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THE PREACHER'S PASSION.

A BRILLIANT writer has said of a prominent Free Church preacher of to-day, 'You cannot be indifferent under him. He touches you to the 'quick—to a responsive passion of revolt or acceptance.' It is a great thing—a significant and suggestive thing to say. The note is that of urgency. The message dominates the speaker; the supreme interests of the hearer appeal to him. He is a man possessed; his whole nature is laid under tribute; his mission inspires him. Here is no grey neutrality either of thought or feeling. Something there is more than the apprehension of grave facts—more than the perception of great and solemn truths. It does not suffice to state them in orderly fashion, to expound them clearly and with ripe suggestion. The preacher is not even content to point out their application in plain terms. It is not enough that he is able to exhibit them by means of vivid illustration, or to articulate them in melodious words. Something of all these things in his preaching there may be, but they do not exhaust its significance, or define the limits of its power. Its secret is not so revealed. Its sources are deeper far. It is the voice—the vibrant voice of great and imperative convictions. It is the outpouring of a soul in the grip of a mighty passion, mastered by the sense of eternal issues, yearning over men whose destiny is fraught with infinite possibilities of gain or loss. It is the strong affirmation of the prophet, conscious of a divine message which must be proclaimed, and with no bated breath. It is the poignant cry of the prophet, nay, of the Master Himself, over the blind perversity and recklessness of the impenitent. Such is the preaching under which men 'cannot be indifferent'—the preaching which 'touches you to the quick.' Without doubt the recognised princes of the Christian pulpit in the past possessed and exercised such gifts. Nor is it open to question that the men who, to-day, wield the highest influence of the pulpit are men of like characteristics. They may differ in many things, their intellectual and emotional qualities may vary greatly, their pulpit methods may present points of even vivid contrast, but the vibrating note of holy passion, of deep concern for the highest things, will never be found wanting in the really great preachers of our day as of the past.

But far-reaching as is the influence of commanding personalities in the pulpit, it is the average preaching of the time that bears the closest relation to the development of life and character in the churches. Its distinguishing qualities will, inevitably, be reflected in the men and women whose habit it is to listen to it. The Christian community has ample reason for grave thought on the subject of present-day preaching. Few questions, indeed, more vitally affect it. Who would have the temerity to say that the average preaching of the time has the unmistakable note of urgency? Would it be too much to affirm that such is the exception rather than the rule? It is recorded somewhere that a Scotch ship-builder chanced one Sunday morning to be in a kirk where the late Dr. Guthrie was the preacher. This ship-builder afterwards confessed that he had formed the habit of mentally arranging the plans of new vessels whilst the minister was busy unfolding his sermon. To his amazement, on this occasion, when the sermon had ended, he discovered that he had not been able to lay a single plank. It would be interesting and instructive to know, were it possible, how many intelligent hearers in our day have found it easy to emulate, in various directions, the achievements of this Scotch Kirk-goer before he chanced on Dr. Guthrie's arresting sermon.

We are told on the authority of competent observers that oratory is at a discount in the present House of Commons. 'The speeches it likes best' are in the form

of 'plain statements, gathering up all the arguments, the right word, the clean phrase and no frills.' 'A plain tale without any missionary fervour is the thing that counts.' Perhaps in the main this is true. Is it possible that the same tendency has made itself felt in the domain of the preacher, not indeed, in precisely the same way and to the same extent, but, nevertheless, with a subtle effect of subdued energy and more prosaic statement? Is there something in the spirit of the times that in some inscrutable way has penetrated these two widely separated spheres of public service? Is the lack of 'missionary fervour' sometimes apparent in the pulpit, due, in part or altogether, to the cause which, according to the observer just referred to, has made such fervour comparatively unpopular in the House of Commons? If it be so, let us not forget that the result cannot possibly be in each case equally satisfactory. There is an essential difference in the two spheres which vitally affects the issue. 'A plain tale' may conceivably suit the House of Commons. It is a place for the transaction of public business. The more concise the statement, the more severely simple 'the gathering up of all the arguments,' the more matter-of-fact the phrasing, the better for the despatch of business. In the introduction of legislative measures, as in their exposition and defence, the qualities of speech which contribute to the most vivid personal impressions are not necessarily supreme. Absolute lucidity, directness and simplicity of phrasing, arguments that are closely knit, the capacity to define every single issue, and to give an orderly and comprehensive view of the whole—these are the gifts which are indispensable to a true success. So in the criticism of such proposals. It is not the impressionist orator who is of most account. It is the man who calmly and remorselessly dissects the bill, lays bare its hidden shortcomings and defects, holds up its inconsistencies and anomalies in the dry light of indisputable fact, whose attack is most destructive. The supreme consideration is, or should be, *measures* not men. The policy of an administration, wise and beneficent legislation, the prosperity and progress of the Commonwealth, are, presumably, the dominating thoughts in the minds of speakers. Each man, whose utterances are of commanding weight and wisdom, is conscious that his audience is far greater than that which sits within hearing of his voice. He, and those who attempt to answer him, have the nation in mind. The demands of the million bulk more largely, in theory at least, than the interests of the individual.

In the pulpit this is reversed. The individual hearer is, or should be, the supreme consideration. To impress him deeply, to convince his judgment, to arouse his conscience, to capture his heart, to inspire him with lofty purposes, to fire his enthusiasm, is the immediate task of the preacher. From the beginning the redemption of individual men, women, and children has been, and must ever be, the first object of the Christian preacher. Speculations that have no vital relation to faith and imperative duty are, to say the least, incongruous in the pulpit. The discussion of even grave subjects in such a fashion as not seriously to impinge on the consciences and hearts of hearers is unsatisfactory. It is unworthy of the preacher's ideal. In the pulpit he does not fill the rôle of a critic, nor is he a dilettante purveyor of intellectual curiosities. He is commissioned, by the grace of God, and under the guidance of the Holy Spirit, to address himself to the deepest and the highest—the potential things in his hearers. He must, by some means, touch in them the springs of conduct, the sources of life and action. His preaching is, indeed, a failure if it does not prove to those who hear it a moral and spiritual dynamic. This is not by any means to say that there is no place for apologetic preaching, or for careful and scholarly exposition. It does not exclude timely and urgent deliverances on great moral issues that affect the community at large. Nor does it narrow the idea of preaching to certain definitely prescribed grooves. It is no demand for a merely exhortatory form of sermon. There is ample room for the profitable exercise of every variety of mental and temperamental gift. But whatever the contents of a sermon, if it be worthy of the Christian ideal, its lines will inevitably converge on the moral consciousness and sense of personal obligation in the hearer. This must be its goal. It is successful in a high degree when it 'touches him to the quick.' There is some doubt if even the brilliant writer, who is quoted at the beginning of this article, realised how vital to the preacher is this characteristic. The sermon, in thoughtful deliberateness, may spread itself, here and there, like a placid stream flowing through level meadows, with daisies and primroses on its brim, but, as with such streams when they are applied to the driving of great mill-wheels, it must be gathered into a race if it is to set in motion those divine forces which redeem and ennoble human lives.

It is said by persons who are usually well informed that, in critical divisions in the House of Commons, the most commanding eloquence seldom results in the transfer of a single vote. If this is true, how impressive, by comparison, is the record of the pulpit. In multitudes of instances, not a vote merely, but life-allegiance has been transferred—never, by the mercy of God, to

be revoked. It is the possibility of wielding such influence—nay, of such actual achievement that invests the preacher's office with high solemnity and significance. He is a man to be envied whose ministry has been distinguished by its gracious power of winning men to the service and Kingdom of Christ. Hardly less honoured is he whose urgent message has been to many a new impulse to slighted or discarded Christian work—a new incentive to the cultivation of the nobler elements of Christian character. Nothing could be easier than from the stores of experience to supply numerous examples of this kind of influence—examples alike striking and suggestive. How sacred are some memories we cherish. We recall a sermon heard long ago. It is no exaggeration to say that it literally 'touched us to the quick.' As we listened, glimpses came to us of a life of surrender and devotion, of high calm and Christ-like unselfishness which made our experience appear bare and unprofitable, selfish and cold. A great hunger of spirit seized us, and we rose in the purpose humbly to seek a share of the grace whose tender light had been gleaming upon us. We felt then, and not less to-day, that this was preaching indeed. Other indisputable merits the sermon had, but everything else still pales in contrast with the glow on that sunlit peak.

The church sorely needs young men who have caught this noble passion, who will preach so that hearers cannot be indifferent 'under them' whose words 'touch you to the quick.' Is such an ambition widely cherished? Is it felt that to say sensible and serious things in an orderly and even attractive way—to acquire some grace of form and smoothness of phrasing, is after all but a very little thing? Is it recognised that to fall short of a message urgent and imperative, glowing with the fires of conviction, tender with compassion, and poignant in its lingering appeal, is to have gravely failed? May God grant to us a generation of young men whose sense of these things shall be at once vivid and deep!—W. WINDSOR.

Students' Missionary Campaign in Leeds.

ALL the Leeds circuits (excepting the First circuit) have just shared in the labours of some thirty men from the Hartley College, who have given the last week of their holiday to missionary propaganda and advocacy. The Campaign opened on Sunday, January 3rd, when the schools were visited and addresses given to the children and young people. For the meetings during the week the modus operandi was prepared with the care and forethought that is associated with the experience of age rather than with the ardour of youth. A deputation of one, two, or more of the students attended the chief services all through the city; class meetings, C.E. meetings, preaching services were in their turn given over to the young men, who gave missionary talks, sold literature, suggested methods of work, answered questions, met difficulties, and in various ways sought to deepen missionary enthusiasm by supplying up-to-date information. From the inception of the idea the question of money has never had a place in the plan of campaign. All inspiration that is permanent and intelligent must rest upon information. It was felt that to give information concerning our own mission fields and at the same time to train our churches to take a broader view of the world's need, was the way to lay down a foundation upon which a permanent structure could ultimately be erected. This conception has dominated all the plans laid and the work done.

On Saturday, January 9th, a mass meeting was held at Holdforth Street. It was a fitting appointment that we should have a lady president and that the lady should be Miss Amy Richardson—the lady Leeds is giving to the African mission field. Three of the students gave addresses—Mr C. E. Mortimer on 'The Crisis in the Far East.' Mr C. P. Grooves, B.A., on 'Mohammedanism.' Mr R. M. Rutter on 'The Solution of the Problem.' Sunday, January 10th, saw an unusual sight—the ministers in the pews and every pulpit filled by a student. In some cases it was the first time the minister had enjoyed the privilege of sitting in the pew and of listening to a sermon from a brother preacher who stood in his pulpit.

The Campaign had been an unqualified success. It reflects great credit upon the men who have thus given a week of their vacation to this work. It indicates the existence of a zeal for the 'kingdom' that is full of golden promise for the future. It will bear fruit. It may be that little has been done in the way of money raising, but there are things more valuable than money. It has opened the eyes of many in our churches to how much remains to be done before the world is evangelised, and how little we are doing in the Foreign field. It has impressed our young people, and who shall measure the gain of this? We are grateful to the local secretaries for their arrangements. We are grateful to the young men who have spent a week in our homes and in our churches. We commend the idea to other towns and cities. Such a campaign means an 'uplift for our own church, and not gain for the kingdom of heaven.

'A Mission to the Transvaal.' By Rev. Amos Burnet. 'Sydney Rupert Hodge.' By Rev. J. K. Hill. Robert Cully. 1s. each. MR. CULLY is to be heartily congratulated on this enterprise of publishing in so cheap and attractive form a series of missionary primers. The nine volumes already issued give in brief space a good idea of the men and movements with which they treat. The volume on mission work in the Transvaal is especially opportune, as for the excitement of recent years the English people are in danger of forgetting the responsibilities of triumph. Mr. Hill, by his sympathetic portrait of Dr. Hodge, 'the beloved physician' of Hankow, has made us feel the supremacy of personal goodness. We trust both these books may be widely read. They are fuel for fire.—J. B.

Woman's Work.

MANY of us feel very keen regret that the Licensing Bill has been done to death, and even sympathise with Mrs. Carrie Nation in her desire to personally remonstrate with the House of Lords. (Alas, what good would it do?) But we are unspeakably thankful that the Children's Charter did not receive the same treatment. 'At a meeting of Licensed Victuallers at Hotham several speakers blamed the House of Lords for passing the Children's Bill,' which they thought would hurt their trade 'more than the Licensing Bill,' as large numbers of their customers came in from the country bringing their children in 'prams' and taking them into the 'house' for refreshments. Yes, we have seen that sight, and most earnestly thank God we shall not often see it again.

ANOTHER measure which has given us cause for thankfulness is the Old Age Pension. One has felt the gratitude and relief of the respectable and worthy poor, when they have realised that the money so urgently needed was not given as an unwilling dole from the cold hand of charity, but by the nation for services rendered. The sheets of the daily press have contained many pathetic incidents in connection with it, and we are glad to feel that many to whom winter is a menace and discomfort may now have a little added comfort, and be relieved from the strain of anxiety so hard to be borne by the old and helpless. A very novel way of celebrating the advent of the Old Age Pension in a certain town was a Pension Tea, where the recipients acted as hosts and hostesses. I need not say this was at a Methodist chapel. Another method was quite as characteristic, when a thanksgiving service was held for the same cause, and thanks given to God and the Government. Let no one say that this Parliament has done no good service.

Do our Endeavourers and Girls' Guilds remember the Sunshine Committee? If laughter be a cure for 'nerves' as we are told, and sunshine so very good for health, what a blessing a Sunshine Committee should be. A lady I know—a minister's wife—was waiting for her husband one day in a crowded street; he had turned into a bookshop, and said 'I will join you in a minute,' but he had left her for 'a minute' before when calling in a bookshop, and she thought it would be a long one, so she idly studied the shop windows, reading the labels, 'bottled fruits,' 'bottled sweets,' 'preserved everything,' and as it was a dull day and she was tired, she said to herself, 'I wish we could get some bottled sunshine.' Just then her husband joined her looking very innocent though he had just picked up 'a rare edition, a really good bargain,' and she told him her fancy. 'Well, we'll try that in the Endeavour,' he said, and embroidering it with his own fancies, they got it to work, and scattered sunshine in sick-rooms and hospitals, in dingy houses, and flats, carried flowers, and jellies, and bright words everywhere. Another point was they always donned pretty colours, the girls wore bright dresses, the young men a 'button-hole' before they went into the places of woe, and with gentle sympathy, cheery words and song made themselves Light-bringers.

CONSIDERING the opposition to the Franchise for Women, it is curious to see how many women are contributing to the discussion of political questions, especially the burning one of Socialism. Miss Vida D. Scudder contributes a very able paper to the current issue of the 'Hibbert Journal' on 'The Social Conscience of the Future.' It is severely logical, the argument well supported, and so developed as to show the Social value of Holiness, the last to be indeed a condition of Social stability and prosperity. While looking at the rapid spread of Socialism, or Democracy, or as Carlyle called it 'Organised Anarchy,' and in her survey embracing a very wide area, the judgment is steady, and the ethical value of all the projected changes is very clearly shown. In the end she and we would join issue, as she declares that the Way of Renunciation is the Way of Freedom. It is the old teaching of the Cross, put into modern language and translated into Communal through Individual practice. Yet in the confusion one fact is clear, should Socialism come otherwise than as a result of an inward transformation, affecting the deep springs of will and love, it would prove the worst disaster of any experiment in collective living that the world has seen.

MISS LUCY BARTLETT (in the same number) writes clearly and earnestly on 'Probation and Children's Courts in Italy.' She is the founder of the movement in Italy, having gone to America in order to study it, and returning to Italy full of enthusiasm, she gathered round her young men who seek to help the young offenders, and save them from the pernicious influences of older criminals. Judges and barristers in Rome, Milan, Turin, and Florence have joined her in the work, doing indeed the lion's share. As in our own country under the new Act, children are tried in a separate Court Room, or at a different hour from older persons, and every effort is made to rescue, teach, and inspire with new ideals, the youth under their charge. Very small groups are taken by each 'visitor,' some three or four being the usual number. Personal effort is the weapon used in dealing with this class, and we are glad to know, with the most encouraging results. We hope her story will give us faith in the same means in this country.

We should be glad to hear of any 'Sororals' held in connection with our Ministers' Wives Union, and would like to remind our sisters in the different Districts, that it will be wise to ask early for a room and place in the programme of the various District Meetings.

E. J. D.

We are glad to report that the Rev. William Travis, of Sheffield, is now rapidly recovering from his severe illness. Three months ago he underwent a serious surgical operation; subsequently two additional operations were found to be necessary which for some time placed his life in extreme danger. Recently he was able to return to his home and his complete recovery appears to be assured, but some time will elapse before he is able to take any public work.

Table Talk.

THE Sheffield District has undertaken to provide the tea at the Metropolitan Tabernacle at the Missionary Anniversary in May next.

PREPARATIONS for the forthcoming Conference at Southport are already well on the way. Sir William P. Hardley, J.P., is chairman of the Arrangements Committee, with the Rev. J. Whittle as vice-chairman. Rev. J. T. Barkby is the secretary, and Mr. P. Southworth is the treasurer. It is too early as yet to indicate details, but no pains are being spared to make the Conference quite a unique success. It is confidently expected that Missionary Day will establish a record in more ways than one.

MR. J. MARRIOTT, J.P., of Sparkhill, Birmingham Fifth station, is one of our coming officials. Although not a long resident in Birmingham he has already made himself felt both as a citizen and as a devoted Christian worker. He is associated with Mr. W. Adams, J.P., in business as well as church matters. He is a delightful personality, and wins upon you. As a preacher and platform speaker there is a growing demand for his services, and, if we mistake not, he will soon become a 'District man,' and eventually gain a connexional name. It seems providential that he should be placed in a position of trust in a part of Birmingham where there are splendid openings for aggressive work, and that he should be a co-worker in the same church with Mr. W. Adams.

THE numerous friends of Rev. J. C. Mantripp will be glad to learn that his health is slowly improving. Mr. Mantripp is spending the winter in the Channel Islands and is deriving special benefit from his residence in Guernsey. We sincerely hope his year's rest will bring a complete restoration.

THE New Year's Festival at Yarmouth was a record success. The Mayor and the Mayors attended a great tea given by Mr. and Mrs. Lewis Smith, and at least 800 people attended the lecture given by the Rev. H. J. Taylor, of Chesterfield.

SINCE his election to the Mayoralty of Leicester Ald. C. Lakin has received many expressions of goodwill and esteem. One of the latest is a beautiful illuminated address, handsomely framed, from the local representatives of the Prudential Assurance Company. Dr. Lakin has been Medical Referee for the Company in Leicester for 35 years.

'PUNCH' of January 13th contains the following amusing dialogue illustrated on Old Age Pensions.

He:—(Filling in claims for himself and wife)—'Question Fower—Sex. Wot do I put there, Missus?'
She:—'I dunno wot yer conscience 'll allow You to put; but ye puts *Me* down a Primitive Methody.'

THE 'County Express,' a Black Country Conservative Journal in its last issue, gives the portrait and an appreciative sketch of the Rev. J. Pearce, of Cradley Heath. The Grainger's Lane Church, which is flourishing, is said to be highly proud of having secured Mr. Pearce's services, and allusion is made to his popularity as a preacher from the fact that he is booked so far ahead for preaching engagements. As a lecturer, too, he is much in demand. A lecture delivered recently at Cradley Heath by him brought together the largest company drawn for a lecture in the memory of the church. Reference is also made to his literary work, his two books, 'The Alabaster Box' and 'Life on the Heights,' having been highly spoken of in reviews and enjoyed an extensive circulation. It is gratifying to learn that Mr. Pearce in the near neighbourhood of his birthplace is prosecuting so vigorous and successful a ministry. He has as colleague the Rev. Samuel Dodd, a singularly able minister, of whom doubtless much will be heard in coming days.

THE Rev. A. T. Guttery has had a busy week-end in Leicester. On Saturday he preached and lectured at Mountsorrel; on Sunday preached at Curzon Street morning and evening, and in the afternoon addressed a mass meeting of men in the Victoria Road Baptist Church. On Monday he lectured at Curzon Street and returned to London same evening. After attending Committees he was back in Leicester for a great meeting in connection with Free Church Council on Tuesday evening. On the latter occasion Mr. Guttery delivered a remarkably fine address which was enthusiastically received by the large and representative gathering of Free Churchmen.

It is noticeable that our churches are making increasing use of literary organs of various kinds both for intercommunication among the churches of a station, and for reaching the outside population. The Rev. F. R. Brunsell has published for the Mills Terrace church, Chatham, a quarterly that presents features considerably differing from the ordinary localised magazine. The 'Watchman' is locally contributed, the contents including a short story, articles on church membership, and portraits and personal sketches of circuit workers. Mr. B. W. Cowell writes interestingly on the Sunday school as viewed from the superintendent's desk. There is decided promise in a local editor who can secure special contributions from such busy pens as those of the Rev. G. Armstrong, the Centenary Secretary, and 'Annie Swan.' Such is the achievement of Mr. Brunsell. We hope the standard of the first issue can be maintained, and that the literary venture will attract the attention the merits of the magazine deserve.

THE church at Newbury has devised a capital plan whereby the idea of the Centenary will be kept alive throughout the year 1909. The idea consists in a Thought-a-Day Calendar. On the front of the Calendar is a picture of Newbury church, and within the tablets are filled with a thought—often a great one—for each day in the week after the style of the well-known order of your favourite quotation. The novelty is in the arrangement, and being designed to keep the thought of the members on the Centenary is very commendable as well as most helpful.

