

THE CHURCH OF THE HOLY GHOST.

By Rev. H. DAVENPORT.

The

Primitive Methodist Leader

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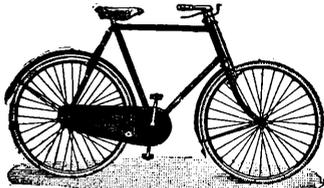
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THE CHURCH OF THE HOLY GHOST.

To the careful reader of the New Testament two great truths are apparent. One is that the Church was intended by its Lord to be a consistently victorious and progressive Church. "The gates of Hell shall not prevail against it" is manifestly only an indirect way of saying that it should prevail against the gates of Hell. The heaven attacks, inoculates, and changes into its own nature every particle of the mass at the heart of which it is buried. It conquers its environment, but is never conquered by it. So Jesus did not send forth His emissaries to mourn over defeat, but to rejoice because of victory. When they failed to exorcise the evil spirit from the lad at the foot of the hill He did not address to them words of comfort, but of loving rebuke and admonition. At the end of His life, when every other preparation for their momentous mission was completed, He solemnly enjoined the twelve not to enter upon it until they were equipped with adequate power.

The second outstanding truth is that the power which ensures the Church's victory is always associated with the Holy Spirit. This, indeed, is the only dynamic known to the New Testament. "Ye shall receive power when the Holy Ghost is come upon you" sums up its teaching in a sentence. And if the promise is timeless, it is because it is for all time—its fulfilment as vitally necessary for the Church of the twentieth century as for the Church of the first. Machinery may be superseded and flung on the scrap-heap, but heat abides through the centuries, the elemental driving-power in nature apart from which engineer and mechanic are impotent. Windmill and water-wheel are supplanted by steam engine and electric motor, but all alike are dependent for their efficiency on heat. So, in the spiritual sphere, the one dynamic is the fire of the Holy Ghost, and no change in the character of the tasks that confront the Church, or in the organisation of the Church itself, enables this dynamic to be dispensed with. "Without Me ye can do nothing" is the vital truth for the Church to the end.

If, therefore, the Church of to-day is to face the new time and the new task with any hope of success, it is essential that she should be "filled with the Spirit." The Pentecostal Church has never had to sound a retreat. Let the Holy Ghost be in the van, and

"From victory unto victory, His army shall He lead,
Till every foe is vanquished, and Christ is Lord indeed."

Nor is it difficult to determine whether the Holy Spirit controls the Church or no, for on this point the Lord has laid down infallible tests. Here is one: "When He, the Spirit of truth, is come . . . He shall glorify Me." This is a sign which he who runs may read. A spirit-filled Church and an exalted Christ are always found together. Every new experience of this Christ of flame has been accompanied by a fuller and truer appreciation of Jesus Christ as the Lord of glory and the only Saviour of sinful men. The Spirit was not given to belittle Christ, but to magnify Him. The apostles, fresh from the upper room, had but one theme, viz, Jesus and the resurrection. "And daily, in the temple and in every house, they ceased not to teach and preach Jesus Christ." Very suggestive are the words immediately following: "Now, in those days, when the number of the disciples was multiplying . . ." It is a sequence as invariable as it is glorious, a spirit-filled Church, an uplifted Lord, and a constantly increasing membership,

Woman's World.

Now that the Conference is past one remembers with a thrill of pleasure how entirely interested were the women of our Church in every phase of its work. At the business meetings women puckered their brows in attempting to follow the devious lines of argument; at every public meeting they were still in evidence, and one trembles to think of the condition of white kid gloves as their owners enthusiastically cheered the burning eloquence of speakers. But not only were women there as listeners, but as organisers and speakers themselves, and on Mow Cop, under a burning sun, they were undismayed, and in earnest, womanly fashion delivered their message. Our impression is that the women of Primitive Methodism to-day are not a whit behind those of a hundred years ago in well-directed zeal and complete devotion.

The Women's Missionary Meeting was the first anniversary of the new Federation, and royally it fulfilled its promises. If we express all we feel of gratitude to our organising secretary, we may be thought fulsome, but at least we may acknowledge such whole-souled and intelligent service with thanks in this column. We pray that Mrs. Leuty may long be spared in health and vigour to continue her work. The meeting itself was an inspiration. Miss Richardson's cheerful presence gave ample assurance of the reality of the work in the Girls' Institute at Jamestown, and all were glad to hear her voice, while it would be superfluous to mention other speakers after the excellent report of the meeting in the *Leader*.

A thoroughly interesting and informing article is that on "Indian Women and Indian Nationalism," by Agnes de Selincourt, in the current number of "East and West," a quarterly review full of missionary information. Some striking facts are there emphasised. For instance, "According to the last census, only seven Indian women in every 1,000 can read; even worse is the fact that at present less than 1 per cent. of Indian girls of school-going age are being educated." "The greatest evil in India is early marriage; it poisons the spring of their national life. According to the last census there are in India more than 2,000,000 actual wives under the age of ten." We all know something of the sad condition of widows in India, but are we quite prepared for the following? "One woman in every six in India is a widow, 400,000 of them being under fifteen, 19,000 under five, little ones doomed to live out their lives under the shadow of this curse. And yet, paradoxical as it may seem, woman's influence is a force second to none in the land; that veiled, lonely figure on the housetop is still the arbiter of India's fate." The article defies compression, or we should like to quote still further. One thing is clear to us, that in order efficiently to help, morally and religiously, any nation, a very full regard must be given to its women. As long as woman has the making and sustaining of the home she has at her hand the lever of the State, and whether she has a recognised place in the State or not, she will always have a deep and abiding influence in the very nature of things.

Professor A. L. Humphries, speaking at the Great Western Street Women's Monthly Missionary Meeting, put the case for missions from what he called the selfish standpoint. This is an entirely recent view of the question, for until lately we have been in the habit of extolling our own generosity in sending the Gospel to the heathen, almost thinking it a piece of superfluous goodness on our part to deny ourselves little luxuries in order to "help the missions." According to the newer and better views, it is found to be—to use a commercial phrase—extremely "good business," not, however, in a commercial sense; and so Mr. Humphries proved by sound argument that the reflex action of missionary service was very valuable to us, in faith and hope and deeper spirituality. We do not, perhaps, see in this country the same manifestations to the same degree of the compelling power of the Gospel as in the days gone by, but our faith is helped by the effects—moral, social, and spiritual—upon the un-Christian races of our religion.

While we are jaded and doubtful, converts on the mission fields are fresh and vigorous and full of newness of life, and so, as Dr. Horton is never tired of saying, the stream of their glad new faith returns to vitalise our own religious experience. This was the arresting and stimulating message Professor Humphries gave, and it was felt to be healthy and fruitful.

We were glad to see that Manchester University honoured a lady whose name is well known in that city. The degree of M.A. was conferred upon Miss Mary Denny on Saturday last, and in no case was the distinction more truly merited. She was the pioneer of work among the feeble-minded in schools. Her plan of dividing them from the rest, giving them special consideration and instruction, has now been generally adopted, and a National Society for Permanent Care of this truly pitiful class is established. Her gentle but keen face flushed under the splendid appreciation publicly given by Professor Conway, but a quiet dignity sat well upon her. Miss Horniman received in like manner the same distinction for services rendered to the cause of art and letters in her efforts to purify the stage, and to place upon it those masterpieces of which, as a rule, managers of theatres fight shy. Since the public will go to the theatre, such work as Miss Horniman's is invaluable, although some of us may not be able to feel any great enthusiasm on the subject.

It was remarkable that at Manchester University so large a proportion of women were successful candidates. In the Arts Course more than two-thirds, and in most subjects many women's names appeared. It is full of promise for the future that women are now ready and

willing to "grind" in preparation as well as to "shine" in accomplishment.

Is it not high time that we Primitive Methodists had our own "Students' Christian Union" inside the Church as the Baptists have, and so gather together and bind together the many graduates scattered through our large Connexion? We merely make the broad suggestion now, though it has been on our hearts for a long time, and we think there may be much of value in it.

Our earnest prayers and best wishes will follow the latest missionaries of Africa that strength and grace may be given them; also to Miss Richardson, as she takes up her heavy deputation work in this country, we offer sympathy and love in all our branches. E. J. D.

A COUNTRY FLOWER SERVICE.

By a Visitor.

Nestling in the loveliest part of lovely Cheshire is our Spurstow Church in the Nantwich Circuit. Lacking outward beauty, inside the quaint pews and pulpit lend it distinction, whilst its sweet cleanliness befits the temple of God. So at least I felt last Sunday when I attended and heard the junior circuit minister, Rev. T. H. Berryman, preach at the annual flower services. And what a splendid idea this is! The children, ruddy faced, in glowing health, had been told of city brothers and sisters, poor, crippled, and ill, dwelling in sickening slums far from fair fields, sorely needing bright flowers and holidays. Would they, the bairns of Spurstow, help them? Of course they would—and did.

In from the schoolroom they trooped, filling the larger part of the tiny sanctuary, and each held in tiny hand a bunch of flowers. The very poor child who could not cull from cottage garden brought spoil from field and hedgerow, glowing buttercups, sweet daisies, fragrant woods bins; the farmer's daughter carried lovely roses and carnations; and others offered pansies, sweet williams, lad's-love, and many other kinds—all fair and fragrant.

Mid-way in the service children recited, telling of God's messages through the flowers, and then, under the guidance of Miss Garner, secretary and organist, who so constantly labours in all good service here, the little ones brought their offerings of flowers and pennies to the communion table. Bunch after bunch is heaped there in a blaze of glory, and penny after penny is given for the slum child's holiday.

At the close we find some 15s. is to be sent to the South-East London Mission, together with the hampers of country flowers. My fancy followed those fresh flowers into many a dingy room, where wearied hearts would be cheered and slumbering memories awakened. And I could readily imagine the exceeding joy of the little ones from foul alleys and vile streets revelling for a little while in fair fields and fresh air. The children who give and the children who receive are alike blessed. Truly a service pleasant and profitable!

LITTLE BOOKS ON RELIGION.

"The Church and the Kingdom." By Dr. Denny. "St. John's Portrait of Christ." By the late Dr. Matheson. Hodder and Stoughton. 1s. net.

We need do little more than call our readers' attention to the publication of these two excellent little books. Both their authors are so widely known and trusted that a message from them is sure of a welcome. In our day, when the doctrine of the Church is being re-written, Dr. Denny's book is of the utmost value. Free Churchmen, who feel the imperativeness of their duty in re-stating the truth, should not miss this timely and able contribution by one of the most trusted of all our New Testament scholars. Dr. Matheson, in his ingenious essay, contends for an early date of St. John's Gospel. He argues that the fourth Gospel is more than the record of a spiritual experience; it is the original portrait of Christ. The Epistles of Paul to the Churches of Galatia, Corinth, and Rome were undoubtedly earlier than the present form of the Gospels. The Christ of the Epistles is more like the Christ of St. John than of the Synoptists. Dr. Matheson gives us a fascinating argument. Though it has weak points in its armoury, it is of permanent value to the literature on the Johannine problem, and inspires afresh the strong wish—alas! now never to be fulfilled—that Dr. Matheson had given all his great soul to an interpretation of his kindred soul, St. John. J. B.

"Modern Minor Prophets." By H. Jeffs. James Clarke & Co. 2s. 6d. net.

Mr. Jeffs always strikes out a fresh road. He is a pioneer and pathfinder in sermonic literature. In this latest work, under the all too modest title of "Minor Prophets," he has given a collection of sermonettes contributed by lay preachers of nearly all denominations (including two women of the Scottish churches) to the "Christian World Pulpit," of which he is the distinguished editor. They are, in a sense, competitive sermons, arranged under such attractive headings as "Character Sketches from the Old Testament," "Metaphors from the Psalms," "Parables of Jesus," "Points from the Proverbs," "Problems of Christian Living," "Lessons from the Book of Job," "The Religion of the Young Man," etc. All are excellent reading, and many are worthy of being called *major* prophets. The 16,000 local preachers of Primitive Methodism would do well to study them as models, and such a volume will do much to sustain that high ideal which is growingly characteristic of modern lay preaching. Mr. Jeffs is a Primitive Methodist lay preacher of no minor grade, and probably no other man in this land reads so many sermons. He has a very high opinion of the sermons in this book, and we congratulate him upon the wisdom of their selection and arrangement. E. J. T. E.

Happily, it has been witnessed in our own age as well as in apostolic times. Sixty years ago there commenced in the Metropolitan Tabernacle, London, one of the most remarkable ministries the world has known. It was not in any outstanding sense an intellectual or cultured ministry; in these respects it has often been surpassed. Nor did it appeal to the æsthetic sentiment in men. Orchestral effects there were none; choir and organ were rigidly excluded, and every service was severely plain. The distinctive note of Charles Haddon Spurgeon's ministry was its intense spirituality. The Tabernacle atmosphere was ever that of the upper room, and its preaching, like that of Paul, was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." And what was its theme? It is admirably described in the first words uttered by the great preacher at the opening service. Mr. Spurgeon said: "I would propose that the subject of the ministry in this house, as long as this platform shall stand, and as long as this house shall be frequented by worshippers, shall be the Person of Jesus Christ. I am never ashamed to avow myself a Calvinist; I do not hesitate to take the name of Baptist; but if I am asked what is my creed, I reply, 'It is Jesus Christ.'" My venerated predecessor, Dr. Gill, left a Body of Divinity, admirable and excellent in its way; but the Body of Divinity to which I would pin and bind myself for ever, God helping me, is not his system, or any other human treatise, but Christ Jesus, who is the sum and substance of the Gospel, who is in Himself all Theology, the incarnation of every precious truth, the all-glorious personal embodiment of the Way, the Truth, and the Life." Will it be regarded as a coincidence that the Tabernacle was for thirty years the scene of an unintermittent revival, and that not a week passed, and scarcely a day, without news reaching the preacher of some who, in various parts of the world, had been led to Christ by means of his printed sermons. The early history of our own Church illustrates the same truth. Its founders were nothing if not spiritual. They knew nothing of the modern philosophy which, in the words of Dr. Griffith Thomas, "substitutes for a Divine Incarnation in the Person of Christ a Divine Immanence in creation, and will allow only such Immanence in Christ as we find in nature and man." With tongues of flame they preached Jesus in all the mystery and glory of His unique Person as the Incarnate God in whom alone salvation could be found. With this gospel "they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

The truth, then, to be pressed home with tireless insistence, as the teaching alike of revelation and experience, is that the only Church that can hope to conquer the world is the Church filled and inspired, controlled and guided by the Holy Ghost. And the sure evidence of His presence and control is the proclamation—impassioned and dogmatic—of the living, personal Divine Christ as the only, but all-sufficient Saviour of men. Souls are not won by beautiful systems of thought. All the world over and in every age, as Dr. Campbell Morgan said the other day, they are hungering for Him, who in a "great, essential, inclusive, superlative, final" sense declares Himself to be "the Bread of Life." And to come to them with bits of doubtful philosophy, garnished here and there, perchance, with a sparkling epigram or a snippet of poetry, is to offer them stones instead. It is the sure mark of spiritual apostasy, and its disastrous consequences are apparent in the stagnation and impotence from which so many churches are suffering to-day. The supreme need of the times is a new Pentecost. And the signs of its coming will be a more impassioned exaltation of Jesus Christ, the recovery of the all but lost note of definiteness in preaching and a recurrence of the old results—the conviction and conversion of sinners. HENRY DAVENPORT.

Cakes and Puddings.—No. 33.

The following recipe gained one of the prizes awarded recently by the proprietors of Cakeoma. If the instructions are followed, the result will be most pleasing, as the wafers are very light and dainty.

FRENCH WAFERS.

Sent by Mrs. Lewis, Handsworth.

- 1 packet Cakeoma.
- 2 oz. butter.
- 2 eggs.
- 1 pint milk.

METHOD:—Beat the butter to a cream. Whisk the eggs well and add them. Stir the Cakeoma in smoothly and lastly the milk till all are well mixed. Butter some plates or saucers, put a little of the batter on each, and bake for ten minutes in a moderately hot oven. Serve on a hot dish at once with lemon cream between each two wafers. They are delicious when sprinkled with sugar and lemon juice and folded over.

Cakeoma is sold in 3d. packets by grocers and stores everywhere.

Recipe book will be sent, post free, on request to Latham and Co., Ltd., Liverpool.

Table Talk.

By the death of Mrs. Tassell, of Bridlington, the trustees of the St. John Street Church have just received a legacy of £200 under her will. This is the more gratifying in view of the fact that the deceased lady was a member of another Christian Church.

We much regret to learn that Rev. John Pearson, of Tadcaster, had a slight stroke on Thursday week, and will not be able to take his work for some time, even with a favourable recovery. Much sympathy is felt both with Mr. Pearson and his family and with the station.

Miss Ethel Maud Poulton, of West Bromwich First Circuit, is to be warmly congratulated on her brilliant scholastic success. At the age of seventeen she matriculated. Two years later she passed her Intermediate B.Sc. examination, and now, at twenty-one, she has taken her B.Sc. degree in the First Division with honours, and has been awarded the Birmingham University Scholarship. Miss Poulton is a devoted member of our Church, and her father, Mr. Wm. Poulton, an official of long standing and valuable service.

We desire to again call the attention of correspondents to the standing notice printed under the heading of "Marriages, Deaths," etc. The demand upon our space is continually on the increase, and, with the best of desires, it is utterly impossible for us to insert all the reports and memoirs sent to us. For this reason we have been compelled to attach the condition named. It would save much correspondence, and facilitate the insertion of reports of marriages, memoirs, etc., if our correspondents would kindly observe the printed regulation.

We understand that Rev. A. T. Guttery has already secured the chairmen for the morning and evening meetings of the next May Missionary Anniversary. The luncheon and tea are also promised.

The retirement of Rev. Matthew Johnson, after a ministry of thirty-one years, has excited widespread regret and sympathy throughout the north of England. Few men in our ministry have struggled more bravely than Matthew Johnson, few have earned such golden opinions, and not many have won so widespread and genuine renown. Mr. Johnson's failing sight has been the immediate cause of his retirement. He leaves the ranks of the active ministry amid the universal regret of his brethren. Throughout the whole of his career Mr. Johnson has been keenly interested in all progressive movements, and this has brought him into frequent touch with the chief organisations of the north. The occasion of his retirement has been widely noted by the daily and weekly papers throughout the county of Durham, and sympathetic and eulogistic reference has been made to the power of his fruitful ministry. All his brethren wish him great happiness in the less straitful life upon which he has now entered.

Sir William Hartley, J.P., our honoured ex-President, is included in the list of Vice-Presidents of the British Council which has been arranged to bind the churches of Germany and England together in the cause of international friendship and peace. The Archbishop of Canterbury is the President, and the list of Vice-Presidents includes such names as those of the Archbishop of York, the Moderator of the Established Church of Scotland, the Roman Catholic Archbishop of Westminster, Dr. Clifford, Dr. Horton, and Mr. George Cadbury.

Where were the young men? Such is the question that rises at once on learning that, at a recent Sunday morning prayer-meeting at Oxford, the men present were 66, 67, 60, 57, 56, and 53 years of age. It is, of course, encouraging to find that there is an early Sunday morning prayer-meeting—that all have not quite died out—but in this instance, and this may be symptomatic, those who were present were men who have carried the ark for years. We are not sticklers for form or for the retention of means the value of which passes away with a change of mood, but the early Sunday morning prayer-meeting has been of incalculable blessing to rural Methodism, and to urban Methodism too, and we hope the day is far away when this means of grace will become surrendered to the exigencies of our modern life. Many a time the few earnest souls who have gathered together at the early meal have had the intimation of the coming victory.

A most hopeful and encouraging movement is on foot in the South Wales District. Distressed by the fact of decrease, and greatly impressed by a visit during the District Synod from Dr. Wilbur Chapman, proposals for the formation of a League of Prayer were approved and committed to the circuits. The league proposes special prayer for a great spiritual movement among the members of the churches, and a great awakening and revival in the congregations, which shall secure conversions. The circuits have received the proposals favourably, and several branches of the league have been formed already. This is a most hopeful sign, and speaks well for the spiritual outlook of the District. We wish our brethren every success, and commend the movement to other Districts.

Mr. and Mrs. L. L. Morse, of Swindon, have afforded the delegates and visitors to the recent Brinkworth and Swindon District Synod great delight by the gift of an enlarged photograph of the numerous friends who were entertained to tea at The Croft at the close of the last business session. This kindness has been greatly appreciated, and in many homes this memento of a splendid District meeting will be long treasured.

Rev. J. W. Price reports that the work at Nanzela is prospering. The number of scholars and members of classes are more than ever before. Mrs. Price has been ill again, and the work of translation has been hindered, but the native helpers have most loyally carried on the mission work during Mr. Price's enforced attendance in the sick-room. The long-promised medical missionary is much needed. An earthquake shock was felt throughout the district last month, and some of the walls of the mission-house suffered. There is room for many workers from home in the neighbourhood of Nanzela.

