the Middleton circuit. He was frequently chosen as preacher and speaker at District Meeting and Conference gatherings; and he delivered a remarkably effective address when he was selected to speak at the Missionary Anniversary in the Metropolitan Tabernacle. Mr. Parker's last sermon was preached at Upper Moss Lane church, Manchester, on Sunday evening, December 16th. The opening verses of the ciii. Psalm were chosen for text, and the Divine message was delivered with unusual vigour and power. The assembled people felt that they were uplifted into the very presence of God, and as a result of the services one after another joined the church during the following week.

While, however, Mr. Parker was unusually gifted as a preacher, he was also dowered with great administrative power. He had an accurate knowledge of connexional law and usage, and for many years he has been a trusted leader on the various committees of the District and the connexion. He was twice selected by the General Committee to take charge of circuits left without ministers. When the late Rev. W. Goodman's health failed at Middleton, Mr. Parker was entrusted with the superintendency of the circuit, and he had charge of the Manchester Eleventh circuit when the Rev. J. E. Jones entered into rest. It is not surprising to find that an official so wholly devoted to the interests of his church should be honoured by his brethren. He was often sent to Conference as a delegate for the Manchester District, and more than once the Australasian Colonies appointed him as their Confederal representative. At Edinburgh, in 1895, Mr. Parker was chosen as Vice President of Conference, and during his year of office he was labours more abundant, and he served the denomination in all parts of the kingdom.

When Mr. Parker resigned the ministry he allied himself to the historic Ogden Street Church in Manchester. He was one of the leaders in the daring enterprise of building the Higher Ardwick Church. From the beginning his courage never failed. When dark days came he inspired others to persevere, and one of his greatest hopes was that he might live to see this 'Cathedral of the Connexion' free from its great burden of debt. Mr. Parker gave the best of his life to Ardwick Church, and as trustee, Sunday school superintendent, and premier official, his place at Ardwick will be hard to fill.

Above and beyond the ardent worker and devoted church official there was, however, the sincere disciple of the Saviour of men. Mr. Parker was pre-eminently a good man. He lived a life unspiced from the world. He never did a mean thing. He uttered nothing base. His ideals were the highest and his life was hid with Christ in God. He was a most devoted husband, and during recent years, while his wife has been an invalid, his tenderness never failed. His children rise up and call him blessed; and one of his sons, the Rev. W. C. T. Parker, has followed his father into the Primitive Methodist ministry.

For many years Mr. Parker has occupied the important position of business manager for the 'Primitive Methodist World,' and to all appearance, despite the fact that he had reached his 75th year, he was likely to still serve his church for many years. The end came somewhat suddenly. Ten days ago influenza developed. This was followed by pneumonia and heart-failure, and late on Friday night last, with his family round his bed, this high type of a devoted church worker and true Christian gentleman departed to be with Christ, which is far better.

Mr. James Bell, Durham.

WITH deep regret we have to record the death of Mr. James Bell, of Durham. He attended our church at Durham last Sunday week in the morning. He felt unwell, and later in the day became worse. In spite of all that the best medical advice could do he gradually sank, and on Friday morning last he passed home. The cause of death was pneumonia. Mr. Bell was only 55 years of age and in the full vigour of his manhood. He was Vice-President of the Newcastle-on-Tyne Conference in 1903, and during his year of office did magnificent, abiding service. He was a most loyal Primitive Methodist; gifts, service, and self were all offered for the church of his choice. He was of late much interested in the Centenary of our church. The church as a whole is much poorer. Northern Primitive Methodism is especially impoverished by his call. He was a kingly soul, a noble man. May the Comforter comfort those that mourn.

The late Rev. Thomas Nickels.

IT is with deep regret that we report the death of another veteran minister. The Rev. Thomas Nickels was born in 1826 at Billingham, in Lincolnshire. Converted at 24, he soon became a local preacher. He entered the ministry in 1854 upon the Donnington circuit, since which he has travelled at Horncastle, Wainfleet Branch, Loughborough, Lincoln, Claycross, Eakring, Leicester, Chesterfield, Church Gresley, Donnington (second time), Spalding, Hoyland, Baldock, Bottesford, Spilsby. After travelling 35 years he was superannuated in 1899. He was associated in membership with Granville Road society at Church Gresley. He was a diligent student of the Word of God and the best books of his day. His ministry has been marked by an intense evangelism. His passion for soul-saving was great; his enthusiastic preaching has been blessed in the salvation of many. His zeal was a holy fire that burned in his soul to the very last. Only a few weeks before his death he had written a letter in which he said: 'Feeling somewhat better, and wishing to wear out the small remains of my life to the glory of God and the good of mankind, please plan me one Sunday night and a few week-night appointments on the next plan; we must have a revival.' His work, however, was done. On December 27th he contracted a severe chill, from which he never recovered. Notwithstanding all that medical skill and kindly nursing could do, he rapidly grew worse, until the last Sabbath of the old year, when, at the age of eighty, he passed away, leaving two sons and three daughters to mourn his loss. On January 2nd a funeral service was held in Granville Road church, and his remains were laid to rest in the Church Gresley cemetery. The following took part in the service, Revs. T. McKeenzie, W. Tunley, and J. W. Gregory. There were also present as representatives of the circuit, Messrs. A. Cross, G. Beard, J. J. Look, G. Adey, H. M. Howard, H. Turberfield, S. Shepherd, and other friends.

Miss Amy Parsons.

ON December 16th, Amy, the youngest daughter of Mr. and Mrs. John Parsons, Lydiard, in the Brinkworth circuit, passed to her heavenly home. In business at Stroud, she was attacked by diphtheria, and this unfortunately ended fatally. An affectionate daughter and sister, she will be much missed in her home. One said of her, 'She was as bright and cheerful as a morning in Spring.' At Stroud she was useful in the choir and the Sunday school, and in a remarkable degree she had gained the affection of those who came in contact with her, alike in the home, the school, the church, and in her places of business. The funeral took place at Lydiard in the presence of a large number of friends. A memorial service was conducted by Rev. W. C. Tonks in a crowded chapel on the following Sunday. Mr. and Mrs. Parsons have received many messages of sympathy, which they much appreciate.

Mrs. Luke Stafford.

