

"Spiritual Dynamics." By | The Story of the Bradford Increase
Principal Jones Davies. Campaign. By Rev. J. J. Reeves.

The Primitive Methodist Leader

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"SPIRITUAL DYNAMICS."

It has been said by a great leader of Free Church thought that the difference between the Anglican and Free Church view of "orders" is that the one is mechanical and the other dynamical. This is a distinction that needs to be made in other spheres than the ministry, for in this age there is a danger in social and religious work, of trusting to mechanics instead of dynamics. There is a danger of expecting the millennium to come through committees, corporations, and parliaments, rather than through individual energy and personal power. Workers in the religious sphere are in a similar danger, for we are tempted to think that if we can only start some new organisation, or have the old ones speeded up, that the new heaven and the new earth will soon appear. This is to expect Christ's Kingdom to come mechanically rather than dynamically. Christ's method with men was always dynamic; He sought to uplift them by life rather than by law, by the method of the lily and not that of the crystal, by the law of growth rather than by accretion. The crystal develops by additions from without, the lily by life from within. Christ's method is first of all to make a new heart, then a new man, and then a new society, and from the new society to develop a new race. What the Church of Christ needs is not more organisation but more life: "More life and fuller, that I want." It is from the life within that bodily waste, through the wear and tear of daily life, is renewed, and where this life is flowing free and strong, disease is resisted and power maintained. So the Church is kept healthy and strong through the influx of spiritual life, and this is ever all around us ready to be appropriated. It has been said that there is enough electricity in a single rain-drop, if rightly used, to bring to the ground the tallest spire of the largest cathedral in the land. So there are about us subtle spiritual forces, if properly adjusted and appropriated, sufficient to fell to the earth those high-towering evils that frown down upon the peoples clustering around their base.

Jesus is spoken of in the Scriptures as being "The power of God," and the ease with which He did His mighty works is a proof of this. When He gave speech to the dumb, sight to the blind, and life to the dead there was no effort or struggle, but each work was done with the ease of one who was above his work, and as if they were just ordinary deeds. And ease is always an indication of power. On the other hand, strain and agony are indicative of weakness and that a person is under his work. Another feature of Christ's doings which indicated ease was the absence of all self-congratulation. He had no idea that He was doing anything great. So, amongst His followers, when there is self-admiration, a desire for the wide-eyed, wondering crowd, a desire for people to see the mighty work, then we may be sure that there is not much power. But where men are doing mighty works, giving spiritual vision and moral healing, and imparting a new life as simply and naturally as they walk and talk, then we may be sure that there dwells in them the very power of God. How, then, may such dynamic energy be obtained, is the question of questions? How may spiritual forces be tapped, subdivided and distributed? One of the earlier difficulties of electricians was not so much how to generate electricity as how to divide the current so that it could be utilised as force and light. The problem has been now overcome. But it is still a question as to how spiritual energies, diffused through the universe, may be captured, distributed and made personal.

This may be done, firstly, by the development of character. Character may be defined as the unified

result of the inner activities of our being, of mind, heart, conscience and will. It is what a man really is as distinguished from what he does. Its quality depends upon the use made of these activities. If each is fulfilling its divinely ordained function—"mind and heart according well," making "one music"—then the character is good, and becomes an increasing power for good. It is character, or the amalgamation of these activities, that creates that subtle something which psychologists call personality, which goes out impressing itself upon others and influencing them, flinging a spell over them for good which can no more be explained than it can be resisted. That character may develop need not be argued; it grows by our thinking, by the free choices of the will, and by the right choice of motives and deeds. It grows rightly when we do what seems to be the wisest, kindest, and the best. It also grows by the kind of environment in which it is placed, by wrapping ourselves up in the divine presence; in other words, by "practising the presence of God." As our character is, so is our moral power and spiritual influence. Brilliant gifts, when not united to right living, will produce only poor results; whereas, on the other hand, when men are living good and true lives they are a specific force for righteousness, although their gifts are only second rate. "Thou hast hidden these things from the wise and prudent, but hast revealed them unto babes." As character is one of the media of spiritual power, it follows that its investiture is not instantaneous, but is secret, silent, and gradually cumulative. The early Christian disciples were told to "tarry at Jerusalem," where they would be "endued with power." Tarrying was one of the conditions of endowment; and so is it still. The man in the child must wait for power, for only time can bring it, or at least the conditions through which it can be displayed. So spiritual power, coming through character, must be waited for, waited for while love deepens, experience ripens, and righteousness abounds. If this be correct it follows that the young Christian, notwithstanding his gifts and his zeal, cannot exert the same influence for good as the man with a rich and holy experience. The remembrance of this will do much to save them from discouragement and worry, and guide them into a patient waiting for Christ, whose presence is power. Like Simon the Sorcerer, we covet the power to exorcise evil spirits; we see those of riper years wielding a mighty strength. It all seems so easy, and we desire to do the same. But this "kind goeth not out but by prayer and fasting"; one of the first conditions of ability to do so is the possession of a Christly character.

Then, again, power is increased by obedience, by the complete surrender of ourselves to the will of Him in whom all power dwells. The tree becomes strong and fruitful when it obeys the law of its life; the child is robust when it acts similarly. Let either refuse to obey this law and try to live without air, light, and food, and very soon strength will decay and death supervene. This is as true of spiritual development. For the soul to be fruitful and strong there must be submission to the law of its life; in other words, a perfect obedience to Christ. Jesus is the visualised and personalised law of spiritual life, and by submission to Him and by following Him power comes. When there is absolute surrender to Him then does His power become ours, and we are able to do even "greater works."

Then, lastly, another condition of power is prayer. Character, submission, obedience are the subjective conditions, the preparation for Pentecost, but prayer is the medium bringing the divine energy into human life, so that the men of prayer, of character, and of obedience are the men of power. Prayer is the electric rod rising above the steeple which collects the

lightnings and brings them to the earth. Scientists tell us that the space around us is filled with an impalpable substance called ether, and that this is the great ocean of the skies in which the worlds float, and it is the medium of their mutual attraction and illumination. So the spiritual universe is filled with a spiritual medium that links all intelligences together, and on account of which all thinking creatures are made one, and through which thoughts pass to the centre of all things, which is God. And prayer is the subtle chain that passes from world to world, and from man to God, making the distant near, supplying a channel of communication through which invisible forces may descend. If we would be invested with the power of God this door of prayer must be kept open; and if this pathway to the central source of power be kept wide and clear then will our words become half battles and our lives a perpetual redemption. Let us not forget that our Master's method of social and moral emancipation was not mechanical, but dynamical.

W. JONES DAVIES.

THE CHURCH AND THE SUNDAY SCHOOL.

By Rev. W. Spedding.

The growth of the *entente cordiale* between the Church and the Sunday-school has been a noteworthy feature of recent years. In a better understanding of the vital relation of each to the other, the gulf of estrangement at one time so evident has been largely bridged. The atmosphere of jealousy and suspicion has been changed to one of sympathy and confidence. There never was a time when a closer bond of mutual goodwill united the two, and when each was more anxious to fully discharge its functions in relation to the other. This is absolutely imperative for the success of both. There is undoubtedly much which the Church may reasonably claim from the Sunday-school, and there is much which the Sunday-school may claim from the Church as these terms are understood. To the degree to which these claims are admitted and enforced will the supreme work of both Church and school be compassed. Happily, all the signs of the times point to a kindlier relation, and to more united action to secure the great spiritual interests of the young people whom God has committed to their care and nurture.

An Integral Relation.

It is obvious that the Church and the school sustain an integral relation to each other—that is, both are simply complementary parts of one great whole. The Church is really an inclusive term covering many departments of Christian activity. The Sunday-school is that department in which the Church trains its young. It is not something separate from or outside of the Church, any more than the nursery is separate from or outside of the home. The use of certain terms and phrases has sometimes appeared to lend sanction to such an idea. The common phrase "the link between the Church and the school" has unduly and unfortunately emphasised the thought of separateness between the two, while the designation "The Children's Church" is one with which we have no sympathy. The Church is one, and it belongs to the children as much as to the adults, and any other idea would be disastrous to the interests of both. While the school necessarily and properly has its own government, there are many ways in which its oneness with the Church may be constantly kept before the minds of the young people. The minister is president or pastor of the school, and now and again he should find a place in its service. In the public service of the Sanctuary there should be a place for the children, and upon nearly all special occasions they might be given some distinctive part. An assembly of the entire school might occasionally take place in the church for purely devotional purposes. Unfortunately, the morning assembly of children has ceased altogether in many churches. Our young people must be made to know and realise that the school is the Church, and of which they are in some form members. Otherwise our work will be largely futile.

A Common Objective.

The end of all Christian teaching, whether in the church or the Sunday-school, is to win disciples for Jesus Christ and to train them in Christian character and conduct. To fail here is to fail in the supreme purpose of the church. It is an object in the securing of which the work of the church and the school stands inter-related. One must supply the need and confirm the task of the other. To a large extent this has been apprehended, and the Sunday-school has greatly supplied the membership of the church for many years. But there has been much of failure, evident from the fact that not one in ten of our scholars become church members. We have not fully realised what is meant by the school being the catechumen department of the church, and in which the children are being prepared for Christian discipleship. The work of the Sunday-school is much more than to give instruction in the history and literature of the Bible, or in a mere code of ethics. It is to secure direct and definite spiritual results in the young people themselves. Every Sunday-school teacher should understand this, and to its accomplishment bend all his energies. Upon these results depend not merely the future of the young people themselves, but the future of the Church and Christ's Kingdom in the world. There is no field of evangelism comparable to that of the Sunday-school, but it must be an evangelism that will meet the diversified spiritual necessities and aptitudes of young life in all its stages. Dr. Dale once said that the great problem of the churches was not so much how to reclaim the masses, but how to keep them—the masses—in our Sunday-schools.

Child Membership.

The spiritual relation of children to the church is a problem upon which there is much diversity of judgment, and how to help children to realise their membership of the church, where that is admitted, is also a difficult matter. The rite of infant baptism is a beautiful and impressive ceremony where it is reverently administered. By this rite we receive children into our Church that ostensibly they may be trained in the privileges and duties of the Christian religion. But from that point on for some years it is difficult to keep watch over them. The cradle roll comes in as an assistance, and in this department the Sunday-school may render valuable service. It is very desirable that in some practicable way the atmosphere of the church should be thrown around child life, and that in its earliest years it should be made to feel that it belongs to the church. The Sunday-school Class (and especially the Primary Department), with the Junior Endeavour, should greatly assist the child to a measure of spiritual realisation, and as soon as years of adolescence dawn it should, by careful preparation, be passed into full church membership. This should take place at some special church service, and the child should be made a communicant at the Lord's Table as early as possible. It is for them as much as for adult disciples. The whole process is one which demands much delicacy, prudence, and affection, but it must be done if the church is not only to nurture but keep herself young.

Diversified Ministries.

The ministries of the church and school, while possessing a common objective, are obviously of a diversified order. They demand distinctive gifts and aptitudes. Specific education and training must be given to both. Than the training of the ministry, whether for adults or children, there is no more urgent duty devolving upon the church to-day. Teacher training is the immediate problem of the school. For this the church must give her best—the best that she possesses in brain and heart. It is a work worthy of the most capable and influential men and women in the Church. Rev. F. B. Meyer was much impressed during his visit to America by the fact that the leading business men are found in personal association with the Sunday-schools. Character as well as capacity is an essential qualification for Sunday-school teaching, and only devout men and women should be set apart for such high and holy work. The dignity and meaning of the office should be emphasised by the public installation of teachers, as in the case of ministers and lay preachers. In Sunday-school teaching especially personal example tells more than anything else in the exercise of a helpful influence upon the child. The teacher who holds his church lightly, is rarely found at her services, and particularly her devotional services, cannot expect to produce loyal and devoted church members among his scholars.

MR. JOHN KENDALL.

After being in moderate health for a considerable period there passed away, in the Blackburn First Circuit, on April 8th, Mr. John Kendall, who was known far and wide as a most devoted and enlightened Sunday-school worker. Mr. Kendall belonged to an old Primitive Methodist family, and was born sixty-three years ago at Whitley, near York. Very early in life he gave himself to Christ, and he was soon put on the plan. Removing in his early manhood to Harrogate, he spent some ten years there, with one brief interval. During these years he gave his time ungrudgingly to the preaching of the Gospel and work amongst the young. Many in Harrogate remember with gratitude the eminent services he rendered in those days. Mr. Kendall removed to Blackburn about thirty years ago, and associated himself with Montague Street Church, and threw himself into the work of the Sunday-school with characteristic ardour, and in the years that followed he gained, amongst the young men especially, an influence that abides in fruitfulness, and will abide. Mr. Kendall was a most acceptable local preacher, being in frequent demand in his own circuit and far outside its borders. He will, however, always be best remembered by his work in the Sunday-school. His gifts received wider recognition when he was appointed Connexional Sunday-school Examination Secretary, a post which he held for six years. The Blackburn Sunday School Union appointed him its President in 1904-5. A severe attack of pneumonia some few years ago so prostrated him that he never quite shook off its effects. The funeral took place on April 12th. A service was held in the Montague Street Church, and many friends paid a last tribute to his memory. Rev. C. C. Goodall conducted, and the following took part: Revs. J. Whittle, who gave a short address, F. N. Shimmin, G. Hunt, P. McPhail, and T. A. Young. Mr. Jos. Cort, one of Mr. Kendall's most intimate friends, also took part. Other ministers present were Revs. T. Sowerby, Jas. Wright, and F. Hibbert. At the cemetery the committal service was taken by Rev. C. C. Goodall. The Rev. J. E. Leuty gave a brief address at the graveside.