THE Heath Hayes church, Bloxwich and Cannock circuit, has suffered a great loss by the death of Mr. William Beniston, which occurred Dec. 24th. He had been for many years a faithful Sunday school teacher, and head of one of our most respected and most useful families at Heath Hayes. His life was a lovely embodiment of the Gospel.

EYEMOUTH, in the Berwick-on-Tweed circuit, is one of the most interesting and romantic places in Primitive Methodism. In 1881 this town by the sea was visited by a terrible disaster when 129 fishermen were lost, and there are traces still of this baptism of sorrow. The church lost heavily then, but it recovered, and is now prospering. Any minister who has laboured there will testify that a finer class of people could scarcely be found. These fisher folk are magnificent nt. Their annual soiree on New Year's Day is unique. On this occasion the Town Hall is filled, and speaking and singing must be of the best. A meeting to be experienced to be understood. The congregation has a fine new church, with splendid prospect. The present minister is the Rev. T. Dale, a nephew of the late Mr. J. Howitson. There is an institution in the person of Mr. J. Wright, in whom minister and people place implicit confidence. Eyemouth illustrates one of the best types of Primitive Methodism.

UNDER the presidency of the Rev. S. S. Henshaw the Nottingham Preachers' Association is making splendid progress. The meetings are held quarterly, and different churches in the city and neighbourhood are visited. The session held last Saturday at Bulwell clearly evinced the view that its struggling formative period is past, and that it is becoming a source of stimulus to preachers, and a real force to Primitive Methodism in the city.

ON Sunday, February 7th next, it will be precisely fifty years since Mr. Albert Midlane wrote his hymn, 'There's a Friend for little children.' These beautiful verses are known the world over, and it is suggested that in every Sunday school, and as far as possible in every church, the superintendent or minister shall include Mr. Midlane's hymn in the order of service. This plan, if carried out, would bring great joy to the venerable writer, and would fittingly celebrate this interesting jubilee.

At the quarterly rally of the Oldham and District C.E. Union just held, the Rev. G. Armitage (who contributes to the *Leader* an exposition each week of the C.E. topic) took the chair as the new President, and gave his inaugural address. The Roll Call revealed the fact that 11 out of the 28 societies comprising the Union belong to our Church. The Baptists have 3, the United Methodists 6, and the Congregationalists only 3 societies, so that our local strength in the movement is equivalent to that of three denominations combined. Perhaps that is the reason why the presidents for both 1908 and 1909 have been Primitive Methodists. Mr. F. Wardell, who occupied the chair last year, is the esteemed steward of our Lees society. The Union has arranged for a visit from the Rev. A. T. Guttery on February 20th.

At the Bradford and Halifax District Committee last week two incidents were given to illustrate the generosity of the late Benjamin Town, of Guiseley. One Sunday morning he preached at Rawdon, and had a very hard time. He was afraid the people, too, had suffered. So on his way home he called to see a poor old woman and gave her five shillings, so that he might have the satisfaction of knowing that somebody would be helped by his going to preach. On the Sunday before he died a collection was being taken for the Aged Local Preachers' Fund, and though he was very ill in bed he remembered the collection and sent his gift, so that the fund might not suffer by his absence. Such thoughtful generosity needs no commendation.

NOT a few Primitive Methodists, both ministerial and lay, will be interested to learn that Mr. and Mrs. Anthony Heslop, of Bishop Auckland, have been the recipients of a handsome Chippendale cabinet and a large framed portrait of Mr. Heslop from the friends of the Central Church. The presentation was made on the occasion of the 32nd anniversary of their wedding in recognition of their incalculable services, particularly to the Central church, with which they are identified. Mr. Heslop having served in the positions of society steward and treasurer to the trustees since the erection of the church. Their record of service covers a period of upwards of forty years. Their quiet heroism has thus entitled them to an honourable place in the long roll of worthies who have done so much to extend the domains of Primitive Methodism in Bishop Auckland and District.

To the imposing list of Centenary souvenirs, which are now being issued, another will shortly be added from the pen of the Rev. Joseph Hawkins, of Cockermouth, dealing with the history of Primitive Methodism in the Carlisle and Whitehaven District. Mr. Hawkins possesses special qualifications for such an undertaking. He is a native of Carlisle—Cumbrian to the core—and inherits family traditions going back almost to the beginnings of our work in the Border city, in addition to which his terse and realistic style is most suitable for a subject requiring popular treatment. The book, undertaken at the request of the District Committee, will contain about 120 pages, and those who have been privileged to glance over the manuscript have no hesitation in promising readers a rich feast. Much valuable information respecting this widely-scattered District will be published for the first time, and the detailed description of the great work in the neighbourhood of Wigton during the days of that fervent evangelist, Joseph Jopling, and other similar paragraphs, read with all the charm of romance.

In response to the unanimous invitation of the quarterly meeting supported by the desire expressed at a recent Church Meeting, the Rev. T. H. Champion has consented to remain at Norwich Third for a seventh year (1910-11). The work at Scott Memorial Church is prospering in all departments, and there is every prospect of the extension of the work in the near future. The decision of Mr. Champion will give satisfaction to many friends other than those of his own station.

EFFORTS to stimulate Biblical study are being made by Mr. R. S. Pritchett, the able local preacher of the Bournemouth First circuit who gained the highest number of marks at the last Connexional Local Preachers' Examination. Monthly gatherings are held at his house to which actual and potential local preachers are invited to discuss theological subjects. The last meeting was held just over a week ago when the junior minister gave an address on the Fatherhood of God which was followed by a lively and helpful discussion. We wish there were more local preachers of Mr. Pritchett's, stamp anxious to improve their own minds and the minds of others, and should be glad if we could hear of his example being largely followed in all parts of our Church.

MR. J. G. MARRIOTT, of Whitley Bay, will preside at the Morning Meeting in connection with the Missionary Anniversary in the Metropolitan Tabernacle, London.

THE Presidency of the Yorkshire Federation of C.E. Union for 1909 for the third time in succession goes to a Primitive Methodist in the person of Rev. J. H. Illist, of Hull—last year it was Rev. Geo. Ayre and in 1907 Mr. J. E. Dalton, B.Sc. The Christian Endeavourers should note that in the Territorial Election for Yorkshire representative to the British Council the Rev. Geo. Ayre was unanimously nominated. It would be well in this matter as also in Free Church matters if our representatives saw to it that qualified representatives of their church were carried in the ballot, rather than left to the more undignified position of being co-opted later.

To those who have been missionary collectors continuously for forty or more years, the Shrewsbury District Missionary Committee has decided to give some worthy recognition—a hymn or Bible suitably inscribed. There are five such collectors, one of whom, Mrs. Green, of Maesbrook, has been a collector for 60 years.

COUNSELLOR E. T. COSTON, J.P., Birkenhead, has been a reader of the 'Primitive Methodist' and 'Primitive Methodist Leader' since the first issue of the former, and has not missed a copy for forty years.

THE Rev. T. Clamp is doing excellent Free Church work in Ludlow and district. Villages have been grouped together for conventions, and Mr. Clamp, as President of the Local Council, is speaking regularly on Free Church principles.

MR. RAWLEIGH HUMPHRIES, of Bradford, who was seriously injured some months since while conducting a mission in Essex, is we are glad to learn, slowly progressing. He desires to thank his large circle of friends who have sent him intimations of their sympathy. He is full of hope, and his purpose is on the earliest occasion to return to Essex as soon as he prudently can.

THE note in Table Talk last week stating that Whitby Street Endeavour Society was the largest in connection with the Cleveland and South Durham Endeavour Union, we are informed by several correspondents, was incorrect. The honour of being the largest society belongs to our Gilkes Street Endeavour, Middlesbrough.

MR. H. BOLLTON is the 'Grand Old Man' of Birmingham Primitive Methodists. He came to the city 53 years ago from Chipping Norton. From the first he has taken a deep interest in everything belonging to our Church. Without a break he has attended 52 Watch Night services. Few laymen have visited Conference oftener. He has a warm heart, and is as generous as he is gentle. The Orphanage has in him a sympathetic friend. Being interested in higher education he became a shareholder of Bourne College, and is at the present time one of the directors. His daughter is the wife of Rev. Joshua Lindley, Rugby. To the Birmingham First Station he has been a tower of strength. Throughout the West Midland District he is well known, honoured, and much beloved. At present he is treasurer of the Local Preachers' Training Committee.

THE Sunday school authorities of the Tunstall District are justly proud of Mr. Philip J. Harding, an active worker in the Tiverton Sunday school, Tarporely circuit, who has secured the highest place in the connexional examination of teachers, and thus won the gold medal. Mr. Harding has previously won many prizes, and in 1900 has brought off a three years' scholarship and became a student at the Royal Agricultural College at Holnes Chapel. The gold medal is to be presented at the Tunstall District S.S. Committee meeting at Nantwich on the 27th inst. The highest number of marks in the senior division of scholars was given to Master Albert H. Woolall, of Alraham, in the same circuit.

A PLEASING instance of gratitude for the Pensions Act was witnessed recently at London Street Primitive Methodist church, Reading, on the occasion of a New Year's Thanksgiving service. An old lady, who is an inmate of an almshouse, sent the whole of her first week's pension of three shillings to be equally divided between the local funds and the Connexional Orphanage.

THE Rev. W. Johnson, ex Principal of Hartley College, Manchester, has been ordered to take a rest, on account of heart trouble and debility. Also, to refrain from all extra work. This check comes as a disappointment and regret, just as Mr. Johnson was getting into hand the work of Hull Sixth Station.

PREACHERS of the Gospel in South Holderness have to endure many hardships in the course of pursuing their vocation, and occasionally they have very unpleasant experiences. On Sunday last a Withernsea local preacher showed real grit in fulfilling an engagement at Spurn. The recent storm practically inundated Kilsnsea Road. The horse which was in the conveyance taking the Withernsea preacher to his destination refused to face the flood, and there appeared nothing else for it but to return. But the Primitive Methodists are not daunted even by floods, and he at once took off his boots and stockings, rolled up his trousers, and, wading through the flood, fulfilled the appointment.

SHELTERING THE HOMELESS IN BRUNSWICK HALL.

Thomas Jackson as 'Money Lender.'

ONE of your readers writes me as follows, 'I read with great interest the accounts of your work in the *Leader*, and if you say that the enclosed 5s. is from a village in Cumberland I will see it.' If blessings pronounced constitute true riches, then we may claim to be extremely wealthy on the White-chapel Mission. 'Count your blessings, name them one by one,' would be no easy task just now. There would be the numerous blessings daily sent us by the readers of the *Leader*, and those sent us by well wishers outside the circle of Primitive Methodism and the readers of the *Leader*; and then last, but not least, the benedictions of the 2,720 homeless men who have been sheltered and supplied with supper and breakfast during the past three weeks. The following items will indicate much and suggest more. Men accommodated in night shelter, 2,720; free meals supplied to men, 5,540; free meals given to destitute children, 2,194. Total free meals given in three weeks, 7,734. As we record these facts we take a deep sigh and say, 'Oh that more cash and more clothing would visit us just now, while the struggle is so severe.'

We have made a further new departure. In addition to our slate club and several thrift clubs, we have launched a Costers' Friend Loan Club. This has for many years past been claiming our thought and consideration. The great need for it, the difficulties in finding the money to work, and the best and safest methods to adopt in administration, were often thought about, but the impulse that prompted the attempt to start it did not seem to us imperative until the Night Shelter was opened. We cannot find the explanation in any book on Psychology, but we record the fact that while we were seriously considering how we could help up the poor but honest coster who was stranded and helpless, the identical subject was engaging the thought of our friend, the Rev. R. S. Blair, and without knowing each other's mental exercises, identical conclusions were reached. Unknown to us he stated the case to Sir W. P. Hartley, and asked for a loan on our joint security, so that we might commence operations as soon as possible. This princely benefactor did not consent to make us a loan, but sent us a liberal gift to form the first capital of the club. We consulted our solicitors with a view to doing wisely as well as kindly what was to be done.

Here let me bear cheerful and grateful testimony to the generous and gratuitous services of Messrs. E. C. Rawlings and Butt. For the various requirements of our work they have been accessible to us at all times, and have rendered splendid service to the poor through us. The late Lord Russell of Killowen, when known as Sir Charles Russell, on one occasion said to me, 'You are seeking Counsel's opinion again, Mr. Jackson, and I notice you make no inquiry respecting fees.' I replied, 'No, Sir Charles, I never think of fees when consulting you, for I remember that as a solicitor gives me legal advice for nothing, a Queen's Counsel of such eminence as yourself would not like to be excelled by a solicitor.' 'Well,' responded Sir Charles, 'I have never taken your questions in that light before, but I will refrain from cross-examining you, will give you my opinion, and offer you a five pound note instead, if you prefer.' With our well-known weakness for getting all the money we can to help the cause of the needy poor of East London, it will not surprise our friends to hear that we preferred the five pound note to his cross-examination. Solicitors and counsel can make exceptions to their rules, and in our case by doing so they have avoided being over-burdened with fees.

The singular position we are about to take up on the advice of our solicitors is that of a registered money lender. This is needful as a legal safeguard, but the object is a benevolent one. To those who know us it will not occasion any alarm that we have added this to our other titles. We do not propose assuming some such name as Demos Goldstein or Lazarus Silverstein to hide our identity. The usurer and money lender of the leech type will not bless us, but the victimised poor will, and that is enough. Here are some cases that show how the necessitous poor are exploited. A man who was penniless, but on the first of February next will be eligible to draw one pound bounty as a militiaman, went to a professional money lender and asked for a loan of five shillings to the first of February (two weeks). The amount charged for the loan was three shillings. Costers, when the Saturday has been a wet day, and their stock has seriously depreciated, frequently borrow five shillings on the Monday morning to purchase stock, and repay the loan on the following Saturday with two shillings interest. A case came to our notice at the Guardians' Meeting when a woman in extreme need borrowed five shillings on the Saturday on condition that she repaid it on the following Monday, together with five shillings for the use of it. We had proof that she actually paid half-a-crown for the use of the five shillings for two days. These are only samples of the extortion practised upon the poor by the professional money lender, who in the great majority of cases is not an Englishman. We hope to earn the malediction of many of these inhuman sharks, and let their victims feel the helpful, sympathetic and uplifting service that centres in Brunswick Hall on their behalf.

Yours, etc., THOMAS JACKSON.

Working Lads' Institute,
279 Whitechapel Road, London, E.

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THE PRIMITIVE METHODIST HOLIDAY RESORT,
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Hydro-pathic Treatment for Rheumatism, &c., a Speciality
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Apply—MRB. WILDGOOSE (Dept. A.)

Youth and Progress.

By Rev. W. Spedding.

C.E. Holiday Tours.

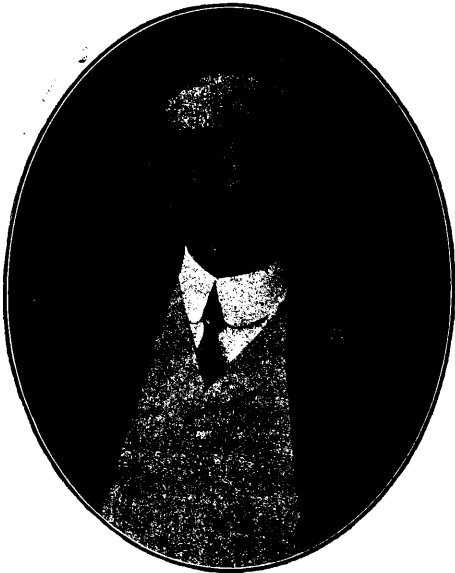
The co-operative C.E. Holiday Tours were first organised by the Rev. G. Bennett eight years ago, under the auspices of the Central Endeavour Council. The advantages of the tours in providing a good and cheap holiday for Endeavourers were soon apparent, with the result that the tours have become exceedingly popular, and every succeeding year seems to add to their attractiveness. Among the places visited have been Laxey, Buxton, Filey, Harrogate, Port Erin, Penmaenmawr, and Rostrevor (Ireland), all of which have afforded healthy and happy holidays to a large number of Primitive Methodist Endeavourers. Arrangements have been made for a week at Rothsay in July next. It should be a popular tour and attract a large party.

On the Continent.

Three years ago the first continental tour was organised, and a pleasant week was spent at Lucerne. About sixty persons formed the party and arrangements were made through the Polytechnic Association. The whole party were lodged at one of the Poly's famous Chalets, and from thence trips were taken on the Lake to Andermatt, to Aldorf, up the Rigi and Pilatus, etc. It was a splendid week and much enjoyed. The terms were reasonable and all the arrangements most satisfactory. The homogeneity of the party—all Primitive Methodists, and speedily known to one another—made the tour much more pleasurable than it would otherwise have been. There was a strongly expressed desire that another party should be organised at a conveniently early date.

'17 Days at Vevey-Montreux'

In response to this desire, it has been decided by the Central Council to organise another Swiss Tour for this year. The centre selected is the district of Vevey-Montreux among the glorious Alps. Rev. James Pickett (President of Conference) recently spent a holiday there and speaks in glowing terms of its beauties and advantages. The arrangements include seventeen days for the tour and at extremely moderate and reasonable charges. Rev. G. G. Martindale, New Mills, has the arrangements in hand and has secured a host of special advantages for the members of the party. A number of well-known Primitive Methodists have already intimated their intention of joining the party. It is certainly an opportunity to secure a good Continental holiday, and one which is well worth considering.



Mr. Arthur Lax, Leeds.

A Capable Treasurer.

It is superfluous to state that the office of the treasurer is not by any means a sinecure. Both in the receiving and payment of moneys there is much arduous labour, and special financial skill is requisite. The tour to the officers is a season of necessarily hard and difficult work. For some years Mr. Arthur Lax has efficiently discharged the duties of treasurer to both the Continental and Home tours. He is a model treasurer, precise and methodical, genial and gentlemanly, and very popular with all the tourists. He capably keeps the balance on the right side, and much to the satisfaction of the Central Council. We believe that a Continental Holiday Account has been opened, in Mr. Lax's name, with the London City and Midland Bank, so that intending tourists may begin at once to pay in their deposits.

An energetic Sunday School worker.

Mr. Lax is always to the fore in all matters affecting the interests of the young life of the churches. He is in close and personal touch with all the young people's institutions of the connexion. He is a member of the Leeds District S.S. Committee and treasurer thereto. For some years he has been a member of the General S.S. Union Committee, which he has admirably served on its executive and as auditor, also in its teachers' and scholars' examinations. Few men are better known than Mr. Lax, and few more highly respected for their personal worth and valuable work in the realm of Primitive Methodist Sunday School enterprise.

Self Culture.

'Self culture should only be a means to an end—that of helping others. True life means service—the giving out of the best that is in ourselves, with the loving spirit that delights to give, asking nothing again. Such a state of mind does not come without cultivation.'

The 'Review' Reviewed.

'The Primitive Methodist Quarterly Review,' January, 2s.

THIS is an excellent number, and promises well for the remaining issues of the year. Perhaps one of the ablest articles is that from the pen of the Rev. F. Jeffs, in which he epitomises lucidly and sympathetically Mr. Hector Macpherson's 'A Century of Intellectual Development,' wherein the author traces the intellectual struggle upward in science, literature, economics, and religion. His observations and conclusions on the last are peculiarly interesting. 'The evolution theory as expounded by the Spencerian and Darwinian schools harmonises more with the evangelical conceptions of God and man than with the broad church conceptions.' Amongst all creeds there is practical oneness upon 'the sovereignty and fatherhood of God, the headship and leadership of Christ, the brotherhood of man, the dignity of service, salvation through sacrifice, and the kingdom of righteousness as the goal of humanity.' The review has certainly whetted one's appetite for this able book. Two articles have a distinctly connexional bearing. Mr. Horton writes crisply upon 'The Old and New Primitive Methodism,' showing that the new is in advance of the old in 'tolerance of spirit and breadth of outlook, in culture, in social position, and in ethical character,' but falls behind the old in spiritual fervour and in some of its methods—notably street-preaching. He regrets the decay of the debating power of Conference, an emotion we do not share. Conference is not a school of rhetoric, but a religio-business gathering; and if it gets through its work with less oratory, all, except the would-be orators, will rejoice.

Mr. H. Jeffs' paper on 'The Religion of the Man in the Street' is a plea for the 'Brotherhood' movement in which one of Mr. Hind's positions in the October number is traversed. This movement, he contends, proves that the man in the street has a religion, but that if he is to be captured by the churches something of the 'C.B.' methods must be adopted by them. At the evening service, at any rate, the seats must be free, the singing popular, and the preaching upon subjects rather than texts. The difficulty, however, lies here—what is to be done with that section of our worshippers, the families of our people—who have been nurtured in quiet ways? Will they be kept if the aesthetic is eliminated from the service? Missionary matters are well to the fore. Mr. E. W. Smith tells the wonderful story of 'Stewart of Lovedale,' who was a statesman as well as a missionary, and friend of Milner and Rhodes. The latter person here appears in another light from the one in which some of us have been taught to regard him. 'The opinion that Mr. Rhodes was a heartless exploiter of the natives is in marked contrast to the great reverence in which he is held by them.' Mr. Ritson's account of Grenfell, the great medical missionary, in his work amongst the Eskimos and Newfoundland fishermen on the shores of desolate Labrador is as captivating as a romance, and opportune too, seeing that our Missionary Society has just designated two young students for medical missionary work.