Our readers will be glad to know that Rev. J. Whittock is progressing favourably. His unfortunate accident at Crewe Station on his return from Conference has confined him to the hospital ever since. Under skilful surgical treatment and competent nursing he is gradually improving. Mr. Whittock is a very good patient, is quiet and restful, and is of very good constitution, and an early and complete return to health may be expected in due course. This, we are sure, will be welcome news to many friends in South Wales, by whom he is held in highest esteem.

GENERAL COMMITTEE NOTES.

The first meeting of the General Committee since Conference was held at Holborn Hall last Friday morning, Rev. Joseph Ritson occupying the chair. In addition to the employment of hired local preachers by Lowton Circuit and another, sanction was also sought by Leeds Ninth Circuit for the employment of Sister Edith from Whitley Bay as Sister of the People for Meanwood Road Church and District, which was agreed to. Information was received and recorded that the Derby Circuits had consented to entertain the Conference of 1913. A suggestion came from the Hartley College Committee for the provision of a common banking account for all great Connexional Funds, with the view of saving interest on overdrafts which occasionally, at certain periods of the year, are necessary in connection with some of the Connexional Funds, as the revenue therewith in several cases is limited to a given few months of the year, whilst the claims on the fund are continuous all the year round.

An appeal from Rev. Ernest D. Pigott against his appointment to Balham Station, accompanied by a medical certificate, was received, and, after the fullest consideration of the case, it was unanimously decided to place Mr. Pigott to Swaffham Circuit as second preacher, and to transfer Rev. Charles R. Vercoe from Swaffham to Balham as second preacher.

King's Cross Circuit appealed against the removal of their superintendent, Rev. C. Leate, to St. Neots. The appeal was allowed, providing the circuit would be willing for the General Committee to appoint a special committee to visit the circuit during the year, in order to look into all its affairs, with a view of making some fresh arrangement for the future working of King's Cross (Winchester Street) Chapel, either separately or in conjunction with some other circuit. The retention of Rev. C. Leate at King's Cross for one more year led the General Committee to superannuate Rev. Joseph Dinick (who had been appointed to King's Cross) for one year. Rev. Mark Trevechick was taken from Sheffield Fourth and placed to the superintendence of St. Neot's Circuit, and relief from a second approved list minister was granted to Sheffield Fourth Circuit.

An application for sanction to sell 250 square yards of land at Biddulph Moor, in the Bradley Green Circuit, was returned, with a request for plan of the whole site, and dimensions of the portion it is proposed to sell. An application for sanction to sell Defoe Chapel, Tooting, was handed over to London Second District Building Committee for their judgment, on the request of the Balham Station authorities to be allowed to set aside the stipulations of the District Building Committee in respect to the proposed disposal of this property.

The General Committee had previously decided to rent an office at the Holborn Hall for its secretary, on terms to be subsequently agreed upon. A letter was received from the secretary of the Holborn Hall Committee stating that the rent would be £20 per annum, inclusive of warming and lighting, and, on the proposal of the secretary last Friday, this rental was agreed upon.

A letter of sympathy was directed to be sent to Rev. W. Roberts, superintendent of Caledonian Road Circuit, in his protracted illness, and the hope was expressed that this esteemed minister would soon be restored to his usual health.

"Recollections of Fifty Years." By Isabella Fyvie Mayo. John Murray, 10s. 6d.

This is a book after my own heart. I have revelled in its delightful pages. It is an ideal book of remembrances—chatty, informative, good-natured, and inspirational. The underlying story is that of the brave fight of a high-souled woman with circumstances—sometimes discouraging enough to test faith and courage to the utmost. Left an orphan at seventeen, with an incubus of debt, Isabella Fyvie Mayo faced the difficulties of life with all the self-reliance of an heroine, and with that spirit of determination that spells success. She did not wait for something to turn up; she turned it up. The first year she earned £30 as a copyist, and "glorified" the humdrum of very uninteresting labour by putting her best into it. The story of how she succeeded in winning a place in the literary world is very heartening to those who have a story to tell, and wish to tell it. But the book is full of good things. Interesting anecdotes of the mighty dead—Garibaldi, Gladstone, Dickens, Jean Ingelow, and others—plentifully bestowed the pages. Mrs. Mayo has the eye that sees, the heart that discerns, and the pen of a skilful writer. My only wish is that the book were cheaper, so as to place it within the reach of all. It is like a good cinematograph, with all the pictures distinct and well selected. It is the product of an alert, sane, cultured woman, who "has opened all the windows of her soul to the day." S. H.

THE CENTENARY FUND.

Dr. A. S. Peake's Suggestion.

SIR,—I am glad to have many evidences of the interest aroused by Dr. Peake's suggestion and his promise to give during the fourth Centenary year two-fifths of an ordinary year's subscription.

I thank Mr. Axson and Mr. Slack for their letters of last week. They have both earned the right to speak. Mr. Axson has cheered me with his practical interest before, and Mr. Slack has worked and planned along with others in such a way that Bradwell was placed among the completed circuits prior to the Conference. Its position is the wonder of even Manchester district.

The point is—will others act upon the plan suggested? And another point is—will 25,000 good P.M.'s send me £1 each, and send it early? The sacrifice involved would be small, but the result to us would be triumph.

Will our friends before they go for their holidays settle this matter, and send on their pounds or guineas or five-pound notes?

I will not write again about doing without a holiday altogether; I will think the more. But it is useless writing about it, and for this reason: I have only found two individuals—both men—who have acted upon my advice. But might not thousands give an extra pound before they go, and even because they are able to do so?

If other motives are wanted, what about the grandchildren idea? It "took on" at the Hanley meeting.

Several present, like Mr. Thos. Robinson (Paisley) and Mr. J. Hall (Ouston), had already given, and they were worthily supplemented by Mr. J. Dann (Chesterfield Third); Mr. Holmes, of Boxton, whose gift represented the sixth generation of P.M.'s; by Mr. John Cashmore, of Paisley, who gave £5 each for "Two Wee Ritsons"; and by Mr. T. Fletcher, Silsden, with a similar sum for two grandchildren. Who will imitate these examples? We can do nothing better for our children and grandchildren than associate them in this way with the church. They will remember it and appreciate it in after years.

Then, are there not many more who will follow the example of Miss Stokoe, of Newcastle First? She and her sisters have already given hundreds of pounds to the local and Connexional effort of their circuit, but "in loving memory of her father, the late Thomas Stokoe," she gives a special offering of £50, to be devoted solely to Connexional objects. Few things at the Hanley meeting pleased me better than this. He was a thorough-blooded, stalwart Primitive Methodist, and worthy of being thus remembered. Scores of other families have remembered the dead in this way, and it is our hope that scores more will yet do so when the idea is presented to them.

The method, however, is immaterial. The thing material is this—will 25,000 Primitives send me

£25,000?

Remember Dr. Peake's suggestion, and act upon it now. —Yours, etc., GEORGE ARMSTRONG, 42, Monkgate, York.

A SEVENTEEN YEARS' PASTORATE.

Rev. W. Mincher has just closed seventeen years' labour at Camden Town Church, and the farewell services on Sunday and Tuesday were full of regret. On Sunday Mr. Mincher preached morning and evening with great power. In the afternoon the young people and choir rendered a musical service, and the church was beautifully decorated with flowers. The meeting was conducted by Mr. John Whiteman. On July 5th friends from all parts of London came to do honour to the man who had served his Church so well. Mr. W. Heal was chairman. Short addresses were given by old and young members, including Mrs. Whiteman, Messrs. W. Chapman, F. Webb, A. Rampton, H. Patrick, Dawson, Bond, W. Scott, and Guymer. All spoke of the sterling worth of Mr. Mincher's ministry, and the support he had received from Mrs. Mincher and their daughters. Mr. Franklin stated that out of thirty-eight years' ministry twenty-two had been spent by Mr. Mincher at Camden. Mrs. M. F. Heywood presented Mrs. Mincher with a drawing-room chair, and Mrs. Mincher suitably responded. Mr. W. Heal next graphically reviewed Mr. Mincher's seventeen years' ministry, and then, on behalf of the congregation, presented Mr. Mincher with a mahogany roll-top desk. Rev. W. Mincher, in responding, said that although he could not be accounted as one of those to whom the Lord had said, "I will make you fishers of men," yet he did believe that in some way he had been called to be a "teacher of men," and he had striven to give the best he knew. A splendid gathering was concluded with well wishes for the prosperity at Hammersmith of Mr. Mincher and family.

SOME LANCASHIRE LAYMEN.

II.—COUNCILLOR G. A. GENNEY, J.P.

The Hartley Lecture for 1909 has not exhausted the romance of Primitive Methodism. There are rich, unworked veins in many localities, and one of the richest is the romance of Higher Ardwick Church. When Ardwick finds its historian, while many names will be mentioned with honour, one of his pleasantest duties will be to record the achievements of Mr. and Mrs. G. A. Genney. Mr. and Mrs. Genney were scholars and members of the old Ogden Street cause, from which Ardwick sprang. They were married at Ogden Street when few Nonconformist couples could withstand the convention that sent them to the parish church. They can recall a memorable Ogden Street anniversary meeting, when Rev. J. Slater resolutely refused to close until the old debt of £200 had been extinguished. This accomplished, the way was cleared for that that forward movement which eventuated in the Higher Ardwick Church. This was built during Mr. Slater's ministry at a cost of £14,000 and Mrs. Genney put on the top stone. Twenty-five years later Mr. Slater, then General Missionary Secretary, came to preach at the church's silver anniversary. After the morning service he was suddenly stricken down. He never really rallied, and was buried from Mr. and Mrs. Genney's home. The intervening years have witnessed great changes in the character of the neighbourhood. Forty years ago Ardwick was a pleasant suburb. To-day it is in the midst of one of Manchester's most crowded areas, and the suburbs have migrated farther out. Both Mr. and Mrs. Genney have neither deserted the neighbourhood nor forsaken the church. They were in at its inception in 1874, and they continue unto this day. Said one distinguished minister, "Men may come and men may go, but at Ardwick Mr. and Mrs. Genney go on for ever."

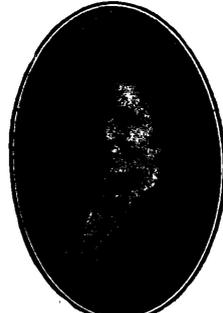


Mr. G. A. Genney, J.P.

The romance of Ardwick is the romance of a faith that attempts great things for God and expects great things from God, and of strenuous, sustained, and heroic struggle with a staggering debt. Higher Ardwick Church has been called the cathedral of Primitive Methodism, and cathedrals are always costly. One of our national cathedrals was built by a tax on Thames shipping. The builders of Ardwick could only tax themselves. Some of the entries in the old treasurer's books, which Mr. Genney so carefully preserves, are illumined with poetry and heroism when one knows the sacrifices they must have meant. Here is a gift of £500 by one of Ardwick's own trustees. Smaller donors have given money that had been saved for a new set of teeth or that should have gone for new clothes. One year Mrs. Genney's Sunday-school class contributes £55 to the Sunday-school anniversary, and Mrs. Slater's £40. Next year the contribution from Mrs. Genney's class is £60, and from Mrs. Slater's £82 10s. A generous Ardwick sister promises £25 in five instalments, and the last five pounds are found after her death in a little bag that had been fastened round her neck. In this long campaign of self-denial, and in the church's many bazaars and other financial efforts, Mr. and Mrs. Genney have been to the fore. But they gratefully claim that the financial has never choked the spiritual. Revivals have been as frequent as bazaars.

Mr. Genney has been circuit steward for eleven years. He was Sunday-school secretary for forty years, and has been trust secretary for a similar length of time. He is, however, an illustration of the law that they who do most are called to do more, that the man who is most abundant in labours for his own church is the man who is called to a larger service in a wider field. He has served, and still serves, on District and Connexional Committees, and has represented his district in Conference. He is a member of the Manchester Hospital Sunday Finance and Executive Committee, ex-president and vice-president of the Manchester Sunday-school Union, treasurer of the East Manchester Liberal Association, and the only Primitive Methodist on the Manchester City Council. An official charged to inquire into his claims and qualifications for the honour of magistracy was so impressed with the extent and value of his civic services that he concluded, "It is not a magistracy that Mr. Genney deserves; it is a baronetcy." Mr. Genney is not yet a baronet, but he is a much-respected magistrate.

Our sketch would be very incomplete if it had no special reference to Mrs. Genney. For Mrs. Genney, besides being a lady of great piety, refinement, thoughtfulness, and domesticity, has been the recipient of well-earned public honours. She has been president of East Manchester Women's Liberal Association, and has presided at the Lancashire and Cheshire Women's Liberal Union. She was one of the first five ladies elected to the executive of the Manchester, Salford, and District Free Church



Mrs. Genney.

Council Federation. She has been twice delegate to Conference. She has been elected to the General Missionary Committee and the General Sunday-school Committee, and was the first president of the Primitive Methodist Women's Missionary Federation. She is one of the most acceptable lady speakers in Primitive Methodism, and a reassuring example of the womanly public woman.

BACK TO BARBARISM.

By Rev. A. T. Guttery.

The civilised world has listened to the brutalities of a prize fight. Europe and America have waited and watched while two human brutes have battered each other before a maddened crowd of equally brutish partisans. Every blow was telegraphed around the world and was photographed that all nations might amuse their leisure hours with the hideous and sickening spectacle. There was no touch of romance in the struggle. Not even the presence of the Governor of the State, or the attendance of a crowd that must be searched for firearms, or even the special gathering of divorced beauties, could give any saving charm to the disgusting exhibition. It was run for greed; £70,000 was paid for admission, the picture rights were sold to a syndicate, each man received £500 per minute, and the loser was paid £20,000 for his consolation. It was a fraud, for the black man had the white man at his mercy all the time. There was no courage or chivalry in it—nothing but naked brutality on hire.

When the ring at Reno, Nevada, was broken up, America surrendered itself to savagery. Racial hate broke loose; negroes were wounded and murdered; they were flogged, kicked, stabbed, and done to death that the white man might vindicate his prowess. When the black men dared to resent this treatment, they were charged with insolence, and beaten back to their quarters as a subject race. For the moment civilisation plunged into barbarism, and American freedom and fraternity were covered with confusion and contempt. Europe was bitten with the same frenzy, and newspapers, even the "Daily News," were full of the doings of the pugilists, their habits and training, their conduct in the ring, and their demeanour when battle was over. Parliaments and local authorities all round the world have felt called upon to save great crowds from the rage into which they would be lured by picture exhibitions of the fight. The veneer of our civilisation is only thin, and we are afraid to look beneath the polished surface. We have not moved as far away from barbarism as we had dreamed. We may well be ashamed as we see how easily brutal passions can be provoked. The awful exhibition in Nevada, and the ferment it has caused in both the Old and New Worlds, may well give rise to some serious questions.

It should remind us that we have not travelled far from the hideous cruelties of brute force. The shame of Reno is but a symptom of much evil that threatens our civilisation, and that challenges in many forms both our faith and our freedom. Barbarism is not always naked as it was in Nevada; it is more dangerous when it is draped in plausibilities that win for it a place among people who claim to be cultured and even Christian. The rage for armaments, the demand for Dreadnoughts, and the fury of militarism rest on a basis that is essentially barbaric. The noisy patriot may not know it, but he would have England train for some awful prize fight in which the German shall be knocked out. He says nothing about the purse for which the challenge is given, but while he talks of honour and glory, he really means territories, markets, and the command of the seas. He calls himself a statesman; he is really a pugilist, who has not the honesty to admit, even to himself his true profession. He worships brute power as expressed in a battleship or in an army corps.

The same spirit is found in many of our modern sports. The games that draw the largest and loudest crowds are those that involve risk to life and limb. Pure skill and patient effort are dull and tame compared with the sudden rush and muscular strain. There is scarcely a town without its hall or booth where pugilists meet. One of the most popular novelists of the day has made a pugilist his hero, and his story fills the stage of a great theatre in London. Some churches even pander to the same spirit by gymnasiums with fencing-sticks and boxing gloves; they delight in recruiting boy scouts and drilling boys' brigades. The exhibitions that pay best are those in which men are willing to risk their lives and women will pawn their modesty. All this is the worship of the brute; it makes the animal supreme, and it is hard to say which is the more debased, the men who give and take the blows for gain, or the crowds who pay their money to gratify their lusts. Savagery is always ugly, but it is most dangerous when it is disguised as physical culture, popular sport, or a novel philanthropy. This modern tendency is a judgment on the popular worship of mere power. It is forgotten that it may be either a blessing or a curse. We must honour or despise it, not according to its momentum, but its motive. Purpose is more than power; it is that which gives power its true quality. A man may be as fearless as any brute, but shame on him if he is brutish! It may be sacred to strike for freedom or truth; but to swing the fist for gain or for lust of blood is a degradation which civilisation would repel if it knew its business. Mr. ex-President Roosevelt's policy of "the big stick" has its sporting application in the prize-ring. He would do well to leave Egypt to its British rulers and direct his boisterous energies to the scoundrelism of Nevada.

It is a suggestive irony that the world should have been summoned to a prize-fight in this twentieth century. We boast of the glories of our age; of its advancing freedom, its widening education, its world-wide commerce, and its deepening charities, and yet New York, London, Melbourne, and Cape Town are delicious over an exhibition of repulsive and sordid pugilism.

Here is a paradox that needs some explanation. This is an age of luxury—never were our feasts so sumptuous and our palaces so crowded with splendour. Wealth is arrogant in its display and riotous in its excess. The millionaire sets the pace and has his slavish imitators. Luxury is always cruel; it demands a subject class to serve its pleasures and pander to its vices. Money is pitiless. The old proverb is still true, "The rich will do everything for the poor except get off their backs." The luxury that drove the old gladiators into the arena demands the prize-ring in Nevada and the indecencies of Belgravia. This is an age of fear. Men fear pain and poverty as never before; they demand anesthetics everywhere. Fear is always cruel; men, who feel that their own fibre grows soft seek to cultivate a spurious virility by looking unmoved on the violence and pain of others. This is an age of restraint: We set up all manner of legalities in place of the elemental rights that once prevailed. We put our honour in charge of the courts and almost entrust our virtue to the police. It is regarded as bad form to show feeling, and enthusiasm is out of date. There comes a moment when restraint provokes revolt, men let loose their elemental passions; then the brute comes out and you have the pugilism of Reno and the Mafeking of London.

The time has come for civilisation to save its soul. It will only find salvation in the Gospel that saves the individual. The Church must declare its evangel of peace and goodwill, not as a dainty sentiment, but as the widest, mightiest messages men can hear. We must fire our age with diviner motives for its throbbing energies; we must kindle enthusiasm for the nobler conflicts that are moral; we must insist on the subjection of the carnal and the brutal to the intellectual and the spiritual; we must declare the sanctity of the body, the dignity of brotherhood and the royalty of life; we must assert the shame of greed, the folly of violence, and we must teach our children that it is often more heroic to suffer than to smite. Then the mad reign of the soldier and the prize-fighter shall come to an end, and we shall see the true enthronement of the Prince of Peace.

AMONG THE VETERANS.



Mr. Amos Smith.

Among the veterans of our Church there are none more worthy than Mr. Amos Smith, of Whittington Moor. He was born at Ashington, Bucks in 1841, and joined the Wesleyan Church there when fourteen years old. In 1874 he removed to Whittington Moor and united with our Church, where through all its varied history he has remained loyal and true. For the period of

twenty years he has honourably and faithfully fulfilled the duties of society steward, always regular at his post and never late. He had also served, and still serves, as one of the school superintendents and treasurer. A few years ago he was presented with a diploma of honour for thirty-five years' service, and to this was added a purse of gold from teachers and friends. He has represented his circuit in the District meeting, and this year he had the honour of being the District Committee delegate. In all his varied labours he has been greatly helped by his faithful and devoted wife. We trust that for them both there are yet many years of service.

SLUM TO SUNSHINE.

Sir,—Once more it is my privilege to invite the readers of the Primitive Methodist Leader to send their gifts, so that we may be enabled to send a few thousand of the poorest of the poor children of our slums into the glorious country for sunshine and health. Some of them must go for a day, many should go for a fortnight; among the latter will be cripples, sick and ailing ones, who ought to have a month in our seaside home.

I was in the country a few days ago, and as I roamed over the green fields, drank in the pure air, heard the singing of the birds, looked on the lovely flowers, naturally my thoughts turned to the thousands of little ones in our gloomy slums, where rarely a breath of fresh air comes and the sunshine seldom penetrates, then I prayed with all my heart that God would send us substantial help from Primitive Methodists all over the land. May that prayer be answered; it is in your power to answer it. God will do His part, of that we are assured. Never was there greater need, never was the country more beautiful than now, with all its natural attractions. Remember that one shilling gives a day in the country to one child, with food and all other expenses. Remember, also, that ten shillings gives a child a fortnight by the sea. Please help us, and that speedily. All contributions, which will be gratefully and promptly acknowledged, should be addressed to me at St. George's Hall, Old Kent Road, London, S.E.—Yours, etc., JOSEPH JOHNSON.

AN OLD-FASHIONED REVIVAL AT STOCKPORT.

How the Work Began.