"Tight Corners in China." By Samuel Pollard. Andrew Crombie, London, 1s. net.

The writer, a United Methodist missionary in South-West China, here records some of the perilous experiences through which he passed. It is a most interesting and exciting story, being presented in a bright, breezy, cheerful way. The first chapter, entitled "Rescued from Murder," recites how Mr. Pollard and his colleague, Frank J. Dymond, rescued a woman from her jealous and enraged husband. There is humour and courage in the account. Mr. Dymond faced the world-be murderer with a pistol of very uncertain quality, so uncertain that he was not sure which end the shot would come out. We are told bluff succeeds sometimes, and it succeeded here, but we venture to think there was courage, daring, and wise strategy as well. There are some thirteen incidents, humorous, yet many of them sad. Humour, courage, tact and wisdom are all revealed in critical situations.

HOW TO SECURE CONVERSIONS.

Discussed by London Local Preachers.

"Do local preachers desire or expect conversions as the result of their preaching?" was the question which irresistibly suggested itself as one sat in the Temple at Wood Green on a recent Thursday evening. The occasion was a gathering of the North and West London Primitive Methodist Local Preachers' Association held for the purpose of considering "The best way of presenting Gospel truth to secure conversions." A subject of the first importance, surely, to all preachers, lay or other; yet of the 180 local preachers, preachers on trial and exhorters scattered throughout the area covered by the association, only a bare handful put in an appearance to discuss the topic. Mr. W. C. Tandy (Harrow Circuit) had prepared a paper in which at the outset he stated that unless we could find a way to so present Gospel truth and conversions follow, we had missed the mark of our high calling. He did not believe any analysis of the methods of Revivalists would help to a solution of the problem. They did not reach the people we wanted to secure. Although they secured conversions, it was by abnormal methods, and because they were abnormal they could not be the best.

We were bound to admit the lack of conversions. The Churches had a deadweight of misunderstanding and misconception to lift, due partly to the smattering of Biblical and religious knowledge remembered by the average man from his school days, distorted by prejudices engendered by the pursuit of the material and the pleasurable. Never were the times more favourable to simple and honest Gospel preaching, but much that went by that name was unworthy the title. If the Gospel was to be presented with the object of obtaining conversions, it must not be presented as a philosophic system or a system of ethics, nor would the preacher be helped to that end by attacking the Higher Criticism. As Dr. Forsyth had said, it is not the preacher's duty to tell all he knew about the Bible or about theology, it was his duty to tell everything he knew about the Gospel.

Then what should he know and what should he tell? First, that the Gospel was good news, happiness for the unhappy, rest for the anxious and the weary, peace for the troubled, strength for the weak, and righteousness for the sinner. The preacher should occupy the pulpit as if he knew these things, and should preach as if he meant everyone to know it. Such a Gospel was not a matter of theory, but of practice; not of hearsay, but of experience. The man who had not experienced it could not preach it to gain others. As Primitive Methodists we claimed that a man must know of his own salvation with certainty, and men of the world had a right to expect that we who preached this Gospel were sure of it. We must have in our own hearts an overwhelming conviction of its truth. We might have doubts about certain questions of Biblical criticism, of certain questions of theology, but we must have none about our own salvation, which must be the salvation we preached. It was not the man who hid his meaning behind words, dividing his sermon into possibilities, probabilities and qualifications who would save souls, but the man who cried, "One thing I know, that whereas once I was blind, now I see." "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, and the word of life . . . declare we unto you."

But our knowledge must not be limited by our experience. We must seek to understand, as far as in us lay, the implications of the life and the Gospel we preached. What the world needed was not so much a reformed pulpit but an informal one. Time must be found for study. This, of course, meant sacrifice. We must study not merely our message, but the men and women to whom it was delivered. We must take aim if we were to reach the consciences of men. We must base our appeal not on anything external to the man, but to the testimony of his own heart and conscience, to his experience of life.

We must appeal, too, to the desire for betterment, that was never absent, perhaps, from the worst of mankind. He did not and would not believe that the bias of mankind was towards sin and hell; he believed it to be on the side of the angels. We must therefore present the Gospel—not as a present salvation, a salvation that comes by the hand of no priest or creed, but from the heart of God straight to the heart of man, filling his heart with the music of peace and joy and satisfying the highest demands of his nature. Mr. Tandy concluded: The world has not heard its best preaching yet. It will hear it when we are on fire for God, when we speak from a heart full of the knowledge of the love of God. It is by representing what we ourselves have experienced of a full, free and sufficient salvation that we shall secure conversions. So shall we be approved unto God, workmen that need not be ashamed.

The debate was opened by Mr. Watson (Enfield), who at once joined issue with Mr. Tandy as to man's bias, holding that his bias was to evil.

Messrs. W. Plumb (Tottenham), W. Saunders (Kilburn), Bond (Marylebone), Milford (Hounslow) and Strongman (Tottenham), and Mr. Hawkins joined in the discussion, which was closed by Rev. W. H. Wright. Mr. Tandy briefly replied.

ST. ANNES-ON-THE-SEA.

SUNDAY, APRIL 23rd,

Rev. G. BICHENO, at 10.45 & 6.30.

N.B.—The Great Musical Event at Luton for St. Annes, WEDNESDAY, MAY 10th.

The Week's Messages.

The Path of Progress—Love.

By Rev. J. Burkitt.

Darwin has familiarised us with the struggle for existence proceeding in the natural world and known as "the survival of the fittest." "Nature, red in tooth and claw," is all around us. In forest, air and sea the strong remorselessly prey upon the weak. Doubtless it is in harmony with the Divine plan, and the suffering produced may be exaggerated in our thought. Another and higher principle, however, is at work. Altruism is the principle of living and acting in the interests of others. This is the path for man to tread. He is spiritual. It is the function of Christianity to control the animal in man, and lead him along the upward road. The Kingdom of God is brotherhood, peace and love. Co-operation is more of the spirit of Christianity than competition. Christianity is, in one word—love. To say that war is necessary to the preservation and development of the race is foolish, and for a Christian to say so is treason. It is love that gives the highest type of man—the reformer, confessor, philanthropist, missionary. The supremacy of animal instincts eliminates from us what is noblest and best, but love stimulates and strengthens all that is divinely. Love is brave, strong and true. Jesus Christ, noblest man, is Prince of Peace. Love will solve all problems—racial, social, political, international. And the present problem of the Church, how to arrest the drift toward materialism, finds its answer here. The root cause of the present decline is inside the church, not outside. Let us make our Christianity a living, breathing reality. Let us, with cheerful face and glowing heart, tread the path of sacrifice, and the throne of the King will be established in the earth. His word is plain—"Follow Me."

A Plea for Spiritual Reality.

By Rev. T. Kynaston.

This is the great need of the Church to-day. There is nothing so fatal to spiritual success in the work of the Church as unreality. Life is lived to-day at high pressure, business is exacting, and many well-meaning people plead that they have no time for the culture of the spiritual. The result is that Christ is no longer supreme in the life, and the claims of His Church are set aside for other things. It is no sincere to be a real Christian, and to preserve a vigorous spiritual life, when our highest aspirations are being continuously challenged by the pleasures and pursuits of life. The materialistic spirit robs religion of its spiritual power, devotion of its living flame, and the Christian life of its saintliness. There is but one safeguard. We must live in real and constant fellowship with God. If our spiritual life is daily refreshed at the eternal fountains it will be full of charm and brightness, and convince men outside of the churches of its reality and worth. We need spiritual reality in our worship. Its value is seen not in ornament or ritual but in the real spirit and purpose of worship, and in the contribution of faith and prayer and praise our people bring to the service. In the days of our fathers this reality was seen and felt in the earnestness of the preacher, the simplicity and fervour of the prayers, and the heartiness of the singing, and such worship brought conviction to the sinner, comfort to the penitent and peace to the conscience. Spiritual reality will create in our homes a religious atmosphere, a spirit of romance, and an altar of prayer and devotion. It will make us consecrated men, consumed with the passion for souls. It will take us up into the Divine purpose, and make us fellow workers with God. It will save our work from becoming wearisome and monotonous, and baptize the Church with new life and power.

SHEFFIELD AND THE LAYMEN'S MISSIONARY LEAGUE.

On Wednesday night, the 12th inst., a meeting of considerable interest was held at the house of Mr. James Sivil, Priory Knoll, Sheffield, vice-president of the Conference, for the purpose of creating a deeper and wider interest in the Laymen's League, of which he is the hon. secretary and an enthusiastic promoter. The local secretary, Mr. D. Manterfield, on behalf of Mr. and Mrs. Sivil, invited the "keyman" of each of the nine circuits, with an additional representative, to meet for conference, and nearly all were present. After an excellent tea, Mr. W. Saul presided, and in a lucid address Mr. Sivil explained the origin, objects and methods of the League, after which all phases of the subject were frankly and sympathetically discussed. Various methods were suggested for creating the necessary spiritual atmosphere in which the sentiment governing the movements might thrive and practical results be produced. A series of recommendations were made to the circuits, through their respective keymen, for the adoption of methods to promote the objects of the League, by means of frequent local conferences, pulpit references and regular missionary prayer meetings, etc.

The hospitality of Mr. and Mrs. Sivil was warmly acknowledged. The meeting was, in every respect, a complete success, and the opinion was unanimous that the idea of it had been a happy one, and that if further leading laymen in the various centres would follow the lead given by Mr. Sivil, a great impulse would be given to the movement, and strength and permanence.

The 'Primitive Methodist Leader' may be ordered through any Newsagent or at Railway Bookstalls.

Table Talk.

The friends of the Central Hall, Bradford, will rejoice to learn that the effort to reduce the heavy liabilities by £24,000 is meeting with a good amount of success, and that just recently £1,000 has been paid off the debt, making the second thousand in a little over two years. The trustees warmly appreciate the efforts of the special district sub-committee who are working in this matter, and are especially grateful for the generous help of Aldermen Jos Brearley, J.P., R. Fletcher, J.P., and Counc. T. Fletcher, J.P., who have given much valuable time in securing help from many of the influential people of Bradford. The minister, Rev. W. Sawyer, and the local committee are confidently anticipating that the whole scheme will in due course be completed, and are looking eagerly forward to the visit of the forthcoming Conference, and through it to the awakening of generous sympathetic interest in the work of the mission.

In the passing of Mr. Joseph Sweeper, of Purton, Wilts., a great loss has come to a wide circle of friends, as well as to the Brinkworth Circuit, to which he belonged, and to the Brinkworth and Swindon District. Through a long, active, and devoted life to his Church, he had become widely known and greatly beloved. Up to a short time ago he pursued his duties with all his accustomed buoyancy, and his friends anticipated some more years of cheerful service from one so youthful in heart and joyous in tone. But the worker has been called home during the Easter season. The funeral takes place to-day, Thursday. For many years Mr. Sweeper was an outstanding figure in his district, and rendered service to the Church in many ways. He had served for many years on the Connexional Sunday School Union Committee, practically from the formation of the committee over thirty years ago. Although well on in life, he was always on the side of progressive reform in school work, and every project for the Connexion's advance found in him not only a sympathiser, but a practical helper. Such men as Mr. Sweeper are a treasure to any Church.

An interesting example of ingenuity and industry comes from Manchester, where a well-known lady has used the crochet needle to make £25 for the Centenary Fund. Only a lady could understand how £25 could be secured through crochet work, and possibly most ladies will wonder. The fact implies a high degree of skill in execution, and no less a degree of consecrated business ability. Mr. and Mrs. Meredith have given £120 to the Centenary Fund, and to add £25 to that is a notable achievement. Moss Lane Church is rich in having such devoted people, and Mr. J. Longden, the district treasurer, must have had a peculiar joy in handling the cheque for £25, which he has just sent to the Central Office as the final instalment of his sister's industry.

At the Tunstall District Committee it was reported that over £72 had been raised for the Orphanage during the year. The Building Committee sanctioned the building of a new church at Beeston, to cost £650; to alter Kent Green Church and build a new school; to build a new chapel at Caudron, Cheadle Circuit, to cost £250; and to enlarge the manse at Macclesfield. Appreciation was expressed of the Arbitration proposals between this country and the United States. The committee accepted the allocation of the National Free Church financial proposals.