Mr. G. P. Maynard analyses succinctly Dr. Forsyth's 'Preaching and the Modern mind.' In this the reviewer does the ordinary reader a service, for while the author is always brilliant, he is not always clear, and frequently his argument is lost in striking metaphor and fascinating epigram. 'In many points in the book there is more of statement than of argument. In this, as in other work of recent years, the author impresses his readers as being an obsessed man and the victim of a theory (this notwithstanding Dr. Peake, p. 166) of the Cross (unformulated, yet as much present as in Anselm and Dale) rather than an exponent of the redeeming facts embodied in that great tragedy. Dr. Forsyth is right in insisting on the point that the cross expresses ethical rather than sentimental ideas, and in this it makes a peculiar appeal to the modern mind, which is essentially ethical. Mr. W. Ernest Best writes interestingly on 'The Churchmanship of Cardinal Wolsey,' but in his characterization of this great statesman follows too closely the estimate of Dr. Brewer. Wolsey played so great a part in the politics of this country as to hide his ecclesiastical influence, which was far greater and wiser (from a Roman Catholic point of view) than is usually thought to be. His aim was to stem the Protestantizing influence of the new Learning by educating the clergy and reforming the Church from within. That he failed is nothing to his discredit. Mr. J. W. Clifford's paper on 'Arthur C. Benson' gives a glimpse into a rare soul; one of the three able sons of the late Archbishop. Mr. Langham supplies a sympathetic sketch of 'The Poems of Walter C. Smith,' and the Editor continues his extracts from the late Mr. McKechnie's Diary. No less than twenty-eight volumes are reviewed by Dr. Peake, many of them large and important books, in his own clear way, while the Editor reviews eighteen, making together an important biography of religious and kindred subjects. We trust that there will be a greatly increased number of readers this year of our excellent 'Quarterly.'

'Professor Green on St. Mark.' Westminster New Testament, St. Mark. By S. W. Green, M.A. Andrew Melrose, 2s. nett.

We took up Professor Green's volume to examine what he said on the great passages of St. Mark. His treatment, if brief, all too brief, inspired the desire to follow him through a chapter. Then we felt under his spell, and read on and on, until the whole volume had been read, and thoroughly enjoyed. You feel its author had studied his subject deeply, that he knows the literature on St. Mark, and is in love with his task. The introduction of twenty pages gives the reader sufficient reliable data to read with intelligence this picturesque and fascinating gospel. The notes are full of information and spiritual suggestion, and are written in a style that is alive. Throughout the book there is evidence of sympathy with the moderate critical school, a fine spirit of reverence breathes in its pages, and the reader sees more distinctly by its aid the living portrait of Jesus. As a brief, suggestive, beautifully produced exposition of St. Mark the volume may be heartily recommended.—J. B.

THE CENTENARY CELEBRATION.

The Annual Report.

The scene in the Centenary office at York reminds one of the annual stock-taking in business days. Brains and fingers are busy making up the returns for the Centenary Committee, which meets next month in Leeds. The barometer of promises slowly rises. The first appeal brought in upwards of £40,000, the next report touched £79,000, then £101,000. What will the barometer reach in the latest report? Obviously, this depends upon the promises registered with the central office. Promises are reported from the circuits in bulk. It will greatly assist if secretaries will kindly send up at once any unreported gifts and all promises up to the end of the present month.

The Secretary's Movements.

Last Saturday the Organising Secretary was on the Bolton Second circuit. Earlier in the week he visited several churches in the Midlands, including Gloucester, Cheltenham, Stratford-on-Avon, and Lord Street, Birmingham. Previously he was in the Metropolitan area and addressed meetings at Kentish Town and other places.

London Second District.

A series of meetings is projected among the churches of the London Second District. The Rev. G. Armstrong and local ministers and laymen will be the speakers. Meantime Tunbridge Wells has started a Thanksgiving Fund and realised £130. Worthing has promises amounting to £150. Watlington is becoming active in raising its assessment of £150. Forest Gate has the distinction of being the first circuit to raise its entire assessment, £300. A number of circuits have their assessments assured in promises, but that is another matter.

London and Manchester.

While London has gained the honour of the first completed local scheme, Manchester still leads in the measure of Centenary financial success. With a district assessment of £20,000, the circuit assessments have reached a total of £33,249. Truly a magnificent effort! We have no figures indicating the amount assured by promises, but we learn from the district that £800 has already been paid in for the objects embraced by the central fund.

Outlook at Chatham.

Chatham, which is a pastorate under the care of the Rev. F. R. Brunskill, is awakening to a wider outlook, and taking a firmer grip of the people in that great naval centre. The proceedings of the Centenary gathering give proof of a sympathetic outlook. The secretary was happy. It was his birthday, and his first meeting in Kent. The meetings were bright and cheerful, and the friends showed a genuine interest in the Centenary movement. Promises amounting to £55 were made in the meeting. The local object is the reduction of debt on the minister's house.

Young People to the Front.

The school has five hundred young people on its roll, a fact that surprised Mr. Armstrong. Mr. B. W. Cowell, who presided, is an enthusiastic worker in the Sunday school. One way or another the young folk were commendably conspicuous. Parents, in making their promises, wisely included the children. On the lists of promises we find 'Mr. and Mrs. Karn, Mr. J. H. Karn, jun., Misses Eleanor and Edith Karn.' And, again, in addition to Mr. and Mrs. B. W. Cowell, several members of the family. The lists are conspicuous for this happy feature. The Centenary appears to have gripped the school, and more will be heard of the young people's enterprise. It is well, because on this line we are making Primitive Methodism by the money raised, and Twentieth Century Primitive Methodists of those who raise it.

Southend Pressing On.

The new circuit at Southend-on-Sea has assessed itself for £360, and nearly half is assured by personal and family promises. The recent meetings brought in about £50. Excellent gatherings were held at Southend and Great Wakering. At the latter place the men of the congregation provided the tea. The friends are conscious of the Mow Cop camp meetings behind them and a Centenary bazaar before, from which much is hoped. Trade depression is affecting the effort just at the present, but the Centenary Fund is destined to relieve this progressive circuit by reducing the chapel debts.

Endeavourers and the Centenary.

Last week the Christian Endeavourers of Holderness Road church, Hull, held a three-days' bazaar for the Circuit Centenary Fund. Mr. T. R. Ferens, M.P., opened the sale on the first day, under the presidency of Dr. Gauthy. This was an effort on the part of the young people of one church to help another. The proceeds were for Bethesda, which has a debt of £1,500.

Items of Interest.

Pontypool circuit has raised £165 for the Centenary during the past year. Twelve months ago the promises had reached £515 towards an assessment of £640.

St. Helens Auckland circuit hopes to reach its assessment of £1,000 in actual promises by next March.

Promises on the Pickering circuit have reached £280. £128 has been promised for the Centenary Fund on Bourne-mouth First circuit.

Appealing for support for the Centenary on the Hull Fifth circuit, the Rev. R. Harrison strikes a high note. He calls for serious thought and earnest prayer that the movement may be a great spiritual and financial success. It ought, he says, to be the greatest revival Primitive Methodism has seen.

Frederick-st. church, Widnes, has raised £160 by a Centenary bazaar.

Liverpool Third circuit has £120 promised towards an assessment of £500.—T. G.

Centres of Work.

West Midland Church Extensions.

The West Midland District Committee met at Bristol Hall, 11th inst., Rev. Danzy Sheen in the chair. A letter was received from the G.M.C. confirming the appointment of a special sub-committee to co-operate in opening new places and securing sites in promising neighbourhoods. Mr. W. Adams, J.P., presented an interesting report of visits made to Sutton and Evesham. A report of three openings with proposals will be laid before the Quarterly Missionary Committee at West Bromwich. The £10 sent into the District for special mission work was voted to Worcester Station. Coventry Second asked advice on how to realize the fine opportunities open to them for Church extension. Revs. W. H. Taylor and I. Dorriott were appointed to confer with the authorities, and report. Rev. G. Armstrong visited the Committee and received a cordial welcome. After remarking that he was not now afraid to come to Birmingham, he gave a stirring address on the prospects of the Centenary movement. Arrangements have been made for the visit of Rev. E. Dalton in March. It was resolved to bring the claims of the Centenary Fund before the Sunday schools in the District. A special Building Committee had been held at Darlington, and a report presented by Rev. W. C. Cooper. The historic building is being demolished. Application for sanction to purchase land at Collyercoft, Coventry Second, was received. The meeting was exceptionally large and the prominent note, which is awakening unusual interest, was the openings for Church Extension within the District.

Bradford and Halifax District.

The Bradford and Halifax District Committees were held at Keighley on Friday last, January 8th, Mr. R. Fletcher, J.P., C.C., presiding. Rev. W. Pedley had charge of the District Committee business. In harmony with the system in vogue in the District for selecting the place of future District Meetings, it was reported that the Huddersfield group of circuits had unanimously recommended that the District Meeting, 1910, should be held at Huddersfield. A sympathetic resolution was passed respecting the decease of Mr. B. Town, of Guiseley, and several brethren spoke of his sterling character and service. A list of invitations given and accepted for 1909-10 was presented. Rev. J. M. Brown gave notice of motion respecting the district appointment of brethren to deliver the charges to the minister and church at the District Meeting Ordination service. A conversation followed on the proposed removal of Roman Catholic disabilities, and Rev. J. W. Chappell was requested to present a resolution on the subject at the next meeting.

Considerable attention was given to Centenary questions. An exhaustive statement was presented by the Secretary, Rev. W. Curry, which showed that the District assessment was £12,000, of which sum £7,822 11s. 2d. had been promised by individuals or societies, and £3,068 14s. 5d. raised, including £824 11s. 6d. sent to District Treasurer and £2,242 2s. 11d. retained by circuits. A long conversation ensued in which reference was made to bad trade and reduction schemes previously in hand, the brethren oscillating between optimism and pessimism respecting the prospects of the Fund, but ultimately a resolution was passed setting forth the position and prospects and a determination to realise the District assessment. Several circuits which have not hitherto responded are to be re-approached by letter or deputation.

Rev. G. W. King introduced the Building Committee business, which included an application from Guiseley to purchase a cottage and transform it into a Young Men's Institute, and from Birstall for a loan of £150 from the Chapel Loan Fund. The recent fire at Scotland Road church, Nelson, was referred to, and the necessity for immediate action in repairs and alteration. Rev. J. T. Clark reported that in connection with the connexional petition to the House of Lords on the Licensing Bill, 128 petitions had been sent up from the District. A resolution submitted by him on the rejection of the Bill was thought by some to need strengthening. Though it was decided to submit it to the meeting later the terms did not transpire. Rev. J. W. Chappell submitted a resolution, which was carried, calling upon the Government in the present educational deadlock to erect State school in single school areas.

Care for the Young.

The Sunderland and Newcastle District Sunday School Committee, Temperance Committee, and C.E. Council met at Morpeth on January 11th, Alderman J. Thubron, J.P., being chairman. The Rev. G. Bennett supported the chairman, and helpfully contributed to the session. The Rev. W. Barton was nominated as Temperance Secretary for next year; the Rev. W. Duffield was appointed delegate to District Meeting. A resolution of sympathy was passed with the family of the late Mr. W. Dixon, of Chester-le-Street Station in their great loss. Mr. W. Glass gave a most interesting account of the business transacted at the last Connexional Sunday School Committee. The examination report showed that 39 teachers sat, and of these 32 passed. Miss Grace Luxmore, of Wingate, stands first in the District, and has also won the fourth connexional prize. Of the scholars, 534 sat, 164 passed with honours, 223 first class, 122 second class. The 'W. Glass' Honour Shield was awarded to Hexham School. The Rev. T. Sellors was appointed delegate to the District Meeting. Rev. T. Sellors and Mr. J. Gow were nominated for the Connexional Sunday School Committee. Rev. T. Sellors was nominated Secretary, and Mr. H. Pringle Treasurer. The great District C.E. Rally in Newcastle Town Hall is to be on Saturday, February 20th—the speakers being, at the evening meeting, Rev. T. Sykes, Mr. Moses Browne, and Professor Currie Martin. In the afternoon the Juniors will render 'The Endeavour Bicycle.' The proceeds of the Rally are for the Girls' Training Institute, Jamestown. Mr. Wm. Carr generously offered a shield to encourage the Juniors, and the offer was gratefully accepted. The Rev. G. Fawcett was appointed Secretary, and Mr. S. A. E. Ellis Treasurer. The Rev. G. Fawcett was appointed delegate to the District Meeting. In the afternoon session the Rev. W. Duffield read an able paper on 'The Drink Problem, its present aspects.' It was a clear, terse production, and provoked considerable discussion. The Rev. G. Bennett occupied

the chair in the afternoon, and with the Rev. G. Fawcett addressed an evening meeting. The sessions, as a whole, were most helpful.

Destruction of Plumstead Chapel.

The London Second District Committee met at Surrey chapel on Friday last, the Rev. M. Simmonds presiding. Very great concern was manifested in the destruction by fire of the fine chapel at Robert Street, Plumstead, and many were the expressions of sympathy offered to the Rev. F. Pickett and his workers. Temporary premises have been secured but these are quite inadequate to accommodate the large congregation and Sunday school in connection with this flourishing church. It will be necessary to arise and build immediately and it is hoped that practical help may be given throughout the connexion inasmuch as the insurance does not cover the whole loss, and there is a debt of over £600 on the premises. Sacred associations gathered around the old building and some of the old members wept at the sight of their ruined spiritual home. Surrey Chapel and Kennington Park have agreed to union and this is likely to be consummated at the next Conference. A considerable discussion took place on the Centenary Fund and a vigorous campaign is to be arranged this year.

Sheffield Central Mission.

The Sheffield District Committee met at Cambridge Street on Tuesday. The Scholars' Examination report showed that only 360 out of 616 entrants had sat, and that of those 63 passed with honours, that 183 obtained first class, and 93 secured second class certificates. The Rev. J. T. Smith will represent the C.E. Committee at District Meeting. In the Temperance Committee thanks for the Licensing Bill were expressed to the Government, and indignation at its treatment by the House of Lords. Mr. F. Shepherd was elected delegate. At the District Committee sympathy was expressed with Mr. and Mrs. Hindmarsh, Mr. F. E. Gray, and the Rev. R. Hind in their affliction. On Thursday evening an important conference was held at the Bethel Central Mission, with the view of bringing together the local workers and the Committee of Management. Mr. J. Sivil presided. In the course of a general discussion a practical working scheme was developed, and hope was inspired for the mission's ultimate success. The Ladies' Missionary Auxiliary has entered upon its work for the New Year. The Committee met on Friday, under the presidency of Mrs. Elizabeth Adams, when it was found that a number of promises of drawing room meetings, concerts, or other meetings in the interests of the Auxiliary, had been secured. The outlook for the year is very bright.

Nottingham District.

The District Committee met at Traffic Street, Derby January 13th. Rev. R. N. Wycherley presided. An animated discussion arose in the Sunday School Committee upon the present methods by which the papers of the scholars examinations are examined. The executive was instructed to meet and consider the question and report to the April meeting. The following delegates were appointed to District Meeting: School Committee, Mr. Bird; temperance, Mr. Gilliver; C.E. Council, Rev. C. F. Gill. Thanks were accorded to the Rev. T. B. Caukwell for the way in which he presented the report of the Special Committee appointed to consider the serious financial position of the Kettering circuit. The resolutions of the Special Committee were adopted and forwarded to the General Missionary Committee. The District Centenary Committee Secretary, Rev. M. Knowlson, was able to report a slight increase of promises, but many circuits were reported to have made little or no progress. The difficulties were fully emphasised in the conversation which followed, and a small committee appointed to consider methods by which the circuits may be assisted in securing the success of the Fund.

Progress in Villages.

At the Carlisle and Whitehaven District Committee last week sanction was given to purchase a large piece of land at Mouthcock, Brough circuit, where it is intended to erect a new church, to cost £600. At Prospect, a growing village in Maryport circuit, land has been secured for a new church, which will be built during the summer. Ours is the only place of worship in the village, and the friends are to be congratulated in this attempt to meet a growing need.

Progress at Nelson, Glam.

The District Committee were held at Newport. The secretary, Rev. J. Whitcock, submitted the report of the Centenary Fund which showed that fifteen stations had sent to the District Treasurer £371 8s. 8d., and retained £6701 4s. 6d. for debt reduction. A resolution was passed expressing regret that so many circuits had sent nothing and appealing to the circuits to at once make strenuous efforts. The quarterly report of Mission Van No. 2 was most cheering. During the quarter 20 persons professed conversion, and the income nearly met the outgo. The Building Committee received a very satisfactory balance sheet of the new school Sirhowy, Tredegar circuit. Plans for new chapel at Nelson were passed. The new building will provide accommodation for nearly 500, and the estimated cost is £1,200.

We are glad to learn that the response to the splendid offer of Sir W. P. Hartley of Professor Peake's book at half the nett price has resulted in orders to the number 12,914 copies. This is a phenomenal success. It is certain that the reading of this timely volume on 'Christianity: its Nature and its Truth,' must be extremely helpful to our people generally. Its extraordinary circulation is a remarkable testimony to the popularity of its distinguished author, is creditable to the intelligence of those who have procured it, and is another healthy current through which Sir William's thoughtful generosity is constantly flowing. We congratulate the General Book Steward on this substantial addition to the year's business of his department.

'The Chambers of Imagery.' By Rev. John H. Goodman. Robert Calley. 2s. 6d. net.

This volume, consisting of seventeen sermons, is a valuable addition to the Methodist Pulpit Library. The author has a keen insight into the inner meaning of Divine Truth, and beautifully deals with familiar themes. One of the most prominent features is the wealth of new illustrations that are freely used in setting forth the important lessons of the texts, and which are derived from art, literature, and practical life.

A New Cure for Deafness.

A GENTLEMAN who cured himself of deafness and noises in the head will send particulars of his remedy free to all readers. Write H. Clifton, 117 Kingway House, 163 Strand, London, W.C.

THE TRIAL OF PETER AND JOHN.

International Lesson for Sunday, January 31st.

Acts iv. 1-31. G.T., Acts iv. 31.

By Henry J. Pickett.

CONNECTING LINKS:—A sharp, but not surprising contrast meets us at the opening of this lesson. Just the contrast we see in *Christ's earthly life. Baptised and Tempted. Owned of God at the Jordan. Met by the Devil in the Wilderness.* Just the contrasts we still meet. Delightfully happy and near to God on the Sabbath. Meeting our severest difficulty on the Monday. So here, the morning that saw the apostles preaching in the temple, saw them the same evening in prison. But persecution is neither disgrace nor defeat, and though the next day found the apostles in the judgment hall, in all probability the same hall in which the last time they were in it, He was tried, for whose name they suffered, and where Peter quailed before the taunt of a servant, now Peter, plus the Holy Ghost (v. 8), is equal to any conflict. The Greeks always represented Hercules, after his combat with the Nemean lion, as wearing the lion's skin, and ready for a new labour. So in his healing the lame man our lameness went. Doing Christ's work for love, gives us power over ourselves and over others.

I.—In the parable of the Sower the Master set forth the great truth that wherever really good work is done by good men, his enemy sows tares. No Church is a true Church, and no life is a true life, which awakens no opposition. The price of peace with the world is silence, and inactivity. If we wear Christ's colours on the breast, conflict will be sure to follow. The early Church found Satan busy both outside and inside its borders. Inside, as we shall see in our next lesson. Outside, in the opposition of the official and ecclesiastical powers of Jerusalem, who resented the innovation of existing authority. In urging the scholars not to pay the price of silence, tell of Gen. Henry Havelock, of India, who was told in his early career, when only a lieutenant, that his religion would prevent his rising, for the authorities did not believe one could be at the same time a saint and a soldier. Havelock replied, 'I humbly trust that in that great matter, I should not change my opinions and practices, though it rained Garters and Coronets as the reward of apostasy.' And of Socrates, who, when condemned to death, said, 'Athenians, I will obey God, rather than you; and if you would let me go, and give me my life on condition that I should no more teach my fellow citizens, sooner than agree to your proposals, I would prefer to die a thousand times.'

II.—Notwithstanding this story tells of trial and prison, it is equally as much a story of

The Church Conquering,

proof of which is found in *vs. 2 and 4*. Indeed the outbreak of persecution is in itself a testimony to the victorious progress of the church. The world, our companions, will let us alone if we are lenient to the wrongs which ought to be condemned by our very presence. Working and Winning, these are never divorced, if we are living, speaking, working in the Spirit. What a striking record of success is that 4th verse. So far as days go, we are still in the first week following the Sabbath of Pentecost, one of the days between the Sabbaths, and since the Sabbath, an increase of two thousand! No true witness of the most insignificant member of the class is ever lost.

III.—*Vs. 5-7, 15-17* tell us of

The Church Suffering.

How full of meaning to Peter and John, and yet how full of comfort, as in that hall where Jesus suffered less than three months before, and in the presence of two of the same unworthy judges, they recalled His words, 'If they have persecuted me, they will also persecute you.' Yet what an honour to suffer for His name and cause.

a. Conflict must be expected. Christianity asks no favour. It asserts its right. Evil is the great usurper, but when it is threatened it shows its teeth. Our religion denounces pride, temper, revenge, all wrong things, and whenever these are assailed, it awakens fierce resentment.

b. Conflict tests character and truth. So it has always turned out that the suffering of Christians and the church has secured more strength and better. The sword is not tested until the battle. The ship is best proved in storm. Diamonds are now so wondrously imitated that the best judges can only tell them by putting them on the steel file. So trial shows us the stuff these men are made of.

c. Conflict always fails to overthrow the facts of religion. The answer of Peter, *vs. 9-11*, is final. Instead of arguing the why and how they produced the healed man. Let us rest our testimony on facts, on experience, not on opinions. Let us always answer challenge with the new life.