In these days, when one reads and hears so much about decreases, it is refreshing to read of a church which during the last twelve months has not only increased its membership, but has been successful financially and spiritually. Such a church is Ebenezer, head of the Stockport First Circuit. During that time not only has a successful bazaar been held and £361 raised for debt reduction, but the spiritual life of the church has been so quickened that ever since February 13th last there have been conversions every Sunday evening. Sometimes as many as twelve have come forward to seek pardon, sometimes six, and sometimes only one, but for the last twenty Sundays this remarkable chain of conversions has not been broken, and to-day this evangelistic movement is stronger than ever it was. The secret of this success can be told in three words. It is the direct result of prayer, faith, and work.

About twelve months ago a prayer-meeting was arranged to take place at seven o'clock one Sunday morning. It was attended by about a dozen faithful souls. The Holy Spirit was present with such power that another prayer-meeting was arranged on the following Sunday morning, and ever since that time all through the winter months the people have tramped through rain and snow to the early morning prayer-meeting, and at the present time it is no unusual sight to see as many as forty people gathered together at 7 a.m. for the purpose of prayer. And what prayer-meetings they are! How can they be described? A young convert, who had been appointed on the previous Sunday morning to lead, will give out the opening hymn, and his face is lit up with a heavenly light as he reads out the first verse of our "National Anthem":

"Since Christ my soul from sin set free
This world has been a heaven to me;
And, 'mid earth's sorrows and its woe,
'Tis heaven my Jesus here to know."

How they sing! How they pray! And with what power! Everyone asks for something definite. Prayers come from the very depths of the soul. Now a young man is heard to be pleading for the conversion of his father. Again, a father, with tears of gratitude streaming down his face, is heard thanking God for saving his lad. And such has been the power of the Holy Spirit in these meetings that sobs have been heard, backsliders have come home, and sinners have been won for Christ at seven o'clock in the morning.

But this is only the beginning. Sunday to the young people of Ebenezer is no day of rest, but a day of work—blessed, glorious work. Throughout the day the services are attended, and prayers are offered for the salvation of souls. A short time ago, in response to an appeal made by the minister for all who wished to be engaged in some direct spiritual work, fifty young people handed in their names, with the result that a Young Men's Glory Band and a Young Ladies' Christian Guild have been formed, both of which have now a membership of over forty young people. Every Sunday these two societies meet near the church three-quarters of an hour before evening service. They are then sent out by their respective secretaries, two by two, in all directions through the town to visit and bring to church their friends, from whom they have received a promise during the week to attend evening service.

Others go out in twos and threes to do "buttonhole work" in the streets, and it is no unusual sight to see two members of the Ebenezer Glory Band in conversation with a group of young men, telling them of Jesus and inviting them to church. They succeed, too!

Not only do they bring the people to church, but very often they are persuaded to remain to the prayer-meeting. What a service that is! It is what all have been looking forward to throughout the day. Whilst the opening hymn is being sung the doors open, and sixty or seventy young people who have come down from the gallery make their way right up to the front, bringing their friends with them. As the service proceeds, earnest and powerful prayers are offered that souls may be won for Christ. Some remarkable sights have been witnessed in these Sunday evening prayer-meetings, and many stories of wonderful conversions could be told. Some few weeks ago a young man who was the captain of a local football club was converted. Since that time eight other members of that same team have followed their captain to the Cross. And so the work goes on. A young man is brought into definite contact with Jesus Christ, experiences that peace which the Saviour gives, and is filled with a desire to work for the Master. Very soon he learns to sing with the rest:

"How I praise Thee, precious Saviour,
That Thy love laid hold of me;
Thou hast saved and cleansed and fill'd me,
That I might Thy channel be."

He is given work to do, and from that time he becomes a channel for Jesus, and a useful channel, too!

After the prayer-meeting, if time permits, an open-air service is held in one of the back streets of the town until 9.45 p.m.; then, with many a handshake and "God bless you," these young people wend their way homewards, and if the step is not quite so light as it was at seven o'clock in the morning the heart is full of that unspeakable joy which comes of the knowledge of a good day's work done for the Master. Time would fail me to tell of all the meetings held during the week—the Christian Endeavour and Women's Own Meetings, and the power of the Wednesday and Thursday evening class-meetings. Praise be unto the Lord, for "He is adding to the church daily such as should be saved." Is it not possible that the steady, continuous work of grace which is being carried on at this church may be experienced by every church in our circuits? It has sprung from the desire of certain young Christians to be more useful in the Master's cause, and

they are determined not to allow a week to pass without making an effort to win at least one other soul for Jesus. To this end they work, they pray, and believe, and God is sending the increase. That is the secret of their success. It may be an old-fashioned method on which God's richest blessing abides. Old-fashioned, did I say? I was privileged to be on Mow Cop a fortnight ago, and there I heard that vast crowd of people, who had come from all parts of the kingdom, join heartily with Mr. Tom Holland in singing, "I am going Home to Glory in the good old-fashioned way."

Think what it would mean if all those good people would carry out the words which they sang so heartily! The "good old-fashioned way" was to pray often and work hard; to have a passion for souls, and to "believe all things." The "old-fashioned way" was, "When Jesus has found you tell others the story!" I venture to say that if this good old-fashioned way of travelling to the Glory Land were adopted by all those people who joined in the singing of that beautiful hymn on Mow Cop, not a decrease, but a record increase in membership would be reported to the next Conference. Thank God, it is possible. "His touch has still its ancient power." What is needed is that our churches should seek a baptism into the spirit of prayer and of spiritual earnestness. There are so many people in our churches who are content to remain "hearers only." Will all the readers of this narrative, along with the members of this church, be doers of the Word? "We are not ashamed of the Gospel of Christ, for it is still the power of God unto salvation to everyone that believeth." W. E. LEADLEY.

DEATH OF REV. W. R. WIDDOWSON.

Rev. W. R. Widdowson, of Watford, who was superannuated in 1891, passed to the "Homeland" on Saturday morning in his eighty-fourth year. By his death there is broken another of the few remaining links with the early workers, as he was a personal associate with Hugh Bourne and William Clowes. For many years before his superannuation he was constantly employed in the office of the missionary secretary, and, perhaps, no one had a more intimate knowledge of the development of our work on the home and foreign fields. After the death of Mrs. Widdowson he went to South Australia to visit his son, who had gone out to the colonies, and upon his return to England he then visited his daughter in Toronto. These journeys overtaxed his strength, for upon his return to Watford he gradually declined, and passed home on Saturday last. It was a great disappointment that he was not able to attend the Centenary Conference as one of the Deed Poll members, as he had been eagerly anticipating that historic gathering. The funeral will take place at Watford this (Thursday) afternoon at three o'clock, the earlier service being in the Queen's Road Church.

ST. ANNES-ON-THE-SEA.

The Approach of Bank Holiday.

Taking up our parable where dropped a few weeks ago, Shildon, with much kindness from Rev. C. Roberts and the friends, followed Tom Law, while Calverley, in Yorkshire, and Brierfield, in Lancashire, gave me hospitality and help. Brierfield, solely by Sunday's collections, springing to the "Stone" standard.

On the heights of Mow, our honoured Vice-President, Mr. J. Sivil, made us glad by spontaneously promising to come and give us a generous lift. The interest increases as the great stonelaying draws near, and we are wondrously heartened. When one good soul heard we had had a ten-pound gift, one day he suggested that we were nearly through with the building fund. A bit of simple arithmetic is a cold douche to any excess of confidence. It takes ten tens to make one hundred, and ten times ten tens a thousand, and when there are five thousands to face and a church less than two years' old, we need the help of all the friends we can make and more. But by God's good grace we shall win the day. Would it not be a striking rebuke to pessimism if, in this first great stonelaying of our new century, and in a case so singularly a Connexional one, the whole sum should be raised at the stonelaying? Why not? A colossal struggle for the few would be a light thing for the many.

Mr. Taylor earnestly pleaded for us in the *Leader* last week that the tides of help should flow. Numbers have done nobly. Till the day reveal it, we cannot tell how far the Lord has led us on, as a number of our promoters have not limited their stones and gifts, and we love that, because where fixed they sometimes want to increase, but are reluctant to revise and spoil our reckonings. In that direction we would like them blessedly spoiled. We must "wait and see." Most of all we are wishful that such a gathering of our people should be witnessed as has never been seen on this coast for any religious object.

Last year my friend, Rev. J. H. Hirst, wrote that nothing but a company of conference proportions would satisfy us. Mr. Joseph Hall, one of my worthy trustees, writes that he hopes it will be second only to Mow Cop. Some things concerning it I believe with trembling, but in my heart of hearts I hold that for numbers it will go beyond any stonelaying of our first century. This is said in view of the wonderful throngs that people our coast at that most popular time, and of the growing popularity of St. Annes as a place and the kindled interest there is, and also considering that very cheap week-end and day excursions come from all parts. Then, too, we have on the Sunday a preacher nationally famous, Rev. A. T. Guttery, and on the Monday, not only our beloved leader, Sir William Hartley, but a host of friends from amongst the choicest of our church, and is not that to say amongst the best folks God has yet made. Some cannot yet have gracefully intimated that they will later have a hand in this. More than one has said, "I can't

give much, but I'm coming to help shout." Well, they are not least welcome; some folks die of over-decorousness, but we do not want to die at all. We have a supply of the Mow Cop collecting-boxes, and our friend Mr. Whittle (and who knows so well as he?) says there are lots of friends who would gladly be gold-collectors. We are not, however, going to make that a condition. All our giving is unforced and free.

We are getting out a stonelaying edition of "The Advance Guard" of at least 25,000. Every copy will be given, none sold. Society stewards all over our Lancashire and Yorkshire and other churches have kindly offered to receive parcels and hand to the congregations. Any failing to secure one send a stamp, and you are sure. Any steward overlooked or other friend who could spread some advantageously, send a card and we will forward a parcel post free.

The evening when so many of us were on Mow, my colleague, Rev. R. W. Callin, preached a finely impressive sermon as the final in the little room we have had for about eighteen months. Providentially we have now secured the ex-Baptist chapel for the next twelve months, while our church is abuilding with doubled accommodation. The following Sunday was our opening there, and it was my joy to preach the School Anniversary sermons. In the week time there had been physical culture unlimited in the way of fitting, scrubbing out, painting, and so on, and a work saving many pounds of cost, and that would have gladdened the Missionary Committee's heart, was done for love. What wonder, then, that on the Sunday we should have a time of signal blessing and that first night be outfilled! The neighbours were roused up and eagerly lend us chairs. The singing, for which Mr. Callin had trained the choir and scholars, went grandly, and the prayer meeting was mighty! Finally, brethren and sisters, pray for us always, but the more abundantly for the great day, August 1st, that it may be in truth a day of the Lord's Right Hand.—In love's service. G. BICHENO.

"Sunrise," St. Annes-on-the-Sea.

CLAPTON MISSION.

Anniversary Celebrations.

The twenty-sixth anniversary of the opening of the Clapton Mission, held June 26th and 27th, was a great occasion. With the exception of harvest festival times we had never seen the Tabernacle so full. On the Sunday morning the body of the church was almost full, and in the evening we had the joy of seeing every seat, including the gallery, well filled. And the services were among the best it has been our privilege to attend. Our popular general missionary secretary, Rev. A. T. Guttery, was at his best. Both sermons profoundly impressed the congregations. The Monday evening meeting was a rare treat. Councillor W. Tyler, J.P., the chairman, served us admirably, and so did the speakers. Rev. T. Nightingale paid his first visit to the Tabernacle. He gave a fine speech, full of good points and throbbing with intense conviction, and Mr. Guttery made us more and more proud of him by his stirring deliverance. In addition, we had the unexpected pleasure of a really choice impromptu speech from Professor Bridges. Rev. J. K. Ellwood, in his report, stated that the mission in every department had had an excellent year, that the membership was steadily increasing, that the congregations were now amongst the best in North-East London, and that the mission was a priceless boon to hundreds of poor families in Lower Clapton.

The value of the whole anniversary services was greatly enhanced by the hearty and helpful singing led by an excellent choir.

CENTRES OF WORK.

The Leeds District Committees met at Holdforth Street on July 8th, Rev. J. P. Osborne in the chair. It was reported that the excursion to Mow Cop had been a financial success; 487 persons travelled by the train. The balance is given to the Centenary Fund. Letters of sympathy were passed with Rev. J. Pearson and Mr. J. Strafford in their illness. Mr. Aubrey Tingle was congratulated upon taking his B.Sc. degree. In the Building Committee the balance-sheet of the new schools at Stanningley was received, and Rev. W. Swales and the officials congratulated upon the successful completion of the undertaking. The Orphanage Committee approved of the application to admit to the Orphanage the child of one of the deceased officials of the Kippax Society.

LYNN AND CAMBRIDGE COMMITTEES.

The above committees met at Stowmarket on July 8th at 11 a.m. Mr. G. W. Millar was in the chair, and Rev. J. A. Evans secretary. Rev. W. M. Batterbee introduced the business of the District Committee, which included two resolutions of sympathy, the one to Mrs. Edwards, whose late husband (Rev. A. W. Edwards) had done good service in the district, the other with Mr. H. W. Howell in the loss of his wife. The Building Committee had before it an application from Brandon Bank in the My Circuit for the disposal of the old chapel, which we were glad to know, they are replacing with a new one. There was also an application re the renovation of Thompson Chapel. We had from the missionary secretary a cheering report of the mission vans and also of the needy stations within our district. As the Centenary business was in his hands, he made a very strong appeal for efforts in aid of the Central Funds during the next year, and some meetings will be arranged and efforts made in this direction. Our attention was called to the legislation on teacher training, and it was felt that on a matter so urgent steps should at once be taken to get the names of those in the district who are willing to aid in this work. The C.E. secretary is to arrange for two conventions, and, if possible, secure the services of the new C.E. secretary.

LIKE UNTO LEAVEN; or, MASTER DESBROWE OF STONECLIFFE.

A ROMANCE.

By WILLIAM G. LEADBETTER, Author of "At the Sign of the Shoe."

CHAPTER XII.

A New Diplomatic Galloper.

A few days after Sidney Desbrowe's unsatisfactory interview with the Prince Regent, he was sitting on his favourite rustic seat in the park, reflecting on the strange trend of his life. The revelation of Brandeth's demonic versatility had thrown fresh light on that man's mysterious career. The associate of the Prince's courtiers was also a rascally spy who did not blush to pervert the truth. Sidney now saw that he was the victim of a relentless espionage, tinged with malice. Still, he was ignorant of Brandeth's depth of infamy in that spy's double-dyed duplicity in relation to the revolting works.

Sidney was thinking deeper than ever. Was it not marvellous that he should be so closely associated with the ardent Methodists? He seemed unable to escape the entanglement. But, of course, he had no desire to pass beyond the radiant influence of Charity. It did indeed appear as though a Higher Power had decreed that he must become a Methodist.

He was thus absorbed in thought when a gorgeously appraised footman stood in front of him, and, bowing obsequiously, said:

"Master Desbrowe of Stonecliffe, I presume."

"That is my name certainly," said Sidney, wondering. The footman then deposited into Desbrowe's hand an official document, sealed with the Foreign Office stamp, and immediately vanished. Sidney, full of curiosity, broke the seal, unfolded the document, read the large handwriting:—

"Foreign Office, London."

"Master Sidney Desbrowe, of Stonecliffe, Limeshire, is hereby accredited diplomatic galloper to the English Ambassador in Paris. He will start forthwith for the French capital, and report himself to the Ambassador. This document shall be sufficient attestation of his legal appointment, and will procure for him a monthly stipend from the aforesaid Ambassador or the Foreign Office until cancelled."

"Diplomatic galloper to the English Ambassador in Paris!" ecstatically exclaimed Sidney. "Just the very post!" He was strongly fascinated by the prospective work. It appealed to his love of the saddle, his fondness for the open air, his passion for adventure. Was he not a true shot, a good rider, an adept swordsman? And these were qualifications absolutely required for such a dangerous office. He could picture himself galloping over exotic country with precious despatches, driving off brigands, jumping hedges and ditches, and arriving triumphantly at his destination. Besides, was it not an honourable and confidential position? Nothing could suit him better. But who had secured for him this attractive post? Was it the Prince Regent? The thought was sour. He would rather be indebted to many men than the Regent, though he were the ruling Prince. But then the appointment was just Sidney's fit. Perhaps they wished to divorce him from his supposed comrades in insurrection. Perhaps, too, they wished to sever him from his surmised connection with the new Methodists.

Then, would he not be far from Charity? No, he could not leave the land that held the sweetest woman in the world. Might not somebody rush in and win this charming specimen of womanhood while he was far away?

Perhaps he would not be away for considerable periods of time. Of course not. He would have to cross and recross the Channel with his small but priceless burdens. In any case, by this splendid post he could regain self-respect, win Charity's esteem, and earn an income that would suffice for a cosy home, with Charity as its bewitching queen. Exquisite thought. He grew hot with pleasure.

He must write Mr. Holyoake. Charity, of course, would know. An occasional letter to the kind-hearted Methodist would keep his personality before that sweet maiden. He wished he could see Charity. It would be very inspiring before he raced across the unsettled country of France. He might never return. But, no, he could not go to Deerdale. He could not, even for Charity's smile, just now forfeit so lucrative a post, so promising a career.

Having secured his passport from the Foreign Office, and economically provided his accoutrements, he started for Dover to catch the sailing mail packet, and in a few days was racing from town to town, capital to port, Ambassador to General, in discharge of his duties, happy in the knowledge that he was no longer an idler eating unearned bread, but a faithful servant of his nation in an onerous and honourable office.

Hope Strange still dwelt beneath Mr. Holyoake's roof. The idyllic beauty and felicity of the home life of these devout Methodists had deeply attached her heart to their Methodism. Much that had been missing from her life stole gently into her heart in the radiance of their sunny faith and goodness. Continuously she felt to the full the force of a life consecrated to the uplifting of men and to intimate fellowship with God. To the mystic communion of the soul with the Creator she was now no stranger. She began to understand more sympathetically these earnest people who went forth anywhere to strive to lead others to a better life. Too, sometimes, an inward constraint to

emulate their zealous example alarmed her by its intensity. Secretly there grew within her soul a longing to speak out the joy of her new religious life. The change from the cold formality in worship, and from the icy indifference to the holiest themes, to warm fellowship with God, and the absorbing alinement of Divine truth, was like the change from winter to summer, from the cold, frost-bound, barren fields to fragrant beauty and life-giving sunshine. The sandy desert was becoming a garden of flowers.

Her dislike of the Methodist austerity of dress, too, was evaporating. She saw that to them gay-coloured ribbons were at once a token of vanity and a symbol of earthliness. The soul that lived in the beautiful truth of God had no need to decorate its fleshly casket with anything but sombre dress. The greatest beauty was a holy, religious life. Costly and lovely raiment was too apt to detract and divert from the serious purpose of life. Aye, life itself was too serious to fritter away in gaudy ribbons or frivolous pastimes. So she interpreted their attitude, and felt the cogency of the reasoning.

Hope's name was now enrolled on the member's list of Mr. Holyoake's class. Once she had spoken so fluently and so thoughtfully, with such entrancing sweetness and earnestness, that the remaining members of the class listened in joyous amazement. The Holyoake family watched her development with ceaseless interest and unstinted sympathy. Not as a servant, but as a beloved companion, did she remain in the Methodist's home. Often on the verge of self-betrayal, Hope Strange yet cleverly concealed her identity. Near mid-day, some time after Charity's return from London, the loud notes of the postman's horn sounded a treble signal from afar that a letter was destined for "Sunnyside," and Hope immediately responded by crossing the ford stones to receive it. The folded missive, without the modern envelope, but tied and sealed, riveted Hope's gaze. Then she excitedly exclaimed to herself:

"It is Sidney's handwriting, I am sure. What can he have to say to Mr. Holyoake?"

The sparkling eyes, the blushing face, the lightsome step, all indicated her delight. Mr. Holyoake happened to be at home.

"Mr. Holyoake! Mr. Holyoake! Here's a letter from—from London!" she gladly declared in her embarrassment. Jacob Holyoake fixed his gaze on Hope, perceiving as he did the unusual glow of her eyes and the heightened colour of her features.

"Is that all, Hope? Have you received a letter from a particular friend?" asked he suggestively.

"Your face is like the rose-garden; your eyes shine like dancing stars. Come, now, divulge your little secret, but do not say that you are going to fly away to feather a cosy nest for a much-favoured swain."

"No, no, Mr. Holyoake! You may be a wise interpreter of Holy Writ, but you have woefully failed to interpret my shining eyes and rosy face. I have received no such letter. I have no love entanglements whatever. But I am unusually elated. Little things sometimes cause great joy. Perhaps the bright clear air accounts for my more luminous eyes and sunnier countenance," said Hope with a very lame finish.

"This is strange handwriting," said Mr. Holyoake, as he glanced at the superscription before breaking the red seals. It is not a business communication; it looks like Government parchment. I wonder whom it is from? Unfolding it, he exclaimed, "Splendid! It's from Master Desbrowe. He has been appointed diplomatic galloper to the English Ambassador in Paris. Good! He thought we would like to know. He starts for France at once. I expect he is there now. I am really glad. It was very considerate of him to let me know. I must say I like the young man immensely."