Many of our churches are hampered by having to build premises on leasehold land, but in some cases such land is being enfranchised. In Grimsby First Circuit a splendid site is held at Lord Street, on which mission and school rooms are built. The land was owned by the Grimsby Corporation and Freeman, but the consent of the Town Council and the Local Government Board was secured for its sale to our mission trustees. By a clause in an Act of Parliament, all Freeman's land must be sold by public auction, and a few days ago Rev. Arthur Jubb attended the sale and purchased the land for the trustees, who pay twenty-five years' ground rent as the purchase price. The trustees will now possess a magnificent freehold site for future extensions.

Saville Street Church, North Shields, commenced to celebrate its jubilee on Good Friday, and will continue the celebration week by week until the end of June. Saville Street Church has a great record, and has been the spiritual home of a fine intellectual and religious race of men. It is interesting to learn that the opening sermon was preached by Rev. Thomas Southron on Good Friday morning, March 29th, 1861. Colin C. McKechnie, John Hallam, John Watson, Hugh Gilmore, and many others served the church in its palmiest days—the days of rich spiritual earnestness and aggression. Revs. J. Odell, J. G. Bowran, the President of the Conference, John Hallam—still, happily, able to take services—will share with many other distinguished ministers and laymen in the rejoicings of the occasion, either as preachers or speakers. As old memories are revived, may the old spirit be realised. The handbook of the jubilee, specially-illustrated, will be read and treasured by many.

Moss Lane Sunday School, Manchester, affords one of the most striking examples of the persistency and triumph of organised work. There is hardly anyone who knows our Church throughout the country, but what would accord to Moss Lane the first position for size, efficiency, and enthusiasm. That Sunday-school genius, the late Mr. Henry Beales, made the school and the adjuncts issuing therefrom his life's work. Around him he gathered others and trained them, so that when he was called to his reward they were found trained and ready to carry on the work. There is not a feature of modern Sunday-school work but can be found in active operation at Moss Lane. A souvenir of the school's sixtieth anni-

versary, which occurs on April 22nd-24th, has just been issued. We could wish that a copy were in the possession of every Sunday-school worker. It is an inspiring document.

The death of Mr. John Kendall, of Blackburn, has taken from the Church, one of its most efficient Sunday-school workers. For many years Mr. Kendall represented the Liverpool District on the General Sunday School Union Committee, where he took a prominent place. When the teachers' and scholars' yearly examinations were made into a separate department he became the first secretary, and to a large extent succeeded in organising the work which has become such a distinct feature in our Sunday-school life. The church at Montague Street, Blackburn, in his departure, has lost one of its oldest and best workers.

The Chatham Circuit sets a commendable example in the quarterly issue of a magazine, "The Watchtower," which serves the two-fold purpose of a plan and an interesting report of circuit work, together with well-chosen literary items. The quarter's topics of senior and junior C.E.'s are also given, and the whole publication manifests the careful and able editorship of Rev. F. R. Brunsell. We congratulate the promoters. The idea is an excellent one and worthy of imitation.

Now that we are nearing the close of our Centenary celebrations, it is thought that our orphanages will receive increased consideration from all our people. The Connexional treasurer, Mr. Thomas Robinson, J.P., of Cleethorpes, sets a splendid example of devotion. During the past year he has personally obtained over £130 in donations, and with the co-operation of the minister and officials, Cleethorpes Church has raised over £52 in aid of our orphans. It is pleasing to know that in Mr. Robinson our Church has a treasurer who consecrates gifts and time and money to this Christlike work.

Mr. E. S. Leatherby, a local preacher in the Plymouth Circuit, has been unanimously appointed president of the Devonport and District Free Church Council. This is the first time that the position has been filled by a Primitive Methodist. At the same meeting the Rev. J. A. Ashworth resigned the position as secretary owing to his shortly leaving the town.

The Mayor and Mayoress of Wigan attended and opened a winter garden party in the Central Hall, Wigan, on Wednesday last.

THE EARTH GIVES BACK HER DEAD.

Our Societies in the Platt Bridge neighbourhood, which suffered such severe loss of officials and other prominent members by the death toll of the terrible Maypole explosion of 1908, have just experienced a sad sequel. Only a few bodies were recovered at the time, the atmospheric conditions defying the attempts at rescue. Since the work of the mine began afresh, recovery of remains has, naturally, been a slow matter, and in some cases was thought remote, but after the lapse of nearly three years the remains of two of the entombed men who had connection with our church have been recovered. These were Peter Fishwick and John Pennington. The identification of the former was by means of his watch, and of the latter by the clogs and belt he was wearing at the time of the explosion. The touching scene of the recognition of these articles can be better imagined than described. Both funerals took place on Wednesday, and much public interest was aroused by the unusual circumstances. The first portion of the service over Mr. Fishwick was taken in our Abram chapel, where he had been a very active member, the interment being in the local churchyard, and the former part of the service over Mr. Pennington was in our Platt Bridge chapel, the remains being taken to Hindley. Rev. T. Bullock officiated at Platt Bridge, and Revs. W. Cooper, J. H. Cretney, and J. A. Alderson at Abram.

PRESTON SECOND CIRCUIT.

Presentation to Mr. James Weaver, Leyland.

Mr. Weaver, who is superintendent of Leyland Sunday-school and teacher of the men's Bible-class, has just retired from the office of trust secretary, a position he has held for over twenty-five years. The trustees and friends desired to recognise his long and faithful services, and on Saturday last a tea meeting was held in the afternoon, and a public meeting in the evening presided over by Mr. Thomas Baker. Speeches were made by the chairman, Mr. Robert Holmes, Mr. Richard Durham, and Rev. R. H. MacFarlane, who made the presentation, and paid a high tribute to Mr. Weaver's work, stating that Mr. Weaver had filled almost all the offices in connection with the church and school, and at one time was circuit steward. His best work had been done as trusted and honoured secretary of the chapel trust. The beautiful and convenient premises at Leyland have been freed from debt. The new church cost £1,500, and it is not saying too much that the present happy position is largely due to the organising ability of Mr. Weaver. During the past twenty-two years no less than £2,400 has been raised for church and school funds. Mr. MacFarlane then presented to Mr. Weaver, in the name of the trustees and friends, a beautifully-designed gold Albert and pendant. Letters of appreciation and congratulation were read from Revs. W. Bowe, F. Jeffs, and J. Dodd Jackson. Mr. Weaver suitably replied.

The Story of the Bradford Increase Campaign.

HOW THE CHURCHES WERE AWAKENED.

By Rev. J. J. Reeves.

To tell the story of the Increase Campaign which the Bradford churches entered upon a little over six months ago, and to attempt to indicate its results, requires a little temerity, for though we have reached the goal for which we originally set out, and have more than the 5 per cent. increase in membership, yet opinions probably differ as to how much of this increase is due to this forward movement. But one may safely say that Bradford would not have occupied her proud position in the membership returns had it not been for the call to concentrate upon securing definite spiritual results which came to us with the campaign.

It is true that the movement began as part of the preparations for the Conference. We were anxious to be able to welcome the representatives of our Connexion into healthy and increasing churches. But for its real genesis we have to go deeper than that. It arose out of a sense of weakness and partial failure. We were not satisfied with our past record and our present position. We were sure that "this poor dying state" was not what Christ intended for His Church; that there was something wrong when men of the world could laugh at its weakness and impotency, and when God's own people have themselves to mourn over the meagre results that follow their toils and sacrifices.

Then had we not been reading the story of our fathers? The Centenary celebrations reminded us of their glorious triumphs, and we felt more than ever dissatisfied. We remembered that the first preacher who came to Bradford in 1621 reported at the end of two years' toil a membership of 324. And this was contrasted with the progress during recent times, when, with all our splendidly-equipped churches and schools, and teachers and preachers, we have an average annual increase for the last twenty-five years of one per cent. The fact that it had taken a hundred of us a whole year to gain one was, to say the least, humiliating, and thus we were led to resolve that if this state of things could be remedied (and who doubted it?) it must be.

Coming to the simple story of the campaign, a little tribute ought to be paid to Rev. W. Sawyer, for it was from his lips that the suggestion of a forward movement first came, though it was eagerly taken up by all the brethren. The inaugural meetings were fixed for October 1st. Before the day arrived a united prayer meeting was arranged, and this was such a wonderful season of blessing that a second had to be held, and before this was over it was felt that already we had the droppings of a shower. The meetings on October 1st will ever be memorable to some of us. Everybody seemed to have come with a purpose. Speakers and people had entered into the spirit of the new movement. They were out on business. How parents, teachers, choirs and officials could help was set forth in earnest speeches, and at the end of a great day, after having pledged ourselves to do our utmost "by earnest prayer and loving labour to contribute our share towards the result desired," we went home, feeling that the thing was of God.

It was now left to each minister and church to carry on the campaign in the way that commended itself to their judgment. The methods my brethren adopted I do not know; but in the church with which I am best acquainted a week-night prayer-meeting was begun immediately. The invitation was only to those "who longed for a revival of God's work." From twenty-one who responded the first week, our numbers quickly went up to sixty and seventy. The burden of the prayers has been souls—"give us souls"—and within three weeks from the first meeting visible results were given. From that time up to the present there have been very few Sundays without someone openly confessing Christ, and all this in a church where week-night prayer meetings and old-fashioned conversions were generally regarded as almost impossible to-day!

But very soon a problem presented itself. How could the young men be captured? Middle-aged men and women, as well as young women and girls, were numbered among the converts; but the young men were not there. And this question was felt to be urgent all over the city; for, while we have a good proportion of young men in our congregations, yet very few are to be found upon the roll of professed disciples. What could be done? It was decided to form a Young Men's Auxiliary, to be a kind of "Catch-my-Pal" crusade in our churches. We proposed banding together the few young men already in the church and set them on the track of those who were outside. They were also to endeavour to popularise the Sunday evening prayer-meetings by attending themselves and by doing their utmost to get others to do the same. The Auxiliary was sent on its way at a fine meeting held on December 17th, when about 250 young men gathered and Rev. H. Coulbeck gave a telling address.

But we had not to wait for this meeting before success appeared. Again it began with a preparatory prayer-meeting. This having been held, one person at least went home to "inquire of the Lord" what he personally could do to answer the prayers that had been offered. Guidance was given. Two young men were to be invited to his home, and the minister was to come and talk to them. The meeting was arranged that same evening. The conversation turned upon the joys of Christian service, and at length one of the young fellows said, "We feel we ought to get converted before we engage in any Christian work." The importance of immediate decision was urged. "Yes, but we would like to bring our mates as well, and all come together." The result was that the following Sunday evening nine young men entered the prayer-meeting and openly gave themselves to Christ.

The Young Men's Auxiliary is doing good service. It is a new feature in our Sunday evening prayer-meetings to see the front seats occupied by young men, and this we have seen in more than one church recently. Our week-

night prayer-meeting is also conducted by the Auxiliary members once a month, and the last meeting they conducted a fortnight ago was among the best we have had. "Parents' Sunday" should also be mentioned. It was determined to make an effort to reach the parents of our scholars, and to each child a beautiful card was given inviting its parents to meet with us for worship on January 8th, and intimating that meanwhile the teacher would call to obtain their promise to attend. The effort was a great success. Splendid congregations assembled. The day was crowned with conversions, and one at least is now on the church roll who gathered with us for the first time on Parents' Day. Several other of our churches have also made a similar effort with good results.

A word as to other general issues of the campaign.

(1) There can be little doubt that we are preaching more definitely to win men than we did before. Our preachers have come to see that to preach a sermon without a personal appeal is as futile as firing blank cartridges. We have been so busy thinking and talking about "the masses" that we had nearly forgotten the individual. We realise now that the masses will be won soonest by capturing this and that individual, and as preachers we have once more set about this work in downright earnest.

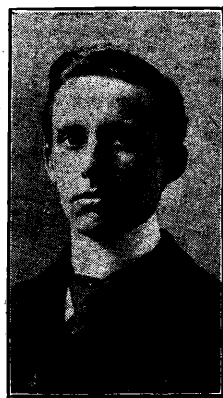
(2) Then our prayers have been more definite, and prayer-meetings are becoming popular. Persons are making requests that you join with them in private prayer for the salvation of their friends and relatives, and again and again the answer has come. Only a week ago, after a young man had prayed for the first time, a saintly woman present gave thanks because day by day for months she had been "praying for that lad."

(3) Then we have been working more definitely, not only to bring men to Christ, but to the Church. The importance of membership has been brought home to good people in our congregations who have held aloof for years. Church membership is seen to be a desirable thing. As one of my brethren said the other night, "We have no increase to report, for there was a big hole in our membership to fill up, and I can thank God for this movement, for men have come to me asking to be allowed to join the church and attend class." Another writes: "This movement has been the salvation of this church. Something must be at work when friends 'ask' to be included in your roll of professed disciples, and when prayers of years are being answered."

Our churches are greatly encouraged by this, another reminder of the faithfulness of God. Is it not clear that if we put ourselves into line with Him and His purposes, then He is able and willing to use us to-day as He used our fathers long ago? We have to battle with indifference all around, but the indifferent world has been created by the passionless Church. If we get back the passion for souls—if we pray, preach, plan, plod for them—then souls are won.