III.—Placing together *vs. 9-12* and *vs. 19-22* we have a picture of

The Church Defending.

And Peter's defence, even as ours should be when we are called to give a reason for the hope that is in us, (a) Divine in its note of authority, (b) Practical, (c) Definite, (d) Respectful. Jesus, what He is and does, is responsible for these innovations upon the world of deformity and wrong. LET THEM RECKON WITH HIM. We are following a certain manner of life, pursuing a different line of work, cultivating other speech, because we must. He bids it. Let our critics take their quibbles about vested interests to Him. This is our answer when we are asked because we defend the Licensing Bill, the Bible, the Sabbath, the Church, the demand for justice. Mark especially Peter's definite stand on the question of *right, vs. 19*. That is the question by which we should determine every thing.

V.—So far from discouraging or leading to resignation, this lesson gives us the picture of

The Church Adorning.

Vs. 24-31. Our difficulties, temptations, and sufferings are always best turned to account when they lead to prayer, counsel with our fellow Christians and with God. And *v. 31* closes with the abiding assurance of divine support, guidance, and increased power for service.

Guild of Kind Hearts.



WISE BUILDERS.

In our two previous talks, we were speaking of building the body and the mind. Our Lord Jesus and His great Apostle Paul speaks of wise builders, and I hope we shall all build wisely. If we are to do this we must not forget that we are to be soul builders. As the body is the home of the mind, so the mind is the home of the soul. And the soul is the most important part. Indeed, it is our real self. My soul is me, your soul is you. Fire can't burn the soul, floods of waters cannot drown it. It must live on for ever and for ever.

We should begin to build our souls at once. An old man, who was dying, was asked: 'Aren't you afraid to die?' He answered brightly: 'No! I've been getting ready for this fifty years.' As a boy, he had begun to care for his soul, and had been building it up in truth and goodness. And in the *Leader* the other week I read of a Primitive Methodist, who had died at 84 years of age, and he had been a Christian for 75 years. What a grand thing it must be for an old man or woman to have spent all their years in building up their souls. Well, how are we to begin?

First of all by prayer. Praying is for the soul what breathing is to the body. 'Prayer is the Christian's vital breath.' And boys and girls should early begin to pray. There is a difference between saying prayers, and praying. You may say your prayers without thinking what the prayers mean, or without meaning what the prayers say. But real praying is talking to God, meaning what we say. A girl I knew came home from chapel one Sunday night. She was only seven years old, and at bedtime she knelt by her mother's knee and said her prayers—the prayers her mother had taught her. When she had finished, she looked up and said: 'Mother, can I pray now?' And when her mother said: 'Why, of course you can,' she just bowed her head in her hands, and silently prayed to God, asking him to help her to be a true Christian from that very day. When you kneel down to say your prayers, just think: 'God is listening to me'; then say your prayers earnestly. And don't be afraid of asking God about other things. For God delights to have the children talk to Him, and He always hears.

Then, we should think about good and pure and beautiful things. What food is to our body, thoughts are to our soul. Bad thoughts will poison the soul, and good thoughts will help to make it strong. Paul commended Timothy because he had known the holy writings from a child. The thoughts of God had entered into his mind and soul, and they helped to make him a strong, brave, unselfish Christian. I hope every boy and girl will read diligently the Bible, especially the Gospels, which tell us so much about Jesus our Saviour. This will greatly help in building up your soul.

We must also cultivate good habits. A habit is something which clings closely to us. So they call the upper part of a lady's riding dress a habit, because it fits so closely to the body. A habit clings to our soul. If we do a naughty thing again and again, we get into the habit of doing it, until we find it very hard to give it up. It is more difficult to get into good habits, but if we do anything that is good, and keep on repeating the act, then that good way becomes a habit—a good habit which beautifies and builds the soul.

It requires patience and perseverance. We cannot become thoroughly holy at once, no more than a boy can become a good scholar or a good cyclist, or a good cricketer at once. We require practice. By practice we become perfect. And there is one cheering thought—God is with us at every step. We go on life's way together, and He will bless every effort we make to be good and to do good. May we all deserve to be called wise master-builders.

Competition for Boys only.

Two splendid new books will be given for the best drawings or paintings. You can draw or paint anything you like. It can be small or large. One prize will be given for the best picture sent in by a boy under ten years of age, the other for best picture sent in by boy over ten and under sixteen.

Answers to Puzzles given on January 7th.

1. $1 \times 13 = 13$.
2. The doctor's horse made the number eighteen. The eldest drove out one-half, which was nine; the next son took one-third, which was six; the next took out one-ninth, which was two. The doctor's horse was put into the gig, and all went away satisfied.

New Members!

We heartily welcome the following to our Guild: 2400 Harry Poole, 2401 F. H. Powell, 2402 D. M. Powell, 2403 Clara Bailey, 2404 George T. Martin, 2405 Robert W. Martin, 2406 Winifred M. Kelsey, 2407 Doris Leadbetter, 2408 Frances J. Powell, 2409 Harry Wailes, 2410 Marjorie Walker. Per S. Fletcher, Lincoln: 2411 Eva Breward, 2412 Emily Shaw, 2413 N. William Downes, 2414 Arthur Abbeville, 2415 Alice Vickers, 2416 Violet May Hill. Well do we, Craft Street!

New members received at any time. To join the Guild, send name, age, and address, with promise to be kind to everybody and to dumb animals. To secure a badge, send a penny stamp and an addressed stamped envelope.

Mark letters 'Guild' and send to

Rev. ARTHUR JUBBS,

10 Trinity Place, Bingley

WHY WE OBSERVE THE LORD'S DAY.

Christian Endeavour Topic for the Week Beginning January 24th.

Mark xvi. 1-6; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

It is important to clearly distinguish between the Lord's Day and the Jewish Sabbath as instituted by Moses, but probably dating back to Babylonian times. As interpreted by the Rabbis, and enforced by Jewish custom, the Sabbath was a burden 'grievous to be borne.' Along with the Mosaic Law and Mosaic Institutions it was abrogated in the coming of Jesus. His dictum reinterpreted it:—'The Sabbath was made for man, and not man for the Sabbath'; and it is to be observed in the spirit of loyal Christian freedom, rather than by obedience to a system of precise statutes. Public worship is a moral duty, and it is imperative that a day of rest should be set apart for that purpose. This is the moral element in the fourth commandment.

There are many reasons for observing the Lord's Day.

1. It is associated with the resurrection of Jesus, and also with the gift of the Holy Spirit to the world, and the day of Pentecost.

Jesus was crucified the day preceding the Jewish Sabbath and rose from the grave on the morning of the succeeding day—the first day of the week. On the first day of the week, the disciples were all together in one place and received the Holy Spirit's coronation. The observance of the Lord's Day is therefore an offering of love to God, for on that day the signs and seals of human redemption were divinely given to man. The Lord sanctified this day by His resurrection, and it is the feast of life.

2. It was specially dedicated by the early Christians to cessation from physical toil, to public worship, to making gifts for the poor, and to social and religious service for their fellows. Justin Martyr (A.D. 150) thus described the Sunday service: 'It consisted of the reading of the memoirs of the apostles and the writings of the prophets, followed by an exhortation on the lesson read, common prayer, the Eucharist, and a collection for the orphans, etc.'

3. It has a beneficent adaptability to our physical, social and moral conditions. Under the wear and strain of incessant toil man's physical and mental powers would prematurely be exhausted, and there would be a corresponding moral degeneracy. 'The Christian Sabbath may be said to have saved the modern European and Anglo-American races' (C. Loring Brace in 'Gesta Christi'). On the Lord's Day the muscles are allowed to relax, the sweat is wiped from the brow, the brain ceases its scheming, and man realises that he has other wants than those of earth. 'The Lord's Day is the greatest external gift of religion to the working classes.'

A word of warning is necessary in these days of lax Sunday observance. Sunday is now claimed by many entirely for rest after the week's exhausting toil; by others for pleasure, recreation and travel, after their six days restriction and confinement. So our English Sunday is rapidly losing its quietness, and its religious significance. The multiplication of trains, trams, motors, steamboats running on the Sunday is quickly destroying its beneficent character, and taking England perilously near to a Continental Sunday. Working people, especially, should protect the Sunday, for should it become a day mainly for pleasure and recreation, hundreds of thousands of them will be condemned to seven days' toil. The manner in which one spends the Sunday is an index of his character. We do not plead for Sabbatarianism, whereby the day is made dreary, because simple and natural joys are banished. Yet one should desist from all unnecessary toil and travel, and the hours of the day be filled with religious worship, mental delights, home fellowships, and unselfish endeavours for the moral welfare of the community. Thus will be provided an antidote to the worldliness and materialism of the week, and the life will be lifted above the littleness of mere toiling and moiling, and into an environment spacious enough to include the spiritual and eternal. The words of Sir Matthew Hall are not yet obsolete:

'A Sabbath well spent
Brings a week of content,
And strength for the toils of to-morrow.
But a Sabbath profaned,
Whatever may be gained,
Is a certain forerunner of sorrow.'

GEO. ARMITAGE.

The Appendix:

Its Preservation in the Human Body of Importance.

The 'Lancet' publishes a paper which has been delivered by Dr. C. B. Keetley, senior surgeon to the West London Hospital, before the surgical section of the Royal Society of Medicine, on 'Why and how the surgeon should attempt to preserve the appendix vermiformis: its value in the surgical treatment of constipation, with a series of cases briefly reported'—a most important paper and should be read. Constipation is in most cases the cause of appendicitis, but constipation can be prevented by a very simple remedy, a remedy recognised by medical men throughout the country. A Spa water known as 'Arabella' imported by Christy's of Old Swan Lane, E.C., from Kelenfold, Hungary, is invaluable as a preventative, has its use the system is kept in a clean and wholesome condition, is safe and effective in the treatment of gout, liver, obesity, and kindred complaints, and is pleasant to take, being free from that nauseousness so repellant in Spa waters. It should be in every home.

Letters to the Editor.

Congratulation and a Reminiscence.

To the Editor of the PRIMITIVE METHODIST LEADER.

SIR.—Allow me to congratulate you on the first issue of your journal after its amalgamation with the 'P.M. World.' You have produced a readable, interesting, and helpful paper which I hope will receive the support from the members of the denomination which it deserves. I have special personal interest in the position you have secured because I claim to have had some remote influence in bringing it about.

Ten years ago I read a paper before the London P.M. Council on 'The Relation of Primitive Methodism to Weekly and Daily Journalism.' In that paper I said, 'In my opinion the first requisite to command the attention the connexion deserves from the public press is to yourselves possess an organ of your own which shall adequately represent the connexion and shall take its place on grounds of equality with the leading religious journals of to day. . . . If this Council could see its way to take the necessary steps to bring about the amalgamation of our two existing denominational journals, and then start a journal that would command attention, a journal that would take equal rank with the 'British Weekly,' 'Christian World,' and 'Methodist Times,' this Council would render a signal service to the church of its choice and the community at large, and the denomination would at once assume a larger, broader, and more influential position in the world of to-day, both religious and secular.'

The result of the discussion which followed the reading of my paper was the reference of the subject to the Book Committee. That committee appointed the Rev. T. Mitchell to pursue the enquiry, and after many days we see the present consummation of our ideal.

I am sure you will pardon this personal note as you will understand how greatly I rejoice in the denominational movement the *Leader* represents, and how sincerely I pray that your own dreams may materialise in a great literary and spiritual harvest to our beloved Zion.

Yours sincerely, W. TAYLER.

East Dulwich, January 9th, 1909.

Stepney Green Mission.

SIR.—We desire to express to your readers our most grateful thanks for their liberal response to our annual Poor People's Dinner. It came off last Wednesday evening. We all wished your readers had been present to have seen and heard the expressed joy and gratitude of the 130 who sat down to the ample provision before them. What they could not eat they took home for some hungry ones there. After that substantial meal came a very happy entertainment which the people greatly enjoyed under the presidency of Mr. F. Harding. Among the most pleasing gifts was the sum of 4s. 8d. from three youthful converts of my Wiesbeck Mission last March. They saved a halfpenny each week and sent to the Poor People's dinner. Will our friends continue to remember us? The need continues. Please send us any gift of money, food, clothing, boots, &c., see advert.

Yours for Church and the poor, HERBERT P. ELLIS,
Stepney Green Tabernacle.
17 Rectory Square, Stepney, London, E.

The Mission of the Church.

SIR.—In your issue of December 31st there is an article written by the Rev. F. N. Shimmis upon which I wish to make a few comments. The article is well written, and after reading it I was—and I was not—disappointed. I may state that it is the usual thing on this subject, and the lines of defence were well safeguarded. And whilst there were tacit admission of the church's weakness, yet the writer sought to cover those weaknesses, to put them back out of sight, and defend the church by trotting out its grandeur and glorious possibilities. It goes without saying that we must not expect some people to admit defects in the church. The writer opens with a statement 'that we deplore the widespread alienation of so many from the churches, and is pained, because professed adherents lightly dismiss the idea of the church, not realising its real existence and true nature.' I am afraid that such have realized its real existence, if not its real nature. Again it is stated the church is 'A spiritual, eternal organism, divinely instituted.' Personally I have been in doubt on this, and would like to be assured by some distinct and definite proof. The writer expresses sympathy with modern movements, but carefully states that Christianity (wisely substituted for the church) does not exist for any class or party, but it does exist to enforce duty and discipline. He also expresses a desire to find the root cause of the people's estrangement. I am delighted to find this anxiety expressed by Mr. Shimmis and take it that he is speaking for the professional side of the church, or for the controllers of organised Christianity.

Let me state that many of our ministers, in writing, miss the mark. If the Church is divinely instituted for the purpose of saving men, then it must move towards the people. It must attach itself to all movements that mean social betterment. It must fear neither Dives nor Lazarus, but advocate equity and stand for all that is purest and best. Its aloofness must cease, and the Church, as an organised body, must live and act for the many, not the few. The people outside are not only estranged, they are hostile; not only are they indifferent, but there is a growing restlessness which will develop into active aggression. There is a social spirit abroad, a determined democratic movement. It is distinctly opposed to, and will resist, a tyrannous and misguided autocracy, either in commerce, politics, or religion. Now rightly or wrongly the people conceive this, and they hold to it: 1. That the Church is not alone, if at all, a divinely instituted organism. 2. That the Church is not in sympathy with social movements. 3. That the Church is not democratic but autocratic, and exists mostly for class power. 4. That there is much uncertainty in the Church, and it is but feeling its way out of a series of contradictions.

I have penned this in all seriousness. I am a layman well known to Mr. Shimmis, and a very large number of P.M. ministers, and I am jealous for the Christian religion, and want the Church to be an active living force, moulding the minds of men, directing their energies, purifying the currents of thought, and allying itself with the best movements, that mean betterment and social, as well as religious upliftment. My own opinion is that the Church itself is to blame for much of the antagonistic estrangement. Will our laymen reverently and seriously take up this subject, express themselves honestly and give us their experience from life. The real reason of the people's estrangement should be known. The Church must be redeemed—even if at great cost.

Yours, A. LAYMAN.

'The Irony of the Situation.'

SIR.—Your Cardiff correspondent is fairly severe on the 'Mayor of Newbury,' and sees no irony in the fact that the Wesleyans, decidedly conservative as a religious body, and sticklers for custom, should have given up their Christmas morning service, and accompanied a Primitive Methodist Mayor to divine worship at the parish church, according to long-established customs, while the Primitive Methodist service should have been held as usual. Irony, I suppose, is to expect just the opposite to what really occurs. Well, we will not quibble over the word, except to say that with a knowledge of past Wesleyanism, one would scarcely have expected such a result which came as a great surprise to all.

As to the Primitive Methodist service, which is chiefly a children's service, it was held with the approval of the Mayor, who, as senior society steward, made the announcement himself on the previous Sunday, at the same time the holding of one service and giving up another did appeal to many as a little singular. The Wesleyans having shown such personal respect for the Mayor, it became the turn of the Primitives, who gave up their Watch Night service, and joined with the Wesleyans, the Mayor being invited to take part, and our Rev. J. Neville delivered the address. But to return to the Christmas morning service, the rector surprised and gratified his congregation by preaching a thoroughly evangelical discourse, recognising to a generous degree the work and fruits of Methodism with a tribute to its founders. The outburst of Christian courtesy shown has made the Christmas specially noteworthy. Had the Mayor neglected to observe a custom whose beginning is lost in the mists of antiquity, strife, bad feeling, and contention would have ensued.

Now let us take the first Sunday in the New Year. Never was there a larger congregation within the walls of the Primitive Methodist church, while the gathering was most representative. Anglicans of all shades, Nonconformists of different creeds, and Roman Catholics were all to be seen in an act of solemn worship, and so deep was the impression made by the service, together with the sermon by Mr. Neville, that our Church has had an uplift such as it has never enjoyed before. Passive Resistance as the Mayor is, and always ready, when summoned, to address the Bench in vindication of the Nonconformist position, also known to be the most loyal of Primitive Methodists, he is held by us not to have surrendered an iota of principle in what he has done. His consistency, independence and capability induce the Newbury Primitives to appreciate the tactful way in which he is conducting the Mayoralty. Let me conclude by saying that Cardiff is scarcely the place from which to get the true perspective of Newbury Primitive Methodism.

Newbury

Yours, etc., JUNIOR SOCIETY STEWARD.

An Urgent Appeal.

OUR chapel at Hockley, Birmingham First circuit, was erected in 1876. The total cost of the erection and improvements was £2,350, towards which the sum of £1,729 was raised, leaving a debt of £621. Such has been, and still is, the poverty of the district that it has never been possible to reduce this liability. We have a membership of 20 and a congregation of thirty persons, all poor, not one of them can give the smallest sum without self-denial. We are in the midst of a population of many thousands, nearly all poor and in need of help. If Hockley church is to live and be retained in our connexion the debt must be extinguished or greatly reduced; failing to do this it must be sold.

I am engaged as a supernumerary minister to try to save this church, and I mean to do my best. I am sure that I have thousands of true friends in our connexion. Will they help me in this work? I respectfully request 7,021 persons to send that number of Postal Orders for one shilling each, which will amount to £371. We have an offer of fifteen thousand Red-litch Needle Cases on special terms, price from 1s. to 24s. each, all net proceeds to be devoted to the extinction of our debt. The sale of these would bring us the noble sum of £250. These Cases are designated 'centenary Celebration.' Will our friends help us in the sale? A quick sale is desirable and urgent.

Seven years ago I entered into the needle case trade in behalf of Redditch church and large numbers of our people helped me in a remarkable way, and we cleared nearly one hundred pounds. At that time I took out a peddler's licence and carried the goods about; but I cannot do that again for the evening shades are about me. Therefore I must respectfully request my friends to render all the help in their power. All postal orders and orders for cases to be sent to Rev. J. Barnes, 80 Anglosey Street, Lozells, Birmingham.

THE numerous friends of Councillor W. Bridger (the esteemed steward of Chichester Station) and family will regret to learn of the sad loss they have recently sustained by the death of their youngest son, Walter James Bridger, under very distressing circumstances. Mr. Bridger, like his father, was a signalman on the L.B. and S.C. Rly., and was employed in a box on Wandsworth Common, to which place he was proceeding when he was knocked down by a train. He was a promising young fellow, most popular with his fellow workmen. The circumstances are all the more sad as the late Mr. Bridger was shortly to have been married.

CONNEXIONAL INSURANCE COMPANY.

Recent Cases of Fire.

At a meeting of the company held at York on Tuesday, 12th, very grave cases of fire were considered. It was found that not for the last fifteen years had such a large demand been made upon their resources. When properties heavily insured are destroyed the directors are precluded helping cases of distressed trust estates. This inability causes them great regret. It is a matter of surprise that greater care is not taken against the firing of buildings. Some cases are little less than criminal through neglect to keep away from the furnace things that easily ignite. The trustees will serve the connexion well if they would pay a little more attention to the condition of the heating chambers. Great sympathy was expressed with the trustees and church at Bell Street, Darlington, in their serious circumstances. It was decided to pay them £2,000, the amount for which the property was insured. The chapel in Nelson has suffered seriously by fire. The amount of £601 will be paid the trustees. The chapel at Plumstead has been totally destroyed and will involve a great sum to rebuild the property. Altogether between £4,000 and £5,000 will be withdrawn from the funds of the company and the ability of the directors to make grants to deserving cases is painfully diminished. The directors appeal to all concerned to do their utmost to prevent as far as possible these regrettable calamities.

LEGAL, SOCIAL, AND GENERAL.

All communications for this column should be addressed to HISTORICUS, 6 Gunnersbury Avenue, Ealing Common, W.

CONSTANT READER wishes to know whether the Commissioners of Inland Revenue can assess an employee at any amount they like because he does not appeal in due time.

Yes, the Commissioners' decision is final; but if there are grounds for it they may in their discretion still consider the case. Write to the Inland Revenue, Somerset House, and explain everything if you can.

ANXIOUS ONE inquires whether A, who is a member of B Society and President of the C.E. belonging to C Society, can be a member of the leaders' meeting at C Society, although he has a seat in B Society leaders' meeting.

I do not see any objection to A attending both leaders' meetings if he has time and inclination to serve both societies, and is duly elected, but the point is one on which there may be both constitutionally and otherwise a difference of opinion.

X. Y. Z.—An Education authority has for several years rented one of our schoolrooms (without written agreement) at an annual rent paid quarterly and left without notice. Is this in order and if not what course should the trustees like?