Charity did not so openly avow her pleasure and liking. Her secret thrills were exquisitely rich. But ever her joy was tinged with a bitter reflection. Her longing for his strong and restful presence must remain ungratified.

Hope exclaimed feelingly, "I am glad." Both Mr. Holyoake and Charity turned inquisitive glances at Hope. Charity framed the unspoken question of their eager gaze.

"Hope, you speak very feelingly, as though you had a vital interest in Mr. Desbrowe's career. Really, I think you know him more intimately than you profess."

"Charity," said Hope, in a jocular strain, "I take an interest in all handsome young men, especially chivalrous knights like Master Desbrowe. And if I vent a heartfelt pleasure because of his success, I only express what we in this home feel, where he is so greatly beloved by all." Hope concentrated such tender emphasis into the little word "all," and gave so significant a look at Charity, that the latter young lady, in sweet confusion, hurried to the window to ascertain if anybody was crossing the ford stones.

Jacob Holyoake thought the season opportune to give some necessary counsel.

"Here, young women, don't you go and fill your heads with a lot of romantic stuff about fanciful knights. You had better spend less time on the sentimental nonsense and gutter rubbish of the new fictionists and much more on the good old Bible and its saintly commentators. I trow it will be better for your future husbands."

But not even the scolding words of the lovable, old-fashioned parent could arrest the eternal trend of the

young feminine mind to indulge in picturesque fancies and exalted ideals of the one man whom they would dub "knight."

From the window where Charity was apparently studying the purling waters of the river and the sunlit landscape came a sudden exclamation.

"Father, here is Mr. Gaitwaite! He is crossing the ford. He is coming here. Despite his long tramps, he is crossing the stones with the vigour and buoyancy of young manhood."

Hope rushed to the window, and there beheld the frank, sunny face of the transparently good man whom she, with Sidney, had defended at the Wake. His face was aglow with the glad expectancy of meeting dear friends. His crop of handsome curls, as they fell around his leonine head, were gently blown by the summer breeze. His plainness of attire only enhanced the intellectual caste of his countenance. Hope blushed; she trembled. Would he recognise her? That was the question that painted her face the colour of white flowers.

(To be continued.)

OUR QUESTION BOX.

Legal, Social, and General.

All communications for answer in this column must be sent to HISTORICUS, 6, Gunnersbury Avenue, Ealing Common, W.

F. P. states that the Sunday-school teachers of his school purchased an organ for use in the school, and he wishes to know whether it belongs to the trustees of the chapel or the teachers who purchased it, and further states that the teachers pay £1 per annum to the trustees for the use of the schoolroom.

I think the organ remains the property of the teachers, unless they have done any act which shows that they intended to present it to the trustees for the use of the church.

R. S. W. states that a hired local preacher was engaged at a quarterly salary, and informed at the recent June quarterly meeting that his services were not required after the present month. Is he entitled to any, and what notice?

He should have been given a reasonable notice, and, under the circumstances, seeing that he was paid quarterly, I should have thought three months' notice would have been a reasonable notice.

"Very Anxious" asks whether the fact of obtaining a patent for an invention exempts the patentee from being proceeded against for an infringement.

No.

"Trustee" inquires whether the trustees or the contractor are liable in respect of an accident to a workman engaged in renovating the interior of a church.

The trustees are responsible, but the usual course is for the contractor to undertake to insure and hold the trustees harmless.

"Trustee" also inquires whether the trustees or the builder of an English pipe organ is liable in respect of damage by fire before the organ is completed.

I presume the organ is to be built to contract, and that the trustees are to pay on account as the work proceeds, and under the circumstances I think the trustees are the persons answerable.

"Darby" has come into possession of some preference shares payable to bearer, and wishes to know whether these shares are of value.

I find that these shares are not quoted. If the company be the same as the East Rand Consolidated, Limited, it owns considerable properties in Tweefontein and elsewhere in West Africa. They may some day be valuable.

"Yorkshire" is the owner of a number of small tenements bringing him in less than £20 per year each, and wishes to know whether he is liable in respect of house duty.

No; all houses below £20 annual value are exempt.

"Inquirer" asks whether it is the rule when a student enters Hartley College, for him to transfer his membership to the nearest church, and for his name to be taken off the circuit plan.

I have never heard of such a rule, but this may be done in individual cases. It is always well for a member to belong to the society which he attends.

"Huddersfield" is not satisfied with my reply to him, and sends me a satirical rejoinder. He thinks I lack courage in not replying more fully. The object of my column is to supply information to those who need it, but not to air political opinions, which are useless in this country.

"Christianity and Women." By Rev. J. E. Gun, A.K.C. Robert Cullley, 6d.

This is the reply of a Christian Evidence lecturer to the charge that the influence of Christianity has been detrimental to the interests of womanhood, or, to use the words of Colonel Ingersoll, "that the religion of the Bible degrades its women." Mr. Jos. McCabe, in his "Religion of Women"; Phillip Vivian, in his "Churches and Modern Thought"; Lady Florence Dixie, and certain writers in the "Clarion" have all made, in one form or another, this charge. It is false—absolutely and entirely false. The only wonder is that any intelligent student of "Comparative Religions" can make it. The object of this book is to prove that it is false—and it does it, does it well and conclusively. Mr. Gun knows his facts; he shoots straight, and hits the target. He has given us a useful and convincing book. S. H.

What our Readers Say.

American Primitive Methodists.

SIR,—In your issue of June 2nd I was surprised to find an item headed "United States American Methodist Episcopal Church," stating that there were a few vacancies for candidates for the ministry in Michigan. The applicants were to be under thirty years of age and unmarried. Does this not seem to be out of place for a Church having a membership of about five million and yet unable to secure enough young men of their own denomination to maintain her ministry? I believe the Primitive Methodist Church of the United States could and would utilise many young men of our own denomination if they would only make known their needs and desires. To me it seems very strange and remarkable that there should be about 7,205 members of the Primitive Methodist Church in the United States who are never counted or recognised in any way by the Mother Church of Great Britain. We have twenty-eight churches in the Western States, forty-eight in Pennsylvania, and twenty-one in the Eastern and New England States. We have no bishops or presiding elders. Every congregation manages its own affairs according to its discipline. We have an annual conference and a general conference which meets every four years. I am trusting that the visit of the Editor of the *Leader*, Rev. George Bennett, to two of our conferences will result in something definite being done to draw these sections of the Primitive Methodist Church closer together. Intending emigrants should be encouraged to look up a Primitive Methodist Church when they arrive here.—Yours, etc., **EVOCCH GEORGE**,
First Primitive Methodist Church, Pittsburgh, Pa., U.S.A.

Mow Cop Meetings.

SIR,—Your reports of the services and meetings on Mow Cop are sadly misleading, inaccurate and unfair. You may be ready to plead that it was well-nigh impossible to give correct reports of such a large number of meetings. The plea cannot be admitted, for I am sure one of the conductors of each of the meetings would have gladly supplied you with the necessary particulars. The occasion was historic, and it is too bad that the *Leader's* reports, which will stand as a permanent record, should be so inaccurate. For example, I attended the so-called "demonstration" at 6 p.m. on Saturday, the Vice-President of the Conference was in the chair, and he offered a few wise and pithy observations. Councillor A. Shaw, J.P., was vice-chairman, and he delighted the vast audience with his earnest and humorous account of his forbears' loyalty to our Church and his determination to follow their example. Rev. Thos. Jackson gave a racy description of part of his work in London. Mrs. Evison was not well heard, her voice not being strong enough to reach such a great multitude. Mr. T. H. Cormode, who came next, has a voice like a trumpet, perfectly controlled, and he moved the crowd profoundly by his powerful and eloquent address on the principles of the pioneers of the Connexion, and the necessity for the application of those principles to-day. Rev. J. Goldthorpe was the concluding speaker, and no one who heard his gracious speech on "Lessons From Our History" will readily forget it. Truly it was rich in spiritual wisdom. The following is your report of this meeting:—"We next visited No. 3 stand, where a tremendous crowd surrounded Rev. T. Jackson, who was supported on the platform by Rev. J. F. Porter and W. Gellay."

On Sunday morning I attended the service at No. 1 stand. Rev. J. Griffin had a splendid subject ("How Beautiful Upon the Mountains") and he handled it in a masterly way. Mr. Cormode's text was "Ye are bought with a price." He gripped the audience at once, and held them to his last word, almost every sentence he uttered being punctuated by fervent exclamations of assent. Rev. J. Pickett was the last preacher, and his lofty and impassioned eloquence surpassed anything I heard on Mow Cop. This service was probably the most largely attended of the whole series, but the *Leader* does not even mention it was held. I could give several other examples of the imperfect character of your reports, but I refrain.—Yours, etc., **TRUTH**.

[If "Truth" had stated, as "Truth" should have done, that our report of Mow Cop were *incomplete*, we could readily have supported his contention. But when "Truth" says that the reports were "misleading and inaccurate" we fear that even "Truth" is not correct.—Ed.]

Alderman Adams' Suggestion.

SIR,—The memories of Mow Cop of 1907, and again of 1910, will live long, and the glorious influences will abide, as an inspiration, throughout our beloved Connexion. It was so glorious, I want to return to the "High Mountain" experiences when possible. A Centenary demonstration again cannot be witnessed by the present generation, but why not a triennial celebration? It could not be on such a large scale, but it could be worked by local arrangement and local talent, bringing to it from time to time some of our best workers—ministerial and lay. I sincerely hope something of the kind will be inaugurated. What do your readers say?—Yours, etc., **A. ADAMS**,
94, Denmark Road, Lowestoft.

Guernsey C.E. Holiday Tour.

SIR,—I shall esteem the favour of a little space for another few lines re the holiday. Notwithstanding our circulars and advertisements in the C.E. Handbook and the *Leader*, I find there is still a lack of information with many. My correspondence indicates that there are many who think the tourist ticket offers the cheapest travelling fare. That is not so. From many parts of the country

we are informed by the various railway companies that there is a cheaper excursion ticket (about £1 less from northern districts) for eight or fifteen days, available for both outward and return journeys on the Fridays. This will mostly mean that the sailing will be from Southampton on Friday midnight. I wish also to inform all intending tourists that the 28s. due for the home should be sent to Mr. Lax, 26, Tong Road, Leeds, by July 15th. The total cost for all the excursions in Guernsey will be 8s., and will be paid at Guernsey. We also advise all to take through ticket to Jersey. The price is the same. If desired, the ticket will serve for a visit to Jersey.—Yours, etc., **CHAS. HUMBLE**, Tour Secretary,
Darlington.

Mission in Japan.

SIR,—There can be no doubt that the letters of Mr. A. F. Scott and others on this subject have to do with a live question. The question is—Are we, as a Church, alive to its importance? Upon the answer we give to this call our future development depends. The "yellow peril" is a common topic to-day, and protective laws, based on experience or panic, are witness that this peril is a real thing. Can this peril be turned into blessing? As Christians, we are not dismayed by race barriers; the race is a dispensation of God, as is the nation and the family. That the East is awakening is patent to all observers, and that Japan will probably lead in what will be the outstanding historic fact of the twentieth century is not less evident. And this race movement concerns not only Japan and China, but India also, where our national interests and responsibilities are so great.

There is no need to argue that this is an auspicious time to launch a mission, or that such a mission would be splendid strategy. The matter for consideration is whether we are adequately equipped for such a mission, whether the passion and evangelism of Primitive Methodism has anything to contribute to the conversion of the East to Christianity. It was the hope of some that this matter would be raised at the Southport Conference, but any desire to do this was damped down by the pronouncement from the platform that the cultured and profoundly philosophical peoples of the East needed a type of ministry that we could not supply. It was felt that this was an anticipatory statement describing the official attitude. But are the Japanese all scholarly? And is it true that our Church has no message to cultured peoples?

The crucial question is that of competition with our missions in Africa. There our obligations are great, and the field is immense. But is Christianity served by concentration? Christian history gives the verdict otherwise. And there is the fact to be faced that, after forty years, our missions there have not caught the imagination of all our people. They are tolerated, rather than joyfully embraced as opportunities for boundless enthusiasm. This is not as it should be; but even Churches must be taken as they are, not as they ought to be. Those who think the time opportune for a new departure believe that Africa will gain from the rebound of energy put into this new work. Mr. Scott deserves the thanks of our Church for his pertinacity. More must be heard of his proposal. Could not some official inquiry be made concerning what our Church can do to meet this crisis? Above all, if we prayed for guidance the way would open before us wondrously, and we should be led out to fulfil the will of our Master.—Yours, etc., **J. C. MAXTRIP**.

"THE TUNSTALL BOOK."

A Souvenir of One Hundred Years.

This brochure of one hundred pages was well worth publishing, and the author has done a distinct service to general as well as local Primitive Methodism by its production. In addition to the Conference Illustrated Handbook, to which Rev. J. P. Langham contributed, he has written this interesting and racy sketch of the mother circuit of our beloved Church, and embalmed with loving hands the memory of many of the saints and heroes and heroines of Tunstall Station. The book was written at the request of the Tunstall people, not as a rival, but as a companion to the Handbook. It is dedicated to three persons, to whom the author "owes an incalculable debt"—viz., to his father, Rev. James Langham, who was a Primitive Methodist minister for thirty-four years; to his mother, "whose fireside talks made him (the author) familiar with large portions of the Bible, and won him irrevocably to the Christian faith"; and to his wife, "who gave him all her heart in the bloom of her youth, and was the guardian angel of his mature years."

Mr. Langham does not "play the part of historian, but of showman—to give some brief glimpses of past events and sainted worthies." The volume is abundantly illustrated, containing altogether about seventy pictures of men and women of the past as well as the present, of historic scenes, and a few groups of present-day interest. The opening chapters treat of "A Great Religious Movement: Its Origin and Secret," and includes plates of the three chapels in which the Tunstall Primitive Methodists have worshipped. The first was erected in 1811, and was "built in the form of houses, so that it might easily be adapted for human habitation if it failed as a place of worship." A new and much larger chapel became necessary, and one was built in 1832, which for twenty-eight years met the needs of the church. This, however, was superseded in 1860 by the "world-famous Jubilee Chapel, which was said to seat 1,400 persons, and to find room on a pinch for 2,000."

During the superintendency of Rev. J. T. Horne in 1905 the chapel was completely renovated and remodelled at a cost of £3,500. The renovated building was reopened on March 23rd, 1905, when a sermon was preached by "Ian Maclaren," Rev. John Watson, D.D., of Liverpool. As a memorial to its founders, a stained

glass window was purchased by public subscription and placed in the church, with this inscription:—"This window is dedicated to the glory of God, in loving memory of Hugh Bounce and William Clowes, through whose unflinching heroism and self-forgetful toil the Primitive Methodist Church was founded." The older people, whose most sacred memories cluster round this place, feel, as felt the Psalmist, an overmastering affection for it, and say with him, "Peace be within thy walls: they shall prosper that love thee."

We have no space left for details, but every subsequent chapter is "racy of the soil" of Tunstall; its pulpit, Sunday-school, and great charity; its choir, local preachers, circuit stewards, and other lay workers; its old minute books and hymn books. In addition to all these are chapters on "Other Tunstall Books," "Tunstall Primitive Methodist Conference," and "Primitive Methodism in Tunstall at the End of a Century." We most heartily commend this delightful sketch of the mother circuit of Primitive Methodism, and wish for it an extensive sale.

The General Committee and the Reno Prize Fight.

The following resolution was passed by the General Committee last Friday:—"That, on behalf of our Church, we record our emphatic protest against the recent degrading exhibition at the prize fight at Reno; our profound disappointment at the action of such a newspaper as the 'Daily News' in giving prominence to reports about it before and after its occurrence; and our earnest hope that our people will do all in their power to discourage public interest in these barbarities. We would also strongly associate ourselves with the prayer that the Home Secretary may find himself in a position to prohibit the showing in this country of the biograph pictures of this disgraceful event."

HINTS ON EYESIGHT.

The Eyes as Range-finders.

To judge distances correctly the eyes must be equally balanced. The principle of the range-finder is a base line of known length, from the two ends of which an angle is taken to the object viewed. In the eyes we have the base line—the distance between the two eyes—and if these are alike, and the object seen equally well with each, we are able to judge the distance fairly correct; but if the vision is not equal we are liable to considerable error. Mr. Aitchison's system of sight-testing ensures as far as possible the proper correction of defects and the balancing of vision in both eyes. If you suspect any difference in the sight of your eyes, call on Mr. Aitchison, of 12, Cheapside, London, E.C. He will be pleased to test your sight, and advise whether you require glasses or not, without charge. If necessary, he will supply them at moderate prices.

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THE Primitive Methodist Leader

INCORPORATING

"THE PRIMITIVE METHODIST" & "THE PRIMITIVE METHODIST WORLD."

THURSDAY, JULY 14, 1910.

All Literary communications other than Church News should be sent to the Editor, 18, Kensington Terrace, Hyde Park, Leeds.

Church News must be sent to the Manager, 73, Farringdon Street, London, E.C., by Tuesday morning.

"Leader" prepaid subscription rates—Quarterly, 1s. 9d.; Yearly, 6s. 6d.; Abroad, 8s. 6d. Post Free.

Advertisements must be sent to the Advertisement Agent, Mr. T. M. Brindley, 1, Ludgate Circus, London, E.C., and must arrive by Tuesday morning.

Current Events.

By Joseph Ritson.

The Civil List.

The report of the Select Committee on the Civil List will be a cause of considerable heart-searching in the Liberal party. We had hoped that the representative character of the Committee would have ensured that the whole subject would be fairly faced, and the anomalies which have grown up during the last two reigns done away with. In brief, the Committee recommends that King George shall start with a list of £634,000, with annuities of £10,000 to each of his younger sons when they come of age, £15,000 on their marriage, £6,000 to each of his daughters when they come of age or marry. It increases the allowance for works on the palaces by £7,000 a year, with a special grant of £55,000 for immediate repairs. The total grants are increased by a sum of £13,000. But the most serious failure on the part of the Committee has relation to the revenues of the Duchies of Cornwall and Lancaster. The principle which underlies the Civil List is that the Sovereign, having surrendered Crown lands to the nation, is to be provided for by Parliament. Yet from the Duchies of Lancaster and Cornwall there is a revenue of £151,000 at the disposal of the King, the first on his own account and the second on his son's. Now, either the King has surrendered the Crown lands to the nation or not. If he has not, then that assumption ought not to be the basis of the Civil List. Let it not be imagined that we are advocating a policy of meanness in relation to Royalty. We believe the nation wishes its Royalty to be suitably maintained, and full provision to be made for the dignity and splendour which ought to characterise the head of a great nation and empire. But between the Court and the nation we ought to have a straight and clear account and to know precisely where we stand. Under the existing arrangement this is impossible.

Cocoa and Protectionist Posters.

A good deal has been heard in Parliament this last week about cocoa duties. Much capital has been made by the Protectionists out of these duties, and not only in the Tory press, but by means of election posters, a campaign of slander has been carried on against the great cocoa firms. This campaign is really political in its motive, the desire being to damage the influence of great political organs like the "Daily News" and the "Morning Leader," which are supposed to be financed by some of the cocoa firms. It has been represented that the proprietors of these newspapers have made enormous fortunes out of the protection of cocoa, and the election posters clearly suggest that these protective duties were imposed by the present Chancellor of the Exchequer. Mr. Arnold Rowntree, in a maiden speech in the House of Commons, showed conclusively that the cocoa duties are practically non-protective—that while the chocolate duties are protective, this element is reduced by the Treasury's refusal to allow the British manufacturers a drawback upon their exports. He stated that for years the manufacturers have supported the repeal of the breakfast table duties, and that many of them have asked the Government to repeal the cocoa and chocolate duties. They are Free Traders, and would take Free Trade in this respect if they could get it. The Chancellor of the Exchequer also made reference to the same subject in his speech on Friday last. He pointed out that as a matter of fact the cocoa duties have been in operation for some sixty years, that they were handed on by Tory Governments to Liberal Governments, and that they have not been touched in any way whatever by the present Chancellor of the Exchequer. Then, flinging the famous or infamous placard across the table, Mr. George demanded, in tones of unusual anger for him, whether Mr. Bonar Law as an honourable man could defend the document. Mr. Law admitted frankly the misleading character of the placard and withdrew it. Whether, however, it will still do duty on behalf of the Protectionists at by-election remains to be seen. Some lies, being profitable to their inventors, are difficult to kill.

Barbarism in the States.