MRS. LUKE STAFFORD was born in Leeds, in 1851. When three years old she found her way to the home of the Rev. J. Harvey, who was then stationed in Leeds. When twelve years old she entered his household and lived with him till his death in 1894. She was with him in Dewsbury, Halifax, and Burnley circuits, and on his superannuation in 1872 accompanied him to York. She has been well termed 'his ministering angel,' for during his long and painful affliction her devotion never failed. In 1897 she was married to the Rev. L. Stafford, and travelled with him in Wellingborough, Reading, and Bradford circuits. On her husband superannuating in 1903 they settled in Knaresborough, and rendered most valuable service. Her health, however, was but feeble, and in April last they made York their home, hoping that strength would be regained. They joined Victoria Bar church, and showed a keen interest in its welfare. For a brief time her health seemed better, but soon serious symptoms were again manifest. For a few days hope prevailed, but on December 12th her medical advisers informed her the end was near. She heard the word calmly, and retiring within herself, she was heard in the night to pray, 'Lord, cut it short,' and early the next morning, when unable to speak, after twice waving her hand in farewell, she passed home.

Many friends have paid warm tributes to her worth. Her cheerfulness, sacrifice, and devotion to Mr. Harvey, consistency of Christian character, loyalty to our church, and ready sympathy and help in suffering are made abundantly evident: whilst her husband's tribute is highest and fullest. Mr. Stafford says, 'her life was one of the most devoted ever witnessed, a purer, nobler, more self-sacrificing unselfish life could scarcely be.' Her home has been the habitation of true peace and joy; 'a little heaven' is her husband's word. The interment took place at York, on December 15th. The service in Victoria Bar Church was taken by the Revs. H. Aldridge and W. R. Falles, and J. P. Osborne, in sympathetic words, gave the address. The grave in which Mr. and Mrs. Harvey are buried was left that Mrs. Stafford might be interred there, and in their long last sleep they rest together. The Rev. J. H. Hirst officiated at the grave. On Sunday evening the Rev. J. H. Hirst conducted the memorial service in Victoria Bar Church, York.

ANOTHER 'PRIMITIVE' FOR PARLIAMENT.

Adoption of Mr. W. E. Harvey.

ON Saturday afternoon the Liberal Council of North Derbyshire, meeting in the Holywell Cross schoolroom, Chesterfield, unanimously adopted Mr. W. E. Harvey as candidate for the vacancy created by the death of the late member for the Division. Earlier in the week a poll of the miners, whose agent Mr. Harvey is, had been taken, and by many thousands the vote had gone in his favour. It was also known that Official Liberals in London, recognising the work Mr. Harvey has done for the party during the last twenty years, desired his adoption. Now he enters on the contest with the unanimous backing of Liberalism and Labour. And although he will be opposed by a strong local Tory, who has fought the division three previously, there is little doubt but Mr. Harvey will be returned. He is the circuit steward of the Chesterfield Second circuit, a much sought local preacher, and as he told the Liberal Council on Saturday, a strong Free Churchman. We have about 40 Primitive Methodist churches within the area of the division, and as this is the first election since the defeat of the Education Bill, our people will aim to return Mr. Harvey with such a majority as will show that the country will stand no further fooling from the Lords either temporal or spiritual.

West Midland District: Chering Signs.

THE West Midland Committees met at Bristol Hall, Birmingham, December 31st, Mr. W. Arundel presiding. Two applications from the now famous and prosperous Cradley Heath circuit were passed on to the General Chapel Fund, and sanction was given for the erection of schools at Paradise, Coventry Second, where the Rev. W. G. Leadbetter is doing a quiet but successful work. During the month the first responses to the appeal for collections for debt reduction of the Bromyard Chapel came to hand. They were not many; but the amounts were encouraging, while reports to hand warrant the expectation of general help being rendered throughout the District. The chief business, however, related to the Centenary, the conveners of the sections being anxious to get their departments going. It was therefore decided to give time, at the next meeting, to consider the immediate steps to be taken. The Missionary secretary announced the arrangements for missionary Conventions in the Biggwick and Cannock, Eversley Hill, and Ludlow circuits, and appealed for the support of ministers and laymen alike.

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for years. - Rev. W. E. Parker, 1897.

9.—An Immortal Night.

By RAMSAY GUTHRIE.

(Author of 'Black Dyke,' 'Davie Graham, Pitman,' etc.)



Or all the 'means,' Neddy preferred the class-meeting.

'It suits me tiv a nice-ty,' he declared, after his second experience. 'The service is that free an' homely-like. Ye can just say yer say, an' iverbody gets a spoke in. An' the variety o' theconscrupleases me. There's the gruff voices, an' voices kind o' squeaky, an' there's the aald hands wi' their aald-fashioned yarns, an' the hands that's not sae aald that stammers a bit an' dothers i' the knees. Some's on the mountain-top, an' some's i' the valley. Some's had a good week an' u'others has been only middlin'. There's mony a warnin' i' the class meetin', and mony a word o' cheer.'

The Methodists knew that whoever might be absent, Neddy would be there.

One night both the leader and his assistant were unable to be present. Deputies they were, and since the owners were on the place, they had to join the officials in meeting them. But the class-book had been sent, with the hope that those present would be able to have a meeting.

'By hinnies! we will that!' Neddy was quick to say. 'God's nae respector o' persons. That's one thing I've learnt. An' canny it is o' the Lord to mak' nae nasty distinctions. I's sorry that oor captain an' his reet hand man's deprived o' the means o' grace, but it wad be a thing to let them think that we canna get on without them.'

'Thoo'd better tak' the meetin',' came the suggestion from a woman in the corner.

His alarm was obvious. 'I feel copped!' he cried. 'That's ower bad o' tha, Jinny Spoor. I niver thowt thoo wad tak' me up sae sharply. It wad hardly be mensful tiv aal these cheps that's been in the society aal these years.'

There was no escape for him. He coughed. With his handkerchief he manoeuvred. His face twitched. His funny eye dothered. He shuffled un- easily on the form.

'Gan on, Ned!' Meg whispered. 'Thoo'll manage fine. I knaa thoo will!'

'Thou shut these eyes, Meg, an' pray for aal thoo's worth. . . . How way, then! We'll niver get through if we divvent begin. . . . Can ony on ye strike the tune? . . . We'll hev a stave or two a' the Aald Hundred. When I was i' the world, the Aald Hundred an' Yankee Doodle was my pet favourites. I'm done wi' Yankee noo, but I gi'e the Aald lass many a trot when I'ee by messel!' It'll dae fine to start wi'.

The hymn sung, all fell to their knees. 'Noo then, two on ye can pray, but mind, let it be short an' sharp. Dis tha hear, Sam? Thoo's a lang winded prayer if iver there was one. If thoo wad like to lead, gan at it an' get done. . . . An' aal on ye shut yer eyes. Nae squintin' about! Ye'll see Jesus best wi' yer eyes shut.'