THE NEW PRINCIPAL OF ORON INSTITUTE.

Rev. Charles P. Groves, B.A., B.D., Principal-Elect of the Boys' Institute, Oron, West Africa, who sails from Liverpool on the 26th inst., is the son of Rev. W. Groves, of Sierra Leone, a missionary in the Countess of Huntingdon Connexion.



Rev. Charles P. Groves, B.A., B.D.

that he told his father and mother he would go to that Sunday-school and chapel. Thus began his connection with our Church. Mr. Groves' mother tells us that her son, as early as three years of age, cried to wear his father's coat that he might go to preach, so we are not surprised that when the Reading officials asked him to have his name placed on the plan, at the age of sixteen, he agreed to their wishes, for he never had any ambition other than that of entering the ministry. He served the Reading churches as a local preacher for three years; then, after being recommended for the larger sphere of the ministry, he successfully passed all the examinations and entered Hartley College.

That the principal-elect is eminently qualified to train the boys at Oron is abundantly clear from the success he has achieved in academic studies. His training has been received, first in the village board school at Wood-

ford, then in a Church school in Oxford, later in two board schools in Reading, and then in the Kendrick's School in that town. The first year at the secondary school he won prizes, but had not been in the school long enough to admit of his receiving them. The second year saw him with the first form prize for general work, and also the top in the second class of the College of Preceptors' Examinations, with a prize for his position. During his third year he won the first position in the first class of the Preceptors' Examination, and was in that examination bracketed in the highest position for all England in Euclid. That year saw him the possessor of a prize given by the Berkshire Archaeological Society for an English history paper. At the end of this year he matriculated, at the age of sixteen, and went to the University College in Reading. He secured a scholarship in the College as the result of his work in the Kendrick School. During his second year in the College he was presented with Gode's "Romans" and Bruce's "Apologues," a special prize for his position at the top of all inter-art students in his college. The same year he took his inter-arts, with honours in logic. During his third year he became sub-editor of the college magazine, secretary of the Men Students' Society, and took the Mackinder prize of £5 for the best English essay. The essay submitted was on the subject, "Whether the press leads or follows public opinion." The close of the college year saw him the happy possessor of the London B.A. degree. This was in the year 1906, when he was only nineteen years of age, and the following August he entered Hartley College, and after three years took the B.D. degree at Owen's College, Manchester.

That Mr. Groves is the man to send to West Africa as a missionary is strikingly clear when the process which led him to give himself to foreign service is known. When he made application as a candidate for the ministry, he offered himself for "home" service only, though his father was a missionary, and though he had read and thought much of missionary work. The opportunity at home strongly appealed to him. It was an address on the "Crisis in the Far East," given by Dr. Garfield Williams (India) at Hartley College, which first made the impression upon him that he ought to offer himself as a missionary. A few months later, while reading missionary literature in preparation for the London Missionary Society Exhibition in London, the impression was deepened. The same year he went as the Hartley College delegate to the Students' Christian Movement Summer Conference at Baslow, and while there the feeling was emphasised still more. At Easter, 1910, after much prayer and conference with other men and missionaries, and after refusing to consider going to Aliwal North, Mr. Groves offered himself for work in Africa, and but a little while later it was settled that he should become the principal of Oron.

The heightened interest in missionary matters in Hartley College during the past four years owes much to him. It is questionable whether Leeds, Hull, and Oldham would have seen those successful campaigns if it had not been for his missionary spirit. In consequence of his devotion and rare gifts, he was appointed a member of the executive of the Theological Department of the Student Christian Movement, which represents the colleges of England and has only eight members on its executive. Asked by a friend what specially appeals to him as he looks forward to his work, he made answer: "The present-day opportunity on the field makes a great appeal, first, because of the advance of civilisation, with its lack of spiritual foundation, and, secondly, the advance of Mohammedanism, which is alarming in a high degree." The Church should know that there goes to Africa next Wednesday, April 26th, one of her brightest, most devoted, most gifted sons, and should pray that strength, safety, and health may be given him.

EMERSON EULOGISES GREECE.

Emerson, in his "History of Modern Greece," concludes with these beautiful words:—"A struggle, equal in duration to the war of which Homer sung, and in individual value not perhaps inferior, has at last drawn to a glorious close; and Greece, though her future destiny be as yet obscure, has emerged from the trial regenerate and free. Like the star of Merope, all sad and lustreless, her darkness has at length disappeared, and her European sisters haste to greet the returning brightness of this beautiful and long-lost Pleiad."

Unfortunately, for some fifty years following the publication of these lines in 1830 the commercial history of Greece was not of the brightest. Nor is it yet what lovers of the noble race would wish it. When we consider that the chief exports of Greece consist of currants, it is easy to understand that the income of the producing country is not large. Some 60,000 farmers and their families live by the cultivation of currants. Their wants are few, and they are industrious and thrifty. Thus are they enabled to live on the small return provided by the currant harvest. In prosperous England there should be feelings of gratitude towards a country which supplies us with a most important and valuable article of food at a low price. Greek currants feed, maintain, and bring health to the people of these isles and enable a vast array of Grecian farmers to exist frugally. Thus are they at once the support of nations.

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THE MINISTER OF EDUCATION AND HIS POLICY.

By Arthur T. Guttery.

There is real need that Mr. Runciman's best friends should tell him that his administration of the Board of Education is causing his supporters disappointment and dismay. The question is being asked loudly and persistently: Is he strong enough to govern his department and maintain discipline among the permanent officials, who are expected to obey his word and administer his policy? This is more than a personal question; it affects national policy, and touches the freedom and intelligence of the British people. Personally Mr. Runciman has real charm and much popularity. He moves upon high levels, is perfectly sincere as a democrat and a thoroughly convinced Nonconformist. He is a Methodist, proud of the Church of his fathers, and his rapid rise to political distinction and influence has given the greatest delight to middle-class Free Churchmen, of which he is a worthy product. He combines University culture with commercial experience. He has ardent social sympathies and a well-balanced judgment; he is fitted by temperament and training for high political power, and yet his department seethes with unrest, and his warmest admirers are driven to make feeble apologies for him, when they refuse to join in the general complaints that fill the air. The time has come for him to realise the sincerity of much of the criticism that is aimed at him, and to learn that genial courtesies and general platitudes are not sufficient from a Liberal statesman.

His attitude towards the Holmes Circular has been unfortunate, if not worse. That circular breathes the bitter spirit of snobishness, caste and class. He was more angry with those who exposed the scandal than with those who created it, then he bowed to the storm of public opinion, condemned the circular and withdrew it; then he gave us an insufficient apology from Sir Robert Morant for "his lack of judgment"; but now, with amiable inconsistency, he virtually condemns his condemnation, for he goes out of his way to applaud Sir Robert Morant's loyalty, to declare that his instructions are carried out in spirit and in letter, and that there is no reason why the services of the Permanent Secretary should be dispensed with. Mr. Runciman cannot have it both ways; he must not complain if simple folk ask what his policy really is, and who governs the Education Department. If he approves the Holmes Circular, then Sir Robert Morant is loyal, and the Minister of Education must carry the responsibility. If the circular is contrary to his policy, and was issued in secret, then the officials who are responsible for it have outraged the best ethics and traditions of the public service, and ought to be condemned by their chief in plain English, and a guarantee should be secured that such an offence will not be repeated. Chivalry is a delightful thing in politics, and Mr. Runciman has it in large measure, but chivalry is misplaced when used to screen acts that distort the policy and abuse the confidence of a political chief. The public trust is of vastly greater importance than the nerves of a Permanent Secretary, or the *amour propre* of the Minister of Education. We still believe in Mr. Runciman's sincerity, and we are driven to hold Sir Robert Morant responsible for a snobish deed that has moved public opinion to hot disgust.

The Holmes Circular does not stand alone. Those who have watched the career of the Permanent Secretary have a long indictment to present. The patience of Free Churchmen and educationists is being exhausted, and we expect the responsible Minister to take the necessary steps to vindicate his policy and maintain his authority. We cannot forget the scandal of the teachers' register, against which masters of all grades protest in vain; but they do not denounce so much the responsible Minister as his Permanent Secretary, whose action on this question, is said by the "Nation" to be a defiance of the Act of Parliament. For some time there has been in existence a Consultative Committee, appointed by the President of the Department, to advise him independently of the officials. Many of their suggestions have been progressive and full of promise, but they have been treated with scant courtesy, when not actually ignored, by the bureaucracy. The action of Sir William Anson with regard to "children under five" will be remembered; it was full of wretched parsimony, and meant hardship for the poorest. Sir William is out of office, but his narrow policy remains in effect, in spite of the protest of the Government and the suggestions of the Consultative Committee. All over the country the Board of Education refuses to be relentless in its treatment of laggard and reactionary local authorities. We are sure this is not the will of Mr. Runciman, but the time is more than due when he should get his will done in loyalty to the citizens who entrust him with his authority and expect him to secure loyalty to those principles on which his tenure of office rests. To talk of loyalty when secret acts cover professions of policy with ridicule, to applaud deeds that aggravate the situation

and fill the air with suspicion, is sheer nonsense and unworthy a Minister of the Crown.

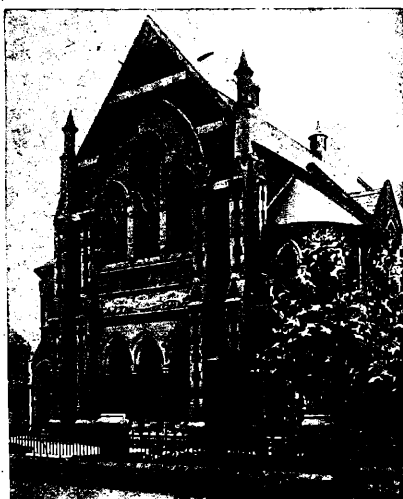
The Education Office needs a master, and would be all the better for the stern methods of Mr. John Burns at the Local Government Board. We demand strength as well as sincerity from our leaders, and it is not pleasant to have to face the alternative—whether a statesman we admire is feeble or foolish.

The Board of Education complains in its report, issued last week, that we are approaching a grave crisis in the provision of teachers for our elementary schools. The training colleges on which we spend half a million a year, and which are mostly in denominational hands, fail to give us a sufficient supply of satisfactory teachers. At the same time we have teachers seeking situations in vain and education starved to maintain classes that are too large for effective teaching. It is the sectarian animus that creates the difficulty; preparation for the teaching profession, which is a branch of the national service, should be taken out of denominational control. We need public training colleges of a better type; they should be linked to our universities; they should give more emphasis to the actual work of teaching, and they should be open to all without distinction of creed or church, and they should secure to all who have fitness and character the right to compete for all posts in the educational service. There is nothing extravagant in these demands. These reforms are due and more than due. The Liberal Government is pledged to them by all the principles they profess, but we may hope for them in vain as long as Sir Robert Morant is the real master at the Education Office. The seething discontent of reformers is Mr. Runciman's opportunity; if he answers the call of the hour he may atone for the serious errors of the recent past, he may regain a confidence that has been severely shaken; but he must first be master of his own house, and at the Education Office he must rule as well as reign.

SCOTT MEMORIAL CHURCH, NORWICH.

Marvellous Debt Extinction.

The joy of success was added to the Christian's joyous Easter memories for the worshippers at the Scott Memorial Church, Norwich Third Circuit, for they



Scott Memorial Church, Norwich.

entered this Easter a church freed from debt. The Doxology became a new song on their lips and old words set to a new experience. The church has an interesting point of connection with the days of religious persecution. When the refugees from Holland gained permission to settle in Norwich, the city fathers granted them the use of part of an old monastery for public worship. Their rights eventually came into our hands, and under the leadership of the late Rev. Jonathan Scott good mission work was done in the Dutch church. When our rights were subsequently acquired for the city, the £100 in hand was wisely earmarked for extension in the growing suburb of Thorpe. There a new cause came into existence, founded and fathered by Jonathan Scott and a few friends he gathered round him, notably the late Mr. David Warn. After the decease of Mr. Scott, it was decided to erect a church in his memory. Under the leadership of Rev. John Smith, an admirable site was secured on the main road. It was a huge undertaking for a small Society of working men and women who had only just cleared their school hall of debt. But the newly formed Church Extension Fund backed the movement and made it possible, so that the very beautiful church, costing £6,000, was opened nine years ago. After more than one effort to reduce the debt, it still stood four years ago at £2,400. Then a memorable trustees' meeting was held. Something had to be done, or the church would stagger, if not fall, under the weight of its burden. Mr. A. F. Scott, the son of the founder and the architect of the church, is a seer of visions. "Why not extinguish the debt in three or four years?" he urged. Why not! The trustees gasped for breath. But the proposer of the scheme backed his words with a promise of

£100 a year conditional on all being raised. Yet the remainder was formidable. The treasurer, Alderman H. J. Waters, then announced that he would give £50 yearly on the same condition, a sum since increased. Still there was only one man, Mr. Scott, who believed with all his heart and mind that the thing would be done, and there was silence, broken at last by the minister, Rev. T. H. Champion, saying, "Let us try." It has meant trying. Yet there has not been perpetual begging in the church meetings. Every member of the church and congregation was asked carefully to consider the scheme and to make his gift as much a part of his devotion as his participation in the Lord's Supper. The giving has been sacrificial. The people have offered willingly unto the Lord. A trustee and his wife gave their services as caretakers for a year, another member and his wife gave theirs for nine months. Holidays have been sacrificed, dresses turned, hats made to do service beyond their allotted span. More than once gifts have been received which represented in value something approaching the gift which gladdened the heart of the Master as He sat "over against the treasury." Then when the church had done all it could, an appeal was made to friends in the city and elsewhere. Much ink was used, much shoe leather worn. But friend after friend met the minister and his officials with warm sympathy and great generosity. For three years £600 a year was secured. This year it was necessary to raise £675 to cover interest and deficit on current account. It has been done. By Easter Sunday morning the whole had been given or promised.