Independence Day in the United States has, unfortunately, been the occasion for a return to the methods of barbarism in the form of a prize fight at Reno, Nevada, between Jeffries, the white man, and Johnson, the black. To the brutality of a prize fight, therefore, was added the element of race hatred. This disgraceful exhibition took place under the patronage and presence of the Governor of Nevada, and the nobility and gentry of the neighbourhood and surrounding States. The crowds assembled to witness the fight were enormous, the record sum of £70,000 being taken as gate-money, the prices for seats ranging from £1 to £20. The commercial basis of the whole business may be seen from the fact that about £20,000 went to each of the pugilists. The victory of the negro was followed by the most disgraceful attacks upon the negro population all over the American Union, more than a dozen murders being committed and hundreds of negroes being injured. Apart altogether from the brutality and barbarism of the whole business there is the aggravation of an already grave and perplexing problem. The colour feeling in the United States grows yearly in intensity, and threatens to bring down American civilisation to the level of barbarism. Would it not be well for Mr. Roosevelt, who recently took upon himself the duty of lecturing the British Government on its management of the people of Egypt, to devote a little of his enormous energy and boundless loquacity to the task of setting his own house in order. Apparently, the task of securing those elementary rights which are supposed to be the basis of American democracy for the dependant races of the American Union will be quite sufficient to tax even his superabundant energy. There is a proverb about glass houses that the American ex-President seems to have forgotten. We sincerely hope the use of the cinematograph films which yield the financial basis of these prize-fights will be prohibited in this country. This would go far towards putting an end to the fights themselves.

The Scare Naval Expenditure.

Statesmen and politicians are having the question of our enormous military expenditure forced upon their attention. We referred last week to the fact that our Naval Estimates are more than treble the amount at which they stood when Lord Randolph in protest resigned the Chancellorship of the Exchequer. Mr. Asquith, in the course of the debate on the Budget, took occasion to deal with this subject. He admitted a rise of £2,400,000 in the Navy and Army estimates as compared with those of 1905, the last year of the Tory Government. He claimed, however, that the Government had saved £8,000,000 in comparison with the expenditure of 1904, and had reduced the deadweight of debt from £743,000,000 in 1906 to £692,000,000, some £9,000,000 being devoted to the repayment of the principal during the present year. He argued that no other country was able to bear the double burden of national defence and social reform as well as our own, and at the same time largely lessen its debt. We are not sure, however, that the Prime Minister's defence is at all valid. He makes a comparison between the declining years of the last Tory Government and that of the later Liberal period; but the actual Tory estimates for 1904-5, as the "Nation" points out, were not £42,000,000, but £36,889,000, the difference being for works paid out of money raised by loan. This expenditure necessarily lightened that of the succeeding Government. But what we complain of chiefly is that, whereas when it came into power in 1906 the Liberal Government was pledged to the lips to a policy of vast retrenchment in our naval and military expenditure, this pledge has not been kept. The Government, of course, blame the naval scare of their opponents, but we cannot acquit either the Prime Minister or the First Lord of the Admiralty of responsibility for that naval scare. One short year has blown to the winds all the materials of that scare, even those adduced by the Government itself. The grave allegations about seventeen or twenty German Dreadnoughts and the acceleration of the German programme are now seen to be baseless, and the millions which might have been available for the great scheme of insurance against unemployment and invalidity have simply been wasted. We hope the economists and the advocates of a sane naval policy will do their duty in the House of Commons.

Children and Street Trading.

The Committee appointed last year by Mr. Herbert Gladstone to inquire into the working and employment of the Children's Act of 1903 have issued their report. Their recommendations, in the main, go to the root of existing evils. The defect of the Act of 1903 was that in most important points it was permissive merely. Local authorities were at liberty to deal with street trading by children, &c. That has been the vice of nearly all Conservative reforms. They are permissive, and remain a dead letter. The Committee recommend that street trading by boys shall be prohibited by Statute up to the age of seventeen, by girls up to the age of eighteen. Such prohibited street trading shall

not include the delivery of newspapers or other goods by employees of tradesmen to regular customers. The evidence furnished as the basis of the Act of 1903 would have warranted the most drastic prohibition of street trading by boys and girls, for it showed conclusively that in both sexes it involved almost invariably the most disastrous consequences. Boy traders almost invariably become fit for casual employment only, and too often drift into the ranks of the unemployable. Girl traders invariably ended in a life of vice. The plea that hardship will be inflicted by the prohibition of street trading is not admissible in the face of such deplorable results, and we confidently anticipate that the question will be dealt with next year on the lines of the Committee's report.

The Woman Suffrage Debate.

There never was such an amazing situation as that created by Mr. Shackleton's Suffrage Bill. The delightful spectacle was witnessed of Mr. Lytton, Lord Hugh Cecil, and Mr. Balfour answering Mr. F. E. Smith, Mr. Austen Chamberlain, and Mr. Long; while on the Government bench Mr. Lloyd George, Mr. Haldane, Mr. Churchill, and the Prime Minister were all at cross purposes. The debate was serious and one of the ablest and most brilliant of modern times. A majority of 109 after such a debate was a triumph. But the way the House received Mr. Asquith's indignant defiance of menace should warn the militant suffragettes against a renewal of their insane policy. Like Mr. Churchill and the Chancellor of the Exchequer we are in favour of giving women the vote, but believe Mr. Shackleton's Bill would be disastrous to the best interests of democracy. The House affirmed the principle, but by a majority of 145 declined to send the Bill to the Standing Committee, which ends it for the session. But it will soon become the most urgent political question of the day, and nearly all the arguments against giving women the vote have been used against every extension of the suffrage in the past.

MARRIAGES.

On July 6th an interesting marriage took place at the Primitive Methodist Church, Newbury, the contracting parties being Mr. G. E. Slater, third son of the late Mr. and Mrs. John Slater, of Matlock, and Miss E. M. Griffin, only daughter of Mr. and Mrs. George Griffin, of Newbury. The bride's father has been a local preacher for thirty-five years, and has filled the position of circuit steward of Newbury for over five years. The bridegroom's late father was a tower of strength at the Primitive Methodist Church in Bank Road, Matlock. The ceremony was performed by Rev. E. G. French. The bride was given away by her father. The bridesmaids were Miss Kathleen Griffin and Miss Polly Slater. The best man was Mr. E. A. Slater, of Matlock, brother of the bridegroom. Mr. C. Griffin presided at the organ. A reception was afterwards held at "The Acacias." Numerous and costly presents were received. Both bride and bridegroom belong to the choir. Mr. Arthur Smith, the conductor, spoke in high terms of the valued services they had rendered. Mr. J. H. Thompson also testified, as superintendent of the Sunday-school, to the help given by Miss Griffin as a teacher. Mrs. A. C. Bishop, vice-president of the choir, presented a silver-mounted epergne to Miss E. Griffin and Mr. G. E. Slater, on behalf of the choir, church, and school.

A marriage which aroused great interest took place on July 6th, at our Clay Cross Church. The bridegroom, Rev. C. Crabtree, son of Mr. and Mrs. G. Crabtree, Keighley, had served all his probation in the Willington Circuit, and both in his examinations and ministerial duties achieved great success, whilst the bride, Miss Edith Agnes Evans, is the youngest surviving daughter of the late Rev. W. Evans, whose memory is revered in the Clay Cross Circuit, and of Mrs. Evans, who is highly esteemed. The service was choral, Mrs. M. Bryan presiding at the organ. The ministers officiating were Rev. J. H. Hirst (Hull), brother-in-law of the bride, and Rev. H. Jones, of Clay Cross. The bride's brother, Mr. E. A. Evans, gave her away. The bridesmaids were Miss Evans and Miss Lydia Crabtree. Mr. H. Parrish, of Keighley, acted as best man. A reception was held at the home of the bride's mother by Mrs. Evans, Rev. and Mrs. C. Crabtree leaving later for Rothsay for the honeymoon. Many valuable presents were received, including several from the churches in Willington Circuit.

A pretty wedding took place at Westgate Primitive Methodist Church, Barnsley, on July 7th, when Miss Alice Smales was united in wedlock to Rev. J. F. Loveday, both of whom belong to Hoyland, near Barnsley. The ministers officiating were Revs. J. W. Waddell and W. Atkinson, and the service was fully choral. The bride was given away by her brother, Mr. George Smales, and was attended by four bridesmaids—Misses Crosby, Thornley, Smales, and Smith. The duties of best man were discharged by Mr. F. Loveday. A reception was given at the Y.M.C.A., where nearly sixty guests assembled. Toasts were proposed to bride and bridegroom, the maids, and host and hostess, accompanied by interesting speeches. The bridegroom has travelled his probation on the Micheldever and Portsmouth Circuits, and was stationed by last Conference for Ashton Circuit. The happy couple went on their honeymoon to Ilkley, and were the recipients of many valuable presents. Both families have had a long church connection, and we bespeak for the new couple a successful ministry.

DR. SKINNER'S COMMENTARY ON GENESIS.*

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

When we consider the enormous importance which attaches to the Book of Genesis, whether we regard it from the standpoint of the critic, the interpreter, the student of biblical theology, or the history of religion, it is surprising that so little has been done for its adequate explanation by British scholars till quite recently. The earlier commentaries, such as they were, followed for the most part rigidly old-fashioned lines, and even when something more modern and adequate began to appear in English we were indebted at the outset to German scholars. First we had the translation of Delitzsch's Commentary, which was followed by a translation of Dillmann's comprehensive and learned work. The early narratives were the subject of a special volume by the present Bishop of Winchester, and the same period was covered in an excellent volume by Professor Mitchell, an American scholar, entitled "The Times Before Abraham." The needs of the Hebrew student were provided for by the admirable notes of Mr. Spurrell, and the critical problems received special attention in Bacon's "Genesis of Genesis," in Addis' "Documents of the Hexateuch," and especially in the edition of the "Hexateuch" edited by Carpenter and Battersby. Meanwhile in Germany two new commentaries had appeared, one by Holzinger, which put together the results of a large amount of learned investigation in a very compact form, and Gunkel's brilliant and very original commentary, which may be said to mark an epoch in the interpretation of Genesis. Within the last few years, however, we have had two valuable English works; one is the solid and thorough volume by Dr. Driver, of which the seventh edition has recently been published; the other is Dr. Bennett's concise and excellent work in the "Century Bible." Professor Mitchell has also produced a small commentary on the whole of Genesis in "The Bible for Home and School," while the Bishop of Winchester is announced to write on Genesis in the "Cambridge Bible." The English works I have mentioned will no doubt largely serve the purpose of those English readers who have no leisure to read elaborate discussions, but it is with the warmest satisfaction that I welcome Dr. Skinner's volume in the "International Critical Commentary."

It was the original arrangement that Professor Cheyne should contribute this volume. For my own part I may say that none of the early announcements filled me with livelier expectation than that of this commentary. We had no scholar who surpassed him in familiarity with the whole range of Old Testament scholarship or in the originality of his treatment. His earlier discussions of individual sections in the book were stimulating in no slight degree. It was therefore natural to anticipate that when he came to write on the Book of Genesis the volume would be a precious addition to our exegetical literature. But after a time uneasy doubts began to arise, especially as in his textual criticism the learned writer became more and more subjective. Every new volume that came from his pen marked a growing freedom in conjectural emendation. At last this tendency, by an unlucky combination with the belief that North Arabia had played a hitherto unsuspected part in Hebrew history, produced his well-known Jerahmeelite theory. This left its mark slightly on his contributions to the second volume of the "Encyclopædia Biblica," and very deeply on his contributions to the third and fourth. It was the main theme of "Critica Biblica," and was very prominent in his rewritten commentary on the Psalms and his "Decline and Fall of the Kingdom of Judah." Accordingly it was with somewhat mingled feelings that those who could not follow him in this new path looked forward to his commentary on Genesis. That it would contain very much that was valuable in the restatement and criticism of more conventional views was, of course, to be expected, but the positive contributions would be mainly dominated by the ill-settled North Arabian theory. It was with a feeling of relief that I learnt from the publishers that Dr. Cheyne had withdrawn from the undertaking and that Dr. Skinner had accepted the task. So far as Dr. Cheyne's own theories are concerned, he has given an elaborate statement of them in his "Traditions and Beliefs of Ancient Israel," in which he covers the Book of Genesis and a considerable part of the Book of Exodus. It goes without saying that the advanced student will have very much to learn from this volume, but it is only the expert who can be recommended to use it.

Dr. Skinner is probably best known to students of the Bible by his excellent volumes on "Isaiah" in the "Cambridge Bible" and "Ezekiel" in the "Expositor's Bible." The scope of these series did not, of course, permit a learned examination of the problems, but it was evident enough to those who were familiar with them that beneath the easy, popular exposition there lay

a wide knowledge and an exact scholarship. I had learnt with pleasure that he had undertaken the volume on Genesis, and when at last it came into my hands I opened it with the well-grounded confidence that we should have a worthy treatment of the subject on a large scale. It is a volume of more than six hundred pages, and not a little of this is in small type. But I imagine that no competent reviewer will complain that it is unduly prolix. The questions which are raised by the opening book of the Bible—critical, literary, historical, and theological—are so numerous and so weighty that any adequate examination of them is bound to claim very considerable space. So far as criticism is concerned, it is perhaps needless to explain that the author writes from the dominant critical standpoint. This is not because he is unaware of the triumphant assertions that the critical case has broken down, or unfamiliar with the arguments by which that assertion is commended to our acceptance. Dr. Orr's "Problem of the Old Testament" is justly described by the author as the ablest assault on the critical theory that has recently appeared in English. But Dr. Skinner rightly lays stress on the numerous concessions made in that book, and points out the difficulties with which its own treatment of the subject is encumbered. Similarly he has an important page on Eerdmans' recent defection, which incautious defenders of tradition have begun to exploit in the interests of their own views. It may be worth while quoting Dr. Skinner's judgment on Eerdmans' theory; "A more bewildering hypothesis it has never been our lot to examine; and we cannot pretend to believe that it contains the rudiments of a successful analysis. There is much to be learnt from Eerdmans' work, which is full of acute observations and sound reasoning in detail; but as a theory of the composition of Genesis it seems to us utterly at fault." I might add that those who fondly imagine that in Eerdmans' they have found a champion of traditionalism are leaning on a broken reed. His views are very much more objectionable than the critical reconstruction. The Babylonian parallels to the Creation story and the Flood story are carefully examined, and it is especially useful to have the Greek fragments from Berossus and Damascius printed in full, as well as the versions of the Phœnician cosmogony from Sanchuniathon, Eudemos, and Mochois. An excellent discussion is given of the problems raised by Chedorlaomer's expedition. When we remember the very confident assertions which have been made as to the identification of the four kings it is wholesome to be reminded that every one of them is disputed by more than one competent Assyriologist. Moreover, in view of the uncertainty which still hangs over the date of Hammurabi, it is a question whether his identification with Amraphel would give an acceptable date for Abraham. Dr. Skinner considers it significant that the cuneiform document in which three out of four of these names are found is as late as the fourth or third century B.C., and he points out that there is no antagonism between archaeology and criticism in this matter since they deal with quite distinct aspects of the problem.

In view of the recent attempts to minimise the importance of the Divine names as a criterion of composite authorship in which Klostermann led the way, but in which he has been followed by Redpath, Eerdmans, and Wiener, Dr. Skinner's remarks on this subject are very valuable. It is very remarkable that any competent writer should argue as if the elimination of this criterion would upset the critical case altogether. It was pointed out long ago that the distinction of the Divine names was not a sufficient clue to analysis, and that it might even be misleading if undue stress was laid upon it. Although the most famous, it is hardly the most important guide to those who would unravel the complicated literary pattern presented by the Pentateuch. It is true that an element of uncertainty is introduced by the deviation of the Septuagint from the Hebrew. But Dr. Skinner points out that the proportion of deviation is, after all, not large, and that in no case can it be proved that the Septuagint is right as against the Hebrew, while there are strong presumptions in favour of the view that the Hebrew text is correct. Taken altogether, this commentary constitutes one of the most noteworthy contributions to Old Testament study which we have recently received. I have been able to touch on a few points only, but the book is rich and full, and in view of the abundance of matter it contains remarkably cheap.

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Every evening, when you say your prayers, you repeat the words: "Thy will be done on earth as it is done in heaven." This is a prayer that the world may be just what God wants it to be, and that everybody may do just as God wishes them to do. As everything God wishes is good we ought to long for this prayer to be answered. *Many things are now on earth which God does not like.* War, poverty, drunkenness, quarrelling, dishonesty, lying, and all such evil things are not according to God's will. He wants them all to be abolished and made to cease. But peace, contentment, happiness, goodness, truth, unselfishness, and love, God would like to see everywhere. It is His will that goodness should be supreme in every life.

God's will is always best for us all. Rev. C. H. Spurgeon once told about a friend of his who had in his garden a weathercock which had on it this motto: "God is love." A man asked him if he meant that God's love was as fickle as the wind. "No," he answered, "I mean that whichever way the wind blows, God is love; if cold from the north, or biting from the east, still God is love." It is because of His great and constant love that God's will is good.

God's will is to be done on earth, in every country, in every home, by every one of us. Not done sometimes, but done always, and in everything. You have lessons to learn—attend to them with diligence and care, for that is what God wishes you to do. You are sent on errands sometimes—go cheerfully, be courteous and prompt, for God wants to see you like that. You go out or stay indoors to play games—play fair and in good temper. Don't be cross or sulky if you lose or can't have all your own way, for such behaviour is not pleasing to God. When the time comes for you to go to work to learn some business, then be honest, and truthful, and diligent, doing everything in the best way you can, that God may be pleased by your work and the way you do it. Such conduct on our part is God's will, and His will cannot be done on earth except as we are willing to do it. We should do as God wants us with all our strength.

To do God's will is to be on God's side. When I was a boy we had sometimes to pick sides for a game of cricket. Two boys would be selected to pick their men. Generally these two were the best players amongst us. If the one whom we thought was the better captain selected us to be on his side, we were pleased, for we felt sure of winning. It is a grand thing to be on the side of God.

"Siding with God, I always win;
No chance to me is lost."

We do not always know what God means us to be and do. But He has ways of showing us. Do you remember the story of the Apostle Paul? He was at first a fierce persecutor of the Christians, taking them to prison, and helping to stone Stephen to death. But one day the Lord Jesus appeared to him, and reproved him for persecuting His people. Now Paul had thought he was doing right in this, but when Jesus told him how wrong it was, he said: "Lord, what wilt Thou have me to do?" Little by little he found out what the will of Jesus was, and, as you know, he became one of Christ's bravest servants. We are to pray for the Lord to show us His will, and if we strive to do right all the time, He will become our Teacher and Guide.

Whenever we think of heaven, we think of it as a happy place, where all are good and holy and obedient to God. Everybody in heaven does just what God wishes them to, and in just the way He wishes. We are to do God's will here on earth just as readily and as cheerfully as the angels do. Jesus came from heaven to show us how. He did God's will all the time. Said He: "I do always the things that please Him." Sometimes we want to do things that would please ourselves, but they would displease God. In that day let us pray: "Not my will, but Thine be done." Let us take care to do God's will, and to do it with all our heart.

THE OLD WOMAN AND THE EGGS.

(A Story and a Puzzle).

An old woman had some hens which laid eggs very regularly. Wishing to do a good deed to some neighbours, she one day took a basket of eggs and called upon three persons. To the first she gave half the number she had, and half a one over. At the next house she left half of what remained, and half a one over, at the third house she did the same.

She returned home with one egg in her basket, not having broken any. How many eggs did she take out?

Now try to find out this puzzle before you go any further. The answer I will give you, so that you can have a bit of fun with your friends, who will be puzzled by this story. The old woman had fifteen eggs in her basket. She left at the first neighbour's house eight, which, as you will see, were half the number and a half one over; at the second house she left four, and at the third two, all of which added together amount to fourteen, and with the one left in her basket make fifteen.

Persons may join the Guild at any time. Send on name, age, and address, with promise to be kind to everybody and to dumb animals. Those over sixteen years are enrolled as senior members. Badges are one penny each, and one penny for postage. Send penny or halfpenny stamps. Mark letters "Guild," and send to Rev. ARTHUR JENN, Princes Avenue, Grimsby.

* "A Critical and Exegetical Commentary on Genesis." By John Skinner, D.D., Hon. M.A. (Cambr.). Pp. lxxvii, 551. Edinburgh: T. and T. Clark, 1910. Price 12s. 6d.

THE TRANSFIGURATION.

International Lesson for Sunday, July 24th, 1910.
Matt. xvii. 1-8, 14-20. G.T., Matt. xvii. 5.

By Henry J. Pickett.

CONNECTING LINKS.—The incident now to be examined has no parallel in the earthly life of Jesus. It therefore demands of us special inquiry and prolonged thought. Taking the three accounts of the Synoptic Gospels, certain discrepancies appear on the surface, but they are easily explained. For example, Luke mentions "eight days" (see Luke ix. 28). We are, no doubt, right in regarding the confession of our last lesson as having taken place on a Sabbath day. That confession was an important and critical point in the training of the apostles, and needed some unusual circumstance to confirm it and make it memorable. Jesus, too, was entering the last phase of His work, soon to culminate in the Cross. The week between the Sabbaths was therefore followed by private interviews, secret prayer, and solemn waiting. Then, on the following Sabbath, comes the ascent of snow-capped Hermon—the monarch mountain of the north—with the scene of glory which followed. Luke reckons in the Sabbath of the confession and the Sabbath of glory, while Matthew mentions the passing of the days between. Then, again, while Matthew and Mark record the appearance and talking together of the heavenly visitors, only Luke informs us as to the subject of their conversation.