The prayers pleased him and compliments were paid. 'Sam, hinney, thoo's distinguished theesel'. I began to shake when thoo started about the sick an' the 'flicted. I thowt thoo was gannin' to hev the lot, but thoo put the brake on just i' time. . . . Ye both did weel. The Lord's in a position to see just hoo we stand the neet.'

All were ready for the second hymn. 'Noo we'll sing that hymn that'll remind us o' the pit from which we've been digged.'

'Plunged in a gulf o' dark despair,
We wretched sinners lay,
Without one cheerin' beam o' hope,
Or spark o' glimmerin' ray.'

He gave it out in awesome voice. Jinny Spoor gave her the start. It was a tune with a chorus, and the chorus was a continuous 'And all shall be well.'

Neddy banged the table and stamped the floor. 'Stop! stop! For marcy's sake stop! The thung's redic- ious. The devil'll be laughin' an' the angels'll be horrified. Jinny, hinny, thoo's lost thee way for once.'

The situation was saved when Jinny started 'Martyrdom.' 'Noo for the testimonies, an' mine to begin wi'.' Neddy stood at his full height. His face was all aglow. His funny eye was still dothering. 'Prood I is an' thankful to hev a good tale to tell. Religion's sweet, an' sweeter it gets as the days pass by. When I thinks o' what I used to be, an' sees things noo as they be, I'm lost i' wonder, love an' praise. Franky! He had turned to his right and had his eye on one of the veter- ans. 'I got that in afore thoo the neet. They're three fine things is wonder, love, an' praise. But thoo'll heeta steer clear o' them the neet.'

A smile ran round the meeting. 'Hes thoo a contract for wonder, love an' praise?' Franky demanded sharply.

'I hev that, me canny aald friend!'

'An' so hev I, an' mine was signed afore thine,' and Franky beamed triumphantly.

'Good, Franky, thoo hes me there.' Neddy was sobered in a minute. He remembered that he had only recently found the Lord. 'But it's wonder, love an' praise I feel. An' I'll tell ye this. I oan feel that the grace o' God is busy neet an' day i' me. Selfish I was, an' I'm gotten kinder. Suspicious I onoe was, but noo I could trust a blackleg. The one thing that frightens me is my bad temper. What a villain it is! Sharp as lightnin'! Hot as a sunstroke! . . . But praise the Lord, the villain's fooned his maelster. It was only the day that a chep riled me past bidin', it was bare face impidence

on his part. An' me neeves was itchin' to be at him. My sang! If I'd only not been religious for three full minutes, what a time I wad hev had on that chep's face. An' the nair I tried to be quiet, the mair aggravatin' he became. I thowt it was aal up wi' my profession an' his appearance. I did. I was on me way to gi'e him a bat, an' aal the time I was pray- in' 'Lord, help me! Lord, save me!' . . . Hinnies, a second later an' the man's mother wadvent hev kenneed him. The grace o' God weakened me fist. 'Come on, me lad,' I says, 'Praise the Lord wi' me that I canna smack tha,' an' the chep looked as soft as me. . . . Weel, hinnies, I'm com- mitted to religion, seven days a week, back shift an' fore shift, an' spare time into the bargain. I mean to mak' one for the Kingdom. I mean to see what there is at the end o' the way. I beg an' interest i' aal yer prayers that I may be kept faith- ful. . . . Noo, Jinny, we'll hev that chorus o' thine, an' 'When I can read me tittle clear'll suit her nicely,' and the grand old hymn was sung with spirit.

'Noo, Franky, tell us hoo thoo's gotten on,' and the old veter- an told his sweet and simple tale.

'Aa, Franky, thoo's ripenin' fast, I's sure thoo is,' was Neddy's admiring response, 'an' thoo says that it gets better iver y day an' thoo believes it's better on afore. Horray! hinnies! Horray! There a good time comin'. It's hard to believe that the present can be beat, but I'll tak' thee word for't, Franky, an' when thoo's gone aloft, I'll tak' that con- tract o' thine for the wonder, love an' praise. . . . Aa hin- nies! it's good to be here. There's a good feelin' i' the meet- in' . . . Noo, Sam, I see thoo's aal in a hurry to be up.'

'Sain was 'nae greet cracks.' He had good weeks and bad ones. Sometimes angels came to him and sometimes the spirits from the pit.

'They came, the black-faced demons, that they are! They came to me an' sniggered i' me face. 'Ye a Christian, they jeered at me. 'If God loved ye, d'ye think he wad torment ye as He dis wi' them sciaties?' . . . An' I said: 'Yis! I dae! If all me bones was thumb-screwed, I wad still speak good o' His name.' . . . I put a brave face on, ye see, an' that settled them. . . . But as my! me pains is bad to bide.'

'Why, I niver had sciaties, but I've had his full-blood cousin,' Neddy replied. 'Rheumatics an sciaties are near relations. They're bad to bide and loth to leave. . . . There's nae denyin' that life's a mystery. I thowt sae when I got this funny eye. It was a bad exchange. But one day, when I was doon i' the dumps, Meg says quite snappy-like: 'Ye can thank yer stars that ye can see at aal. If any other chep had been i' that explosion, he'd hev been blinded for life.' An' Meg was reet. I've got one good eye an' it's as good as a pair. . . . Keep thee heart up, Sam, and niver forget that i' Hivven above thoo'll leave thee pains behind tha.'

To show that Sam meant business, he struck up the chorus: 'There'll be no more sorrow there.'

It said much for the forbearance of the Methodists that the meeting proceeded without scenes. Neddy spoke the truth in love, undoubtedly, he uttered it, but it was the truth with- out extension.

Jinny Spoor rattled off her testimony with the most confident ease. Each class-night she said the same. 'Thoo hes nowt fresh, I hear, Jinny,' Neddy simply observ- ed, 'so I'll pass on to the next.'

Effie Ritson 'let fly.' 'Nineteen to the dozen' the words rushed from her lips. She had had the old tormenting fears about her acceptance, but she was still hopeful that she was one of the saved. Every week she had recited the same con- flict and the same pious trust.

'Thoo seems to hev a worritin' time wi' theesel', Effie, hinney. Things canna be sae bad as thoo wad hev us believe. Change thee tune, hinney! Gi'e us a supprise the next time we meet.'

'Effie's man' apologised for the brevity of his testimony. He was 'full o' caald,' but was still 'waarm for religion an' hot for glory.'