It appears to me that the authority held on an annual tenancy (unless there was a verbal stipulation to the contrary), and should have given six months notice to determine the tenancy to expire at a similar quarter day to that on which the tenancy began. If the Trustees have accepted the key and taken possession they have acquiesced in the action of the authority, but if they have not, apply for rent at the next quarter day and if it be not paid enter a claim in the County Court.

A. R. E. has used the Individual Cups at the Sacrament and wishes to know my opinion thereon and where they can be obtained.

They are better than the Common cup because more sanitary. By the Common cup disease may be conveyed while the use by each person of a separate cup makes this impossible. A good selection is obtainable from Townshend's Art Metal Co., Ltd., Birmingham, and 62 Holborn Viaduct, London.

LEARNER desires me to state the meaning of Mark x. 25. He appeals from the preachers to the man of law.

The words are a common Eastern proverb. The eye of a needle is a word picture, and refers to the side-gate of a city through which a camel could not go without being unladen. The Kingdom of God is also a word-picture, and refers to the state of inward spiritual happiness or peace. The teaching of Christ is not that it is impossible for a rich man to enter heaven that is Paradise, but that trust in riches, which expose rich men to peculiar and insidious temptations, make it difficult for a rich man to secure complete spiritual peace. Referring to wealth the experience of Andrew Carnegie in his own words is, 'Beyond a competence for old age, which may be very small, wealth lessens rather than increases human happiness. Millionaires who laugh are rare.'

INFANTRATOR asks what is the constitution of the Sunday School Committee?

See page 224, Minutes, 1908. Each departmental secretary acting under the control of the Sunday School Union Committee, the Treasurer, the Secretary, one Secretary, past-General Secretaries and Treasurers of the S.S.U. Committee, a representative of the College staff, elected by the Committee of the College, to go with not more than six other persons who may be nominated by the Committee or other authorities, but whose appointment shall be made annually by ballot in Conference.

In the passing of Mr. W. Dixon, the Chester-le-Street station has lost one of its most reliable members and office-bearers. He was invaluable in his own village church at Pelton Full. In sunshine and shadow Wm. Dixon stood at his post, and was a potent force for good in his own church. He was also one of the stalwarts in the circuit, being devoted to all its highest interests. He could always be counted upon as wise in judgment, and effective in service. He followed with interest the movements in his own District, and also in the connexion as a whole. Men like Wm. Dixon have done much to make our Church what it is in many of our mining villages. We rejoice that his family are worthily carrying on his noble work.

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THE Primitive Methodist Leader

INCORPORATING

'THE PRIMITIVE METHODIST' & 'THE PRIMITIVE METHODIST WORLD.'

THURSDAY, JANUARY 21, 1909.

THE DISCIPLINE OF INACTION.

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

THIRD ARTICLE.

THE case of Moses is one of singular instruction for ourselves. There is first of all the initial act of renunciation. This stood at the opening of his new life, and alone rendered it possible. He saw clearly that if he dedicated himself it must be without reserve, that he could not keep one foot in the camp of Egypt and the other in the camp of Israel. This in itself conveys to us a most salutary lesson, for nothing is more common than to find those, the note of whose whole life is compromise, who stultify themselves and doom their work to be ineffective by their attitude of semi-surrender. Their heart is in the world from which they are fleeing as the heart of Lot's wife was in Sodom. Like the Laodiceans they are neither cold nor hot, and with divided interests never achieve anything worthy of their powers. Here the bold policy is in all respects the best. The timid bather who lingers shivering on the brink is a pathetic, or if one changes the point of view, a humorous spectacle. Having chosen one's course, to make the decisive plunge, that is the way to secure a mind at unity with itself and the concentration of our energies on a single aim. Yet we must remember that this is not a complete account of the Christian's experience. The act of renunciation should stand at the opening of the way, an act decisive and made once for all, sharp and definite and complete. But it is also true that the cross goes with us through the whole of our pilgrimage, we die daily, and always bear about with us the dying of Jesus. That is the paradox of our life, that continually we are tempted to be unfaithful to our earliest vows and therefore that the absolute surrender may be nullified by the backward glance towards Sodom or the hankering after the flesh-pots of Egypt. No doubt the temptation came to Moses himself to be faithless to his first resolves. It would be a mistake, however, to suppose that he succumbed to it. His reluctance to accept the mission had other roots than that, else the mission would never have been entrusted to him.

Once more like Moses we may have to endure the discipline of disillusion. We start, it may be, not only with lofty aspirations but with generous thoughts both of those with whom we would work and those whom we desire to help. But a rebuff comes to us, it may be from those whose co-operation ought to have been loyally accorded, or it may be from those for whom our renunciation had been made. Conscious it may be of the purity of our own motives it bewilders us to find that we are not taken at our own valuation and that no enthusiastic welcome greets our accession to the ranks. We are chilled and disappointed, and in the cold, hard light all the repellent qualities of our task, which had been softened or perhaps transfigured by the glow of our enthusiasm, stand out in gaunt distinctness. Thus at the very outset our heroic dream is rudely shattered, the poetry and romance has departed from our enterprise, our eyes are no longer bewitched by glamour, they have awakened to the prosaic reality. But this discipline of disillusion, distasteful though it may be, is most salutary for us. It jars on all our sensibilities, perhaps we even reel from it as if we had received a blow, but it tests the reality of our devotion and answers the question whether bruised vanity and wounded self-love is stronger than our enthusiasm for the cause. And it is well that we should learn fairly soon how disenchanting our task is likely to be, how often the response we shall elicit will make us sick at heart. We

may learn also from the case of Moses the vital importance of selecting our methods aright. We must not be unduly hurried and ruin everything by our impetuosity. Moses had no hesitation in consecrating himself to God's work but he had to learn that God's work must be done in God's way and not in his own.

But the deepest lesson of the narrative is, that it may be necessary to make an even harder renunciation than that by which we surrender earthly privilege and advantage to accept the duty to which God has called us. When such a surrender has been made, the current of our life is turned into this new course, and all our energy and enthusiasm bear us onward towards the goal. And then when we seem to have found our life work and everything appears to go smoothly and swiftly forward, there comes a perplexing change. Not, of course, in all cases. There are those who are suffered to carry out their programme, and achieve without interruption the task to which they have dedicated their powers. But there are many cases where it is otherwise. Sometimes the interruption may occur at one point, sometimes at another. Perhaps the work may be well advanced, possibly it may be but barely begun. In the case of Moses the check came at the very threshold of his enterprise. But whenever it comes, it taxes our faith as scarcely anything else can do. For the experience seems to imply an inconsistency on the part of God. It is as though caprice controlled His action, leading Him at one moment to issue His orders, and the next moment to cancel them. We can understand the discipline of affliction, but the discipline of inaction presents us with a harder problem. All the more when we are acutely conscious how great is the harvest, and the labourers how few. When we realise the world's urgent need and the utter inadequacy of the forces available to cope with it, when it seems as though not even the humblest could be spared, why, we ask, should God thwart Himself by deeming to inactivity one who would gladly be spent to the uttermost in His service. Moses was condemned to inactivity for forty years, and the heroism and insight of his faith are apparent in nothing so conspicuously as in his ready acquiescence in his enforced inactivity, because he realised it to be the will of God.

Are we then to say that he was mistaken in his belief that he was called to renounce his position as the son of Pharaoh's daughter. By no means. The deliverance of his people was his ultimate destiny, and the surrender of Egypt's honours was a necessary first step to the accomplishment of that purpose. Moreover, apart from it the subsequent experience would have been impossible. Had he not consecrated his life to this service there could have been no discipline in the enforced abandonment of his task. We are not therefore to argue when a perplexing experience of this kind occurs to us that God is acting capriciously or we ourselves have necessarily mistaken His call. The voice of the church may call us to a certain position and we may accept it as the will of God. It does not follow, if some insuperable obstacle is placed in our way, that the Church has made a mistake in calling us or we in accepting the call. The significance and the value of the experience lie just in the fact that we are right. It is the paradox which strains our faith and tests its quality. We are ready to do great things for God, but it is a still greater achievement of faith to be ready, if it should be His will, to do nothing for Him except to wait. It is a rare faith which under that trial keeps the soul serene and saves it from chafing against the restrictions which prohibit the fulfilment of our deepest desires. There are some considerations which may help us to attain such faith.

In the first place we need to take both long and comprehensive views. It is quite natural that we should judge in a very short-sighted way. A situation while we are passing through it bulks in our thoughts to a degree altogether out of proportion to its intrinsic importance. We need to correct this by considering life as a whole, not limiting our outlook to the crisis through which we may be passing, but consoling ourselves by the assurance that when our life is complete this may be seen to fall into its proper place and to have given us just that element which was needed to round it into a perfect whole. But there is something far more important to remember even than this, namely that time is not our measure. It is a preparation for a vaster service and the very fact of inaction here may mean that we are being prepared for a loftier activity there. And similarly we must take a comprehensive

view. We must look at our function in the light of the whole. We are but humble soldiers who are fitted into our place in our Leader's plans, and therefore whether it is action or inaction to which He calls us we must cheerfully accept it as fitting best His great strategic plan. I need hardly add the caution that this principle is to be made no excuse for laziness. It is not voluntary but enforced inactivity of which I am speaking.

Again this experience may be needful for our own soul's good. It is very hard for us rightly to apprehend our own insignificance. We are the centre of our own universe too often, and we cannot help feeling how necessary we are. It is our peculiar temptation if we are placed in positions of responsibility where our withdrawal might really seem to spell disaster. We may perhaps first be schooled by warnings. Our activities may be curbed on this side and that. If we take these warnings aright the main stream of our life will perhaps be suffered to go on unchecked. If not, there may come a more drastic experience, by which we are sharply taught that no man is indispensable to God. But this may be turned into the best of all blessings if we meet it in the right way. Deeds of heroism strain us far less than periods of tedious waiting, and they demand a far less lofty faith.

Lastly let us not forget the lesson which this chapter has previously taught us, that what the world judges as ignominious failure may prove to be the highest success. The high hopes of Moses seemed to crumble at once into irretrievable ruin, his flight appeared to be the disgraceful abandonment of his cause. But because he knew that it was God's will that he should leave Egypt he braved the scorn which his conduct might naturally excite and accepted with unshaken trust in God the postponement of his dearest desires. But by this path alone came the ultimate achievement of his purpose. So it has been in many lives, so in the supreme fact of the world's history. The flight of Moses meant the salvation of Israel, the failure of Calvary meant the salvation of the world.

Current Events.

By Proxy.

WE have a great admiration for Mr. Churchill Mr. Winston Churchill. He is one of the cleverest men in the Liberal party, and ought ultimately to reach the highest position in the State. He has many shining gifts—insight, courage, a wonderful grasp of the principles of Liberalism, that capacity for hard work which is so closely akin to genius, and an oratorical faculty which sometimes reminds one of the splendid rhetoric of a former generation. He has, too, the note of leadership, and his career has been so astonishing it is not surprising that he bids fair to capture the popular imagination as only very few men have done in modern times. But we confess to some disappointment with the speech he delivered in Birmingham on Wednesday week. It may be, of course, that he has no ambition to emulate the Statesman whose name is inseparably linked with Birmingham in the launching of unauthorised programmes and in disturbing the equanimity of his chief by rushing in where Prime Ministers fear to tread; but he might have done all this without lagging behind his leader or striking a note on a lower key than that already given to the country by Mr. Asquith. And with all its dash and epigrammatic force that is what the Birmingham speech unfortunately does.

An Indictment of Lords Mr. Churchill speaks of the Lords.

In his indictment of the House of Lords Mr. Churchill speaks with his accustomed force and incisiveness. The absurdity of the situation in regard to the arbitrary power of the hereditary chamber could not have been more aptly set out, and the curious limitations of that power are just as forcefully indicated. 'It could thwart the Government in the minute details of its legislation, but could not touch the whole vast business of finance. It could prevent the abolition of plural voters, but it could not prevent the abolition of the police. It could refuse a Constitution to Ireland, but not, luckily, to Africa.' The situation in regard to the Education Bill of 1906 and the Licensing Bill of 1908 was cleverly hit off, and the solemn humbug with which Lord Lansdowne is always at pains to invest the proceedings of the Upper House was trenchantly indicated. 'The Nonconformist child is forced into a Church school in single school areas in the name of parents' rights and religious equality. The Licensing Bill is rejected in the highest interests of Temperance.' Well and truly said.

The Vital Policy of Liberalism.

It is when he comes to forecast the future that Mr. Churchill once loses the note of leadership. After framing an overwhelming indictment of the hereditary chamber, he proceeds to nullify its force by stating that Liberalism has not suffered an arrest of the 'vital and essential lines of its policy.' That is exactly what we had supposed the great majority elected in 1906 had suffered. The great questions it was commissioned to settle three years ago are unsettled still. Its first great measure on Education was destroyed; its next Bill of importance was that on Licensing Reform, and the summary method by which it was disposed of is yet fresh in the public memory. The Taxation of Land Values and Small Holdings for Scotland were among the most pressing reforms demanded by the electorate, and they are absolutely blocked by the peers as the great land monopolists of the country. The Reform of the Suffrage is a question long overdue, the present system being utterly anomalous and absurd in its ineptitude; but here, again, the Upper House has insolently said to the representative House, 'Hands off!' while Welsh Disestablishment, though demanded by the unbroken representation of Wales in Parliament, would to a certainty be rejected by the peers if a Bill for the purpose were presented to them. Surely all these constitute the vital and essential lines of Liberal policy, and all progress here is barred.

Needs not Words!

ALL this is disappointing, for we have been greatly impressed hitherto by Mr. Churchill's singular grasp of Liberal principles. And the measures of a social kind which the President of the Board of Trade proposes shall occupy the attention of Parliament, although appropriate and urgently demanded, can never be successfully and radically dealt with if all conflict with the Peers is to be avoided. Poor Law reform and the devising of remedies for unemployment are questions that must be dealt with at once, but the moment they are seriously tackled it will be found that at every turn the prejudices of the landed interest will be awakened. We quite agree that no Liberal Government must ever dream of accepting office in future, unless the King will guarantee that the will of the House of Commons shall be made supreme, but before another Liberal Government is possible this Government must resolutely face the usurpation of the Peers, and meet their impudent attack on the liberties of the nation by something more than brave words.

Mr. Churchill on our Trade.

In his masterly survey of the year's trade at Leicester, the President of the Board of Trade pointed out, what is apt to be forgotten in regard to the decline in the returns of our external trade, that fully forty per cent. of that decline is explained by the shrinkage in values. We are reminded that past experience teaches us that recovery from the effects of trade depression has in this country usually been achieved in a single year as regards the volume of trade, and within two or three years in respect of credit, railways, iron, etc., unless when deferred by some unusual circumstance in connection with the European markets or the trade of the United States, and that all the signs at present are in favour of a general commercial revival in the next year. Was it Lord Rothschild who recently attributed our trade depression to a general want of confidence due to the present Government, Mr. Churchill pointed out that such want of confidence was very much more prevalent in the United States and in Germany and France. It might not be safe to prophesy about the year 1909, but so far as labour troubles are concerned we start fair, and the arrangements which have been made for the settlement of labour troubles in future will tend to lessen largely the number of disputes between capital and labour.

Democratic Finance.

Two important questions were touched upon by Mr. Churchill towards the close of his speech. The evil of sweating is confessedly one beset with difficulty, and it is clear that where the conditions make not for progress but for progressive degeneration, some drastic remedy must be found. Mr. Churchill prescribes for these big sweating sores, which will not heal of themselves, a judicious dab of caustic. Precisely what may be involved in this he did not explain. The reference to democratic finance once more points to a Budget of an important and far-reaching character. If wealth is to pay a fairer share towards the burdens of the State, this is no reason for panic among the well-to-do. England will still remain the best country in the world for rich men—the land where property is the most secure and contracts most strictly respected, if only from the fact that a continual and tireless process of social adjustment achieves the permanent security of every legitimate interest and every honourable class. We had supposed the country had been hitherto vastly too good a place for the rich. The next Budget, however, must demonstrate conclusively that the resources of Free Trade are more than equal to the needs of the State. It is the clear prevision of the landed classes that wealth will have to take a larger

share of the burden of the State in the future that has swept them wholesale, almost, into the arms of the Protectionists in the hope of saving their own pockets and exploiting to their own advantage the masses of their countrymen.

Elimination of Strikes.

THERE has been nothing more hopeful in the relations of Capital and Labour during the last year than the growing disposition to secure arrangements calculated to obtain a peaceful settlement of disputes by arbitration and mutual conciliation. The Government has done its share in this direction by setting up of a permanent voluntary Arbitration Court upon which both masters and men are represented. In the cotton trade, and in the great engineering and shipbuilding trades disastrous strikes were terminated through the mediation of the Board of Trade, and nearly a million organised workpeople settled changes relating to wages last year without any stoppage of work. And now an agreement has been signed between the employers' Federation and the twenty-six Trade Unions concerned in the making of ships, which will both fix wages for piece and time work, and adjust disputes. Provision is made for a series of conferences—local, general, and finally a Grand Conference in which the whole machinery of Trade Unionism will face the Shipbuilding Employers' Federation. While these three bodies are deliberating there can be no stoppage of work. This is nothing less than a great treaty of peace, and gives promise that in the coal, cotton, shipbuilding trades, as well as the railway service, the barbarous method of strikes may be eliminated from the great industries of the nation. All this is good for trade and for the promotion of better relations between Capital and Labour.

Protection's Two Voices.

THE contradictory utterances of Tariff Reformers reveal strikingly the mental confusion, not to say dishonesty, to which the advocates of Protection are invariably reduced. Mr. Austen Chamberlain has been telling his constituents a very doleful tale about the decline of agriculture in this country. His remedy is small holdings on the ownership plan and Tariff Reform. The inference, of course, is that Protection will increase the price which the farmer will obtain for his wheat, dairy produce, etc. This is the Protectionist's representation to the farmers; but when we turn to Mr. Wyrham's speech in Liverpool, we discover that the people of the towns are to be cajoled into a tax on wheat and meat on the pretext that the price of both will go down. It is this, how can Protection be for the advantage of the farmer since he is to get less money for what he produces while, of course, if there is to be a tax on manufactured goods he will have to pay more for the things he buys?

A Brilliant Illustration.

LORD DERBY has at length come to the point of decision and joined the Tariff Reform League. We cannot congratulate him on the success of his first speech as a Whole-bogger. It was delivered in Blackburn, and as a shining example of the wisdom of Protection he cited the fact that the Town Council, wishing to buy certain things, solicited tenders. The tender of another town was considerably lower than the price asked in Blackburn, but in order to give employment to their own townspeople the Council decided to give its preference to the home tender. 'If they were ready to do that,' said Lord Derby, 'as between their own town and another town, weren't they ready to do it as between their own and other countries?' Unfortunately for this brilliant illustration, Alderman Crossley, a Conservative member of the Blackburn Town Council, supplemented his Lordship's account of the facts by stating that the local tender was forty per cent. higher than that from the other town. 'I think,' said the Alderman, addressing Lord Derby, 'you will not quote it as an instance of the Tariff Reform you are in favour of, but rather as an instance of that excessive protection with which you have hitherto refused to ally yourself.' Protection evidently means paying £14 for what you can get for £10. Comment is needless.

Improved Balkan Prospects.

THE acceptance by Turkey of the offer made by Austria of £2,500,000 as compensation materially strengthens the hope of peace, and although this does not end the complications in the Balkans due to the high handed action of Austria, it is at least a substantial step in advance. The money will be of great value to Turkey at the present juncture, for she is badly in need of a large sum for the immense work of reorganisation which must be undertaken. This is not all that Turkey gains, and she is to be congratulated on having made a first class bargain. Austria deserves congratulation also on having adopted a course which, if belated, is yet the wisest and best for her. Serbia is still decidedly restive, but she will not fight alone, and there is now a good prospect that diplomacy will settle matters without recurrence to the dread arbitrament of war.

SIR. W. P. HARTLEY'S PROFIT-SHARING.

(From our Special Correspondent.)

ON Saturday evening last the twenty-fourth annual profit-sharing took place in the Aintree Institute. Sir Charles Petrie, one of Liverpool's foremost citizens, presided, and amongst those on the platform were Sir William and Lady Hartley, the Misses Hartley, Councillor and Mrs. Higginbottom, Councillors Cohen and Jacob, Dr. Nathan Raw, the Revs. J. T. Barkby, Stanley Rogers, W. Shipley, J. Watkin, J. A. Cheeseman, and J. Mayles, Messrs. Arthur Black (President of the Liverpool Free Church Council), G. Oliver Jones, M.A., and W. Radcliff. The proceedings were of a most interesting and enthusiastic character. In addition to speeches and the actual distribution of money, Mr. Herbert Brown sang four songs in magnificent style and Mr. Walker, a fine elocutionist, gave two recitations.

Sir Wm. Hartley on rising to speak was loudly cheered and he significantly addressed those before him as 'fellow workers.' After a sympathetic reference to the earthquake in Sicily he said they had now reached their 24th distribution and could claim to have given profit-sharing a fair trial. They had a national reputation of forty years' standing for high class quality. They had always made the best article, and never even a second best. It had always been his desire that the workpeople should join in the prosperity of the business and that was the basis of his action both in respect of wages and profit sharing. He referred to various schemes of co-partnership, and defended their own system against adverse criticism. Profit-sharing they knew from experience to be both commercially sound and humanitarian. Co-partnership was an excellent idea. Theoretically it was perfect. For reasons which he named, it would not, however, work so well in their special case, and if adopted he was confident it would be worse for the workpeople.