As was fitting, the Sunday services were conducted by Rev. Thomas Mitchell, the afternoon address being given by Mr. A. Pinhorn, of London. The Sunday evening's offertory was set apart as a thank-offering for the Church Extension Fund.

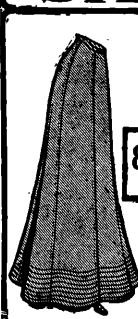
A great crowd assembled on Easter Monday to witness the ceremony of unlocking the doors. Mrs. H. J. Waters, in unlocking one, said that they entered as a free people into a free church, made free by sacrifice. Miss Olive B. Scott, a granddaughter of Rev. Jonathan Scott, in opening the other door, declared that it would be a red-letter day in her history, as the church had been built in memory of her grandfather. Both the ladies presented cheques to the minister for £25, and received books as remembrancers of the occasion. Then, with glad hearts, the people followed into the church to worship and to be helped by Mr. Mitchell's sermon on Christ as our Ideal and our Inspiration. After tea and a short concert, all gathered for the final meeting, under the presidency of Mr. B. Sutton, J.P. The treasurer's statement showed that the sum of £677 had been secured, thus clearing the current account, as well as the consolidated debt. The people sprang to their feet to sing the Doxology, and then joined their minister in a prayer of thanksgiving. It was a remarkable meeting. The Chairman reminded all of the distinctive mission of a Primitive Methodist Church. Mr. Mitchell emphasised the fact that the main function of the church was spiritual and could only be fulfilled by spiritual means and spiritual men. Mr. A. F. Scott told of the manifest guidance of God. Then Alderman H. J. Waters received the deeds of the building, and bore tribute to the good spirit behind the gifts. The trust secretary, Mr. W. J. Roberts, recalled prophecies of disaster happily unfulfilled. Then came a surprise. The minister, Rev. T. H. Champion, announced that the cheques presented by the openers of the doors had not been included in the earlier statement, and presented them to Rev. T. Mitchell as the fulfilment of the promise to the Central Centenary Fund. With his words urging prayer and effort, that the glories of the future should eclipse the glories of the past, the day ended. "Not unto us, O Lord, not unto us be the glory."

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BY APPOINTMENT.

TOFFEE.

ROSES AND THISTLES.

By SAMUEL HORTON, Author of "For King or Parliament," &c., &c.

CHAPTER XVI.

A Race.

"You may as well physic the dead, as advise an old man."—Anon.

"Keep your pecker up, Rufe. There's more fish in the sea than were ever caught," exclaimed Joe Wentworth, as he joined the little group outside the hotel consisting of the Methodist minister, his own brother, and several other Methodists, who were discussing the auction.

"The fish in the sea binna much use to a hungry man, Joe, and in this case the sea is only a millpond, and the one fish in it seems to have got hooked."

"Not on your line?" said Joe. "That's the pity. I thought you believed in prayer, Rufe Wentworth."

"Ay," rejoined Rufus, "so do I."

"How many prayer meetings have you had over this business?"

"A good many," replied Rufus. "And a large number of the Lord's people are praying to-day about it."

"And the land is Lady Wincanton's after all. Seems to me that either you are shootin' at the wrong target, or you are good at missing. I think you'd better give up those prayer meetings, for all the use they are."

"I confess," said his brother, "I cannot understand it. I have prayed hours about our cause at Stourbridge, and I got the assurance that all would be well; but somehow things to-day have gone wrong, and I'm nearer doubting God's Providence than I have been for years."

"I am sure that it will come all right, Brother Wentworth," said the minister.

"God is His own interpreter, and He will make it plain."

"Humph," said Joe, "seems to me that this is a case where somebody will need to lend a helping hand at the explanations. But I want you, Rufe, to come over to my place in the morning on particular business. You can bring the parson here if you like, and I will give you both a spin round the country behind the smartest trotter in the shire. Nine o'clock, if you want breakfast; half-past if you don't."

"I'm not sure that I'm at liberty," said the minister.

"Pook! nonsense; parsons do nothing before dinner, as a rule. They generally begin business when other folks leave off, and very little satisfies them."

"That is not true," answered Mr. Evans warmly. "I am down every morning at seven, and in my study at eight. I can compare my work —"

"Well," exclaimed Joe, "there's no need to let off a charge of dynamite. Suppose, for quietness' sake, we admit that you are an exception to the rule, and that you prove it by being at the farm in time for ham and eggs in the morning. You don't seem over-fed. I guess these good men expect you to preach three times on Sunday, and six times a week, and then tell you to trust to Providence for your salary."

"No, it's not quite so bad as that. When I complain it will be time enough for others to champion my cause," said the minister. "I did not enter the Methodist ministry for a fat living."

"If you did," said the unabashed Joe, "you would be the biggest fool on two feet between John o' Groats and Lands End. But, ta ta, till the morning. I guess the vicar is blowing a big horn to-night."

Joe was perfectly right. Directly the sale was over the vicar hastened away to acquaint Lady Wincanton with the result of the sale. He met her driving through the park. Her joy was somewhat chastened by the big price of the land, for money was not too plentiful just then, but nevertheless she was a happier woman than she had been for many days. She took the vicar home to dine with her, and every detail of the day's proceedings was repeated.

Next morning, punctually as the clock struck ten, the vicar turned the corner of the street leading into the middle of the village. At precisely the same moment a trap in the shafts of which was a high-stepping horse, swept round the corner at the other end. In the trap was seated Joe Wentworth and the Methodist minister in front, and Rufus and Gwen behind, for directly she had heard of the expedition she had insisted upon joining it. Joe on seeing her, pretended to be very angry, and muttered something about he did not want a parcel of women around, who would be far better at home mending stockings. But she laughed at him, called him a grumpy old bear, and told him he could stop at home if he liked, for she was going.

Then Joe scored—as a man of unbounded impudence always can, by saying "that he could quite understand that she would be glad for both him and her father to remain behind, but that while he disliked being a spoil sport, he was not going to let her go gadding about the country with a single young minister in his trap," and then insisted upon putting her behind with Rufus, who was made responsible for her good behaviour.

"Where are you going, Uncle Joe?" she exclaimed, as soon as they started.

"Ask no questions, and you'll be told no lies," snapped Joe.

"You are a nasty, cross-grained old man," she answered. "I'll not speak to you any more this morning."

"This is peace purchased at small cost," said Joe to the minister. "But I dare say to you the sound of a woman's tongue (if she is young and beautiful) is delightful enough, no matter what nonsense she talks."

"Is it quite fair to insinuate that Miss Wentworth talks nonsense? So far as I have heard, her conversation is both interesting and sensible."

"Humph, then," said Joe, "she must keep her sense for her friends, and her nonsense for her relatives. A more addle-pated and conceited —"

"I'm listening, uncle," cried Gwen. "Mr. Evans, don't believe a word he says."

"How much money have you got in hand for the new chapel at Stourbridge?" asked Joe, suddenly changing the conversation.

"In money, eighty pounds; in promises two hundred; but you know our people have been discouraged by the unfortunate circumstances in which they have been placed."

"And yet you bid one thousand for the land. Where was the money coming from if you had bought it?"

"I don't know," replied the young minister, "but I would have tramped the country through if we had been fortunate enough to have obtained the land, rather than not have built the chapel. But it is no use talking. Our last chance appears to have gone."

"It seems like it," rejoined Joe. "Get on" (this to the mare). "She does not stop to gossip, this one, does she?"

"She is as fine a horse as I have seen for many a day."

"You know something about gee-gees," queried Joe.

"A little," replied the minister. "I was brought up amongst them. The fact is, I have a great passion for horses. To my mind, they are the finest animals on four legs. A great preacher says his recreation is to go out and watch the big carthorses in the street."

"Sensible chap that," said Joe. "I should like to know him."

"Well," said Mr. Evans, "I'm pretty much the same. When I was a boy there was not a text in the Bible about horses I did not know, from the wonderful description in Job of the war-horse to those in Revelation about the horses in heaven."

"Horses in heaven," said Joe. "I didn't know they kept a stud there."

"My dear sir, I expect that one of the great joys in heaven will be riding on fine horses, as fleet as the wind, and —"

"Hear that, Rufe," shouted Joe. "The minister says there's to be boss racing in heaven. Guess I'll have you a turn, if we are allowed to choose our own mount. I thought heaven was a kind of everlasting concert, but it seems they do something sensible after all. I must look that up when I get home."

"You are not the only one," said the minister, "who thinks God's heaven is a poor place, instead of one full of ever-changing delights. I don't think there is any pure joy here, but what will be repeated up yonder."

"That's so?" inquired Joe. "Guess I shall have to get a ticket after all. There have been times when I have thought the other place would be more interesting, but if there's horses in heaven I might get a job in the stables, and lend my harp to somebody else."

"Mr. Wentworth, listen"—and the minister repeated the description of the war-horse from the Book of Job, the 39th chapter, the 18th to the 25th verses.

"Where did you hear that? Ay, that's fine, though."

"That is from the Book of Job," rejoined the minister.

"Well, if you'll preach from it, I'll come and hear you," exclaimed Joe. "Say it again."

The minister repeated it once again. He had barely finished when they darted into the village. "Hallo, there's the vic, I declare. And hang my hat if yonder isn't Lady Wincanton. Better and better. And what's here," he continued, as he pulled up opposite the site which had been withdrawn from the sale. Three men were pounding soil around a post, upon which was nailed a board. Over this was hung a piece of old wrapping.

"Good morning, vicar, he cried to the ecclesiastic, and at the same time lifted his hat to Lady Wincanton, whose carriage stopped as she learned forward to speak to the clergyman.

"What have you got there, John?" he shouted to one of the men. "Pull his jacket off, and let's see if it's another sale."

All eyes were turned on the man, who gave a pull, and off came the wrapper, and then the following notice was revealed: "Site for New Methodist Chapel."

Lady Wincanton stood up in her carriage, while she uttered a slight cry. The vicar turned white. The minister sat speechless, while Gwen clapped her hands, and Rufus uttered a triumphant "Hallelujah." Joe alone was undisturbed, glancing from one to another, and evidently enjoying the scene.

The vicar was the first to recover himself, and walking up to the trap, said, in a voice suppressed with passion: "This is one of your tricks, Mr. Wentworth, and you have brought us here that you may enjoy it."

"There are more unlikely things," said Joe. "I can't say but what it is better than ice cream when it's snowing. I told you if you'd come, you would see something to warm the cockles of your heart, and if you are a true minister of the Gospel, it ought to cheer you to know that there is a prospect of fellow Christians getting a suitable place of worship."

"But you don't mean to say that the Methodists have bought this land," gasped the minister. "If so you have cruelly deceived me."

"No," said Joe, "they haven't bought it. They never will buy it. I've given it 'em. I've the deeds in my pocket, and I want to hand them over to my brother and this minister in your presence. Here, Rufe, catch hold. I give and bequeath, and all the rest of it, to you and your heirs for ever, etcetera."

"But how about Mr. Deakin's executors," said the Vicar. "This is a huge joke, and the farce had better end."

"Think so?" said Joe. "Well, ta, ta. I told you that the Methodists' prayer meetings would win, and they have. But you'd like to know about the executors? Well, I guess I'm the only one there is under Squire Deakin's will. Sole boss of the job. You see there was nobody else he could trust in the parish. But Squire Deakin's will has nothing to do with this bit of land, or the other you bought yesterday. He sold them me a month before he died, signed, sealed and delivered."

"I must see the will," said the vicar. "I shall put the matter in the hands of my solicitor forthwith."

"Do," said Joe. "It will find 'em something to do, and you might as well spend your money that way as any other. Spears and Co. are decent fellows as lawyers go, though lawyers are like a field o' frozen turnips, there's not much to choose among 'em."

"You are a low trickster, sir. You are a liar and a cheat."

Joe's eyebrows went up, and he pushed the reins into the hands of the minister. "Here, hold these reins," he said, "and I'll be down."