'Thoo is a mix, lad,' was Neddy's comment, 'hot within an' caald without. If thoo was rid o' that caald, thoo wad be aal affie. Thoo'll be warkin' weel, I reckon. . . . Ay, mony's the time I've gotten me death o' caald wi' warbin' wet. I'll tell tha what to dae. When thoo gets home the neet, tak' a basinful o' gruel an' gan to bed without thee supper. That'll put the reet an' I'll charge tha nowt for the remedy.'

Bobby Barber 'whinged on for full three minutes,' and was followed by his cronie, Charlie Dack, who added to the mourn- fulness of the tale.

'Aa my!' Neddy was confounded. 'Ye're a couple o' trials. Religion's badly recommended wi' the likes o' ye. Ye've got sae little religion atween ye, it seems to me, ye should tak' cuts which tak's the lot. There's little enough for one. . . . Noo divvent be vexed! I'm the doctor for the neet an' lots o' med'cine's had to tak', but it's aal for yer good. It's tonics ye want. Pull yersels together an' mend yer pace to glory. . . . Let's hev a sing at that 'Press for- ward!' I feel scumfished wi' this dowley taalk.'

The stirring hymn 'lifted the meetin'.'

Meg electrified them when her turn came. 'Weel, friends, an' Neddy, me leader, my experience is one o' the brightest. There's trials an' troubles, doots an' fears, but what are these to the sweetness that fills the heart? The poet can speak for me. I've had this varse on my tongue-end iver since last Sun-ay neet, an' I've been singin' an' hummin' it iver y day iver sinee. It gans fine to Aald Lang Syne. I found that oot mesel'.

Thy grace still dwells within me heart,
An' sheds its fragrance there,
The noblest balm of aal its wounds,
The cordial of its care.

'What a marcy! It's a marcy that grace got in, an' it's a bigger marcy that there it stops. I could jump for joy when

I sings the truth. 'Thy grace still dwells within my heart.' It's here, hinnies, the grace an' peace an' marcy an' love o' Jesus. An' see what a wonderful thing it is! It's fragrance. I was aal fooned o' scents. When I was a lass I was niver dressed unless I had some scent on me han'kercher. But what's aal the scents i' the world to the fragrance o' Jesus! . . . An' then, it's a cordial. Cordials is fine things. Me mother had cordials for all complaints, an' sweet they were an' nice to tak'. I mind we used to pretend to be sick to get the cordials. . . . Grace is balm. It heals like ointment an' soothes like oil. An' it's a cordial. It revives the spirit an' picks ye up. . . . If we're dowley i' the religious life, it's not the fault o' Jesus. Get the grace o' God in! Let it flow through aal yer heart! An' ye'll niver be weary an' niver be doleful.'

'Thoo might start that varse, Meg hinney,' Neddy suggest- ed, and nothing loth, to Aald Lang Syne, the lines were sung. Agaiu and again it was repeated, until the members were 'rocking,' and the meeting was 'on the creep.'

Bessie Henderson was the last to speak. She was a mother in Israel, tenderly headed, deeply revered. She was one of the saints of Windy Hill.

'An' where shall I begin to praise Him?' was her opening word.

'Begin where Meg left off!' came Neddy's swift suggestion. 'A wise idea. I surely couldn't dae better. . . . I'll tak' up the song of Meg.'

'I'll speak the honours o' Thy name
Wi' my last labouring breath,
Then speechless, clasp Thee in me arms,
The antidote o' death.'

'I'm ripenin' fast for glory. It'll not be lang me journey here. When He comes for me, I'll get me arms around Him an' cuddle up tight. Then I'll be safe i' the arms o' Jesus, an' death'll be life an' eternal gain.'

Every eye was shut and every heart was thrilled. There was a deep silence. Heaven was all about them and within.

Neddy was speechless. He had fallen to his knees, and though no eye was opened, all were kneeling.

How long they prayed in silence none could ever tell. Neddy must have pronounced the Benediction. With hush- ed voices they parted from each other.

Afterwards everything was recalled, and the drolleries of Neddy were recited, but those privileged to be present never forgot 'the sense of the Presence' which hushed and thrilled them. It was an immortal night.

Brief Notices.

'Diet and Healthy Living.' By Joseph Constantine. John Hey- wood, Ia. net.

The subject matter of this book has this outstanding com- mendation—the author is an octogenarian, and therefore speaks with some measure of authority. The book is full of pertinent and practical rules for living to advantage, and no one can read what the venerable writer has to say without being impressed with the sanity of his observations. His rules of living cut right across many present-day customs, but then, if people wish to live long, it is well they should know they must part company with many present-day habits, or suffer in consequence. We have peculiar pleasure in commending this book to all those who want to get back to the simple life, and thus extend their years upon the earth.

MESSRS. JAMES CLARKE AND Co., after issuing Emma Jane Warboise's numerous works of fiction in a popular two shilling edition have now commenced with an edition—paper covers—at sixpence. We have no doubt that those thousands of readers who have been made familiar with Miss Warboise's healthful stories will be glad to re-read them in this cheap and handy form. Thorney Croft Hall is already published.

The late Editor of the 'Methodist Recorder,' has frequently placed the Christian public under obligation, but probably he never rendered a better service to childhood than by his narra- tive of 'DAVID, FOR THE CHILDREN.' The story of David is told in simple, child-like language. The book is splendidly illustrated and issued at 1s. by C. H. Kelly.

The 'Salvation Army Year Book for 1907' is a hand- book primarily intended for the use of salvationists. But apart from this the book has a general interest of its own in giving a bird's eye view of the remarkable growth and ramifi- cations of the Army's work. Like everything else issuing from the Headquarters, this book reveals the mark of precise detail and of a wonderful organization.

In 'SCIENCE AND RELIGION ANALOGIZED' (F. E. Taylor, Chertsey, 1s. 6d.) Prof. R. W. Brown treats quite luminously, and from the Christian standpoint, of man phenologically con- sidered. He collects and places in quite an attractive form the scriptural phrases bearing on man morally and physically studied. These allusions he expounds with considerable wis- dom and profit. The chapter on 'The Infringements which arise from the use of Tobacco and Alcohol' is valuable for the list of authorities quoted and quotations given.

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A genuine high-class beverage of absolute
purity, having the greatest strength and the
finest flavour. Made under ideal conditions
of labour in an English Factory, amidst pure
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Services and Preachers.

SUNDAY, JANUARY 13th.