After end-rising recent remarks of Lord Rosebery, Sir Christopher Furness, and Mr. Andrew Carnegie on the importance of thrift and industry, Sir William gave practical advice as to the best use of the money that each would presently receive. The amount to be distributed was £3,620, making a total from the beginning of £52,810. He had gone through the entire list of names, settled the amount each person would receive, and entered it in the book with his own hand. He did not announce the number of participants, but we believe it was upwards of 700. At his suggestion four years ago, all the workers agreed to contribute weekly—men a penny and women a half-penny—to the Liverpool hospitals. The amount thus raised this year was £75, which he would double, thus making £150. By a unanimous vote this sum was disbursed to the various institutions as suggested by a committee which had carefully considered the matter. A new feature in this year's proceedings was Sir William's announcement that he had decided to establish a pension fund, for which he was now setting aside £5,000. It need hardly be said that this statement was received with loud applause.

Sir Charles Petrie said this was the first time their host as Sir William had distributed the profit-sharing, and it would be the wish of all present, as well as his own, to congratulate him on the honour the King had conferred, and to wish him and Lady Hartley long life, happiness, and prosperity. (Loud cheers.) They were proud to own him as a citizen of Liverpool, and greatly indebted for the generosity displayed for years past. He had set a noble example to other employers of labour. Whether profit-sharing or co-partnership was best was a question to be settled. Either was of value, and inspired confidence in the workers of large industries, and brought capital and labour into amicable relations. Strikes ought to be avoided. The recent cotton dispute had wasted £800,000, that might have been laid up to the credit of the people, to be used in bad times and old age. He referred to the orderliness and respectability of those present as a tribute to Sir William, and a credit to the district. Councillor Cohen gave a brief address, in which he endorsed what had previously been said as to Liverpool's indebtedness to Sir William, and referred eulogistically to his benefactions all over the country.

Prizes were distributed to a dozen people who had attended evening classes the maximum number of hours; and, on the motion of Mr. Edward Eaton, thanks were enthusiastically tendered to Sir William for all his practical interest in the welfare of his employees. The singing of the National Anthem brought to a close a meeting which will probably rank as the most memorable of the profit-sharing gatherings.

COMMENTING on Sir W. Hartley's Pension Scheme, the 'Liverpool Daily Post' observes whether persons or movements most accelerate great social improvements is a rather unfruitful discussion. There cannot be movements without personal initiative and example; and the greatest personal action would be comparatively barren but for the movements which it inspires and compels. Sir William Hartley's personal action always has marked individuality. He has just passed hard cash to the amount of £5,000 to an account which he has opened to provide pensions for respectable and thrifty persons who have been long in his employment. To make the operations of the Fund efficient, to make it permanent, to make it, at all events, to the extent of the noble sum of his definite benefaction and the interest upon its investment independent of his own life, Sir W. Hartley has associated with himself managing trustees, by whom, no doubt, regulations and methods will be devised. No interference is to take place with the national Old Age pensions, but with characteristic kindness as the head of the Hartley business ensures that deserving workers in it shall, in circumstances requiring it enjoy from the establishment a provision for their old age or infirmity. Sir William Hartley urges them to save, and assures them that their thrift shall never stand in their way, but the contrary. This scheme is intrinsically a great and good one. To say that it adds to the already finely-established character of Sir William Hartley is to say little. It glorifies business by beneficence, and it surely must produce much healthy imitation wherever ability and enterprise have ensured prosperity.

THE MADNESS OF THE MINISTER.

By Edward Maclellan.

Author of 'At the Sign of the Lamp,' &c.

CHAPTER III.

The Furnace that would test the Metal.

ALAN had given no thought to risk in his decision to descend the cliffs. It was enough that a dog lay there helpless. He did not consider that he was tired and spent and in a state of mind out of tune with any such enterprise. He only heard the whine penetrating feebly through the storm. As he carefully lowered himself over the edge of the chasm and caught sight of the cruel jagged face he had to descend, all wet and slippery with the rain, he shuddered. There appeared to be plenty of grips for hands and feet but were they safe? He found an answer by testing one which loosened under his weight and then rattled ominously to the bottom.

For one breathless moment Alan clung with his hands, staring dully into the rock face until it seemed flecked with spots of red gold. His fingers began to grow numb and a sleepy film clouded his brain. A specially vicious burst of the storm swung him sideways and broke the torpor. With a strong sigh he challenged his wits to attention, and then slowly and laboriously groped with his feet after another hold.

In trying to recall the experience he could never detail it. That he was in the body he knew, for hands and feet obeyed the direction of the will but automatically and without sensation. Nervous flashings ran through his limbs like prickly heat and now and again those dull red specks of gold glowed in the rock face, but he felt no fatigue. Even when a treacherous foothold shuddered from under his feet and he hung suspended, clinging to a stunted root, he felt no fear, only a curious wondering as to whether he would fall clear to the bottom or be intercepted by a projecting ledge. Then he became conscious that unless he could rest he must fall. One glance below showed that rest would be impossible until he reached the ledge on which the object of his adventure lay, and that was yet a long way below. With marvellous tenacity he clung on, and worked his way now sideways now downwards, until a numbness crept up his spine and a great oppression lay like a stupor on his brain.

The wind roaring up the valley and finding itself narrowed in the huge semicircle of rocks plucked at him with demonic fingers and shouted a dirge in his humming ears, but he only laughed. The wind could do him no harm. If it dislodged him he could fly he felt so light. The next moment he was irritated that his hands and feet were moving more heavily and less obediently, and he desired to smite himself as a man whips an unwilling horse. Perspiration started from every pore though his garments chilled him. He made a supreme effort to recall himself to his position, gave a hasty glance downwards, saw that the ledge on which the dog lay was directly beneath him and that it shelved upward from the rock face. With a tense face he loosed his hold, glissaded swiftly down the shining surface, enbalming first on his knees as he struck the ledge, and then fell prone on his face unconscious.

The wind only laughed the more boisterously, and the rain spat in his face with malicious spite, stinging him back into life. Below, hurrying across the sodden fields was a party coming to the rescue, gazing anxiously for the figure they could not see.

Alan's swoon did not last long. His mind, preternaturally active, swung clear of the shock, and though his head swam perilously he crawled to where the dog lay shivering with pain and terror. By knotting together his tie, a pocket tape, and his handkerchief, he secured the animal on his back and began the second part of his descent.

This proved more easy than the first. The face was more broken and was not so precipitous, and excepting that he bruised himself on the sharp surfaces he took no further harm, as there were more opportunities for rest and the oppression had lifted from his brain. As his feet touched the turf he felt himself gripped by a pair of strong arms, and heard a deep voice asking anxiously,

'Are you hurt?'

Before he could reply Helen was by his side untying the knots that secured the dog to his back, murmuring words of praise and endearment as she gazed up into his wan, drawn face. He returned her look tenderly, smiling bravely though uncertainly. Nothing seemed stable as he stood there, the roar of the wind in his ears and the grey sodden depression of sky and field drowning his very soul. Unconsciousness would be a crowning boon, he thought, as he steadied himself on Helen's shoulder. It was only the thought that unconsciousness would be a sheer puerility that kept his brain from yielding. With a supreme effort he turned to greet the speaker who had questioned him and found himself staring instead into a pair of velvety brown eyes that for the moment obscured all else.

He saw nothing of the face but the eyes. If he had been questioned afterwards as to their colour he would have been at a loss to name it. That they were large and deep, the abode of subtle and mysterious influence, was all he could remember. That they were essentially different from Helen's he at once concluded. Helen's sparkled with animation, and called for the expression of the one looked at. These drove thought inward and instead of drawing out, gave. They wrapped him about with mesmerizing consolations and dropped into his turbulent soul the oil of a strange peace. The spell was broken by the first speaker who exclaimed heartily, 'Don't stand too long. Come to the farm and put on some dry things. Dick's clothes will fit you until these are dry.'

We'll send Toby on to the Vet. Madge, run on and tell Harry to saddle the roan at once.'

'Thank you,' said Alan simply. He was feeling stronger and more like himself, and was able to walk without difficulty though he had just been wondering how he was to get home. As he leaned on Helen's arm he observed that the farmer who now preceded them was a tall handsome old man, who seemed as impervious to the storm as the rocks down which he had just climbed. The lady addressed as Marjorie, whose eyes had so arrested his thoughts, had disappeared in the direction of the farm.

They were not long in crossing the fields, and after a bath and a complete change of clothing Alan reappeared in the family circle greatly refreshed. His host led him straight to the ingle-nook—of itself as big as the average dining-room of the suburban villa—in which an old lady sat puffing contentedly at a clean churchwarden pipe.

'This is my mother,' he said proudly. 'She's eighty-four and as young as Marjorie.'

The short wintry afternoon was already drawing in, and the room was nearly dark, and it was not until the old lady rose to her feet to greet him that Alan saw her face clearly. As the firelight lit it up he was startled by the strong resemblance between mother and son, and the eyes were those of her granddaughter. Though grey and wrinkled it was a fine old face, and must at one time have been strikingly beautiful. Her voice even yet had a youthful ring in it as she addressed him.

'You are a very foolish young man!'

'But in a good cause,' Alan said with a smile.

'But there are two ways of serving a good cause. One of the men could have climbed up from below without any danger.'

'It was a very brave thing to do, Granny.'

The voice came from out of the gloom behind him, but Alan did not turn round. It was deep and full like a throat's note and vocalised the beauty of the velvety brown eyes that had thrilled his very soul.

'Even braver ought to be sensible, Madge, and this hero is too frail for unnecessary exploits. Do you smoke?' she asked suddenly, as she knocked the ashes gently from her pipe.

'A little,' Alan assented amusedly.

'Then you have no business to,' was the sharp response. 'You are too nervous, and no minister ought to smoke.'

'Why, mother, how do you know that this gentleman is a minister?' her son asked in surprise.

'If he isn't he carries a face full of false pretences,' was the rejoinder, smartly uttered. Indeed, everything the old lady said or did was done with decision. Her movements were alert and precise, her accentuation crisp and distinct. She drew her son closer to her that he might see the man who was gazing with smiling admiration at the mature beauty of a face such as he had never before seen.

'I am a minister,' Alan said simply. 'A Methodist minister, and my name is Forsyth. This lady is Helen Beraford, and she sails for America to-morrow. We were spending our last day together in a favourable scramble over your rocks.'

'And thought it a fine thing to break your own neck to commemorate it, I suppose,' the old lady added dryly.

The farmer interposed and introduced his family. Alan bowed gravely to mother and daughter as they were formally presented, and Helen, relieved beyond measure that the adventure had ended so happily, beamed with pleasure at the homely happiness surrounding her. They were soon seated at the table chatting merrily about the day and the rocks. Marjorie pouring tea, the old lady taking careful inventory of all the faces round the board. A buxom, rosy-cheeked maid had lit a lamp and drawn the curtains, and the whole scene represented one of the cheeriest interiors ever artist tried to paint.

At the first pause in the conversation the old lady said,

'Madge.'

'Yes, Granny?'

'Tell Dick to see that Mr. Forsyth gets plenty of phosphorus.'

There was instant pause in the meal and four pairs of eyes were turned on the old lady's face, all expressive of wonderment. The tension was broken by a hearty laugh from the farmer, who turned to Alan and said,

'If my mother had lived in the good old days she would have been hurred as a witch. She's the cleverest old lady I ever knew for jumping at conclusions.'

'And usually the right ones,' she interposed swiftly.

'That's true,' the farmer assented readily. 'And that's what puzzles me. That's why you would have been called a witch. She's always bewildering us by her prophecies. How she comes to connect you with Dick I can't fathom. Dick is my son and a doctor,' he explained. 'Of course the world is a little place, and you may meet him, but it's unlikely that he'll ever take you in hand for a dose of phosphorus.'

'Ask him,' suggested the old lady sweetly.

'Ask him what?'

'Mr. Forsyth says he is a Methodist minister. Ask him where he is stationed.'

There was a general laugh at the probability implied, and Alan ended the suspense by promptly replying,

'I am going to Sleepfield to-night. I have been removed from the north to take the place of a minister who has just died at Sleepfield. I am going as supply until Conference. Does that answer the question?'

'Well, if that isn't wonderful!' the farmer ejaculated. 'Dick lives at Sleepfield, and as he is a Methodist he will be a member of your church. Didn't I tell you that my mother was a witch.'

'Don't be absurd, Richard! Marjorie should have guessed it if she has the wit I think she has.'

Marjorie blushed vivid red as she felt that all eyes were now turned upon her, and her reply was hesitatingly given.

'I had guessed it might be probable.'

'Exactly. You take after me. Your father doesn't. He's his father over again. Practical as a nail and as blunt. You'll find Dick the same, Mr. Forsyth. He's no more sentiment than a door, locked, barred, and bolted. But he's a wonder at a diagnosis. He'll prescribe phosphorus as soon as he sees you, and he'll put you on your feet. But he'll be your 'despair' unless your judgment equals your courage—which I doubt, she added in an undertone, loud enough for all to hear.

'Granny!' Madge said, gently admonishing.

But the old lady was not to be intimidated. She fastened her glowing eyes on Madge's face, then bent a searching look at Helen who returned it with friendly interest, finally settling her glance on Alan who was toying with a piece of buttered toast, too interested to eat.

'As you will probably see a good deal of both of them, let me give you a word of warning. It will be for your peace of mind to heed it. Don't take either of them too seriously. Dick has my sense without my intuitions. Madge has my intuitions without my sense,' she said mercifully. 'Dick needs handling with velvet, Madge with steel. Reverse the weapons and it will be at your peril.'

'But why the double problem?' Alan asked puzzled.

'Madge is Dick's housekeeper,' the farmer explained. 'Her mother is there at present, but she returns to-morrow. You mustn't heed the old lady too much,' he added, earnestly. 'She gives the reins to her privilege, sometimes.'

'Tush!' was the only answer the old lady vouchsafed to make. Then she proceeded generally, 'Richard sees with two eyes; I have four. Sleepfield is a dreary place, and the people are as dreary as the place. If you don't take plenty of phosphorus you won't stand them six months. They'll kill you. You are weak! Weak as water! What have you been doing?'

'Just working. Trying to lighten my own dark under-standing, and to convert a few heathens.'

'I thought so. Burning the candle at both ends. Add a little more tallow or the wick will flash out one of these days. How rough it is!'

Thus recalled to considerations of time and weather the meal was hurriedly finished, good-byes said with many expressions of gratitude on the part of the farmer, and injunctions to take care of himself from the old lady, Helen being specially exhorted to bombard Alan with letters urging the necessity of an abundant diet of phosphorus, and the two travellers were soon being driven rapidly to the station.

Marjorie had remained curiously silent during the visit. After the first glance into Alan's eyes when the introduction was formally made, she had never looked his way again, save when her grandmother was recommending the weapon of steel for her special behoof. Then for a brief moment she had flashed her great eyes at him, but he was too intent on the face of the speaker to observe it. After that she centred her attention on Helen who appeared to exercise a strange fascination over her, and to whose wants she attended with the greatest assiduity.

'Don't you think her very beautiful?' Helen asked wistfully, as they were in the train.

'Very!' Alan said dreamily. 'She is the most wonderfully preserved old lady I ever saw.'

'I meant Marjorie,' she explained, sighing as though relieved.

Alan started and turned to look into his companion's face. He had been lost in a profound meditation and her question troubled him.

'I don't think I noticed her very much,' he said truthfully. 'Except that she has her grandmother's eyes.'

'Her grandmother must have been like her at her age. I think Marjorie is the loveliest woman I have ever seen.'

'I know that I have married the loveliest woman I have ever seen.'

The answer was prompt and decided, and Helen was satisfied. Little more was said as the train speeded them back to Manchester. It was characteristic of both that the parting was equally silent and shorn of all excess. All arrangements for writing had been made and little needed to be said. As Alan handed her into the express he kissed her tenderly and said,

'Good-night, darling. It is not for long.'

And though her eyes were full and her lips quivering Helen replied bravely,

'Good-night, my husband, and God be with you till we meet again.'

(To be continued.)

HINTS ON EYESIGHT.

[A Mistaken Notion.

PERSONS who have had a good eyesight in early life begin to require assistance for reading and close work at about forty years of age, and it is a mistaken notion to suppose that an advantage is gained by putting off the use of glasses as long as possible. By an effort some can go for a year without artificial aid, and after the first symptoms of need manifest themselves. In this year they lose more eyesight than they would in five years if spectacles or eyeglasses had been taken to at first. The first symptoms of old sight are:—The eyes get tired after a spell of reading and work, the object has to be held further away to clearly focus it, and one begins to grumble about the pooriness of the gas, etc. If a competent optician is consulted when the first signs of uneasiness manifest themselves he can supply such glasses as will materially arrest the decay of the sight, and if the eyes are regularly retested at reasonable intervals can largely prevent further deterioration.

Mr. Aitchison's system of sight-testing is as perfect as science and careful attention can make it, and he will be pleased to test the sight free of charge, and supply spectacles to correct defects at 12 Cheapside, London, E.C.

Services and Preachers.

SUNDAY, JANUARY 24th.

HARRINGAY, Mattison Road, Rev. F. S. Bullough at 11 and 6.30.
HARROGATE, Dragon Parade, Rev. W. Younger at 11 and 6.30.
CALEDONIAN ROAD, N (corner of Market Road), Rev. Jos. Dinnick at 11 and 6.30. Bible Class at 3.
MATLOCK, Matlock Bank, Rev. J. Burton at 10.30 and 6.30.
NEWCASTLE-ON-TYNE, Central Church, Rev. A. Lowe at 10.30 and Rev. W. Chapman at 6.30.
SHEFFIELD, Central Mission, Cambridge Street, Rev. T. Whitehead at 10.45 and 6.30.
SOUTHPORT, Church Street, Rev. J. T. Barkby at 10.30 and 6.30.
SOUTHEM, Pleasant Road, Marine Parade, at 11 and 6.30.
SURREY CHAPEL, BLACKFRIARS ROAD, S.E., Rev. W. Lee, B.A., at 11 and 7.
ST. ANNES-ON-SEA, Mr. T. L. Gerrard, of Swinton, at 10.45 and 6.30.
TUNBRIDGE WELLS, Camden Road, Rev. W. Potter at 11 and 6.30.

Connexional Evangelists' Engagements.

MR. J. B. BAYLIFFE, Guisborough, January 24th to February 2nd.
REV. W. R. BIRD, Buckley, January 17th to 24th.
REV. JOSEPH ODELL, Wishaw, January 24th to 31st.
MISS PERRETT, Hawthorne Road, Blackburn, January 17th to 25th.
Prayer is desired for the Evangelists and Missions.

Evangelists' Engagements.

MRS. E. VISON, Eastlound, January 24th to February 4th.
MR. ANTHONY DODDS, Flimby (Cumberland) January 16th to February 4th.
HERBERT P. ELLIS, Gravesend, January 16th to 27th.
MRS. ALBERT HARRISON, Wakefield, January 24th to February 2nd.
MR. ALBERT SHAKESBY, Central Hall, Wigan; January 31st to February 10th.
MISS SNAPE & MISS FORSTER (Gospel Soloists), P.M. Church, Huthwaite, January 17th to February 4th.

CENTENARY CELEBRATIONS.

Organizing Secretary's Engagements.

Sunday and Monday, January 24th and 25th, Hexham; **Tuesday, January 26th**, Sunderland Fourth; **Wednesday, January 27th**, Blaydon; **Thursday, January 28th**, Houghton-le-Spring; **Saturday, January 30th**, Willington.

Births, Marriages, Deaths.

NOTICES of Births, Marriages, Deaths, Intimations, &c., are inserted at the following prepaid rates—30 words and under 3/-; each additional 10 words or less 6d. Notices, together with remittances, to be delivered at the LEADER'S OFFICE, 73 FARRINGDON STREET, LONDON, E.C.4, by Tuesday morning.

REPORTS of Marriages, Memoirs, &c., intended for insertion in the ordinary columns must be accompanied by a prepaid notice of the event at the rates above specified.

MARRIAGES.

COOKE—APPLEBY.—At the Primitive Methodist Church, Howdon, on Wednesday, January 13th, by Rev. R. Laidler, assisted by Rev. G. W. Wellburn, B.A., John R.D., only son of Mr. D. Cooke, of Willington Quay, to Nell, youngest daughter of Mr. T. Appleby, of Percy Main.

KNAP—FOULDS.—On January 7th, at Blackpool P.M. Church, by the Rev. G. Bicheno, of St. Annes-on-the-Sea, Arthur Brett Knap, youngest son of Mr. Knap, of Burnley, to Margaret, elder daughter of Mr. James Foulds, Burnley, and South Shore, Blackpool.

DEATHS.

CHADWICK.—On January 4th, 1909, at 63 Kebble Road, Bootle, William Chadwick, aged 67 years.

CHURCH.—On December 30th, in his 71st year, George Church, the beloved husband of Mrs. Church, and faithful Steward of West Bromwich First Circuit.

DIXON.—On the 8th inst., at his residence, Lonedale Street, Pelton Fell, William, the beloved husband of Elizabeth Dixon, passed into the Higher Fellowship.

FROW.—Eliza (invalid), daughter of the late Samuel and Mary Frow, Post Office, Winterton, who fell asleep in Jesus January 18th, 1909, aged 77. No cards.

LEE.—January 15th, at Ebor Villa, Farnworth, Widnes, aged 63, Mary, beloved wife of J. H. Lee. Interred at Farnworth Church, January 19th. "With Christ, which is far better."