I.—The six days between the confession of Peter and the confirmation of the mountain has been suggestively described as "Christ's passion week in the north!" For the first time He had spoken to His loved ones of the cross, and during that week the thoughts of all must have been crowded with the shadow of coming events. Remembering the extreme importance of the study, and the difficulty of making it clear to young people, the teacher will do well to prepare in anticipation of the questions naturally arising in their minds.

II.—

Why the Transfiguration?

There is only one such scene. Why this? (a) To reveal the true glory of the Master. They had hitherto seen Jesus as possessing unusual power. They had heard Him as an unusual Teacher. They had known Him as no ordinary Friend. Now they behold Him in the glory He referred to later in His high-priestly prayer (John xvii. 5). In the light of the experience of Hermon, Jesus is set forth to the world, to all time, as truly God. (b) To confirm the disciples' confession, and to strengthen their faith against dark days to come. They had just confessed Him as "the Christ," the long-expected Divine King. Christ said they had spoken truly; now He will give them an open proof. Later, when they saw Him spat upon, apparently helpless, they will have this scene to help back their faith to the high-water mark of this day of glory. If we keep in mind the high experiences of some special glory-scene, some special Sabbath, some striking deliverance, some clear shining of truth and duty, it will become our defence in the day of difficulty.

III.—

Why the Selection?

(v. 1). Recall that these three were the only witnesses of the raising from the dead (Mark v. 37) and the suffering of Gethsemane (Matt. xxvi. 37). Certainly not because of favouritism on Christ's part. If the twelve had been equally fitted, they would have been equally honoured. That they were not is proved by the humiliation they endured at the foot of the holy mount. We do not give certificates and prizes to inefficiency. We do not promote the indifferent. We are called to the greater intimacy of our particular study only if we have been faithful students in elementary things.

Christ's selections are made on the ground of spiritual fitness.

IV.—

Why the Confirmation from Heaven?

(a) (v. 3). Is it not to prove the entire oneness of heaven and earth in the supreme work of redemption? God's purpose is the restoration of a better Eden, in which the union of God and man will be perfect and final. For this they work in heaven, as through Jesus, we are each called to work on earth. Moses, the giver of the Law; Elijah, the founder of the prophetic school; and Jesus, the Crown of all revelation, abolishing law and prophecy in the fulfilment of His work! And that they talked of the "decease," the "exodus," the new emancipations opened at the Crucifixion shows the supreme study of heaven.

(b) In the disciples' recognition of these visitors, remembering their keen spiritual vision and insight at a time when they had reached the high-water mark of faith, are we not permitted to see the way into the true doctrine of recognition?

V.—

Why the Valley Failure?

(v. 14-16). Point out how at the foot of all our periods of exultation and enjoyment there is suffering and need. Life is for service, not for indulgence (see v. 4). (a) Want of entire sympathy with Jesus. (b) Want of vision. (c) Want of power. This explains the spasmodic attendance at class; the unsteady devotion, the oft-repeated stumbling. How little the influence of some Christians in home, in the work-room? On the other hand, one earnest Christian makes goodness easy for others and wrong-doing difficult. The reason for the difference is fidelity.

VI.—

Why the Answering Power?

(vv. 17-20). Our lack of loyalty to Jesus brings discredit upon the sacred Name. The enemies of Jesus were openly exulting over the helplessness of His representatives (Mark ix. 14).

(a) Jesus and the three had just returned from a long season of open communion with Heaven. We are transfigured, changed into other, superior selves in prayer.

(b) They had just received the secret truths and energy of Heaven.

(c) They were linked to the true source of Power. If we attempt life and work apart from Jesus, we are doomed to failure. We are as helpless as the gas jet cut off from the main, or as the electric car severed from the live wire.

**LESSONS FROM JEREMIAH:
The New Covenant.**

Endeavour Topic for Week beginning July 17th:
Jeremiah xxxi. 31-37.

What is a covenant? It is an agreement between two parties, by which they deliberately bind themselves to perform certain things with a view to attaining some object. The history of Israel was a series of covenants. What the old covenant was is seen most clearly at the time Israel became a nation at Sinai. Under Sinai's brow God promised to regard Israel as His peculiar treasure if they would obey His voice. The people said they would. The old covenant was a failure. Why? Because the people had not the power to carry out their promises. God pronounces it a failure, and says the ancient system shall be replaced by the new covenant. The old covenant was dissolved at the exile. The new covenant was established at the restoration. Until Christ came the new covenant was not fulfilled to any great extent. It prefigures Christ and His followers. Jesus is "the Mediator of the new covenant." The Lord's Supper is the sacrament of the new covenant. St. Paul called himself a minister of the new covenant. The new covenant finds its fulfilment in the Christian life.

1. The New Covenant is One of Obedience.

There is no lessening of the demand at this point. Obedience is a prominent article in the new covenant. Blessings still hinge on obedience. It is not the sign of an "easy religion." It is thoroughly ethical. Moral law must be fulfilled if blessing is to come. We are in the midst of law. "All's love, and yet all's law." Law is God's sublime gift. The network of cause and effect is a medium of benediction. What would the world be without law physically? What if the bonds of law existing between the heavenly bodies were loosened! Physically, we get the best by knowing and submitting to the laws of the world. So spiritually. We are in the midst of law. The new covenant does not take us out of it. Blessings still come in response to our obedience. Wherein, then, is it a new covenant?

2. The New Covenant is One of Love.

It is new at this point. Here is the advance: "I will write my law in their hearts." God's law is love. Obedience works by love. The novelty of the new covenant lies here. Men obey Christ because they love Him. All the law-makers in the world cannot give a man power to keep their laws. But Christ does. Christianity is to begin with a great love in the man for Christ. It is not a question of eternal regulations. Christian life is not one in which men are driven with whips or enticed with boxes of sweetmeats. The fear of hell or the rewards of heaven are not its dynamics. Its dynamic is love to Christ. The new covenant implies a change of nature. The Christian is "a new creation." Obedience goes before blessing. Love is the secret of obedience. Men must be "born again" to love Christ. Christ thus gets to the centre of personality. He changes men at the source. For the love of sin and self He gives a deep love for Himself.

Obedience, then, works by this love. Duty is changed into delight. Commandments become choice. "I delight to do Thy will." "Thy law is within my heart." As the doctors probed for the bullet which had sunk deep down in the dying veteran's breast, you will remember, he said, "A little lover and you will find the Emperor." Obedience followed love.

3. The New Covenant is One of Knowledge.

"They shall know Me from the least of them unto the greatest." The love is to be kindled by knowledge. To know Christ is to love Him. To love Him, one must know Him. Love for God always comes by the way of the knowledge of God. What an unveiling of God's nature we have in Christ! "He that hath seen Me hath seen the Father." Do we know Christ? These people were told that they should be no longer at the mercy of priest and Scribe for their knowledge of God—they should know God direct. That is our privilege. By knowledge love will come. If we have love, obedience will be delightful. By the power of love obedience will become instinctive, as instinctive as it is for the rose to climb or the nightingale to sing.

Know God—Love God—Obey God.
Let the first be first.

ARTHUR WOOD.

MARRIAGES.

The marriage of Rev. Thos. Brown Heward, late of Brigg, but now of Richmond, and Miss Kathleen Rawlings, eldest daughter of Mr. Alderman Rawlings, J.P., of Hammersmith, took place at the Wesleyan Church, Ealing, kindly lent for convenience, on Saturday, last. Rev. G. E. Butt, assisted by Rev. Joseph Wellings and Rev. G. Hammond (Wesleyan), performed the ceremony, and the bride's father gave her away. There were four bridesmaids—Miss Emmeline Yates (the bride's cousin), Miss Dorothy Butt, Miss Heward (the bridegroom's sister), and Miss Mamie Bleby. Rev. J. T. Brown, of Liverpool, was best man. The presents were numerous, and included to the bride gifts from the Hammersmith Women's Liberal Association, the Ealing branch of the Liberal Ladies' Social Council, the Ravenscourt Sunday-school, and the Ravenscourt Mothers' Meeting. A reception and luncheon were afterwards held at "Denehurst," Ealing Common. The honeymoon is being spent in Cornwall.

On July 7th a large congregation assembled in the Southfield Church to witness the marriage of Rev. F. S. Bullough and Miss Lettie Cooper, of Wortley Grange, daughter of the circuit steward. The ceremony was performed by Rev. W. M. Kelley, Mr. A. Haigh presiding at the organ. The bride was attended by Miss Florrie and Miss Elsie Cooper as principal bridesmaids and three younger girls. Rev. G. S. Hooson acted as best man. Both the bride and bridegroom are well known and highly respected in Leeds. Before going into the ministry Mr. Bullough was a local preacher and Sunday-school teacher at Southfield; the bride has been president of the Junior and the Intermediate C.E. She will be greatly missed by the young people. A reception was held at the Grange, attended by a large number of guests. In proposing the health of the bride and bridegroom Mr. Kelley paid a high tribute to the service rendered by the bride. Many valuable presents (including those from the Junior and Intermediate C.E.) testified to the esteem of the friends. Mr. and Mrs. Bullough are spending their holiday in Wales before proceeding to their new circuit at Kennington Park, London.

A very interesting wedding took place at Wakefield on Wednesday, when Rev. Ernest Smith, third son of Mr. and Mrs. Benjamin Smith, of Hull, was married to Miss Alice Gertrude, third daughter of Mrs. Jessop, of West Bank, Sandal, Wakefield. The bridegroom is well known in Hull, and the bride has been connected with Clowes Sunday-schools for a length of time. The wedding took place at West Parade Wesleyan Church, Wakefield, and the ceremony was performed by Rev. J. S. W. Stanwell, of Filey, and Rev. J. Sanderson, of Leeds. The bridesmaids were Miss Berthe Jessop, sister of the bride, and Miss Kate Smith, sister of the bridegroom. The duties of best man were performed by Mr. W. Smith, brother of the bridegroom. After the ceremony a reception was held by the bride's mother, Mrs. Jessop, at her residence, West Bank, at which a large number of friends from Hull, Wakefield, and Filey were present. Later in the day Mr. and Mrs. Smith left for Goathland, where the honeymoon will be spent. Both bride and bridegroom were the recipients of many lovely presents.

An interesting and pretty wedding took place on Tuesday, June 21st, in the Leighton Memorial Church, Heaton Road, Newcastle-upon-Tyne. The contracting parties were Miss Jennie Cato, younger daughter of Mr. John Cato, of Heaton, and Mr. W. Sheron MacGregor, formerly of London, now of Newcastle-upon-Tyne, son of the late Mr. A. MacGregor. Both the bride and her family are closely associated with our Heaton Road Church, and are well known and respected in the neighbourhood. The marriage ceremony was conducted by Rev. Edward Cato, of Liverpool, uncle of the bride, and was attended by a congregation that filled the church. Rev. Henry Yooll, minister of the church, was unavoidably absent owing to the sittings of Conference. The service was a deeply impressive one. Mr. George Havre presided at the organ. The bridegroom was attended by Mr. Edward Cato, brother of the bride, as the best man. The bride was given away by her father. After the ceremony a reception was held in the schoolroom, and was largely attended. The usual toasts were proposed by Rev. Henry Pratt, of Gateshead, Mr. Councillor W. Robson, uncle of the bride, and by Mr. Edward Cato, the best man, and were suitably responded to by the bridegroom. Afterwards the happy pair left for London en route for Ilfracombe. The wedding presents were numerous and costly.

A pretty wedding took place at the Whitehaven Primitive Methodist Church on June 28th, when Mr. Joseph W. Thompson, eldest son of Mr. G. H. Thompson, of Corkickle, was married to Isabel, youngest daughter of Mr. John Jenkinson, of Bransty, the superintendent of our Whitehaven Sunday-school, and well known as a member of the District Committee. The ceremony was performed by Rev. J. Wilfrid Jenkinson, of Shrewsbury (brother of the bride), assisted by Rev. W. Bove. The bride was given away by her father. The bridesmaids were Miss McGrath and Miss Thompson (sister of the bridegroom). The best man was Mr. S. Almond, and the groomsmen Mr. Arthur E. Jenkinson (brother of the bride). After the ceremony breakfast was served to a large company at the residence of the bride's parents. In the afternoon the young folk had a drive to Ennerdale Lake, and at night a social was held in the schoolroom. The newly-married couple, who left in the afternoon for the honeymoon, which is being spent in London and Brighton, have received a large number of costly presents. The bride, being a teacher in the Sunday-school, was presented by her co-workers with electro silver sugar basin and cream jug.

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Services and Preachers.

SUNDAY, JULY 17th.

BERMONDSEY, ST. GEORGE'S HALL, OLD KENT ROAD, S.E., Rev. J. E. Gilbert, at 11; Mr. T. M. Bennisson, B.Sc., at 3.15 (P.S.A.); Rev. Joseph Johnson, at 7.

BLACKPOOL, Chapel Street (facing the Central Pier). Rev. John Bradbury, at 10.45 and 6.30. Thursday, 7.30 to 8.30, **Devotional Hour.** Visitors heartily invited.

BLACKPOOL, Lune Grove Mission Hall (off Central Road). Bright Evangelistic Services: Mr. H. B. Secker, at 10.45; Mr. A. Sarson, M.A., at 6.30. Visitors are heartily welcome.

BUXTON, London Road Church, Sunday School Anniversary, Rev. J. Dudley (Bolton), at 10.30 and 6.30.

CULLERCOATS, Rev. D. Cook, at 10.30 and 6.30.

CUSTOM HOUSE, Rev. W. H. Richardson, at 11 and 6.30.

HALIFAX, Queen's Road, Church Anniversary and Induction Services of Rev. W. Shipley, at 10.30 and 6.30; afternoon, Musical Service.

HARRINGAY, Mattison Road, Rev. W. A. Hammond (General Book Steward), at 11 and 6.30.

HARROGATE, Dragon Parade, Rev. W. Howarth, B.A., at 11 and 6.30.

MATLOCK, Matlock Bank, Rev. J. Harryman Taylor, M.A., at 10.30 and 6.30.

MORECAMBE, Parliament Street, Rev. J. Strong, at 10.30 and 6.30.

NEWCASTLE-ON-TYNE, Central Church, Rev. T. Sykes, at 10.30 and 6.30.

NEWCASTLE - ON - TYNE, Maple Street Church, Rev. E. Campbell, at 10.30 and 6.30.

SOUTHPORT, Church Street, Rev. F. Holmes, at 10.30 and 6.30.

SURREY CHAPEL, Central Mission, Blackfriars Road, S.E. (ten minutes' walk from Ludgate Circus), Rev. J. Tolefree Parr, at 11 and 7; 3.30, Brotherhood.

Connexional Evangelists' Engagements.

MISS PERRETT, Bradford (Central Hall), June 24th and throughout July.

MR. J. B. BAYLIFF, Silloth, July 3rd to August 21st.

Evangelists' Engagements.

MR. ALBERT SHAKESBY, Brindley Ford, July 16th - 20th.

MRS. EVISON, Sutton-on-Sea, July 24th.

LONDON PRIMITIVE METHODIST COUNCIL.—Primitive Methodists removing to London will be directed to the nearest P.M. Church if some official of the church will notify the Rev. F. Pickett, 13, St. Andrew's Road, Enfield, N. The full London address must be given, which will be at once forwarded to the nearest minister of our Church.

Births, Marriages, Deaths.

NOTICES must reach the Office, 73, Farringdon Street, London, E.C. by Tuesday morning. Terms, prepaid: Under 30 words, 2s.; each additional 10 words or less, 6d. Memorials, reports of marriages, etc., must be accompanied by a prepaid notice.

MARRIAGES.

BATTY-COAD.—On July 7th, at the United Methodist Church, Perranwell, by the Rev. S. Pascoe, assisted by the Rev. J. Jenkins, the Rev. Bernard Batty (Chichester), to Evelina (Lena) Coad, daughter of Mr. and Mrs. Thomas Coad, of Perranwell, Cornwall.

BULLOCK-PIDSELY.—On July 6th, at Mill Street P.M. Church, Crewe, by the Rev. W. E. Welby (Wolverhampton), assisted by the Rev. E. Mather (Sheffield), Rev. Thomas Bullock, of Sheffield, formerly of Nantwich, to Lillian Annie, eldest daughter of the Rev. and Mrs. G. T. D. Pidsley, of Crewe.

BULLOUGH-COOPER.—On July 7th, at Southfield Church, by Rev. W. M. Kelley, the Rev. F. S. Bullough, to Lettie, daughter of Mr. and Mrs. Cooper, of Wortley Grange, Leeds.

CRANTREE-EVANS.—On July 6th, at Clay Cross Primitive Methodist Church, the Rev. Charles Crantree, to Edith Agnes Evans, daughter of the late Rev. W. Evans (3) and Mrs. Evans.

COWIE-WATSON.—On July 6th, at the Truchot P.M. Church, Guernsey, by the Rev. Wilson Eccles (brother-in-law of the bride), assisted by Revs. H. Shaw and W. S. Welch (U.M.C.), the Rev. Richard Cowie, to Annie, younger daughter of the Rev. Dr. Watson.

CULL-SPIBEY.—On July 7th, at the Primitive Methodist Church, Stafford, by Rev. G. Parkin, M.A., B.D., assisted by Rev. W. J. Kirkland, the Rev. Frederick L. Cull, to Gertrude, eldest daughter of Mr. and Mrs. Spibey, of Stafford.

FEATONBY-ROBSON.—On July 6th, at the Ellison Street Primitive Methodist Church, Jarrow, by the Rev. M. T. Pickering, assisted by the Revs. W. A. French, A. Reaveley, J. W. Richardson, and J. Brown, the Rev. George Feat'ony, to Maggie, eldest daughter of Mr. J. G. Robson, of Hebburn.

HALL-FORD.—On July 6th, at Winton Primitive Methodist Church, Bournemouth, by Rev. Arthur Ward, John Harold, son of Mr. and Mrs. John Hall, of Sheffield, to Nellie, only daughter of Mr. and Mrs. J. W. Ford, of Bournemouth.

HEWARD-RAWLINGS.—On July 9th, at the Wesleyan Church, Ealing, by the Rev. G. E. Butt, assisted by Revs. Joseph Wallings and G. Hammond (Wesleyan), Rev. Thos. Brown Heward (late of Brigg), to Kathleen, eldest daughter of Mr. Alderman E. C. Rawlings, J.P., of Hammersmith.

KENDALL-ELLIS.—On July 4th, at the Congregational Church, Hornsea, by the Revs. J. E. Franks, B.A., and J. Carter, the Rev. George Kendall, of Wi-haw, Scotland, to Emily Mary Ellis, widow of the late Mr. T. H. Ellis, Hornsea.

LOVEDAY-SMALES.—On July 7th, at Westgate Primitive Methodist Church, Barnsley, by Revs. J. W. Waddell and W. Atkinson, the Rev. J. F. Loveday, of Portsmouth, to Alice Smales, of Hoyland.

MURRELL-EDWARDS.—On July 2nd, at Hennick Road Church, Stratford, E., by Rev. W. J. Curtis, assisted by Rev. J. Tolefree Parr, George William, eldest son of Mr. and Mrs. G. W. Murrell, of West Ham, to Elizabeth, daughter of Mr. (and the late Mrs.) Joseph Edwards, of Kennington, S.E.

POOLE-LANE.—On July 6th, at the P.M. Church, Louth, by the Revs. A. R. Walsham, W. Cooper, and W. Holson, the Rev. Archibald B. Poole, son of Mr. and Mrs. Decimus Poole, of Southport, to Lily Emily Lane, eldest daughter of Mr. and Mrs. Edward Lane, of Louth.

SLATER-GRIFFIN.—On July 6th, at the Primitive Methodist Church, Newbury, by the Rev. E. G. French, George Ernest Slater, third son of the late Mr. and Mrs. John Slater, of Matlock, to Edith Mary Griffin, only daughter of Mr. and Mrs. George Griffin, of the Acaois, Craven Road, Newbury.

SMITH-JESSOP.—On July 6th, at West Parade, Wakefield, by Rev. J. S. W. Stanwell, assisted by Rev. J. Sanderson (Leeds), Rev. Ernest Smith, third son of Benjamin Smith, of Hull, to Alice Gertrude, third daughter of Mrs. Jessop, Sordal, Wakefield.

SILVER WEDDINGS.

TAYLOR-HEATH.—On July 6th, 1885, in the Primitive Methodist Church, Welsh Row, Nantwich, Cheshire, by the Rev. Geo. Jones, the Rev. Abel Taylor to Sarah Ann, youngest daughter of Mr. and Mrs. Geo. Heath, of Eaton.

WARCUP-COPPING.—On July 8th, 1885, at Ousden Primitive Methodist Church, Suffolk, by the Rev. J. W. Lisle, the Rev. A. Warcup to Sarah Copping, fifth daughter of the late Mr. and Mrs. John Copping, Kirtling, Cambs.

IN MEMORIAM.