- BEVERLEY**, Mr. Albert Shakesby, Evangelist, January 5th to 13th
GUERNSEY, Truhot Street, at 10.45 and 6.30.
HARRINGAY, Matison 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, Mr. W. H. Gorry, Special Evangelist, at 11 and 6.30.
MATLOCK, Matlock Bank, Rev. J. Burton at 10.30, and Mr. J. W. Wildgoose at 6.30.
NEWCASTLE-ON-TYNE, Central Church, Rev. J. W. Clifford, M.A., at 10.30 and 6.30.
RYDE, I.W., High Street, at 11 and 6.30.
SHEFFIELD, Central Mission, Cambridge Street, Rev. J. Goldthorpe at 10.45 and 6.30.
SOUTHPORT, Church Street, Rev. J. T. Barkby at 10.30 and 6.30.
SURREY CHAPEL, BLACKFRIARS ROAD, S.E., Rev. Wm. Lee, B.A., at 11 and 7.

Connexional Evangelists' Engagements.

- KIVETON PARK**, Rev. J. Odell, January 6th to 13th.
MANSFIELD, Rev. J. Flanagan, January 13th.
OSWESTRY, Rev. W. R. Bird, January 5th to 14th.
WESTGATE, Mr. J. B. Bayliffs, January 6th to 13th.
 Prayer is desired for the Evangelists and Missions.

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.

BIRTH.

SNOWDON.—At 19 Delaval Terrace, Waterloo, Blyth, on the 5th of January, 1907, the wife of Cuthbert Snowdon a son.

DEATH.

BECKLEY.—On December 29th, at Stourbridge, Selina Ann, the beloved wife of Baruch Beckley (daughter of E. E. Cooper, Brierley Hill), deeply lamented.

FIRMIN.—In loving memory of George Thomas Firmin, of Walkhamstow (late of Croydon), for 51 years a Local Preacher, who entered into rest December 17th, 1906, aged 71 years. Interred in Chingford Mount Cemetery.

HARTSHORNE.—On Monday, December 31st, 1906, at Cliftonville, Vaughan Street, Coalville, the Rev. Thomas Hartshorne entered into Eternal Rest, aged 71 years.

Ministerial Changes and Engagements.

- The Rev. J. W. Jacob remains a fourth year (1907-8) at the Conference Hall, Birmingham.
 In July the Rev. W. Overton, of West Bromwich, will remove to Stalybridge.
 The Rev. T. Parr, M.A., removes from West Bromwich in 1907 to Bolton Second.
 The Rev. C. L. Tack, of Tipton, will remove in 1908 to Rotherham First.
 The Rev. W. Dudley removes to West Bromwich Second in 1907.
 The Rev. Leonard Miles will be leaving the Minsterley circuit in July 1908.
 The Rev. F. E. Thistlethwaite will leave Alston next July, after a term of three years.

Acknowledgments.

MR. JOHN HEWITSON, Treasurer of the connexional Orphanage, desires to acknowledge the following donations to the Orphanage Funds:—Mr. F. Kutter, Havant, Hants, 10s; Mr. Mansell, Oswestry, 4s. 6d; Mrs. E. Franter, Southport, 10s; Caretaker, Bethel Chapel, Burnley, 2s. 6d; Mr. Chas. Pickering, Lanchester, 5s; Mrs. Plotcher, Newport, Salop, 2s; Flossie Spencer, South Shields, 5s; Cleveland Road S.S., Sunderland, 5s; Mr. W. Massey, Doncaster, 5s; Henshaw Street Junior U.E., Oldham, 5s; J. J. Peacock, Hull, 5s; J. Stephenson, Crook, 2s; Gillingham S.S., Kent, 12s. 3d; Young P.M., Leicester, 2s. 6d; Mr. Thomas Ramshaw, Sunderland, £1 1s; Central Church, Newcastle, Christmas morning collection, £1 14s. 6d; Central S.S. special collection, £1; Mr. R. Steel, Hexham, £2; Mrs. R. Steel £1; Mr. L. L. Morse, M.P., £25 for Harrogate extensions; Mrs. Handysides, Newcastle, 10s. Rev. J. F. Porter has forwarded me £3 10s. 6d, being donations received by him from Mrs. McCready, 10s. 6d; Mrs. Underwood, Mrs. Healey, Mr. W. J. Haysom, Mr. J. Skinner, and Rev. A. Yorton, 10s. each; Mrs. E. Brooks and Miss Haysom, 5s. each. Mr. C. F. Turner, the Master of the Home, has sent me the following list:—A Friend, 2s. 6d; Mrs. Husband, £1; Mr. Jas. Bell, Durham (since been called to the higher service), 5s; Mr. E. Rutter, 2s. 6d; Shirebrook S.S., 4s. J.C., 2s. 6d; Mr. P. C. Wigley, 2s. 6d; Mr. Wm. Glass, Wingate, £1; Mrs. M. A. Hawes, 2s. 6d; Andover Band of Hope, 4d; Mr. H. Pringle, Chester-le-Street, 10s; Mr. T. Morson, 2s. 6d; Junior C.E., Frome, 2s; Edmondale S.S., Durham, has again generously sent its annual donation of £1. To all who have so kindly helped to make Christmas a happy time for the children the secretary and myself send our warmest thanks.

WEST BROMWICH FIRST CIRCUIT.

Re-opening of Sunday Schools at Greet's Green.

THE teachers and friends of the above are to be congratulated upon the successful re-opening of their schools after extensive renovation, involving an outlay of about £230. The renovation consists of new floors, new windows, entirely new seating and furniture, together with heating apparatus in both schools.

At four o'clock on Thursday the opening ceremony took place. His Worship the Mayor had kindly promised to perform the ceremony of opening the doors, but was prevented from doing so by an attack of influenza. His Worship wrote expressing his regret at being unable to be present, and enclosed a cheque for £2 2s. In the unavoidable absence of the Mayor, Mrs. William Poulton, of Great Bridge, undertook to perform the ceremony. Among those present were Rev. W. Overton, Councillors W. Poulton, R. A. Prince, and J. Lawley, Messrs. S. Jesson, E. Howes, W. H. Callaway, R. Anstie, T. Harrison, etc. Mr. A. Long, architect, in presenting the key to Mrs. Poulton, made personal reference to the deep interest that Mrs. Poulton, together with Councillor Poulton, took in the work, and expressed a hope that under the improved conditions better work would be done than could be accomplished under the old order of things.

In a few well-chosen words, Mrs. Poulton expressed the pleasure she had in discharging that duty, and spoke of the long and close attachment she and her family had with those schools, and said that while the work had been well done in the past, she had every reason to think that with better environment, the children would be more likely to appreciate the work done for their benefit. Mrs. Poulton then led the way into the boys' school-room, which had been completely transformed by the alterations.