RICHARDS.—On January 11th, 1909, very peacefully, at Chacewater, Cornwall, Mrs. Jane Richards, Mother-in-law of Rev. S. Evans, of Portland, aged 76 years.

SLATER.—On Sunday, January 10th, at his residence, "Ash Lea," Matlock Bank, John Slater, in his 72nd year.

"Faithful unto death."

IN MEMORIAM.

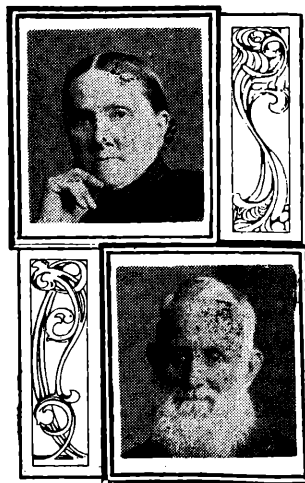
FINCH.—To the cherished memory of my beloved husband, the Rev. C. Finch, who entered the Heavenly Home, January 23rd, 1906.

"The memory of the just is blessed."

GOLDEN WEDDING CELEBRATION

MR. AND MRS. R. JEPSON, of Barlborough, celebrated the fiftieth year of their married life on November 25th, 1908. They are both well known in the locality, nearly all their married life having been spent in the neighbourhood. Mr. Jepson is a native of Farnsfield, while Mrs. Jepson, whose maiden name was Mary Cumberledge, hails from Sheffield. They are both well matured in life, their combined age totalling 144 years. Mr. Jepson went to work as a regular wage earner when he was nine years of age. He has a distinct recollection of the 'hungry forties' when flour was five and sixpence a stone. As far back as 1873 he commenced to work for the Staveley Coal and Iron Co., first as a pit sinker, subsequently rising to occupy important positions and ultimately as deputy. In August last he retired altogether. Both Mr. and Mrs. Jepson united with our church forty-eight years ago at Barlborough, under the ministry of the late Rev. T. Hartshorn, who was then travelling in the Bolsover circuit. Their sympathies have always been strong for the church of their choice, and their home open for the entertainment of its preachers both ministerial and lay.

As a thankoffering for gracious benefits received throughout their lengthy career our friends generously provided a sumptuous tea on December 12th ult. at which over one hundred sat down. Friends came from all parts of the circuit, a goodly number being present from Ann's Road, Sheffield. An excellent concert followed in the evening, when Mr. H. Taylor, of Sheffield, an old friend of the family, presided. During a brief interval the Rev. S. Barker, superintendent of the circuit, performed the pleasant duty of presenting to Mr. and Mrs. Jepson a suitably inscribed silver teapot. The presentation was feelingly responded to by Mrs. Jepson. Our friends have brought up a large family, who are now settled in different parts of the country, one, a married daughter, being at Glecia, Alberta, Canada. It is gratifying to our aged friends to know that all the members of the family, along with their children, are members either of our own or other churches, which is an eloquent testimony of their early religious training. We trust that the eventide to our friends may be both long and happy. The whole of the golden wedding proceedings were devoted to the Centenary Fund.



Mr. and Mrs. R. Jepson.

Ministerial Changes and Engagements

The Rev. J. Pinchen removes to Hetton in 1909.

The Rev. J. Hawkins will remove from Cockermouth in July next.

The Rev. R. T. Holtby has accepted the invitation of the Gloucester Station to succeed the Rev. W. Shaw in July, 1909.

Rev. Bernard Batty has accepted a unanimous invitation to superintend the Chichester Station until July, 1910, when he will have finished probation.

Revs. T. A. Fairweather and J. Metcalf have accepted the invitation of the Hastings station for the third and second years respectively, 1909-10.

Scholastic and Professional.

MISS JACKLIN, a scholar in the Bourne Sunday school, Hull Fifth circuit, all her life, has now won the diploma of L.R.A.M., thus adding to her already long list of successes.

MR. ROBERT F. MCKAY, M.Sc., one of our London local preachers, son of Mr. A. McKay, a local preacher of many years' standing in West Hartlepool, has further added to his scholastic honours by passing at the recent associate examination of the Institute of Civil Engineers, gaining the first place, and carrying off the Bayliss prize of £15.

MESSRS. BLACKBURN, of Leeds, have recently issued some new Easter music. 'The Victor's Throne,' by Fred. W. Peace, is a well written, musical cantata, of no great difficulty. The bass soloist has the lion's share of the solo work. Amongst a number of good things the chorus for men's voices and the dramatic chorus, 'And while He yet Spake,' may be specially mentioned. 'Resurrection Songs' is a short service of praise. The music composed by W. T. Crossley, A.R.C.O., is tuneful and easy. The connecting recitations have been written by Beatrice MacRow.

As Whitley Bay church forms part of the North Shields circuit, which has ten churches in it, and only has its ministers once each in the pulpit per quarter, they keep pace with the other churches in the town, who have a minister every Sunday, by importing a number of ministers from other circuits. They have already completed their list for this year, and quite a number of leading ministers will occupy their pulpit during the coming months.

Ordination Service at Newcastle-under-Lyme.

AN Ordination service was held in the Higherland church on Tuesday. There was a large gathering, and the service was of a most interesting character. Three members of the church having been duly appointed lay preachers, were called upon to relate their 'Christian Experience and Call to the work.' The chairman, Mr. T. G. Millward, bore testimony to the character and earnestness of the brethren, Messrs. S. Pepper, J. Evanson, and W. Perkins, and reminded them of the supreme importance of the work to which they had been called. The Rev. J. E. Leuty, in giving the Charge to the brethren, reminded them of their increased responsibility. He advised them to study well Paul's charge to Timothy and Titus. The work of preaching was a great and noble calling. There was need to-day for the re-statement of certain doctrines, but at the same time there were basic truths and principles which they must always stand by. Finally he would urge them to use the Bible as their chief Text book, and while it was essential to have a thorough knowledge of the Bible characters and their teaching, yet there was a pressing need for focusing truth. He wished the brethren every success in their work. The Rev. W. B. Bache gave the charge to the church. He pleaded for a practical sympathy with the ministry, lay and itinerant. No ministry could be successful unless there was co-operation. So far as his experience went the church which had a prayerful interest in the ministry of the word was always successful. It was imperative that the pulpit should be guarded by the church, and only those who were eminently fitted should be allowed to enter it. He urged upon the church the need for good singing. Congregational singing was on the decline, and this should not be. The assistance of the choir was of great value in church worship. He concluded by urging the church to be warm-hearted and loyal to its preachers and seek continually the Baptism of the Holy Ghost.

Personal.

MR. WILLIAM CARTLEDGE, of Burslem circuit, has been made a Justice of the Peace.

For the second time in three years the Rev. W. Curry has been elected President of the Barrowford Free Church Council.

COUNCILLOR JAMES MARTIN, of Staveley, has been made a J.P. for the county of Derby. He is at the present time Chairman of the Parish Council, which office he has held for eleven years; also President of the Derbyshire Miners' Association, which has a membership of over 35,000 members.

The death of Mr. John Whittaker, of Hull, removes from Bourne church, Anlaby Road, one of its oldest workers. In connection with Clowes chapel and Bourne he served for about thirty-two years as a school superintendent, and was one of the founders of the Anlaby Road church. Mr. Whittaker was a brother of the late Rev. T. Whittaker, D.D.

The death of Mr. George Appleton, of Brandon, County Durham, at the age of 64, removes a well-known and highly-respected official from the ranks of our Church. He was class leader, local preacher with a wide repute, an active worker among the young, and loved by all who came in contact with him. The loss to the local church and circuit is very great.

We learn with sincere regret that the Rev. T. Tempest, of Tadcaster, who some time ago had a sharp attack of pneumonia, is now suffering from a serious relapse, and will in consequence be unable to fulfil his duties for some time. Mr. Tempest has a good record of service extending over many years, and it is probable that his present relapse is due to his eagerness to resume work before he was sufficiently recovered.

OUR congratulations are offered to Mr. T. Partington, of Station Road church, Swinton, Manchester, on the completion of fifty years honourable and useful service as a Sunday school teacher and worker. We understand that, except for a brief period, this valuable work has been done in the school with which he is now associated. Mr. Partington has, in addition to the Social Circle long-service medal, received from his fellow-workers a handsome presentation copy of the 'History of Primitive Methodism,' by Rev. H. B. Kendall, B.A., as a token of their esteem.

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In Memoriam.

Mr. William Dixon.

THE Pelton Fell Society, in the Chester-le-Street circuit, has sustained a very severe loss in the death of Mr. William Dixon. He was one of the strong pillars and the bright ornaments of our church. A man who had won the confidence and esteem not only of the Christian people of the village, but also of those who are indifferent to religious claims. His home was always open and a cheerful welcome greeted both ministers and local preachers whenever they went. For nearly 40 years he was a member of that church. For 25 years he held the superintendency of the Sunday school, and for a number of years he was a class leader. His illness was very brief, only lasting about three weeks, and on the 8th inst., at the age of 62 years, he took 'The one great step beyond the stars.' A most impressive funeral service was conducted in our church by the Rev. R. Fletcher, when representatives from various places on the circuit were present. He leaves behind him a widow, four sons, and two daughters, all of whom are devoted workers in our church.

Mr. John Slater, Matlock.

JOHN SLATER, one of God's noblemen, known and beloved throughout the Matlock circuit, and far beyond its borders, passed in triumph from the 'house of many mansions' on Sunday evening, January 10th, at the ripe age of seventy-one years. He was one of a race of stalwarts becoming only too small. His training in church life began about half a century ago, and he was well prepared by it for office. He was later to fill with distinction to himself and great benefit to the church. As a local preacher his name stood next to the minister's. For over thirty years he was Sunday school superintendent, also a class leader, trust treasurer, trustee of three out of the four churches in the circuit, and a member of the District Committee. He several times represented the circuit at the District Synods, and had been appointed to Conference. He did a good day's work, both in our own church and in other directions, that tended to national righteousness and sobriety. He was an energetic life, and he went to the Homeland with a beautiful reliance upon Him he had served so well. His earthly home life had been especially blessed, his wife—who pre-deceased him some three and a half years—being a true 'helpmeet.' Seven sons and two daughters, all married, remain to follow on, and all are interested in church work, some holding important positions, and so 'instead of the parents, the children.' God may bury his workers, but he carries on His work. A large congregation assembled in our Matlock ohn on the day of the interment. The service was conducted by the Rev. Jas. Burton, the choir and organist assisting in a suitable manner and an address of great tenderness, appreciation, hopefulness, and affection was given by Prof. A. L. Humphries, M.A., of Hartley College, a former minister of the church. A considerable company of friends, relatives, and representatives followed to the burial ground, where—amid scenery possessing the rugged grandeur of the Peak district—we left what remained on earth of our beloved in a grave literally 'hewn out of the rock,' on an eminence where the meandering waters of the river Derwent flowed at our feet. A memorial service was held on Sunday evening, conducted by Rev. James Burton, who took for his text, 'For to me to live is Christ, and to die is gain.'

Manchester Eighth

An interesting presentation took place at the Station Road (Pendlebury) church on Saturday evening last, when the teachers and friends assembled to do honour to Mr. Thos. Partington after fifty years of faithful and efficient service in the church and Sunday school. Mr. J. Bleas occupied the chair. The Rev. P. McPhail made the presentation, which consisted of a silver medal from the 'Sunday Circle,' and a handsomely bound copy with inscription of the 'History of the Primitive Methodist Church.' Mr. McPhail paid a high tribute to Mr. Partington's work in the church and Sunday school. Messrs. J. Royle and I. H.aley spoke as representatives of Chorley Road, and Mr. W. E. Hardy, on behalf of Manchester Road, and Mr. K. Beddow represented the local Sunday School Union. Mr. Partington, in acknowledging the gifts, went back to the commencement of the cause at Station Road, which originated in his father's house, and described the first Sunday school which consisted of eight teachers and seven scholars, the latter consisting of the members of his own family.

Wedding.

A VERY pretty wedding took place at Blackpool on January 7th, when Mr. Arthur Brett Knappe, youngest son of Mr. Knappe, of Burnley, was married to Miss Margaret Foulds, eldest daughter of Mr. James Foulds, of Burnley and South Bhiro, Blackpool. There were three bridesmaids, Misses Annie Foulds, and Ruth Knappe, and Miss Wiseman, (cousin of the bride.) The bride was given away by her father. The service was fully choral, the organist being Mr. Brown. The ceremony was performed by the Rev. G. Bioheno, of St. Anne-on-the-Sea. The ceremony was followed by luncheon at the home of the bride, after which the happy couple departed for London and Brighton, where the honeymoon is being spent. Much interest was taken in the ceremony, as the bridegroom has for long been a teacher, and harmoniumist in the Bethel school, Burnley First, and belongs to the third generation of Primitive Methodists. The happy couple were the recipients of many choice and costly presents.

A SPECIAL meeting of the Bristol District Centenary Committee was called to consider the state of the Fund, and what could be done to promote a deeper interest in this great national effort. A thorough examination was made of the state of matters in each circuit. A plan of campaign was adopted, by which it is hoped every circuit and society in the District may be reached. There were cheering signs that several circuits are making commendable efforts to realise the full assessment of £1 4s. per member. The discussions were of a stimulating character, and it was felt a step forward had been taken with regard to the realisation of the District's quota to the Fund.

THERE are few employers who evince greater interest in their employees, and who sustain such a close and friendly relationship to them as Conn. J. Wilson, Manufacturer, of Great Horton, Bradford. In connection with the twentieth annual gathering, on January 2nd, he has issued to his workpeople a neatly printed letter on tinted paper, in which he alludes to the death of one of his workers, and their freedom from accident, and recommends vegetarianism, total abstinence, attention to the laws of health, simplicity of life, the cherishing of high ideals (in the last case emphasising the point with apposite quotations), and the claims of religion. He asks that he may be made aware of cases of serious illness in order that he may make a personal visit. He avows himself a strong individualist, and at the same time a socialist in his service for others, and believes that religion is the only remedy for human wrongs. His son, whom he associates with himself in the letter, is a member (like his father) in the Great Horton church, devoting himself specially to the Boys Brigade, of which he is the captain.

An unique gathering was held at the Central Hall, Bradford, on Friday evening last, when, on the invitation of the ministers, all the wives, sons, and daughters of ministers residing in the city—as far as they were known—were assembled together. The Rev. G. W. King tersely and pleasantly stated the object which had led to the gathering, and trusted that all would have an enjoyable time. A short programme was gone through, in which two of the younger ministers distinguished themselves as pianist and elocutionist. Table games, refreshments, and friendly converse followed, and a pleasant evening was spent. It was regretted that through a variety of causes several were unable to be present. It is expected that the gathering will be held annually in the New Year. It is greatly to be desired that more of these gatherings should be held wherever possible, and that all means should be used to bring the sons and daughters of the manse into closest association with each other and the church.

Manchester Eleventh

A successful eight days' mission has been held at Prestwich, conducted by Miss Snape, of Urmost, Manchester, and Miss Forster, the Gospel singer. The services were well attended and had a quickening effect. Several good conversions occurred. Miss Snape, whose deliverances were consistently well received, was ably supported by her colleague, Miss Forster. Miss Forster is one of the few who have made an art of gospel singing.

Nottingham First

A very successful ten days' mission has been conducted at Gotham by Miss Linton, of Dunston (Lincoln). The services were preceded by special prayers of the church. From the commencement of the mission we realised the presence of the Holy Spirit, with the result that we experienced a great quickening of the church and 28 persons have found peace with God, among them a number of young men. The services finished with a faith tea on Thursday, the 14th inst., when about 200 sat down.

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1909.
Feb. 14-15. *Rotherham.
" 17-18. Leicester.
" 21-22. *Skegness.
" 23-25. Peterborough.
" 28 & Mar. 1-2. Abertillery.
Mar. 3. Cross Keys.
" 7-8. Low Valley (Nr. Sheffield).
" 14-15. Fookington.
" 21-22. *Sewerby Bridge.
" 23 & 25. Colne.
" 24. Burnley.
" 28-29. New Silksworth (Nr. S'nderland).
April 4. Romsey.
" 18-19. New Springs (Wigan).
" 11-12. Sunderland.
" 25-26. S. Wales.
May 16-17. Grimsby.
Sep. 12-13. *Llwynypa (S. Wales).
" 19-20. *Cross Keys.
Oct. 10-11. Loftus-in-Cleveland.
" 17-18. *North Shields.
" 24-25. Ebbw Vale (S. Wales).
" 31, Nov. 1. *Victoria (S. Wales).
Nov. 7-8. *Whittington Moor.
" 14-15. Loughborough.
" 21-22. Alfreton (Derbyshire).
" 28-29. *Chipping Norton.
Dec. 5 & 8. *Brierley Hill (Staffs).
" 18-19. *Sherburn Hill (Co. Durham).
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VALEDICTORY MEETINGS

At PRINCE'S AVENUE CHURCH, LIVERPOOL.
FRIDAY, JANUARY 22nd, 1909.

OPEN DRAWING ROOM MEETING at 3 p.m. Under the auspices of the Ladies' Missionary Auxiliary Miss Hartley will preside. Mrs. Langley and Miss Richardson, Missionaries-elect to Western Africa, will take part. Soloist: Marjorie Stockton. Afternoon tea provided. Collection for African Missions. At 6.15. LIME-LIGHT VIEWS OF WEST AFRICA. At 7.30. GREAT VALEDICTORY MEETING. Speakers: Alderman F. C. LINFIELD, J.P., Revs. J. TRAVIS, A. T. GUTTERY, and the Lady Missionaries. Chairman: Ald. S. W. H. J.P. All friends of Missions cordially invited.

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Mr. Albert Shakesby at Bolton.

WE have been favoured at Higher Bridge-st. chapel, Bolton, with a brief visit from Mr. Albert Shakesby. The opening meeting was on Jan. 9th, and there was a large attendance of members and friends who gave the missionary a hearty reception. There were crowded audiences and splendid services on Sunday and Monday, and on Tuesday afternoon a good company assembled, and afterwards about 140 attended a Faith tea. In the evening Mr. Shakesby gave the thrilling story of his conversion. The spacious chapel was crowded in every part, many being unable to gain admission. About 90 of our own scholars, including a number of adults, have returned their Decision cards. Altogether about 220 stood up to testify their acceptance of Christ as their Saviour. It was a glorious week-end, and we believe the good work will continue. It was Mr. Shakesby's first visit to Bolton, and to very many he was a complete stranger, but we are all looking forward to a return visit whenever possible.

Wedding.

HOWDEN Primitive Methodist church was the scene of a very pretty wedding on Wednesday afternoon, when the contracting parties were Mr. J. B. Doleman Cooke, only son of Mr. Duncan Cooke, of Willington Quay, and Miss Nellie Appleby, youngest daughter of Mr. Thomas Appleby, of Percy Main. The Rev. R. Laidler and the Rev. G. W. Wellburn, B.A., performed the ceremony. The bride was given away by her father, and the Misses A. Williamson, K. Morton, and E. Weir (nieces of the bride) were the bridesmaids. Mr. W. P. Anderson acted as best man. The service was fully choral, Mr. J. Scorer, jun., being at the organ. At the conclusion of the ceremony the wedding party, numbering about 150, adjourned to the schoolroom, where a reception was held. The presents received by the happy pair were both numerous and costly, and proved the high esteem in which the recipients are held. The bride and bridegroom are Sunday school teachers, and hard working members of the Christian Endeavour. Mr. and Mrs. Cooke travelled to Edinburgh, where it is intended to spend their honeymoon.

Mr. George Church.

WEST BROMWICH First circuit has experienced a great loss in the lamented death of Mr. George Church after a prolonged and painful illness. For fifty years he preached in the pulpits of his circuit, and his popularity as an earnest, intelligent, and well-read man was wide-spread. In town and village churches he was always welcome, for he delivered inspiring messages with singular ability and power. He guarded the treasures of the circuit in the capacity of steward for upwards of twenty-five years, and his statesmanship in the quarterly assemblies of the station was strong and wise. He was repeatedly elected as representative to the District Synods, and twice efficiently served the interests of the District in the Conference. He will long be remembered as a friend of the poor, and was always willing to advocate the interests of the unfortunate. Only a few months ago the circuit gave expression of its esteem for his faithful stewardship by presenting Mr. Church with an illuminated address, which he greatly prized. The In Memoriam service will be conducted on Sunday evening, Jan. 21th, by the minister of the circuit.

Mr. William Chadwick.

THE church at Queen's Road, Bootle, is mourning the loss of Brother Wm. Chadwick, who for several years past has been one of its most devoted members and officials. Brother Chadwick spent the earlier and larger half of his church life in active connection with the United Methodist Free Church, Wellington Road, Liverpool, but, twelve years ago, removing to Bootle, and residing close to Queen's Road chapel, he and his family ultimately joined our church. While at Wellington Road, Mr. Chadwick was for a while superintendent of the Sunday School, and until his death he maintained a lively interest in all that ministered to the pleasure and profit of children and young people. Mr. Chadwick was an assistant class-leader, and in fondness for this means of grace was a true Methodist. He was also a useful member of our Chapel Committee and Quarter-day Board. The funeral took place on January 7th at the Smithdown Road cemetery. Rev. R. W. Barnett officiated, and many were present from both Queen's Road and Wellington Road churches.

LOCAL CHURCH NEWS.