TRANER.—In affectionate remembrance of the late William Tranter, of Neston, Cheshire, who entered into rest, July 14th, 1909, aged 70 years. "The memory of the just is blessed."

Ministerial Changes and Engagements.

Rev. J. E. Sunderland removes to Weymouth in 1911.

Rev. T. Sandforth remains at Radstock 1911-12.

Rev. C. E. Clark removes from Midsomer Norton in 1912.

Rev. E. J. Hull is leaving Weymouth in 1911, and will be succeeded by Rev. J. E. Sunderland.

Rev. F. W. Harper removes to Bournemouth First in 1911.

Rev. W. B. W. Bilborough removes to Swinefleet in 1911.

Rev. W. E. Goodreid removes to Sunderland Fourth in 1911.

Rev. James M. Ridge will leave Jersey, July, 1911, at the close of his third year.

Rev. J. G. Cushing has declined the invitation of the Maryport Circuit for a fourth year, and will be leaving in July, 1911.

Rev. G. Osborne will leave Hereford, at close of probation, in 1911.

Rev. R. Robinson, of Grimsby, removes to Great Yarmouth, in 1911, as Superintendent.

Rev. W. M. Kelley remains in Leeds Sixth for a seventh year.

Rev. A. Beavan removes to Manchester Eleventh in 1911.

Rev. F. Mosley removes to Brighthouse and Greetland in 1911.

Rev. E. Lacey removes to Ossett in 1911.

Rev. C. T. Bishell removes to Leeds Sixth, as second minister, in 1911.

Rev. Geo. Fawcett has accepted the invitation to superintend Sunderland First Station (Cleveland Road), in July, 1911, and will be succeeded at Gateshead by Rev. Wm. Dawson, of Bradley Green.

Rev. T. Vanghan leaves Swinefleet in 1911, after four years' successful ministry; he is succeeded by Rev. W. B. W. Bilbrough, of Barton-on-Humber.

Rev. R. H. Quick removes to Grantham in 1911.

Rev. E. J. Hull has decided to remove from Weymouth in 1911.

Rev. W. Overton removes to Stockport Second in 1911.

Rev. C. L. Stowe removes to Greenock in 1911.

Rev. B. Moore removes to Ashton-under-Lyne in 1911.

Rev. T. Harrison removes to Manchester Tenth in 1911.

Rev. T. Parr, M.A., remains at Bolton Second a fifth year, 1911-12.

Rev. W. Wilcock remains at Ellesmere an eighth year.

Rev. W. H. Mason removes to Welspool in 1911.

Rev. W. S. Howlett removes to Wrockwardine Wood in 1911.

Rev. J. Redhead will remove to Rhymney Valley in 1911.

Rev. H. Chamberlain will remove from Bolton First Circuit to Foxhill Church and Accrington Circuit in 1911.

Scholastic and Professional.

George H. Croft, son of Mr. G. Croft, steward of the Monk-gate Church, York, has passed the Inter. B.Sc. Exam. of the Leeds University, and was the only successful external candidate. He is about to enter the University as an Honours Degree student.

Miss Alice F. Kent has passed the Intermediate Examination for the B.Sc. Degree at Liverpool University.

PERSONAL.

The new address of the Rev. J. C. Livesey is 19, Pembroke Grove, Chorlton-on-Medlock, Manchester.

Rev. T. B. Caukwell, of Grimsby, has been seriously ill, but has so far recovered that he has resumed work.

Rev. A. Hird, who has been very ill, and has had to undergo a serious operation, is doing well, and hopes to be soon at work again.

Mr. W. J. Bird has been made the Chairman of the Free Trade Union in Bootle, Liverpool. Mr. Bird is one of our lay preachers and circuit steward of Liverpool Fourth.

Miss Sarah E. Ridge, of Leeds, has received a communication from Miss Knollys thanking her on behalf of Queen Alexandra for verses on the death of King Edward VII.

Mr. A. B. Targett, son of Rev. H. S. Targett, of Chester, has successfully passed his final B.A. examination at the University of Bangor, N. Wales, having obtained "honours" in history.

The friends of Rev. R. H. Quick, whose knee was broken by a recent accident, will be glad to know that he is rapidly recovering under the treatment which he is receiving at Nottingham Hospital.

Mr. Wm. Laurence Long, son of Mr. J. W. Long, trustee and respected official of the Scotland-road Church, Nelson, at the recent examinations of Manchester University gained his B.Sc. with honours.

Mr. John Barber, a scholar of our Llwynypia Sunday-school and active member of the C.E. Society, has been successful in passing the examination held by the Home Office for under-managers of mines, at Cardiff in May last.

Mr. D. Henshall, of Hednesford, calls attention to a statement made in Conference to the effect that Boards of Guardians cost 14s. 8d. in the £ for their official staffs, and states that the Board of which he is a member costs 1s. 10d. in the £, including loans.

In connection with the bye-election for East Bowling Ward of Bradford City Council, Mr. Albert Varley, of the Bradford Fifth Circuit, gained a brilliant victory, defeating his Conservative opponent by 114 votes, and gaining a seat for the Liberal Party.

Special arrangements have been made to retain Rev. Harry M. Hull at Chipping Norton for a fourth year on the initiative of the Brinkworth and Swindon District Missionary Committee and Synod. The success of this endeavour will give wide satisfaction.

Mr. Arthur Lionel Latham, only son of Mr. Edwin Latham, has recently passed an examination held at Stafford which gives him a first-class certificate in mining and fully qualifies him as a colliery manager. This is a very creditable performance, as he is only just of age to sit for such a certificate.

Mr. Mark Doney, the Northumberland poet, has received acknowledgment from Miss Knollys on behalf of the Queen Mother for a special poem on her great bereavement. Mr. Doney has also given permission for the inclusion of his poem in a volume of poetical tributes to the late King, which is shortly to be published.

Mr. Edwin Latham, who has been associated with our Audley Church Talkie Station all his life, and is well known in connection with the work of the church in all its departments, was some time ago elected an Associate of the London Association of Accountants, and has recently been elected an Associate of the Chartered Institute of Secretaries.

It is of interest to record that the grandson of the leader of the first Primitive Methodist Class Meeting, Stanley, 1810, is with us in active service in the person of Mr. J. F. Slater, the greatly esteemed junior circuit steward of the Southport Second Circuit. His son, Mr. A. F. Slater, is a student at the Hartley College, and has offered himself for foreign work.

At the quarterly meeting of the Bilston and District Council of Free Churches, held on June 25th, it was unanimously resolved to place on record the sincere appreciation of the good work performed in the town by the Revs. George and Shirley Windram. Their presence both in Council and in the township has had an ever-uplifting power and an abiding influence. The Council wished them every success in their new field of labour.

THE WESTMINSTER NEW TESTAMENT.

"The Captivity and the Pastoral Epistles." By Rev. James Strachan, M.A. Andrew Melrose, 2s. net.

In the latest volume of this welcome series of commentaries its author attempts to expound seven epistles in 270 brief pages. In this task Mr. Strachan evidently feels with his readers that he has attempted the impossible. All he hopes to accomplish in his work is "to shed rays of light here and there." That hope is surely well realised, for the brief introductions and explanatory notes are full of light and life. The book is thoroughly alive. It is remarkable in many of its suggestive interpretations; everywhere you breathe a fine, exhilarating, Christian spirit. The style is strong, and always fresh. It is one of the books the reader wishes to be longer. You can read through it with real interest and enjoyment, and feel at the close you have had a mental and spiritual tonic. We note Mr. Strachan accepts the view that, while the pastoral epistles cannot be directly attributed to Paul, they are based on letters of Paul to his comrades, Timothy and Titus, and that some considerable portions of his own work have been preserved in them. Since the day we read the author's fine work, "Hebrew Ideals," which no preacher should miss, we have wished for more work from his pen. For this second book we are thankful, and wish still for more. J. B.

Church News.

Barrowford.

Anniversary services at Barley, July 10th; special preacher, Rev. W. Travis. Special music was rendered by the Church Street choir. In the morning a musical service was given by the scholars, Rev. W. Travis presiding. This will probably be the last anniversary to be held in the old chapel, which is one of the oldest in the Connexion, a more up-to-date building being in course of erection. Large congregations. Collections, £12 5s., over £5 in advance of last year. This is deemed eminently satisfactory, coming so soon after the foundation-stone laying of the new church last month.

Bradford.

Last Sunday was the termination of the five years' ministry of Rev. J. C. Livesey, Bradford. During the evening service a letter was read to the congregation expressing his thanks for their cordial co-operation and touching expressions of sympathy during his breakdown. The society steward, Mr. T. Rowley, read the letter, and moved a suitable resolution in reply, which was seconded by Mr. E. Bolton, and carried by a standing vote. Mr. F. C. M. Livesey responded on behalf of his father and family. The young ladies' class presented Miss Ethel Livesey on Monday evening with a beautiful handbag and purse. On Monday the members and friends of Rehoboth presented Mr. Livesey with a purse of gold and an umbrella, with suitable engraving. Mr. A. Dawson made the presentation, and expressed the goodwill and wishes of one and all. A deputation was appointed to visit Mr. Livesey on behalf of the church.

Cambridge.

The anniversary services of the Newmarket Road School were held on July 3rd and 4th; preacher, morning and evening, Mr. Jesse Brown, of Wellingboro', an old scholar. Special solos and a duet were rendered by the Misses Enderby and Miss Adams. Sunday afternoon and Monday evening the scholars contributed recitations, action songs, and dialogues, and appropriate addresses were delivered by the chairmen, Messrs. Oswin Smith and J. A. Sturton. The services in every way were considered successful.

Crowle.

Keatby held a most successful Sunday-school anniversary on July 3rd. The children gave recitations and sang special hymns to crowded audiences. On Monday tea in schoolroom and games in Mr. Kelsey's field. On July 10th Miss Bott, of Boswell, preached morning and evening, and gave a recital in the afternoon. After the service Miss Bott presented the children with a centenary mug as a memento of the P.M. Centenary. Miss E. Arrand presided at the organ.

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Darwen.

Mr. Arthur Harwood having successfully passed his examinations and attained to the full rank of a local preacher, a circuit meeting was held on July 5th to recognise the event. Mr. Alderman Cocker occupied the chair. Prayer was offered by Mr. R. Merrishaw. The charge to Mr. Harwood was given by Mr. T. L. Gerrard, and a presentation of a Bible was made, on behalf of the local preachers of the circuit, by Mr. Bryant, who himself is a local preacher of fifty years' standing. Mr. Harwood fittingly responded. An address was given by Mr. J. T. Fielding, and Rev. J. Wright closed with a few appropriate remarks.

Ellesmere Port.

The Sunday-school anniversary services were held July 10th at our Heathfield Road Mission Church, when sermons were preached by Mr. E. E. Pritchard, student. The services were well attended. In the afternoon a children's musical service was held, very ably conducted by Mrs. W. Foster. The scholars have their annual treat on Wednesday. Gross total proceeds, £4.

Grayshott Road.

Rev. S. L. George's first anniversary in connection with the above church was held on Sunday, July 3rd and Wednesday, July 6th, under rather sad circumstances. The week previous Mr. George was attacked by influenza, unfortunately had a relapse, and was unable to occupy the pulpit. In his absence special sermons were preached in the morning by Mr. Howard, and in the evening by Mr. E. Turner. The "At Home" was held on the Wednesday, Mr. Byham occupying the chair. Mrs. George gave a brief report of the speech Mr. George was to have given. She expressed her heartfelt thanks for the kindness shown by the members and friends during the past year, and especially during the past fortnight, and the numerous flowers they had sent. Reading from the year's report she said how sorry they were to have to report a slight decrease in members for the year, especially as the congregations had considerably increased, as had also the finances. A resolution of sympathy with Mr. George and of warm appreciation was adopted. We are pleased to be able to state that Mr. George has recovered, and is now enjoying a short rest and holiday at the seaside. Rev. G. E. Butt, ex-president, preached on July 10th.

Harrigate: Orphan Homes.

On Saturday afternoon, July 2nd, a number of friends of the Leeds District had their annual excursion to Harrigate in connection with the Ladies' Orphan Homes Committee. Tea was served in the new homes, and was generously provided by Mrs. Hewitson, of Newcastle. After tea, quite an informal little meeting was held in the Orphanage grounds, presided over by Rev. Wm. Younger. The thanks of the committee were expressed to Mrs. Hewitson for her kindness by Mr. T. Robinson, J.P. (Grimsby), who also gave a very appropriate speech. Rev. W. Johnson, Mr. W. H. Hall, Mr. J. Shepherd, Miss Rayner (Leeds), and Mrs. Carter also took part in the proceedings. Mrs. Ladley (treasurer of the Ladies' Fund) will have the pleasure of handing over to the district treasurer the sum of £14 as a result of the meeting, including donations of £1 each from Mr. T. Robinson (general treasurer) and Messrs. Campin Bros. (Pontefract), per Mrs. W. H. Hall.

Middleton.

The officials recently forwarded a letter of hearty congratulation to Mr. John Brown on the attainment of his Jubilee as a Primitive Methodist. The officials recognise Mr. Brown's high Christian character, business ability, knowledge of our church laws, devotion to the services, and generous support of all church funds. As circuit secretary and steward Mr. Brown has rendered most valuable service.

Middlesbrough.

The annual meeting of Gilkes Street C.E. was held on the 30th ult. The reports of the various committees were presented and adopted, together with the report of the president of Junior Society, which showed 106 members with a satisfactory attendance. The report of the roll secretary was then considered, which showed 114 active and 28 associate members, a decrease of three active members and one associate, but 25 names had been removed from the roll during the year. 17 of whom had been transferred to other societies; £26 3s. 9d. had been contributed to the church fund by the members, an average of 11d. per member per

quarter. The secretary's report gave a brief survey of the year's work, and referred especially to the difficulty experienced in persuading members to take part in the meetings, and to the unsatisfactory attendance during the year. Special reference was made to the unprecedented success of the anniversary and to the satisfactory financial position. The society had contributed £30 3s. 9d. to the church funds, and, after contributing to various funds, etc., there was a balance in hand of £8 2s. 11d. It was decided to grant £5 additional to the School Extension (Centenary) Fund, making the total £10.

Midsomer Norton and Radstock.

In connection with the Local Preachers' Association meetings were held at Welton on the 30th ult. In the afternoon a conference was held, the topic was "Gleanings from Mow Cop Camp Meeting," introduced by Rev. T. Sandford. The chairman (Rev. C. E. Clark) gave us a vivid description of the first camp meeting on Mow Hill 100 years ago, while the discussion that followed was well sustained. After tea an open air service was held, conducted by Mr. C. Dando, Mr. A. Carter gave a very forceful address, and Mr. J. Summers sang a solo which was very acceptable.

The second anniversary of the Young Peoples' Society of Christian Endeavour in connection with Peasdown, was held on July 10th and 11th, preacher Mr. A. Pope, of Bristol. In the afternoon a service of song entitled "Rhoda" was ably rendered by the senior and junior societies and the choir. On Monday we had a tea (provisions given), followed by an excellent C.E. rally. Speakers, Mr. Drummond, of Midsomer Norton, and Rev. C. E. Clark, who also conducted a roll call. Pianist, Mr. W. Palmer.

Nottingham Fourth.

The spirit of social communion and co-operation has greatly developed in recent years in this station, and there was a delightful sign of its growth last Thursday at the residence of the circuit steward, Councillor T. Barlow, Owthorpe Gables, Trent Boulevard, West Bridgford. Mr. and Mrs. Barlow gave a garden party, at which more than two hundred friends assembled and partook of their abundant hospitality. Representatives were present from all the churches in the circuit. Tea was provided in a large marquee on the lawn; a fine musical programme was carried out by the Mayfield Grove choir,

under the direction of the choir-master, Mr. G. T. Bailey. Madame H. Barnes and Miss Houseley rendered solos in charming style. Miss Steward served well as elocutionist. Mrs. W. Tyler, London, distributed the prizes to the winners in the games. Brief addresses were given by Revs. P. Nume, A. Baldwin, F.R.G.S., and Mr. C. Goddard. The host responded happily to a hearty vote of thanks given to him and the hostess. Proceeds for circuit funds.

Shoreham-by-Sea.

The annual Sunday-school excursion was held on Wednesday last at "The Orchard," a beautiful recreation ground at Hassocks. Admirable arrangements had been made, and an enjoyable time was experienced.

Swindon Circuits.

The united schools of the two Swindon Circuits arranged to celebrate the centenary in the Weteran Park on June 25th. Each school was distinguished by a different coloured rosette. The schools assembled at the town hall and 1,900 young people and 600 adults walked in procession, headed by a band. Violent storms interfered with the park arrangements, and the friends had to adjourn to the Drill-Hall. A centenary souvenir was presented to each scholar under fourteen years of age. The souvenir was a mug, suitably inscribed, bearing portraits of Hugh Bourne and William Clowes. Nearly 1,600 were distributed. Mr. J. L. Morse generously bore half the total cost. Apart from the unfortunate weather conditions the celebration was a great success and will impress upon the young people and adults the great occasion celebrated. Much praise is due to those responsible for the splendid arrangements made.

Tebay.

Annual camp meeting July 3rd. Prayer meeting and procession to the station were followed by a sermon by Mr. Thos. Graveson (Kendal). Afternoon preachers, Messrs. Wm. Pratt, Robt. Todd, and R. T. Pennington, Mr. Graveson conducting. Annual love-feast at night, followed by a grand prayer meeting. Collections on the camp ground and in the chapel realised £1 10s. for the Centenary Connexion Fund. Sunday, July 10th, was the children's day. Preacher, Rev. Wm. Atkinson. Large congregations. Mr. Herbert Nelson (Durham) presided at the organ. Collection £1 11s.

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FAREWELLS AND PRESENTATIONS.

Battersea and Brixton.

On July 4 a circuit gathering was held at New Road to bid farewell to the Rev. John and Mrs. Buck. Mr. Taylor presided. Representatives of the churches spoke of Mr. Buck's helpful ministry and wished him continued prosperity. Mrs. Herbert and Mr. C. H. Stevens also addressed the meeting. The chairman then presented Mr. Buck with a purse of money as a token of their esteem. Mr. Buck suitably replied. The mothers' meeting also gave Mr. and Mrs. Buck a present.

Berkhamsted.

Farewell sermons were preached by Rev. G. Wood on Sunday last. On the Monday evening a public meeting was held, presided over by Mr. J. North, who paid a high tribute to Mr. Wood's personality and work. Addresses were also given by Mr. J. T. Henderson (Congregational), Rev. J. E. Barton (Baptist), Pastor W. Wright, and Mr. W. Philbey (circuit steward) who presented Mr. Wood with a hall barometer. Rev. G. Wood suitably responded.

Beverly.

On June 26th and 27th impressive farewell services to Rev. J. A. and Mrs. Taylor were held. On Sunday Rev. J. A. Taylor preached in the Wednesday Market Church to large audiences. On Monday an interesting presentation ceremony took place in the schoolroom, the senior circuit steward (Mr. J. H. Johnson) was in the chair. Speeches by Messrs. Ben Sellers, H. G. Bennett, T. S. Meadley, etc., voiced the appreciation of Mr. Taylor's work. On behalf of the members and friends Mr. C. E. Hunt presented Mr. and Mrs. Taylor with a silver-plated cake-basket and flower-stand.

Blaenavon.

On June 27th a tea and public meeting was held to bid goodbye and God-speed to Rev. W. Holland, who was presented with a very choice illuminated and framed address, which bore testimony to his "sterling Christian character" and the truly "spiritual" nature of his ministry. Mrs. Holland was the recipient of a framed photographic group of the Junior C.E., of which she had been the energetic and successful president, and Miss Winnie Holland of a most uniquely bound copy of the Bible with an inscription in gold letters.

Bradford Fifth.

The severance from our midst of our esteemed minister, Rev. J. Maland, has been very keenly felt by the members and friends at Tennyson Place Church. It was decided, therefore, to show our appreciation of his work and ministry amongst us to make him a small presentation before he left us, which took the form of a handsome silver-mounted dressing-case suitably inscribed. The presentation was made privately at the minister's house last Tuesday, when Mr. Maland expressed his appreciation of the kindness of the Tennyson Place friends in thus acknowledging the services which he has rendered to our cause here.

Brinkworth.

In connection with the departure of Rev. W. C. Tonks after six years' ministry, a circuit picnic was held at College Farm, Purton, by kind permission of Mr. C. J. Iles. During Mr. Tonks' superintendency, the circuit has prospered abundantly, new chapels have been built at Preston, Broad Hinton and Goatacre, new Sunday-schools at Purton Stoke and Lydiard, and a cottage purchased and opened for preaching at Marston Maisey; in three of these villages we had never been able to secure land previously, although services had been held in cottages, and it is pleasing to know that Nonconformity has now secured a permanent footing in these places, and out of a total expenditure of £2,000, only about a quarter will remain as debt. In addition, a splendid work has been done for the Centenary Fund, chiefly owing to Mr. Tonks' initiative, and the total sum of £1,000 aimed at is well within sight. Mr. Tonks has also been a power in the pulpit, and in the spiritual and social life of the neighbourhood. There was a large gathering, representatives being present from nearly all the twenty-four places in the circuit. A company of 150 sat down to tea, and a short farewell meeting was held during the evening, presided over by Mr. S. Riddick, and addressed by Rev. J. Brewis, and Messrs. E. L. Gardner (circuit steward), and Mr. J. Sweeper each speaker paid a tribute to the splendid work of Mr. Tonks in the circuit. Mr. J. Haskins then presented

Mr. Tonks with a gold watch chain as a keepsake from his many friends, and as secretary of the circuit Centenary Fund said it was chiefly owing to Mr. Tonks' efforts that the circuit had done so well. Mrs. Sweeper, on behalf of the ladies, presented Mrs. Tonks with a handsome plated tea kettle and stand. Mr. Tonks suitably replied.