Councillor W. Poulton, in submitting the financial statement, said it was his pleasure to announce that nearly £150 had been raised by donations and otherwise towards the fund, and one of the most encouraging features of the effort was that the teachers and friends, and even the children, had responded right nobly to the appeal.

Mrs. Poulton contributed £3 3s., in addition to a previous donation of £21 from Councillor Poulton and herself. The public tea was attended by about 200. The public meeting was presided over by Councillor A. G. Turley, J.P. Timely and spirited addresses were delivered by Revs. W. H. Taylor and W. Overton. The entire proceeds to date amount to about £153.

Successful Bazaar at Haverigg.

ON Boxing Day the members of the above Church united in a great effort, which took the form of a Bazaar, in order to wipe off the debt which remained on the organ, and to raise sufficient money to pay for the new lighting apparatus, recently installed. For some time past the members have worked hard, and the result of such work was a splendid display of fancy and useful articles laid out in a most tasteful manner in the schoolroom. At the opening ceremony, Captain Strike presided. He said he was pleased to see so many smiling faces in front of him. They had in their chapel above a most beautiful organ, which provided the music necessary for their devotions. The proceeds of that effort would be devoted to the paying off of a small debt which at present remains. It gave him sincere great pleasure in calling upon Mrs. Bennett to declare the sale of work was open.

Mrs. Bennett was received with great applause. She hoped that those present would give the stallholders plenty of work. She had very great pleasure in declaring the bazaar open, and hoped that God would bless the effort. In the evening a grand concert was given. The entire proceedings were a gratifying success.

Meeting amidst the Shadows.

THE District Committees met at Newcastle on January 4th in a chastened mood and amid a very sombre atmosphere. The Angel of Death had been busy in our midst, and had, indeed, come so near to us that in the expressive phrase of John Bright, we could 'almost hear the beating of his wings.' Our thoughts and feelings had appropriate utterance given them in the tender opening prayer of Rev. M. T. Pickering. Rev. Jas. Young presided, and votes of sympathy were then moved in the following cases:—To Mrs. Errington, on the death of her husband, Rev. H. Errington, of Morley, who spent some useful years of his ministry in our midst. To Mr. W. M. Patterson, of Whitley Bay, on the death of his wife. To the relatives and friends of the late R. Baxter, a most worthy and efficient stalwart of our church at Seaton Delaval. To the stricken households at Urpeth Colliery, Co. Durham, out of which three of our members perished in a disaster at the colliery, and finally to the widow and family of James Bell, of Durham, who had passed away at seven o'clock that morning after only a few days' illness. Mr. W. Glass, an ex-Vice-President, Mr. A. Morton, and the secretary were appointed to attend the funeral, which took place on January 7th. We next proceeded to the consideration of the Centenary, and the following resolution was moved by the secretary, 'That we heartily approve of the Conference scheme for celebrating our Centenary by the publication of suitable books, pamphlets, etc., by an evangelistic campaign of out-door and indoor services designed to reach all classes, and by the creation of a thanksgiving fund of £250,000, three-fifths for local and two-fifths for connexional purposes.' This was supported by the Revs. A. T. Guttery, M. T. Pickering, W. A. French, Mr. W. Robson, and Mr. W. Carr. An amendment was moved by Rev. J. G. Bowran, which, while accepting the first part of the above resolution, asked the authorities to alter the financial proposals and make the fund £100,000 for connexional objects only. This was supported by the Revs. H. Davenport, J. S. Nightingale, and C. G. Tetley. On a vote being taken, 55 voted for the resolution, and 17 for the amendment. A committee was then appointed to prepare suggestions for organising the District.

MR. ALBERT SHAKESBY'S MISSIONS.

Revival at Wilsden, Bingley Circuit.

WILSDEN is by far the largest village in Bingley circuit, having a population of nearly three thousand. We have a society of about twenty members and a chapel to seat 200. Rev. A. Jubb secured the services of Mr. Shakesby for a six days' mission, December 29th to January 3rd, and a most remarkable mission was held. The services were held in the Wesleyan Church, which seats 700 people, and crowds gathered night after night. The reception meeting on the Saturday evening gave a good start to the work. Rev. A. Jubb, who has known Mr. Shakesby since his conversion, introduced him to the people, and asked for the hearty co-operation of all Christians. From that moment the services were in charge of the missionary, who soon won the sympathy of the people and their goodwill. Sunday was a day of power and blessing. Christian people were deeply impressed in the morning as he spoke of the power of the Holy Ghost, and of believers being filled with the Spirit. In the afternoon the church was nearly full, and at night scores were turned away, the chapel being packed. The service was mighty in its grip of sinners, and at the close

Thirty-six souls came out

to accept Christ. That was the beginning of a glorious ingathering. The news spread all over the neighbouring villages. Except for school anniversaries, the church had never been so packed for many years, and it is long since any conversions were seen there. Snow lay thick on the ground, and we had a succession of snow and hail-storms, with alternations of frost and snow, but this did not prevent people from tramping miles to the services. On Tuesday night the chapel was hied. The first Faith Tea ever held in the village was announced for Wednesday, and the people brought their gifts until there was a superabundance. And from four o'clock until half-past-six people came, but had twice as many come there would have been enough provisions and to spare. The chapel was again crowded in the evening, as it was also on Thursday, the last service of the mission.

Many remarkable conversions, which cannot be recorded here, were witnessed. People who have resisted Gospel appeals for many years walked out of the pews at the missionary's urgent entreaty, several scores of young men and women volunteered for Christ, while in every service boys and girls were earnestly giving themselves up to the Lord. The neighbourhood was thoroughly roused, as it has not been in the history of any member of our church, and in scores of homes there is rejoicing over the wonderful doings of God.

The Missioner's Addresses

were delivered with rare power and effect. With a secure grip of the great fundamental facts of faith, he stood, applying and illustrating the truth, and appealing for instant decision for Christ. In many hearts the voice of God was plainly heard, and there was night after night a mighty wrestling with and in the souls of the people. At the close it was found that about 170 names had been registered, seventy of these for the Wesleyans; fifty for ourselves at Wilsden, Harcroft, and Bingley; twenty for the Congregationalists; fifteen for the Established church, and the others for various churches. It is believed that the cause of Christ will have been greatly helped in all the churches of the neighbourhood. The vicar sent a letter to our society steward expressing his joy at the work which was being done. He had hoped to attend at least one service, but illness prevented him, but he would be with us in spirit, and would pray for the success of the Mission.