Lady Wincanton screamed, and ordered her coachman to seize that dreadful man; but he, thinking discretion the better part of valour, remained on his seat. Rufus, fearing his brother's impetuous temper, also sprang to the ground, with an agility that did credit to his years. But there was no need for alarm. Joe once on the ground faced the clergyman, and said, "You have called me a liar and cheat, in the presence of these ladies. Now will you apologise to them and me?"

"Really, Mr. Wentworth," stammered the vicar.

"Will you apologise? Yes or no," thundered Joe.

"Yes; ladies, I must beg your pardon, and yours Mr. Wentworth, but the circumstances are so peculiar that you must allow I have had great provocation."

"Granted," said Joe. "Now that's settled; but don't do it again."

By this time quite a little crowd had gathered, wondering what was the matter, and most of all at the strange board with its inscription.

"This looks like a camp meeting," said Joe. "Suppose we adjourn. Rufe you tell the folk when the new chapel will be built, and I will walk a little way with the vicar, and explain some things he does not understand. Come, sir, unless you want to give the first donation towards the building fund."

The vicar did not reply, but stepping up to Lady Wincanton's carriage he held a few minutes' conversation. Her carriage then drove away, and he followed Joe down the street.

"Now," said the latter, "I guess there binna much to tell you except that when I heard Deakin was ill I called to see him in a friendly way, and he was troubled about his will. He'd neither kith nor kin that he cared to leave it to, and so I suggested that he should leave it to the hospitals and orphanage of his native town. It was all in money and shares except these two pieces of land, and I offered to buy them at his own price, which was a thousand pounds. He wanted to tie me up at first to some conditions, viz., that I would not sell to Lady Wincanton, but I explained the little scheme I had in my head, and he smiled, and I think it helped him to die easy, for though he would not sell to the Methodies in his lifetime, he had nothing against them, while he liked her ladyship as much as a cat likes poison."

"But you made me believe that you were an honest Churchman, and did not want the Methodists to buy this site."

"The other site," corrected Joe. "Neither did I, because I knew Lady Wincanton's heart was set on it, and I never like to disappoint a lady. Besides, if the Methodies had bought that site, my little game would have been spoiled."

"I must say, Mr. Wentworth, I think you have not treated either Lady Wincanton or myself fairly."

"Na'ay," said Joe. "I told you nothing but the truth. It's a case of the biter bit. Give my regards to her ladyship, and tell her I am glad she bought the other site. I calculated she would, because a Methody chapel just outside the park gates would have been an eyesore to her, though why it should be is a bit of a puzzle to me, seeing that there is a public-house on the other side. But rich folks have their whims and fancies, and, of course, they are prepared to pay for them. I reckoned on that when I bought the land, and I made a guess that I could get one thousand for the one site which would just keep matters square if I gave the other site to the Methodies; and when I say how set on it my brother Rufe was, I said to myself I would do it, and be neither richer nor poorer. But it upset my calculation when the park site fetched five hundred more, than I bargained for. I was completely flabbergasted, but you see there was a woman in the case, and you never can calculate to a hair's breadth where they are concerned."

"Mr. Wentworth," replied the vicar, "I consider you have treated both myself and Lady Wincanton very shabbily. You have made us your dupes."

(To be continued.)

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What our Readers Say.

The Friendly Society Deficiency.

SIR,—It is earnestly to be desired that the above matter shall be discussed entirely from a business point of view, as it is entirely a business matter. And in this connection I would appeal to my brethren to keep the following facts in mind. (1) For post-1888 membership has been compulsory. (2) The Society such members were compelled to join was at that date known to be, according to the actuary, in difficulties. (3) Those difficulties are entirely the result of the inadequacy of the pre-1888 subscriptions. (4) The post-1888 members have been compelled to pay at least £1 per year to meet liabilities they never incurred and into which they have been forced. Five pounds is quite sufficient to meet the liabilities of the post-1888 members, with a margin for safety. (5) The liability from the past is not at all a liability that should be saddled upon the ministry. Our fathers, who because of their small salaries could not pay more, were not the fathers of the ministry only, but the fathers of the whole Connexion, and their claims should be met by the whole Connexion. In paying £1 per year excess the ministers are doing far more than their share.

In conclusion, let us remember that the advocates of the increased subscriptions are discredited in advance. In face of all their opposition and that of the actuaries, Mr. Ball has compelled them to admit that they were £40,000 wrong. His further contention that, though for a few years longer matters will grow worse, but that then a permanent improvement will set in, is as certainly correct. A Friendly Society like ours, so permanent in its characteristics, whose members are now paying at least 20 per cent. excess in subscriptions, is bound to right itself in time, and in a limited period of time too. In the forthcoming District Assemblies and the Annual Meetings it is to be hoped that the proposed increase of subscriptions will be most emphatically negated. The responsibility will have to be borne by the post-1888 members. There are very few of these in favour of the increase. Let them see that it is negated.—Yours, etc.,
Otley, Yorks. Wm. C. Tonks.

SIR,—I note from his letters that Rev. R. Reeve proposes to replenish the funds of the Preachers' Friendly Society on purely business lines. Professedly his principles are justice and equity, but evidently he has not made his calculations. Would it be just or equitable to take £12 from every man alike, irrespective of the number of years he has paid into the fund? I note that the men seeking superannuation this year have travelled from twenty-nine to forty-seven years. At the next Conference one brother will have paid into the fund forty-five years—an amount sufficient to entitle him to the full benefits of the fund. To take from the man who has paid forty-five years into this fund the same amount as the man who has paid £50 or £60 less would neither be just nor equitable. Why should a man be asked to pay an additional £12 when even as the actuary calculates he has already paid enough to entitle him to the benefits accruing? If Mr. Reeve contends for justice in this matter, let him be sure that he is just. His justice applied to one man will be an injustice if applied to another.

Then, to some men, his proposal would amount to positive cruelty. Some few men may have private means, and would not feel the pinch, but what of the men who have no private means who out of their scanty salaries have been unable to provide anything for the day of retirement? They are face to face with failing health and the problem of getting a home together with an empty exchequer, and yet Mr. Reeve, to save the young men, would compel them to give up £12. Hard lines! I hold that you cannot in justice apply the proposal of Mr. Reeve to every man alike. In this matter, as in others, there must be careful discrimination.
J. H.

SIR,—I am reluctant to trespass further on your space, but whilst Mr. Reeve still thinks his "economics are all right," would he really think it right—or "fair," to use one of his own words—to deduct £12 from the first year's annuity of those who have to their credit a membership, say, of 42, 43, and up to 47 years, and who have continued to pay the £6 premium after the 40 years, and for which they get no further benefit, and who have at the same time saved the fund £30 per year that would have had to be paid if superannuation had taken place at the end of 40 years?

Take the member of 47 years. He has paid £42 in premiums for which he gets no benefit, and he has saved the fund £210 in annuity money, a total of £252—getting on towards Mr. Reeve's £288. Would he deduct £12 from his first annuity? Or the member of 46 years, who has in the same way benefited the fund to the extent of £216, and numbers of others who have enriched the fund, if not to the same extent, yet very substantially? The economics of the "insurance company's tables" wouldn't do that, would they?

I quite agree that the pre-1888 men have shared in the improved condition of things, but they have also joined in the paying of the improved, or increased, premium. The pleasantness about the "hardship of the private income" no one will misjudge. But since Mr. Reeve claims that his economics are based strictly upon business principles, the "private" must remain private, and any returns from such sources must be a voluntary concession on the part of those disposed to make them. But the "private income," I'm afraid, does not loom large on the superannuation list. There is a proverb about "one swallow not making a summer," of which I would remind my friend Mr. Reeve. I am yet quite unable to see that the proposed deductions are "a fair way out of the difficulty," for though in the earlier years premiums were less, so also were the resources out of which they had to be paid.—Yours, etc.,
The Manse, Halifax. Wm. Shipley.

The Connexional Decrease.

SIR,—When he wrote upon the above subject "Vigilate" must have been in a pet. His acute mind must have been under a cloud. It is impossible to believe that he can number amongst his closest friends "many ministers." He surely exaggerates when he speaks of "scores of ministers" as incompetent, idle, or foolish enough to do "practically nothing but preach, with disastrous effect, etc." Does he know so many scores, and so intimately, in regard to their work as all this? What has enraged him? Has he had a case in his own experience? And if so, how did he tackle it? How ignorant of facts he is! It is utterly untrue to say that there are "many men every year who have to be provided for, and who are dumped upon some unfortunate circuit." Your correspondent must have been watching with a multiplying glass and praying through a condenser. He ought to be more 'cute than to allow the dross of the minister-slating correspondence to have settled in his mind. The things he names would account for about one-hundredth per cent. of the decrease, and no more. The causes are altogether deeper and bigger than this, and the remedy is altogether different. The fact is, we are faced with new circumstances, and conditions to which we have not been quite ready to adjust ourselves. But this triumph of evil will not be long. The Church is already recovering itself, and is preparing for a certain advance. And now, as always, the Church which will, can do its glorious work. But it must be the whole Church, ministers and other officials too, who watch and pray, and who labour and fight.—Yours, etc.,
CREDO.

SIR,—I would like to be more specific than "Superintendent" as to the causes of our Connexional decrease. Among many more reasons I venture to think that the loose pandering of a number of our churches in their methods of getting money could be well assigned as one reason. I have before me a copy of a bazaar programme of one of our well-known churches in Nottingham. On the front page opposite the opening hymn, in which are included these lines:—

"Be what thou seemest; live thy creed,
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master's steps be thine,"

is a full-page advertisement of Player's Navy Cut cigarettes. On the last page, after giving a list of the advertisers and enumerating the said firm, we read: "We commend to the consideration and patronage of all our friends the firms whose advertisements are found in the pages of this programme." I commend this advertisement in their own words to the consideration of all in our Church who are desirous that it should regain its lost spiritual power, with the hope that the day may not be far distant when our Conference shall put its veto upon such methods of getting money.—Yours, etc.,
Bulwell, Notts. GEO. STOCKEN.

Methodist Church of Canada.

SIR,—It has been the custom of the Methodist Church of Canada in recent years to send to England for men to labour in the great North-West. The country is filling up so rapidly that the question of ministerial supplies constitutes a big problem. The Conferences of 1911 may, or may not, send to the Old Country for more men, and, if so, many who are well fitted for the work will hesitate to offer themselves, because they know so little of the conditions prevailing in the West. If any such will write me in confidence I shall be pleased to clear away any difficulty. It takes from fifteen to eighteen days for a letter to reach here. Will you kindly publish this letter in your paper, and oblige—Yours, etc.,
The Manse, Stony Plain, Alberta, Canada.
P.S.—Cost of postage must be enclosed.

Methodist Episcopal Ministry, U.S.A.

SIR,—Will you allow me to state that there are several openings in the American ministry as above. Young men not more than thirty years of age are required. Particulars may be had on application to the undersigned. Thanking you in anticipation.—Yours, etc.,
14, Tentercroft Street, Lincoln. JOHN HALL.

DEBT REDUCTION AT ANNS ROAD, SHEFFIELD EIGHTH.

About eighteen months ago the minister (Rev. George E. Wiles) and Circuit Committee found it had become imperative that the church should be renovated and relighted, and resolved that an effort be made to raise £600 by the end of 1911. The church was stimulated in this by a grant of 10 per cent. from the General Church Fund and 5 per cent. from Sir W. P. Hartley on all actual debt reduction.

The work of renovation and installation of electric light was carried out most effectively last spring at a cost of £135. The church has been working most energetically towards a grand springtime bazaar. This event was held last week and was a great success. The following results were announced:—Violet stall, £80 3s. 8d.; narcissus stall, £60 5s. 6d.; tulip stall, £43 18s. 1d.; crocus stall, £37 7s. 4d.; daffodil stall, £28 16s. 9d.; refreshments (lily stall), £31 9s. 9d.; floral glade, £5 10s. 4d.; entertainments, etc., £4 13s. 9d.; donations and other items, £191 10s., making a grand total of £483 15s. 2d. Included in the donations was one of £10 10s. from Mr. J. Worrall, of Priory House, Sharrow, to defray the cost of installing the electric light in the schools, which had just been completed for the bazaar.

SOCIAL SERVICE NOTES.

Mr. Will Crooks recently remarked that our fathers learned the facts of poverty, that we are discovering the causes, and if we are faithful our sons will find out the remedies. To get at facts, causes, and remedies represents the three-fold task of social service study. For the moment the social student has his hands fairly full in ascertaining the facts, and there is no question on which the facts are more important than on the question of poverty and drink. Many excellent people have convinced themselves that drink is the chief, almost the only, cause of poverty, and if we could banish one we should banish both. On the other hand, careful investigation has shown that one-tenth of the population are in primary poverty. And by primary poverty is meant that the family income is so small that if every penny of it were scientifically and economically spent, if nothing ever went for such luxuries as recreation, charities, churches, newspapers, or postage stamps, it would not be enough to provide a sufficiency of food, clothing and shelter, according to the workhouse standard. Drink is not the first cause of these people's poverty. They are in abject poverty before they take to drink. The whole question is ably discussed in a strong paper in this month's "Fact and Duty," by the Rev. D. T. Mann. Mr. Mann writes with knowledge, discernment, and sympathy. He finds truth both in the view that drink causes poverty and in the view that poverty causes drink, but not the whole truth in either. Poverty is both a cause and an effect of drink.