Downham Market.

A circuit demonstration was held at Downham Market on July 6th, to bid farewell to Rev. J. and Mrs. Bowles. Representatives were present from all parts of the station, who spoke very highly of the unstinted and efficient labours rendered by Mr. Bowles during his four years on the circuit. It was stated that the circuit was never in a healthier position than now, and this was greatly due to Mr. Bowles. During his term of office the debts of the chapels have been reduced by £300, and close upon £400 has been raised for special purposes, chiefly renovation. The chair was occupied by Mr. F. Johnson, Upwell, who, on behalf of the circuit presented Mr. Bowles with a beautiful gold Albert, with gold pendant, suitably inscribed. Mr. Bowles suitably responded, and asked them to give his successor, Rev. J. W. Whittaker, their help and co-operation.

Halifax Second.

On July 3rd Rev. Geo. E. Lloyd preached to large congregations in the Pye Nest Church. During the time Mr. Lloyd has been in the circuit he has won his way into the hearts of the people, and the large attendance was a striking testimony to the esteem in which he is held. The circuit steward, Mr. A. L. Whittaker, presented to Mr. and Mrs. Lloyd on behalf of the church a silver tea and coffee service, and Messrs. John Brearley, A. M. Bell, and F. Robertshaw spoke words of appreciation. Mr. Lloyd feelingly replied.

Harrow.

Rev. J. Dinnick was presented with an elegant silver initialled, silver bound, crocodile case, for notes and sermons, by the Harrow and Wealdstone societies. Appreciative addresses were given by Messrs. Higgs, Hunt, Astridge, and the Rev. W. J. Targett, all expressive of their gratitude for his genial and helpful services as a supply for the past year. Mr. Dinnick is taking a year's rest before undertaking the work of another circuit.

Harwich.

A public farewell was given to Rev. A. and Mrs. Sutcliffe on Monday week. After a largely-attended tea, Mr. T. F. Smith took the chair, supported by all the Free Church ministers of the town and representatives from the other societies. Tributes were paid by Revs. A. F. Gurney, E. E. Greeing, and G. Vyond Byles. Mr. T. F. Smith, in a eulogistic speech, presented Mr. Sutcliffe with a handsome top-deck of fumed oak, and Mr. W. C. Messenger presented Mrs. Sutcliffe with a beautiful lady's dressing bag. Mr. Sutcliffe suitably responded on behalf of himself and his wife.

Hull Second.

A large and representative gathering assembled on July 5th at Clowes to bid farewell to the Rev. R. W. Keightley and family upon their removal to Loughborough. Special interest attached to the event, as it concluded a second term of four years on the station. The chair was taken by Mr. B. Smith, who spoke of the eminent service rendered by their retiring superintendent, and gave an apt quotation from an old magazine as illustrative of Mr. Keightley's ministry: "He preached earnestly, prayed fervently, and laboured abundantly." Mr. J. T. Lincoln, on behalf of the members and friends, presented to Mr. Keightley, as a token of esteem and affection, a Harris bicycle. In felicitous language he spoke of the long association they had had with him in Christian fellowship, and of the increasing regard in which he was held, both as an efficient minister and faithful friend. He also referred in commendable terms to Mrs. Keightley's co-operation in her husband's ministry. Mr. A. Smith (circuit steward), Mr. O. Pearson (Clowes' Society steward), and others spoke highly of the splendid service rendered to the station, and Clowes Church in particular, by Mr. Keightley, whilst Mr. A. Bennett voiced the gratitude of the Young People's Institute. Numerous references were made to Mr. Keightley's originality and power as a preacher, to his administrative and business-like qualities, to his genial and sympathetic nature and kindness of heart. Mr. Keightley feelingly and appropriately replied.

Hull Thirteenth.

On July 6th the Hodgson Street Society showed their appreciation of Rev. R. J. Fenwick's services by presenting him with a gold-mounted umbrella (suitably engraved). Mr. H. Smith making the presentation on behalf of the society. On Wednesday night Mr. Pearson, on behalf of the Stoneferry Society, presented him with an inkstand, and Mrs. Fenwick with a silver-plated egg-stand.

Hull Sixth.

Rev. F. L. Cull has had from various causes four superintendencies during his three years here, and has had to sustain the work, fill the gaps, and prosecute his probationary studies. He has done well, and the one exclamation we hear from the lips of all is, "He is a good preacher and a perfect gentleman." On Tuesday evening, after the preaching service at Hedon Road, a silver teapot and a silver inkstand were presented to him, subscribed for entirely by the Hedon Road friends. Many expressions of goodwill and appreciation were made, and the spontaneity of the gifts deeply impressed the recipient, who very feelingly thanked the friends.

Liverpool Third.

At the close of the ministry of Rev. W. Cooper a valedictory service was held at Jubilee Drive Church. The chair was taken by Mr. M. Jones, circuit steward, and representatives from each society eulogised the services of the outgoing minister and his wife. On behalf of the circuit, Mr. M. Jones presented a handsome lady's visiting case to Mrs. Cooper and also a purse of gold to Rev. W. Cooper. The relationship between minister and people has been of a very high order, and this has been manifested not only by this presentation, but by other gifts and communications received by Rev. and Mrs. W. Cooper prior to their departure for Warrington. Mr. Cooper suitably replied. The superintendent minister, Rev. J. Burton, was unavoidably detained.

Lowestoft and Beccles.

On the evening of Tuesday, the 5th inst., a large number of friends from various parts of the circuit gathered in our St. Peter's Street Schoolroom, Lowestoft, the occasion being the farewell of Rev. D. C. and Mrs. Mantripp and family on the eve of their removal to the Wangford Circuit. Rev. O. E. Brown presided, and spoke in high terms of Mr. Mantripp as a colleague. Mr. G. Shadforth, in presenting Mr. Mantripp, on behalf of the circuit, with a purse of money, paid a lofty tribute to his character and work. Messrs. T. Fairhead, D. Gaze, and E. T. Youngs spoke in a similar strain. Mr. Mantripp suitably replied. Refreshments, kindly provided by Mr. and Mrs. Bloom, were then served.

Loughborough.

An interesting gathering of friends of the Loughborough Circuit took place at Burleigh Cottage at the invitation of the circuit steward, Mr. G. Tucker, and his wife, to wish God-speed to the minister, Rev. G. Chun, who is leaving Loughborough after four years of helpful and devoted service. Tea was served on the lawn, after which the circuit steward and others spoke of the good work done by Mr. Chun and his wife, who earlier in the week had met at the same grounds to receive a travelling trunk, the gift of the Women's Class and other ladies of the church. The school superintendents presented Mr. Chun with a framed portrait group of the teachers and officers of Swan Street Sunday School. Presents of books, etc., were made by other members of the church.

Manea.

Farewell services in connection with the departure of the Rev. W. H. Lawson, A.C.P., for the Colchester Circuit, were held July 3rd and 4th. The Sunday services were well attended. On Monday a sermon was preached at 3.45 by Rev. W. H. Curtis, of March. A strawberry tea followed, attended by 300 persons from all parts of the circuit and surrounding circuits. It is many years since such a gathering was seen in Manea. A public meeting was held in the evening. The chapel was crowded, numbers remaining outside. Mr. S. Crouch, J.P. (circuit steward), presided. Addresses were delivered by the Revs. F. H. Eva and W. H. Curtis, also by representatives from each circuit. Noble tributes were paid to Rev. W. H. Lawson's work. After the speeches a purse of gold was presented to Mr. Lawson, who appropriately responded.

Middleton.

A crowded audience assembled in one large schoolroom at Middleton on June 28th in connection with the removal of Rev. A. Morton. The chairman (Mr. J. I. Barker) was supported by representatives from all the Free Churches in the town and the various societies in the circuit. Mr. Morton's nine years of able and efficient service, his great assistance to the Free Church Council as secretary during the whole of his residence, his work in general on behalf of Nonconformity, etc., called forth high praise from all the speakers. On behalf of the circuit and other friends the steward (Mr. J. Brown) presented Mr. Morton with a purse of gold (£20 10s.). The Free Church Council at a garden party on June 25th presented Mr. Morton with an address in appreciation of his services, also a cheque value £9.

Oswestry.

On June 30th a meeting was held to bid farewell to the Rev. David Oakley and family on their departure to Douglas, after four years successful ministry in Oswestry. After tea, Councillor S. Lloyd, senior circuit steward, took the chair, and on behalf of the society and circuit Mr. S. Tudor made the presentation of a purse of gold, containing £16 10s. to Mr. Oakley, and referred to the efficient service rendered by Mr. Oakley. An enlarged photograph of Mr. Oakley was presented by Mr. E. Price on behalf of the Christian Endeavour Society. Mr. Oakley feelingly replied. Councillor R. S. Parry, superintendent of the Sunday-school, also handed three nicely-bound hymn books to the children of Mr. and Mrs. Oakley. Eulogistic speeches were made by the chairman, Alderman G. Perks, and Mr. E. Allen. Solos were rendered by Miss F. Money and Mr. C. Denny.

Peage and Brom ey.

The annual circuit gathering was held at Orpington on July 2nd. After a strawberry tea a public meeting was held. Mr. Geo. Hopkins, assistant circuit steward, presiding. Representatives of all the churches on the circuit spoke of the good work done by Rev. John T. Taylor during his five years on the station, and expressed the hope that he might return for a further term. Mrs. Large presented a purse containing £11 13s. 6d. subscribed for the purchase of a bicycle as a token of appreciation. Rev. J. T. Taylor acknowledged the hearty sympathy and co-operation received from all. On the following Sunday he conducted service at all three places, the congregation being visibly affected by the parting. Rev. W. Curry is the incoming minister.

Rotherham Second.

On July 3rd Rev. W. Franks preached valedictory sermons at College Road Church to large congregations. On Monday a large congregation assembled and a special service was held to wish Mr. and Mrs. Franks and family good-bye. Councillor Houghton presided, and spoke of the excellent work done by Mr. and Mrs. Franks, and expressed sincere regret at their removal, but wished them every success in their future work. Mr. J. Hughes then presented them with a beautiful and valuable box of cutlery, suitably inscribed. Mr. Franks feelingly replied. Mrs. W. Sissons presented, on behalf of the Young People's Guild which Mr. Frank had commenced, a silver inkstand suitably inscribed and silver-mounted calendar. Mrs. J. W. Wood presented, on behalf of married ladies, a valuable gold brooch to Mrs. Franks. Mr. A. Shaw and Mrs. J. W. Wood also spoke.

St. Neots.

The young people at Eynesbury have presented Mrs. Harper with a very pretty epergne on her leaving the town, as an expression of love and esteem, and in remembrance of her Christian usefulness amongst them. A very successful sale of work on behalf of the circuit fund has been held at Eaton Ford, resulting in an income of over £48. Debt cleared, and a good balance left in hand.

Scarboro' Second.

On July 4th the class of which she is a member presented Mrs. Tristram with a beautiful dressing case. On July 6th, at Gladstone Road, a largely attended meeting, presided over by Mr. F. C. Gardiner, and followed by a supper, was held to bid farewell to Rev. and Mrs. W. J. Tristram. Speeches were made by Messrs. Arnold, Duck, Livingstone, and E. Taylor. Mr. J. Tuke, on behalf of the church, presented to Mr. Tristram a 400 day clock, and a handsome umbrella.

Southend.

A circuit gathering was held on July 6th to bid farewell to Rev. E. Clements and family. Messrs. J. A. Gledhill and G. Whent presided. Testimony was borne by representatives of the churches to the pulpit and administrative qualities of Mr. Clements, and the effective work of Mrs. Clements. Rev. W. Butterworth representing the F.C.C., spoke of the esteem in which Mr. Clements was held by the ministers of the locality and the regret of the churches at his departure. Addresses were also given by Rev. H. R. Davis and Mr. Cottrill. Mr. Gledhill, on behalf of the circuit, presented Mr. Clements with a valuable dressing case, and Mrs. Gledhill for the "Women's Own" at Pleasant Road presented Mrs. Clements with a beautiful gold brooch. Presentations were also made by Mrs. Carter, Miss Cann, and Master Sidney Brand to the members of the family.

Stoke Newington.

A farewell meeting in connection with the removal of Rev. G. S. Hooson as second preacher from the circuit for Hornsea was held at Stoke Newington on Monday last week. The meeting was well attended. Mr. C. R. Maynard (circuit steward) presided, and gave the first speech of appreciation of Mr. Hooson as a man and minister. Rev. Arnold Quail, M.A. (Kingsland Congregational Church), who had known Mr. Hooson prior to their both coming to London, followed with an interesting and commendatory address. Rev. H. Clark (resident supernummate), Mr. F. A. Dowse (treasurer of Stoke Newington Church), Miss Killingback, on behalf of the young people, Mr. H. W. Willcox (secretary Castle Street Church), Mr. A. Ward (society steward Ravensdale Road Church), and Rev. T. H. Bickerton (superintendent) also spoke in appreciation of the excellencies of the character and ministry of Mr. Hooson. Refreshments were served during the evening. Valuable gifts had previously been given to Mr. Hooson as expressions of the esteem in which he was held. Mr. Hooson thanked the speakers and friends for all the kind things said of him and his work.

Tooting.

A farewell meeting and presentation took place at Tooting Church on June 27th, when about 150 friends gathered to bid farewell to their minister, Rev. G. Davies. The chair was occupied by Mr. A. H. Edwards, who referred to the good work done during the two years Mr. Davies had spent with them. He also expressed regret at the departure of so great a friend, not only as minister but as a brother, and he was sure all would join him in wishing Mr. Davies every success in his new sphere. Mr. Lawrence, on behalf of Wimbledon, spoke in the highest terms of the work Mr. Davies had done for the circuit, and made special mention of his preaching. Mr. Shearing, on behalf of Balham, spoke in similar terms. Mr. Dabbs, on behalf of Tooting, made the presentation in the form of a gold watch, suitably inscribed, and in an interesting address spoke of the personal help he had received from Mr. Davies. Mr. Davies suitably responded.

Warrington.

Rev. J. B. Buglass closed his ministry at Leigh Street, Warrington, on Sunday and Monday, June 26th and 27th. A large congregation assembled at the evening service. The preacher thanked the church for their loyal co-operation during his ministry, and said it had been a very happy term for himself and family, and the united efforts of minister and people had been crowned with success. In the afternoon, at the school, Miss Buglass was the recipient of a pair of pictures. The superintendent, Mr. B. T. Parkes, on handing them to Miss Buglass, spoke of her labours in the school, and the dear place she had won in their midst. On Monday evening Rev. J. B. Buglass delivered a lecture. Subject, "The Hand of God in Our National History."

Wells.

Valedictory services were held on July 4th and 5th at the close of Rev. John Norton's ministry. Good congregations gathered on the Sunday, and on Monday a public tea was provided, followed by a public meeting, presided over by Mr. A. Archer (circuit steward). Addresses expressing appreciation of the work of the minister were delivered by several brethren. Mr. and Mrs. Archer presented Rev. J. and Mrs. Norton with three beautiful presents on behalf of the Circuit. Rev. J. Norton receiving several useful books and Mrs. Norton a beautiful epergne and palm stand.

Winterton.

On July 3rd Rev. W. Mainprize's successful five year's ministry in this circuit

came to an end. Mr. Mainprize has won the hearts of the churches by his geniality, his rare pulpit gifts, and his exceptional administrative ability. Mrs. Mainprize has also rendered good service, especially in preparation for the church bazaars.

Wolverhampton Second.

Rev. W. E. Webley has just closed his five years term in this circuit. The last Sunday services will be long remembered for the large attendance and deep spiritual tone. There was again a large attendance on the following evening at a farewell tea and meeting held in the school, when appreciative remarks were made of Mr. Webley's services by Mr. Male, who presided, Mrs. Grosvenor, Councillor George, Mr. Blewitt, Mr. Grosvenor, Mr. Ward, Mr. Ellis, and Mr. Morris. Mr. Webley, by his kind and sympathetic manner, has endeared himself to all. He has been earnest and faithful in his pulpit ministrations, regular and helpful in his visits to the homes of the members. Mrs. Webley has been a loyal supporter of her husband's efforts, and an indefatigable worker in the interests of the Church. They were presented with a handsome onyx clock with vases to match. Mr. Webley feelingly responded. The members of our Bethesda Church presented him with a travelling rug and an office cabinet.

STONE-LAYINGS.

Kiveton Park.

On July 2nd, at Dinnington, the foundation stones of our new extension—the enlarging of our school-chapel—were laid. Five years ago a school-chapel was built by the Circuit Committee, costing £800, and such has been the rapid growth of the place that we have had to extend our borders. Architect, Mr. J. E. Whitehead, of Sheffield. Contractor, Mr. J. W. Revil, of Dinnington. The proceedings were in the hands of Rev. B. Arnfield, circuit minister, who was supported by Rev. A. Wood, of Yarmouth, and others. Stones were laid by Messrs. M. Athorp, of Dinnington Hall; A. Skinner, of Throapham Manor; A. Thompson, of Todwick; T. L. Soar, G. J. Gurnhill, of Sheffield, and G. E. Collis, J. E. Whitehead, of Sheffield, and J. W. Revil, and by thirty-five others. The address was given by Rev. A. Wood, of Yarmouth. After tea a public meeting was held in the chapel, presided over by Mr. G. E. Collis, and was addressed by Mr. William Leach, of Kiveton Park, and Rev. A. Wood, of Yarmouth. On Sunday sermons were preached to crowded congregations by Rev. A. Wood morning, afternoon, and evening. Proceeds £270, which with what we had in hand amounts to £458, all raised in twelve months.

Women's Foreign Missionary Society.

A pleasant meeting was held on Thursday, July 7th, in the garden of Restholme, Southville, Bristol, by kind permission of Mr. and Mrs. Frank E. Sampson. Mrs. A. A. Kidwell presided, and read Mrs. Kerswell's graphic letter. After a solo by Miss Sunderland, Mrs. T. Collyns Williams gave an address on her visit to the World's Missionary Conference. Afternoon tea was served by young ladies. We were favoured with glorious weather and a good attendance, sixty being present. We report an increase of fourteen since our first meeting six weeks ago, bringing the total membership to forty-two. Thanks were offered to the hostess, speaker, and all who helped.

Hull.

The Hull Auxiliary continue their active work for our Missionary Society. On Thursday, July 7th, a most enjoyable garden party was given by Mrs. T. R. Sizer in the beautiful grounds of their home, Riseholme, Sutton. A large number of friends gathered on the lawn, under the presidency of Mrs. H. Vokes (Hull), for the purpose of holding a short missionary meeting. Mrs. Barron read a most interesting letter from one of the African stations, written by Mrs. Kerswell. Miss Hilda Sizer gave an appropriate recitation. A missionary address was delivered by Mr. Stafford B. Whitty. These functions not only help our missionary cause, but are a delightful way of spending a pleasant afternoon. Rev. J. S. Wilkinson offered prayer. A vote of thanks was moved by Mrs. W. R. Bird, and seconded by Mrs. Colley. Mr. T. B. Sizer, in reply, spoke of the great joy it was to himself and Mrs. Sizer to know of the increased missionary interest now taken by our Hull churches. A collection was taken, and the company were entertained

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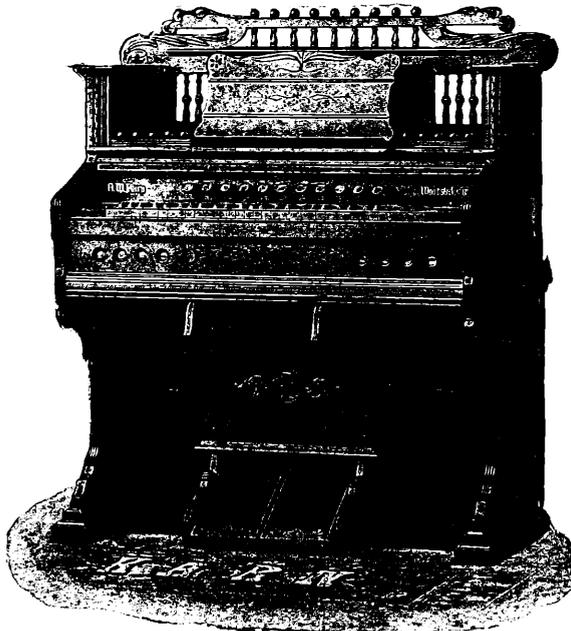
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