Sale of Work at Bedlington.

ON Tuesday week a sale of work was opened in the Primitive Methodist Church schoolroom, Bedlington, with a view to the reduction of the debt on the church. The schoolroom was very tastefully decorated, and there was a very large attendance of members and friends. The Rev. T. Robson, of Blyth, presided, and had much pleasure in asking Mrs. Weeks to perform the opening ceremony. Mrs. Weeks said the present season of the year was one of greeting and good-will, and she on this occasion wished them every success in their noble effort to reduce the debt on their beautiful church and schoolroom. She hoped that the present effort would prove very successful in its fullest sense.

The stalls were attended to by the following ladies:—The large stall, Mrs. R. Tait, Mrs. Clark, Mrs. Lamb, and Mrs. Readhead. Endeavour fancy stall, Miss Tait, Miss Otley, and Misses Reed. Sweet stall, Miss Isa. Weatherley and Miss Lynn. Refreshments—Mesdames Otley, Davenson, Moralee, and Grenfell. A nail, doll, and cake competition was attended to by Mr. T. Tait, Mr. G. Gordon, and Mr. Lamb; Messrs. G. Tait and Arkel assisting. In the evening an enjoyable entertainment was given, presided over by the Rev. T. A. Thompson, B.Sc., of Blyth. Over £40 was raised.

T.P.'s Great Offer.

We have great pleasure in drawing attention to 'T.P.'s Great Offer,' which appears on another page. As a work of reference, 'The Illustrated Chambers' Encyclopaedia' is of undoubted excellence. The contributors are one and all specialists in their respective subjects, and the result is a work that should prove of value in every home. Ministers and public speakers in particular should have at hand the best thoughts, ripest judgment, and most up-to-date information on all subjects, and in this connection the work under review will provide a veritable storehouse of almost inexhaustible material. Those of our readers who do not already possess an encyclopaedia of their own should write for the free book descriptive of the work, which may be had on application if the *Primitive Methodist Leader* be mentioned. We learn that it is important that early application should be made.

LOCAL CHURCH NEWS.

Bingley Circuit.

A sale of work was held at Bingley on December 25th, opened by Mr. B. Foulds, J.P., on December 26th opened by Mr. Jos. Bateson (Wesleyan), and on Dec. 29th, opened by Mr. Wm. Ferrand (Congregationalist). Mr. A. Shakesby had been announced to preside, but could not get in until after tea, when he gave an address to a crowded schoolroom, among whom were at least one hundred of the converts of his recent mission. Seventy pounds was raised for debt reduction. Cross-Natts.—A series of 'At Homes' were held during Christmas week in aid of the trust fund. Each one was very successful, large companies being present every evening.

Bristol Second.

At Essex Street, on Saturday, December 29th, a free tea was provided for 200 children belonging to the school and neighbourhood. Some of the poorest children were in this way entertained to a good meal and a happy evening. Young ladies connected with the school and congregation begged the tea and waited at the tables. A ventriloquist, the gramophone, and mandoline selections delighted the children at the evening meeting, which was conducted by Mr. F. E. Sampson and the Rev. A. E. Proctor. At Bedminster Down, on January 2nd, about 100 poor and aged were entertained to a free tea and sundry gifts. A pleasant evening followed, presided over by the Lord Mayor of Bristol. Recitations and singing by the choir and friends were interspersed with addresses by Councillor F. Moore and the Rev. A. E. Proctor.

The following Saturday Mr. and Mrs. S. Lovell and family generously gave a tea to about 120 belonging to the infants' department of the school, including a number of the poor children of the neighbourhood.

Liverpool Third Circuit.

Everton Road Church has recently added another link to its chain of organizations. Early in December a Pleasant Monday Afternoon for women was started, the Rev. J. Dudley presiding and Mrs. Radcliffe, of Sun Hall, giving the opening address. Solos were rendered by Miss Turnley. The P.M.A. meets every Monday afternoon from three to four in Everton Road church. So far the meetings have been most successful, the average weekly attendance being 80.

On New Year's Day the women met in the Lecture Hall for a tea and entertainment at a moderate charge. About 100 sat down to tea. A splendid programme was afterwards gone through. Solos were rendered in good style by Miss Caton, Miss Dudley, Mr. W. Randies (choir master) and Mr. E. Caton. A duet was given by Miss Caton and Mr. Randies, and a piano-forte solo by Mr. Rupert Caton, the accompanist. Miss Kinley recited 'The Way to Heaven' in an impressive manner. Several pieces were given in response to calls for encores. The Rev. J. Dudley presided and gave an address on 'How to be happy in the New Year.' A most enjoyable evening was spent.

Personal.

Mr. THOS. MOSLEY and family desire to express their grateful appreciation of the many letters of sympathy received in their recent bereavement. Friends will kindly accept this intimation, it being impossible to reply personally to the numerous communications received.

Mr. CHARLES TOWNSEND, a Sunday school teacher at H. rforth, Leeds Eighth, has taken the third place in Honours in the Final Exam. of the Incorporated Society of Accountants and Auditors, held early in December. He was chief clerk to Messrs. Meevers and Auld, of Leeds, and is now in practice for himself. His success is all the more creditable in that he took to this because of a breakdown in health when apprenticed to cabinet making twelve years ago.

Mr. ARTHUR FORD, of Sandbach, has been successful in gaining the diploma of Associate (A.L.C.M.) of the London College of Music, and is privileged to wear the cap and the gown of the college. Mr. Arthur Ford was the pupil of his brother, Professor Ford, A.L.C.M., organist of our Sandbach church. The examiner was Dr. F. G. Karn, of the Crewe Centre.

Mrs. THOMAS HARTSHORNE (Coalville) desires to return her heart-felt thanks to the many kind friends, in all parts of the connexion, who have written letters of sympathy to her in her bereavement. The large number received renders it impossible for her to answer them individually. The many testimonies to the work and worth of her late beloved husband, while touching her deeply, have been a great solace to her.

Nottingham First.