Barnoldswick

Twelve months ago the Primitive Methodists of Barnoldswick opened a mission at Earby and on Jan. 9th and 10th the first anniversary was celebrated. On Saturday evening a public meeting was held in the Mission Room, Edward Street, under the chairmanship of Mr. James Marsh, of Barnoldswick. We began the work with three members and now we have upwards of 20 at the week night meeting. The congregation was as small on one occasion as nine, and now the average attendance is 50. A Sunday school was commenced in April with two scholars and four teachers, and now there are 50 scholars and eight teachers. With regard to finances the mission from the first has been self-supporting. The Rev. H. Tallentire (Baptist) gave us a fine address on 'Workers and Shirkers.' Rev. C. O. Goodall, of Skipton, also spoke. On Sunday Mr. Goodall was the preacher. Collections amounted to £1 17s. Our prospects for the future are full of hope and encouragement.

Basingstoke

On the 14th inst. a very successful Floral tea was held. There was keen competition between the ladies responsible for the decoration of each table, as prizes of 10s., 7s. 6d., and 5s. were offered by the married men. The tea was followed by a very interesting and instructive limelight lecture by the Rev. J. Jones, on the history of the connexion. After the lecture a heavily laden New Year's tree was stripped, and the distribution of the goods caused considerable amusement. During this ceremony refreshments were served by the young men. The whole effort was an unqualified success.

Bishop Auckland

On January 16th and 17th the Rev. Geo. Bennett visited the Central church. A conference was held on Saturday afternoon at three o'clock under the presidency of the Rev. B. A. Barber, and representatives from Crook, Westgate, St. Helens Auckland, Willington, Spennymoor, Eildon, and Bishop Auckland were present. The Rev. Geo. Bennett gave a fine address on the graded schools and graded lessons. The Rev. John Bennett, District Sunday school secretary, opened the interesting discussion which followed. After a tea a public meeting was held when excellent addresses were delivered by the Revs. John and Geo. Bennett. Rev. B. A. Barber presided in the unavoidable absence of Mr. H. Pringle, of Chester-le-Street, who sent a donation of £1. Rev. Geo. Bennett preached to appreciative congregations on Sunday, and also gave an address at a united young people's service in the afternoon. Mr. W. H. Hamblett presided. The visit of Mr. Bennett has done much to inspire all present at the services.

Bradford Fifth

At New Hey Road, on January 16th and 17th, we were favoured with a visit from Mr. J. T. Fielding, of Darwen, who gave a delightful limelight lecture on 'The Beauties of Wharfedale,' on the Saturday evening, the Rev. J. Maland presiding, and on the Sabbath preached inspiring sermons to excellent congregations and gave an address at a well-attended P.S.A. service, Mr. A. Varley presiding.

Haslingden

On Wednesday, January 13th, a very successful juvenile missionary meeting was held in the Lane Road schoolroom, presided over by Miss Lizzie Cronshaw, and interesting missionary addresses were given by six boys and six girls. All the speakers, along with a chorus of children, were attired in the costume of the Christian Buba. They also sang the hymn, 'Jesus loves me,' in the Bubi language. The schoolroom was decorated with African curios. The children had been efficiently trained by Rev. T. C. Showell, and took their parts admirably. The proceeds amounted to about £4, which will be devoted to the African Mission Fund.

Hinkley

Under the auspices of the Briststone C.E. fourteen days evangelistic services have been held, as celebrating their fifth anniversary. On Saturday, Jan. 2nd, Rev. J. T. Ecob, of Coatville, preached, and after a public tea a meeting was held presided over by the President, Mr. J. W. Fletcher, when addresses were delivered by Miss Bott, evangelist, and the Rev. J. T. Ecob. The services were continued until Jan. 15th by Miss Bott. The meetings increased in power night by night. We had splendid congregations and we believe much good has been done. On Saturday, Jan. 9th, a Faith tea was held, followed by a social evening, when Miss Bott rendered a recital entitled 'His Mother's Sermon,' and the choir rendered solos, duets, etc.

Hull Fifth

On Sunday last special sermons were preached in the Bourne Church on behalf of the African Missions—in the morning by the Rev. F. R. Andrews, and in the evening by the Rev. Wm. Pigott, D.D. The choir rendered special music at each service. On Monday evening an 'At Home' was held in the schoolroom, at which Mr. G. F. Newbert presided. The large

attendance and the excellent financial result of this effort both justified the change from the usual practice of holding a public meeting. Amongst the large number of guests who assembled, there were three young ladies, natives of Fernando Po, West Africa. An excellent musical programme had been arranged by Mr. W. A. Spensley. An address on missionary work in Fernando Po was given by Mrs. Barron, who is now training the three young ladies mentioned above. The three native young ladies each took part in the service. Refreshments were provided.

At the Bourne Church on Tuesday last the C.E. 'At Home' was held, when an excellent programme was arranged by Mr. W. A. Spensley. Miss Beatrice Jacklin, L.R.A.M., was accompanist. Mr. J. B. Chapman presided.

Nottingham

In our Canaan church, on his return from New Zealand and Australia, the Rev. J. Flanagan, on behalf of friends residing in the latter Colony, gave a tea and lantern entertainment on New Year's Eve to 200 of the poorest and most destitute children in the city. The Rev. J. T. Goodridge, with a staff of workers from the school and church, made complete provision for the bairns, who spent a most enjoyable evening through the practical sympathy of friends 'down under.'

Pattingham

On Tuesday last our chapel at Withernsea was the scene of a special gathering, when a choir of 50 voices rendered the service of song, 'A Hundred Years Ago,' in a way that reflected great credit on the tuition of Miss Limon. The Rev. E. Aston gave the connective readings, and Mr. Houghton (Holl) presided. A supper was afterwards held. The proceeds, which realised £7, were in aid of the Centenary Fund. On Sunday last the annual prizes distribution to the Sunday school took place. Mrs. Aston presented the prizes, each boy or girl over 14 years of age receiving a Bible. Special prizes were given by Mr. Westerdale, the superintendent of the school, to the best attenders. The school is prosperous, and it is felt we must soon enlarge the room.

Reading

In accordance with their usual custom at London Street the esteemed superintendent, Mr. T. Waite, and Mrs. Waite issued an invitation to the teachers and friends of the school to a social in the schoolroom on Wednesday evening. In addition to the workers connected with London Street, there were present the Rev. A. Sharman and Mrs. Sharman (who are shortly leaving for the mission field in China). Mrs. Sharman is a former secretary of the school, and her many friends were delighted to see her present. Refreshments having been served, songs were sung by Misses Waite, G. Waite, Messrs. T. Waite, B. Waite, and Turner, some excellent gramophone selections being interspersed between the vocal items. Short addresses were then given by the Rev. W. Raistrick, Messrs. T. Warman, H. Ralph, Christelow (vice superintendent), Rev. A. Sharman, and Mr. B. Wise.

Sheffield Fifth

During the festive season the various annual celebrations have been successfully held. On Xmas morning selections from the 'Messiah' were most admirably rendered and an address given by the minister. A collection was taken for the Church Benevolent Fund. On Boxing Day we had the annual tea which was followed by a meeting presided over by the pastor, supported by Messrs. H. Clayton and G. Hopkinson, and Revs. W. Kitchen and T. Campey. Nearly £30 was raised by special donations to liquidate a long standing deficit on the trust account. On Monday, December 28th, the Hodgson Street church had its annual tea after which Mr. A. Andrews presided at the evening meeting, which was addressed by the Revs. W. Kitchen and J. Keightley. On Tuesday the teachers' annual tea and meeting were held at John Street. It was determined to do all that is possible during the New Year to arrest further decline of scholars. On Wednesday the annual social in connection with the Young People's Institute was held. On Thursday, 31st, Mrs. E. Adams entertained the members of the Mothers' meeting and numerous friends. After tea a programme was rendered consisting of songs, recitals, dissolving views, and tableaux. A very well attended Watch-night service was subsequently held. On New Year's day the scholars' annual tea was held followed by a meeting presided over by the minister, and the annual distribution of prizes took place.

Shillington, Beds.

Trust effort was held, January 6th. Public tea was followed by a grand concert. An admirable programme was arranged by Mr. Stapleton. The artists were Misses Ashton and Daniels, and Mr. Rowsell and Mr. B. Goldsmith; pianist, Miss G. Donson, Pifton; chairman, W. Parkinson, Esq. Results £5 17s. 3d.

Staveley

Mr. A. Dodds, evangelist, has conducted a very successful twelve days' mission at our Seymour church. Good companies assembled each night, and the meetings have been well

sustained throughout. A glorious work has been accomplished (both in the church and in the village) during Mr. Dodd's visit. It has proved the most successful mission in the history of the church. Fifty-one souls testified to the saving power of the Cross.

Tottenham

Wood Green society has just received the useful gift of an Individual Communion Service, consisting of forty crystal cups and complete outfit. Last Sunday evening Mr. Plumb preached and conducted the first communion service that has been held in the new building. At the close Mr. Plumb asked Mr. Hawkins, the society steward, to receive the above on behalf of the society and trustees. Mr. Hawkins acknowledged the gift in a few expressive sentences.

Whitchurch

In aid of the proposed new church and school at Tilston, a sale of work was held on Wednesday, January 6th, in the day schools. Mr. T. Bourne presided, and Mrs. Birkett Evans, of Wrexham, performed the opening ceremony. Half-hour concerts were arranged at intervals, and various competitions served to enliven the proceedings. The financial result was eminently satisfactory, over £50 net being realised towards the Building Fund. We have arranged to lay the foundation stones on the last day of March.

Witley

In connection with our Corn Street church, on Sunday evening the choir, under the leadership of Mr. Percy Viner, rendered the sacred cantata, 'Glad Tidings,' to a large and appreciative audience, Mrs. Badnor being organist. J. Early, J.P., gave the connective readings.

Yarm-on-Tees

On Sunday, January 10th, special services were held, when the Rev. Fred Humble preached, and in the afternoon a sacred concert was held. Mr. and Mrs. F. W. Godley, Harrogate, were the soloists. On Monday night, January 11th, a grand concert was held in the Council schools, which was well attended. Mr. and Mrs. Godley again took part, together with Miss Trotter and Mr. R. Brown. The proceeds were in aid of the new organ, which it is intended to have built in the church during the present year.

THE Rev. F. Smith hopes to celebrate his 71st birthday on Sunday next, January 24th. It would add to his joy and gratitude if his friends who have received circulars and have not yet replied would kindly send donations or promises on or as near that date as possible.

The growing importance of the work of some of our Central Missions, especially in the estimation of the general public, may be seen in the fact that last week the 'British Weekly,' unsolicited, sent a special journalist to the anniversary meeting of St. George's Hall, Old Kent Road, S.E., who gave a whole column to a most striking account of the meeting. The 'Morning Leader,' and some other London dailies also took note of the anniversary, and gave striking prominence to the outstanding features of the anniversary and the general work of the mission.

THE Rev. A. T. Gutery attended the quarterly meeting of Missioners and Missionaries engaged on the London and Provincial Missions last Friday, when the reports and balance sheets for the past quarter were carefully reviewed. It was found that ten of the Stations showed an increased membership, the largest being at St. Anne-on-the-Sea. And whilst other ten Stations were shown to be stationary in their membership, the remaining seven reported decreases, the heaviest being at Belfast and Birmingham (Church of the Saviour). Special mention was made and hearty commendation given to the great scheme of extension at St. George's Hall, headquarters of the South-East London Mission; and note was also taken of the developments at Whitechapel.

WE learn from the Rev. Joseph Johnson, secretary of the Bible Reading and Prayer Union, that several important branches have omitted so far this year to renew their membership of this Union. This may have arisen partly through the failure of Sunday school yearly meetings to appoint a secretary for their branch for this new year, or it may be through the dilatoriness of the Branch secretary in getting the members to continue their membership. In any case it is an occasion for deep regret that any school or church in our denomination should allow such an important department of our church life and work to be neglected. No Branch should be allowed to lapse, and no school should permit such a valuable institution, so vital to the cultivation of Bible reading and prayer, especially among young people, to be disregarded. We would urge all to whom this counsel applies to communicate at once with the General Secretary, Rev. Joseph Johnson, St. George's Hall, Old Kent Road, London, S.E., who will be glad to register any number of new Branches, and who will see that orders are executed promptly. To save delay the members' fees, one penny each, must accompany all orders.

LOCAL CHURCH NEWS.

Barnsley

We have just held a most successful two days' bazaar at Buckley Street. On the first day, in the unavoidable absence of Joseph Walter, Esq., M.P., the Mayor, Mr. Alderman Rideal, both presided and declared the bazaar open. Mr. Walton sent a cheque for £5. The Mayor contributed £5. The church, together with the school premises, has recently cost about £100 in re-decorating and cleaning, and the object of the bazaar is to pay this off. A legacy of nearly £700 will fall due in a few weeks, which will enable the trustees to pay off a considerable part of their debt, and place their funds after many years of struggle—in easy circumstances. On the second day the bazaar was opened by a number of Sunday school children. The chair was taken by Mr. Gneet, who contributed two guineas, and the purses were received from the children by Mrs. Lees, who contributed a similar amount.

Buckley Street, Barnsley

On New Year's day 96 persons, from sixty to ninety years of age, sat down in the schoolroom to a sumptuous dinner, generously provided by Mr. and Mrs. George Porter. Many willing workers did their utmost to make the aged poor welcome and happy. After the dinner a most enjoyable meeting was held, presided over by Rev. J. Bailey, and later by Mr. Porter. The Rev. I. Potts delivered an appropriate address and the members of Mr. Porter's family sang and recited. There were several amongst them made unusually happy and comfortable by the receipt that morning of their Old Age Pension. As the aged people passed on they were presented with parcels of tea and plum leaves, and thus ended the 20th year of one of the most Christly deeds in Bleak Barnsley.

Barnsley Second

On Monday last, at Brerley, the Rev. J. Bailey delivered his popular solo-lecture on 'Will Crooks, M.P., from Workhouse to Westminster.' Mr. Jagger, of Shanton, presided, and a collection was taken for the Centenary Fund.

Bishop Auckland

At Central church our monthly socials have raised upwards of £70 during the last year, and on Xmas night the young people held a silver tree and cleared £16. On New Year's Day we held the first series of 'At Home,' Mr. and Mrs. A. Heslop acting as host and hostess, and contributing £2. During the evening a Chippendale cabinet was presented to them, and to Miss Hilda Heslop several books. A framed photograph of himself was also presented to Mr. Heslop, for his daughter Mrs. Storr. The Rev. B. A. Barber presided. Mr. W. H. Hamlett made the presentation. Messrs. H. Curtis, E. Keen, and N. Holden, with Rev. W. H. Campbell, also spoke and Mr. Heslop suitably replied. Mr. and Mrs. Heslop have been connected with this church for 33 years. On January 4th, Mr. and Mrs. H. Curtis were host and hostess, and gave £3. Mr. Hamlett presided and Madames B. C. Spoor, J. Wood, Miss Hamlett, and Mrs. A. Armstrong arranged a programme of living pictures, etc., and Councillor B. C. Spoor also took part. Mr. and Mrs. G. H. Chapman were host and hostess on January 5th and gave one guinea. The total amount raised by these efforts, including Mr. H. J. Mein, amounted to £53. Mr. F. Spoor and Miss Lily Dunn, and Mr. Capron trained the young people, who gave an operetta 'Zurike, the gipsy maid,' on January 11th and 12th. Mr. James Dack and Mr. R. Brown, J.P., presided respectively. The proceeds brought the total up to £60.

Bollington

We held our missionary anniversary January 10th to 12th. On Sunday Mrs. Buckenham, returned missionary from Central Africa, spoke of her experiences in the African mission field. Splendid congregations assembled morning and evening. On Monday evening Joseph Warburton, Esq., presided over a fine audience, and Mrs. Buckenham, Rev. William Barker, of Manchester, and Rev. C. T. Bishell addressed the meeting. On Tuesday evening we held our Whiteley Green missionary meeting, when Isaac Bamford, Esq., of Bollington, took the chair. There was an excellent congregation, the church being well filled. Addresses were delivered by Mrs. Buckenham and Rev. C. T. Bishell. Collections and boxes amounted to over £18, which is £3 in advance of last year. Mrs. Buckenham served us magnificently, and the choir rendered special music in an effective manner.

Bridlington Quay

On January 12th Jas. Bernard gave a recital. The chairman was Alderman T. Grimshaw (Baptist), with Councillor Johnson (Anglican) as the vice chairman. The first half of the programme consisted of rather humorous selections, which were all well received; the second half was devoted to the story of 'Little Emily,' from 'David Copperfield.' During the interval refreshments were served by young ladies robed in Japanese costumes. Mr.

Hague rendered several solos in fine style. The profits are towards our new Centenary schools.

Cambridge Second

On Thursday last, a very successful tea and entertainment given by the Connellor and Mrs. S. Gentle, were held at the Tabernacle. The tea was well attended, and the entertainment, presided over by Connellor D. Gentle, was a thorough success. Mr. Gambling contributed ventriloquial selections and feats of slight of hand, whilst Mr. H. Chapman and Miss Northfield rendered solos in an efficient manner. An amusing duet, 'A B. C.,' was well sung by Mr. and Mrs. Henderson, and gramophone selections, under Mr. W. Gentle, were well received. A pianoforte duet by Misses Harradine and Gentle, and also by Miss G. Northfield, made up a good programme. Rev. J. W. Whitaker voiced the thanks of the meeting to the donors. The proceeds for the Circuit and Tabernacle Funds were satisfactory.

Deptford, London, S.E.

At a well-attended meeting, held in Creek Road chapel on Thursday evening, Jan. 14th, a concert was given by the young people in aid of the trust funds. Mr. S. Wyles ably presided, supported by Messrs. H. Gray and J. Peacock. Vocal and instrumental music, recitations, speeches, etc., were rendered by the young people in good style. Those taking part in the concert were the Misses Eva and Elsie Pamfrey and Messrs. W. Frank, C. Burgess, C. Lock, C. Webb, F. Standing, and A. Corbett. After the concert a coffee supper was served in the schoolroom, a silver collection being taken at the table. The net proceeds amounted to about £4.

Downham Market

A New Year's party was held at Upwell, in the Public Hall, last Friday. The whole of the scholars and the choir and friends connected with the church were invited, and the entire expense was borne by Mr. and Mrs. Johnson. During the evening games were indulged in, and a miscellaneous entertainment given, and a collection taken towards the Orphanage.

Guernsey

In Guernsey Primitive Methodism the great event is the annual bazaar. Not only does much depend upon it financially, but socially it provides a lively spot in the middle of the quiet winter. On New Year's Day Mrs. Thomas, the wife of the circuit steward, declared the sale open, and the day wound up with the sum of £35 1s. 9d. On the second day Miss Watson opened the bazaar; on the third day one of the little scholars, Miss Lilly Chan; and on the fourth day the Rev. Dr. Watson did this office. At the end of the bazaar it was found that £107 8s. 7d. had been realised, a result which delighted everybody. This is £5 above last year. On the closing evening Mr. Thomas, circuit steward, on behalf of the society, presented to the Rev. Wilton Eccles an excellent enlarged photograph of himself. Mr. Eccles responded in a few words, expressing his own and Mrs. Eccles' appreciation of the kindness and co-operation of the friends in Guernsey.

Leeds Eighth

On December 30th Cardigan Road Sunday school again witnessed a happy scene when 300 of the poorest children of the neighbourhood assembled to partake of a Christmas Tea and Party kindly provided by Mr. and Mrs. John Blackburn. After tea a grand entertainment was given. On leaving each child was presented with a bag of sweets, nuts, fruit, etc., also a private New Year card from the host and hostess.

Nottingham Fourth

On the 10th and 11th inst. this church at Mayfield Grove made its New Year's effort for the trust fund. On the Sabbath the Rev. P. Nume preached, and the P.S.A. was addressed by Rev. W. A. Kerr. Madame May Meale, of Hull, and the Nottingham glassingers rendered musical items, Miss E. Parker was elocutionist, and Councillor R. Floeman presided. On the Monday afternoon a large company was present at a public tea, given by Mr. and Mrs. G. Tyler, of London, who are old and highly-esteemed friends of the Grove church. In the evening J. A. Meale, Esq., F.R.C.O., of Hull, gave a magnificent organ recital. Mr. Meale was ably assisted by Madame May Meale. The financial result was £56, which is much in advance of that of last year's services.

Peaton Strand

On Thursday, January 7th, a service of song was given by our excellent choir. Reader, Rev. R. Rose, the author of the story. It was entitled 'True to their Trust.' Though the weather was unfavourable the chapel was filled. Great credit was due to Miss Evans, accompanist, and to Rev. R. Rose, who conducted the choir throughout.

At Bent Lane on Thursday last, the Rev. R. Rose gave a very interesting and profitable lecture on 'Sights and Shadows of City Life.' The chapel was well filled, and the lecture was thoroughly enjoyed. The proceeds were for the circuit fund.

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A FACT

Everyone is familiar with those many well-meaning people who are for ever trying something new for the good of their health, faddists they are generally and truly called. Also we are acquainted with those who have no real trouble of the kind, for many people are undoubtedly faddists in the matter of health and sickness. They are for ever experimenting with this and with that. There can always be found someone to recommend any preparation having an appearance of novelty with a fanciful name. But for genuine sufferers—whose serious efforts to cure real ailments are

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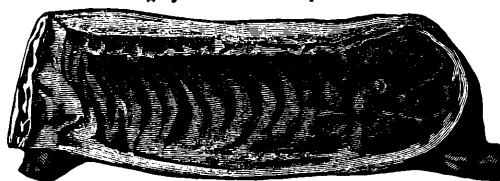
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