The same number contains a felicitous little sketch of Dr. Peake by Principal Jones Davies. This will be warmly welcomed by many in Primitive Methodism, and by none more than by the growing body of old Alexandrians who read with avidity everything that Dr. Peake writes, and every scrap that is written about him. To many of these it is a special joy that Dr. Peake has accepted the Vice-Presidency of the Social Service Union. Principal Davies is at pains to point out that Dr. Peake emphasises that the prophets are not primarily politicians. To some of us who learned at the feet of Dr. Peake that the prophets were not inspired fortune-tellers, but preachers of public righteousness, this nervousness lest they should be regarded as too political seems over-emphasised. No one is going to take them for mere demagogues or party hacks, but it is all to the good that we should think of them as men who stood forth to loosen the bonds of oppression and let the oppressed go free. Every advancing civilisation develops its questions of land, labour, liquor, and law. It also develops its glaring contrasts of luxury and indigence, and its special difficulties for a simple, spiritual religion in an age of multiplied secular interests and of growing material wealth. It is because the prophets were divinely inspired in their handling of these ever-recurring social and moral problems that they are of special significance and value to this generation. A preacher on the prophets may always be up-to-date.

Great interest is being taken in the Summer School of Social Service Unions which is to be held at Hayfield in June, 1912. Every denomination with a Social Service Union, including the Roman Catholic and Unitarian Churches, will be represented. The Council arranging this gathering recently met at Bishopthorpe, under the presidency of the Bishop of Birmingham, and our own Union was fittingly represented by the Rev. S. Horton. Special attention is to be given next session to "Town-planning and Housing." It is hoped that the Union of Social Service Unions may even influence the course of legislation on this subject, as it is expected that the Government will be again taking up this question at an early date.

There is no district in which the Social Service Union has reported greater progress than in Sunderland and Newcastle. The pace there does not probably satisfy the enthusiasts who are trying to set it, but that district does give a lead which others are slow to follow. That centre keeps a careful register of the names and addresses of its members; its meetings are regularly held and well sustained and its organising secretary can present a cheering report of successful propaganda, increased membership and subscriptions, and greater sympathy with the advocates of the Union. In that district the basis of the organisation is personal and financial, and to that basis all centres will probably have to come. One feature to which this district has given special care is its annual Convention, for which a speaker of special distinction is secured. Mr. Geo. Nicholls and Mr. William Ward are amongst the speakers who have served on these occasions, and at the next Convention Mr. George Lansbury, C.C., M.P., is to speak on the break-up of the Poor Law.
B. M.

HINTS ON EYESIGHT.

The Strenuous Life.

The strenuous life requires that the brain shall work easily and without undue strain. This desirable condition cannot exist if the eye, "the window of the brain," is defective. Defects of vision produce eye strain, which in its turn produces brain fog. Nearly all defects of vision can be corrected by properly fitted spectacles or eye-glasses.

Mr. Aitchison, of 428, Strand, London, W.C., has a system of sight-testing by which the most satisfactory results are secured, and anyone may call and have their sight tested free of charge.

THE Primitive Methodist Leader

INCORPORATING

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

THURSDAY, APRIL 20, 1911.

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

Advertisements and all communications relating thereto, must be sent to Mr. T. M. Brindley, 4, Ludgate Circus, London, E.C., and must arrive by Tuesday morning.

Church News, Romances and Notices of Births, Marriages and Deaths, and prepaid subscriptions for the "Leader" must be sent to The Manager, 73, Farringdon Street, London, E.C. Church News and Notices should arrive by Tuesday morning. The Leader subscription rates are—Quarterly, 1s. 9d.; Yearly, 6s. 6d.; Abroad, 8s. 6d. Post Free.

Current Events.

By Joseph Ritson.

The Lack of Teachers.

The report of the President of the Board of Education, Mr. Walter Runciman, on the work of his Department in the educational year 1909-10 calls special attention to the great falling off in the supply of teachers. What is the cause of this falling off? The Board of Education cannot go on telling us year after year about this serious problem without making some attempt towards its solution. If we are not mistaken the Training Colleges have a great deal to do with the difficulty. Something has been done slightly to mitigate the religious difficulty in connection with these training colleges. But something is required of a more radical and thorough-going character if these institutions are to be placed on a satisfactory footing. Half a million of money is spent annually on these colleges, yet it is evident that they do not furnish a satisfactory training. The education authorities allege that the supply is inadequate indeed both in quantity and quality. The Church regards the training colleges as amongst its principal strongholds, and Nonconformist teachers naturally dislike their denominational atmosphere, regarding practical compulsion to attend them as contrary to public policy. Canon Barnett advocates giving increased opportunities of a good secondary education, extending to the universities, for all the young people, and that any of them who may be eligible may then apply for a teachership. If after a period of trial in a school they reveal the possession of the necessary aptitude they could then be trained for a year in the theory and practice of education. Teaching, like preaching, can only be learned by actual practice. What is wanted is a combination of training partly in the schools and partly at the expense of the State in a college. Thrusting men into the ministry because they have had many years' training for the work only that they may discover they have no natural aptitude for it is bad. It produces in Scotland "stickit" ministers. The same principle applied to teachers is bound to produce unsatisfactory results. It is of the utmost importance for the future of the nation that it should attract to its schools able and competent teachers, and the whole system of training at present is unsatisfactory, associated as it is with denominationalism.

Lost by One Vote.

The Exeter election petition has resulted in the seat being given to Mr. Duke, the Conservative candidate, by one vote. Liberals are naturally disappointed. But that is not the only feeling awakened by the result. Once more it is made evident that the method of trying election petitions is unsatisfactory. Rightly or wrongly the conduct of Mr. Justice Ridley has awakened resentment in the constituency, and a very regrettable altercation took place between him and Mr. St. Maur, the Liberal candidate at Exeter station. Both in relation to libel actions and election petitions there is a growing feeling that judges are animated by political bias. If Mr. Justice Channell had been sitting as sole judge it is pretty certain that the seat would have gone to Mr. St. Maur. In relation to a number of votes, polled by men who had been unlawfully employed as bill distributors, the judges agreed to a compromise by which five votes were deducted from Mr. St. Maur's total. Mr. Justice Channell said for himself if he had not had the assistance of his "brother," and had had to decide the case alone he might have said that all the evidence regarding individual voters was so unsatisfactory that he felt a doubt about being able to act upon it. But

he had had the assistance of his "brother," and when two judges had a duty of this kind thrown upon them without a third as arbitrator they had to agree if possible. Just so. Hence Mr. Justice Channell feels compelled to arrive at conclusions other than those that would have commended themselves to him had he been sitting alone. Certainly there was very curious evidence at Exeter, and a good many people frankly wrote themselves down as liars. Some more satisfactory method of trying election petitions will have to be found.

Protection in the United States.

The report issued by the Board of Trade on wages, hours of labour, rents, housing and retail prices of food in twenty-eight American towns will afford a certain measure of satisfaction to our poor harassed Protectionists. So few crumbs of comfort come their way that we need not begrudge them this little bit of sustenance. The report tells us what we have known all along, that wages are higher in the United States than in this country. The report deals only with certain highly specialised trades, and although the cost of food in America is 138 to 100 for England and Wales the balance after all deductions have been made is in favour of the American. The Englishman evidently eats a great deal more bread than his American brother, the latter going in for rolls, eggs and biscuits to make up the difference. Then the consumption of meat and vegetables is also larger in America, and rents are a little more than twice as much as the English workman will pay for the same amount of accommodation. The American house is usually built of timber, whereas in this country it would be built of bricks or stone. The "Times" endeavours to make out that all this proves that the inferior position, in regard to conditions of living occupied by Protectionist countries in Europe, is not to be set down to their Fiscal system, because the same protective system carried very much further in the United States has not produced any such inferiority there. But surely it is evident enough that there can be no comparison between European countries and America. In the United States we have a new and comparatively undeveloped country, which from the Atlantic to the Pacific, and from the Canadian border to the borders of Mexico, has the largest Free Trade area in the world. In this vast area goods pass unhampered by duties among a population of 80 or 90 millions. It is not in Protection that the reason is to be found for the prosperous condition of the American workman. Moreover, for a correct appreciation of the position of affairs in America we must carefully note the new Farmers' Bill, which proposes to place on the free list in the agriculturists' favour 100 items of manufactures "without which the farmer cannot keep house and till his acres." Evidently the American farmer is convinced that the tariff on agricultural implements, boots and shoes, meats, biscuits and fencing wire makes their things dearer. It is quite certain that whatever may be the wages and cost of living in the United States there is a powerful movement in favour of less protection. Our Tariff Reformers regard this as the result of a mere delusion, but the American knows better, and with such facts before him the British Free Trader will not be disposed to go in for Protection.

Hoist with their Own Petard.

Blocking notices, like curses, sometimes come home to roost. So the Tories discovered last week in the House of Commons. During the later years of Mr. Balfour's Government the arrangement which provides that a simple notice of motion in regard to any question prevents anybody else raising it served to stave off many a highly inconvenient discussion on the Fiscal question—the question Mr. Balfour was anxious not to have discussed. During the last Parliament Mr. Asquith made an attempt to secure by arrangement with the Opposition some reasonable modification of the rule, but received no encouragement from Mr. Balfour or any of his party. Now the rule has been used to close the mouths of the Opposition on every question they were anxious to discuss on the usual motion for adjournment before the Easter Holidays. The Labour Party have the credit of reducing the whole arrangement to absurdity. On one or two questions they desired to discuss they discovered blocking motions had been set down. A meeting of the party was held, and the result was that blocking motions were promptly handed in which barred discussion on pretty well every subject of current political importance. We much regret that such subjects as the Holmes Circular were thus ruled out, but if the incident leads to some such alteration of the rule as will prevent its abuse in future we need not regret the temporary inconvenience occasioned by the Labour Party's drastic device for getting even with their opponents. The present rule may have its advantages, but the public interest demands either that it shall be greatly modified or swept away.

Reassembling of Parliament.

Parliament resumed on Tuesday, and several important matters were dealt with. The Premier intimated that the Parliament Bill is to be sent to the House of Lords comparatively early in May, so that there may be full opportunity for discussion and decision before the Coronation. The scheme of insurance against invalidity and unemployment will be introduced at a very early date, and before White-sundie proposals for amending the law as to the employment of trade union funds will be presented. Some curious things emerged in the resumed discussion of the Parliament Bill. Mr. Balfour and his Party are perpetually see-sawing between making Money Bills the exclusive province of the House of Commons and seeking to introduce amendments which would give the Lords absolute power over finance. Mr. Balfour argued that payment of Members was not a Money Bill, and later made the amazing denial that Tariff Reform had anything to do with politics. Mr. Churchill's Aliens Bill contains some valuable provisions, but in one or two respects is open to criticism. We hope opportunity will be found for dealing further with the Holmes circular, which meets with such severe censure at the hands of the National Union of Teachers.

NORMAN ANGELL'S "THE GREAT ILLUSION."

A Peace Book in Ten Languages.

By Rev. W. E. Farndale.

In November, 1909, appeared a small book of 126 pages bearing the title, "Europe's Optical Illusion," and published by Simpkin, Marshall and Co. The author concealed his identity under the name of "Norman Angell." Now a third British edition of the book is on the market, published at half a crown net by W. Heinemann, under the changed title, "The Great Illusion: A Study of the Relation of Military Power in Nations to their Economic and Social Advantages," and having 336 pages. The book has been translated into German, French, Dutch, Danish, Swedish, Spanish, Italian, Russian and Japanese, and editions are in preparation in Turkish, Persian and Hindustani. In Great Britain alone over 500 articles have appeared reviewing the book. Lord Escher has stated that the late King Edward read the volume, as well as the German Emperor and the Crown Prince. Sir Edward Grey read the first edition, and referred to it publicly last May. "Public Opinion" on March 17 last gave the views on the book expressed by several prominent Germans, all of whom are in hearty agreement with Norman Angell's main thesis. In view of the Taft-Grey proposals for a League of Peace, the book has now a very special appeal, and a summary of its contents may be welcome. Norman Angell points out that armaments have their origin in the generally received idea that military and political power secure economic and social advantages. Such an idea, with all its ramifications, he believes to be "The Great Illusion"; hence the title of his book.