During the past four years special attention has been given to the congested district around our Canaan church known as the Marsh, with most promising results. The poor have not only 'had the Gospel preached unto them,' but they have received material consideration as occasion has demanded. One of the most pathetic yet interesting services held during this winter was held on Saturday last, when, at the invitation of the 'Sunshine Committee' of the U.E., over 200 children of the poorest and most neglected class were entertained for the evening, and, in addition, received gifts of dolls and toys generously given by the friends of the school and church. After an instructive and interesting lantern entertainment, kindly arranged by Mr. B. Chamberlain, together with words of cheer by Rev. J. Gooderidge and Mr. L. M. Warhinton, Mrs. Gooderidge undertook the distribution of the dolls to the girls, the pastor giving toys to the boys. The scene was unique in the history of the church and school, and the sight of the pinched faces as they received their gifts on passing out of the school-room was a study indeed. Upon being invited to give three cheers for Mr. A. Turton, who had been the soul of the effort, the hairs responded with almost deafening cheers.

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Examination Returns for December 1906. Examiners: Revs. J. Day Thompson, J. Harryman Taylor, M.A., W. Jones Davies, P. McPhail, A. Beavan, and G. Parkin secretary. MAXIMUM 550. MINIMUM 330.

Table with columns for First Year, Second Year, and Third Year students, listing subjects like Systematic Theology, N.T. Greek, O.T. Exegesis, etc., and their corresponding marks.

* Special Paper. † No Papers. ‡ Excused. Marks for optional subjects are not included in the totals.

Hereford.
New Year's Day was one of the most successful days in the history of the St. Owen's-st. church. £70 were required for renovation and an old debt, and it was first proposed to have a bazaar, but fearing that would militate against the spiritual work of the church, our minister, the Rev. H. Owen suggested that he would sit in the vestry to receive the thank offerings of the members. A sum of £70 was asked, but £83 13s. was subscribed to the delight of the whole church.

Minsterley.
On Jan. 3rd 1907, Miss Beatrice Mary Bailey, youngest daughter of Mr. John Bailey, for many years a member of our church, was married to Mr. John Coomb. The bride was given away by her father. Miss Pugh was bride's maid and Mr. Lloyd-Davies best man. The ceremony was performed by Rev. L. Miles. Miss Delbridge presided at the organ.

South West London Mission.
On New Year's eve the friends gathered for a social evening, the chief feature of which was the gathering of the fruit of a Tree containing the contributions of the church. The amount gathered was £10 17s. 9d. The Rev. H. Carden handed in the sum of £35 received from friends outside Fulham, thus making £45 17s. 9d. With £12 10s. from the Hartley Fund we are reducing our debt £50, and the balance enables us to meet all the financial requirements of the year, for which we are thankful. The financial liabilities of this mission are far too heavy, and debt reduction is out of the question except by outside help. We have £87 10s. more standing to our ac-

count from the Hartley Fund, but to realise it we must have help from friends outside to the extent of £262 10s. during the present year. Who will help us?

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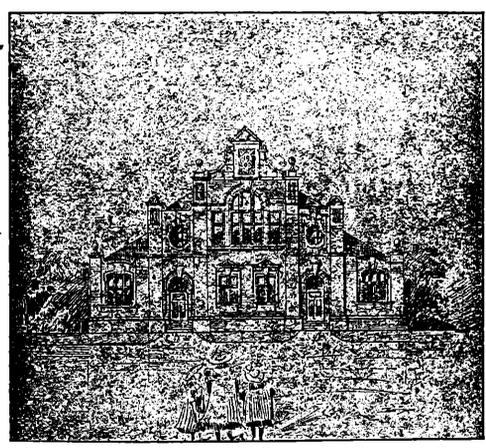
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**THE YORKSHIRE NIGHTINGALE,
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Dates for January are as follows:—
Sunday and Monday, Jan. 6th and 7th, Selby Street, Hull.
Wednesday, Jan. 9th, Close House, Durham.
Thursday, Jan. 10th, Blaydon, Durham.
Sunday and Monday, Jan. 13th and 14th, Grenoside, Sheffield.
Wednesday and Thursday, Jan. 16th and 17th, Bramley, Leeds.
Sunday and Monday, Jan. 20th and 21st, Kingsley Terrace, Newcastle.
Tuesday, Jan. 22nd, Medomsley, Durham.
Wednesday, Jan. 23rd, Waterhouses, Durham.
Saturday, Jan. 26th, Ilkley, Leeds.
Sunday and Monday, Jan. 27th and 28th, Hopton, Normanton.
Tuesday and Wednesday, Jan. 29th and 30th, North Kelsey, Lincolnshire.
Thursday, Jan. 31st, Victoria Street, Grimsby.
No Vacant dates of any kind till April.
Week-ends for 1908 are fast going.
Write for Programmes, Terms, and Dates.

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DEAR SIR.—I am very pleased with the Organ, and my friends regard it as a bargain. I shall always recommend you.—Yours, F. O. F.

GREAT BRICKILN STREET, WOLVERHAMPTON,

11th November, 1906.

DEAR SIR.—I take the opportunity of thanking you for the splendid instrument you sent, and also for the honest and straightforward way in which you have dealt with me. I am quite certain that there is not one of your customers but who must hold the same opinion. Thanking you again, and at the same time assuring you that I shall lose no chance in recommending you to any one who requires an instrument. Yours truly, W. M.

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NORWICH ROAD, EAST DEREHAM,

24th December, 1906.

DEAR SIR.—Piano arrived safely to-day, and we are very pleased with it. We shall be delighted to recommend you to any of our friends.—Yours truly, M. T.

ROSTON, ASHBOURNE, DEBBY,

27th December, 1906.

DEAR SIR.—I am pleased to say that the Organ you sent for the Primitive Methodist Chapel at Roston has arrived quite safely, and gives great satisfaction.—Yours respectfully, G. E. T.

THE COMMON, CHIPPING NORTON, OXON,

19th November, 1906.

DEAR SIR.—The Bell Organ I had from you three years ago is giving entire satisfaction. It improves in tone even now. It is a splendid instrument. I have had the pleasure of recommending several friends, who have become purchasers of your goods, and they all speak highly of the prompt attention to their orders and your straightforward dealings with them.—Yours faithfully, O. W.

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29th December, 1906.

DEAR SIR.—The Piano arrived here quite safely, and in good condition. I like the instrument very much, and the tone is very sweet and mellow, and I certainly consider it splendid value for the money.—Yours sincerely, A. A.

ABBOTS, BROMLEY,

December 7th, 1906.

DEAR SIR.—Enclosed is P.O. in settlement for Harmonium. I thank you for the straightforward way you have dealt with me, and I shall do all I can to recommend you.—Yours obediently, G. J.

HAMILTON ROAD, READING,

25th December, 1906.

DEAR SIR.—The Piano was delivered last night in perfect condition. I am very pleased with it, and thank you very much for supplying such a suitable instrument.—Yours truly, G. C.

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