Part I, the most radical and novel section, deals with "The Economics of the Case," Part II, with "The Human Nature of the Case," and Part III, with "The Practical Outcome." In Part I. the following propositions, amongst others, are stated and argued:—(1) The prosperity and security of the small States like Switzerland, Holland, Belgium, Denmark, and Sweden disprove the contention that wealth and safety depend on armaments. These States are as prosperous as their powerful military neighbours, and indeed more so. Thus the three per cent. stock of powerless Belgium is quoted at 96, and the three per cents. of powerful Germany at 82; the three and a half per cents. of the Russian Empire, with its hundred and twenty million souls and its four million army, are quoted at 81, while the three and a half per cents. of Norway, which has not an army at all (or any that need be considered), are quoted at 102. Again, as to mercantile marine, Norway has, relatively to population, nearly three times the carrying trade of England. Still further, as to trade, the Dutch, Swiss and Belgians compete successfully in all the markets of the world with the merchants of Germany and France, and it is complained that the Swiss and Belgians are driving British merchants from Canadian markets. These small States, too, have prestige socially despite their lack of military power, our princes marrying into the royal houses of these States, while they would regard marriage with a British commoner as an unheard-of mésalliance.

(2) The trade of a nation could not be totally destroyed (unless the population were exterminated). For trade depends in part on the mineral wealth of a country, which an invader cannot destroy, and in part on the technical skill and energy of its inhabitants and on elaborate plant and machinery which an invader cannot acquire for his own people in a moment. Trade depends also on the quality of the goods supplied, and in a neutral market the goods of the conquered may have a better sale than the goods of the conqueror.

(3) Modern financial interdependence would make wholesale military confiscation a huge failure to any invading army. London, New York, Paris, Berlin, by rapid post, cable and telegraph are bound together as never before. Through the modern international credit system the financial collapse of one country involves another. Thus a financial crisis in New York sent up the bank rate in London to 7 per cent., and in self-defence London drew in gold for New York from seventeen countries to stave off further disaster. So if a German army looted the Bank of England in London, for every pound taken German trade would pay a thousand. In his new edition Norman Angell gives an apt illustration. Some years ago the bank in a Western

mining town was frequently subjected to "hold-ups," because it was known that the great mining company owning the town kept large quantities of gold there for the payment of its workmen. The company therefore took to paying its wages mainly by cheque on a San Francisco bank, and by a simple system of clearances practically abolished the use of gold in considerable quantities in the mining town in question. The bank was never attacked again. And the last forty or fifty years of credit development in Europe has done for the States of Europe what the managers did for that bank. Seizable wealth has been replaced by unseizable credit entries. And when all that this fact involves becomes thoroughly realised there will be as little need for Europe's elaborate defence as there was for any elaborate defence of the Western bank when the cheque system was introduced.

(4) The exaction of a large indemnity from a conquered people is of doubtful benefit to the nation receiving it. This is so because offset against the indemnity must be put the cost to the conqueror of war-preparation and of life and treasure, both during and after the campaign, and the general social and commercial setback. And, further, if the conqueror received the indemnity in gold, prices would rise in his own country. Or if the indemnity were paid in goods, native trade would suffer. After the Franco-German war Bismarck and others acknowledged with dismay the acute and growing distress in Germany despite the indemnity received.

(5) The colonies of a conquered nation would bring no financial benefit to a conqueror. Though Great Britain is the most successful coloniser in the world, yet her colonies are no source of special profit to her; indeed, by their separation from her she would gain since she would thus be relieved of the cost of their defence. Nor can she be said to "own" them in the sense of dictating their policy, for, despite the opinion of the English Parliament and its Premier, British Indians are excluded from the Transvaal. Now, if this be Great Britain's colonial experience, no other power could hope to gain by annexation of colonies.

The second part, which has been added since the first edition, combats the notions (1) that human nature is unchangeable and so cannot reach the state of cessation from international hostility and piling-up of armaments, and (2) that it is the warlike nations which inherit the earth. In the third part the author makes an earnest plea for the education of the masses, so that international movements towards peace may have a sounder basis than mere Government agreements. The entire book is teeming with suggestiveness, and because of its appeal to enlightened self-interest rather than to the moral motives generally urged by a peace advocate, may impress many who would scout other arguments. As Mr. Tighe Hopkins says, it is "the most pregnant half-crown's worth in Europe to-day."

SAVILLE ST., NORTH SHIELDS.

Jubilee Rejoicings.

By Rev. R. Laidler.

On Good Friday morning, March 29th, 1861, Rev. T. Southron preached the opening sermon of the new church in Saville Street, North Shields. Thirteen hundred people attended the tea in the afternoon, and in the evening a public meeting was addressed by Revs. J. A. Bastow, T. Greenfield, and T. Southron. So reads the record of the auspicious opening of a church that has for fifty years "been the centre of a vast spiritual activity."

On Good Friday last we were permitted by the providence of God to begin our jubilee services. The prevailing note was one of thanksgiving. We gathered together to register our gratitude for fifty years' service for the kingdom of God and Primitive Methodism. The vision of those years thrilled our wondering hearts. Their history stood out clear in our minds. We saw the daring faith of our fathers—they attempted great things for God. To build so imposing a structure was a venture of faith, and God vindicated their courage. Out of hearts flushed with enthusiasm for Christ and compassion for the lost souls around them, they covered the town with a net-work of open-air services. The alleys and streets of Shields resounded with the Gospel appeal, "Turn to the Lord and seek salvation." And, oh! what glorious days they were. Revival after revival followed, and the grace of God abounded in the conversion of vast numbers of men, women, and children. How our hearts burned within us, as we looked at those days when grace flowed like a river sweetening, cleansing and regenerating the life of this town.

Then we remembered some of the leaders of these great days—the ministers and officials, whose labours were crowned with the blessing of God. We thought of T. Smith, T. Southron, C. C. McKechnie, J. Hallam, J. Watson, H. Gilmore, W. Graham, J. Spence, T. Nightingale, H. Whitfield, and a host of others, too numerous to mention. We praise God for these fifty years—for all the gifts which have been cast into the treasury of His service, and for all the lives redeemed by His grace.

In the afternoon of Good Friday we began the celebrations with the rending of "The Holy Grail" by the choir, under the leadership of Mr. G. R. Pattison. The cantata was exquisitely rendered and thoroughly appreciated by the large congregation. The soloists were Mrs. Bibby, Miss Foggin, Messrs. E. J. Batey and G. K. Veitch. Mr. W. Baker presided. Then followed a monster tea in the schoolroom. In the evening came the great jubilee meeting—one which will be long remem-

bered by the crowd which thronged the church. From beginning to end the dominant note was its spirituality. Here was a crowd of people gathered from all parts of the district, most of whom were indebted to the history of this grand old church. They came for a "great time," and they were not disappointed. The chairman, Mr. J. H. Joplin, was present at the opening of the church in 1861, and had never missed a single anniversary. The statement of that fact brought a thundering applause. Our vice-chairman, Mr. W. M. Patterson, celebrates his jubilee this year as a member of our Connexion. Then we had Revs. J. Butcher and J. Young, both of whom have celebrated their jubilee as ministers of our Church. It was truly a jubilee meeting.

The speakers followed in due course—Revs. J. G. Bowran and J. Odell. "Ramsay Guthrie" was in his best form. Nothing could be more appropriate for this gathering than his description of a Methodist. He depicted the essentials of the Methodist life and character—intense religious life, genius for initiative and organisation, and enthusiasm for world-wide evangelism. With spiritual insight and wide vision, combined with incisive speech and the clear ringing note of certainty, Mr. Bowran led the meeting into the "heart of things." It was a timely message. Then came our well-tried friend, Mr. Odell. He makes one feel that there must be a misprint in the almanac which reports his age. What abounding energy he commands! He is as "restless as the whirlwind." The glow on his face and the fire in his eye are windows reflecting the glow and fire in his heart. He lost no time in getting to his subject, and directed our thought to the meaning of "Jubilee." It stood for freedom of faith, and the restoration of our lost inheritance. The address was radiant from beginning to end. Altogether, the speech was like a breath of God. It was indeed good to be there. During the meeting the choir rendered several anthems, and Mr. Batey's and Miss Nightingale's solos were deservedly applauded. Mr. T. Lowes, to whom we are indebted for the compilation of the Jubilee Handbook, presented the financial report. On Easter Sunday, Rev. J. Odell preached morning and evening, and in the afternoon an organ recital was given by Mr. Clem. Humphrey, of Sunderland. Madame Janet Reed was the soloist. The church on this occasion was crowded.

THE CENTENARY FUND.

A Last Appeal.

Sir,—Will you permit me through the medium of the *Leader* to make what I should be glad to think is a final appeal on behalf of the Centenary Fund. As your readers well know the fund is to be absolutely closed at the ensuing Conference. That is, no further efforts will be made to secure promises or contributions; only the promises already made and not yet fulfilled will be gathered in. There are a large number of these, and it is desirable that every effort should be made by circuit district officials to realise them between now and Conference, especially where the parties have removed.

I would particularly remind ministers who have removed that they can send their money direct to Mr. Armstrong. But even with all the promises realised we shall still be many thousands of pounds short of the amount required for the Central Fund. It is hoped when more of the money promised is paid in and the promises can be differentiated that a large proportion of it will find its way to the Central Fund. But the most sanguine expectations in this direction will not cover the deficit balance. There will still be a considerable sum to raise if the goal is to be reached. The sands are fast running out, and in a very short time the accounts will close. A few weeks yet remain to us, and the opportunity will be gone for ever. I want to appeal once more to those members and officials, rich and poor alike, who have so far contributed nothing. I want to urge them to reconsider their position, and for the sake of the honour of the Connexion, and the future of the Connexion, if for no higher motive, to come "To the help of the Lord, to the help of the Lord against the mighty." When other Churches have succeeded beyond their highest expectations surely no loyal son of our Church wishes our effort to fail. We should be unworthy of our ancestry, and of the great traditions we have inherited, if we are content with the inheritance that has come to us, and unwilling to make sacrifices for its future development and growth.

I would urge that the matter be enthusiastically dealt with at every district meeting; that it be considered on the Monday afternoon, and that the discussion be followed instantly by solicitations for gifts. Not a few have said they would be in at the finish. Let them have the opportunity! Brethren the time is short! Urgency is demanded. Brief, red-hot appeals, not red tape or perfunctory—but earnest impassioned appeals, are the need of the hour. A little holy boldness and plainness of speech would be of great service just now. Let us remember the apocalyptic letter to the Church of Ephesus and be warned. They were complimented for many excellences. "Nevertheless," said Christ, "I have somewhat against thee, because thou hast left thy first love. Remember . . . and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." JOHN WELFORD.

Now Ready.

HANDBOOK OF NORWICH DISTRICT MEETING,
Held at Ipswich, April 27 to May 2

Price 2d., with postage 2½d.

May be obtained of Rev. E. I. DEVENISH,
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CENTRES OF WORK.

Orphanage Funds Increase.

The committees of the Lynn and Cambridge district met at King's Lynn on Monday. Mr. A. J. Turrell occupied the chair, and the Rev. F. G. Saville was secretary. The application of the Rev. J. A. Grainger for superannuation was sympathetically received and recommended to the district and Conference. The reports respecting the probationers were highly satisfactory. Regret was felt that there had been a decrease in the Sunday-school and Christian Endeavour Departments. As to the former, whilst reporting the increase of a school, there was a decrease of 33 teachers and 144 scholars. All felt the seriousness of such a report, and it was decided to give time for a full discussion of the whole question at the district meeting. The Christian Endeavour reports an increase of four societies, but a decrease of 42 active members and 30 associates, with, however, a total increase of 10 juniors. A resolution was passed for a modification of the junior pledge and the substitution of a simpler form. This was forwarded to the proper quarters. The chief item of business for the Building Committee besides the balance-sheets was the application to purchase a house of Bury St. Edmunds, which was granted. There was a breezy discussion on the Cambridge Circuit in the Missionary Committee and a resolution was passed thereon. Other business included applications for relief, financial returns, and report of the District Conventions. We were pleased to find in our orphanage report that the income of the district was over £80, which was an increase of £10. Nominations for district secretaryships were made as follows:—District, Rev. W. M. Batterbee; Building, C. Shreeve; Furnishing, A. E. Rose; Equalisation, F. C. Davidson; School, J. H. Rose; Christian Endeavour, H. Semper; Temperance, W. G. Softley; Missionary, G. Bell; Orphanage, J. W. Whittaker; Candidates Examining, R. Holman.

Applications for Relief.

The South Wales District Committees met at Newport on Friday. Note was taken of the presence of Rev. A. T. Guttery, whose kindly words were much appreciated. Hereford and Cardiff Second Circuits are compelled to apply for relief from second married ministers, and Aberdare for total relief from second minister. The applications were approved and forwarded. It is expected that the new church at Cwm, Ebbw Vale, will be ready for opening in June. An offer to purchase the Monmouth property was before the Committee, and Revs. G. H. Southall and S. Bryant were appointed to negotiate. Crosskeys Circuit continues its activity, and proposals to build new schools at Crosskeys at a cost of £1,000 were approved. The services of Rev. J. Goldthorpe, who has acted as District Committee Secretary during Mr. Whitlock's illness, were suitably acknowledged.

New Church at Cromer.

The Norwich District Committees met at Lowestoft on the 15th inst. Alderman A. Adams presided. The Sunday-school returns showed decreases of 2 schools and 14 teachers, and an increase of 192 scholars. The biennial Conference was appointed for Lowestoft in October next. The C.E. report was not of so bright and progressive a character as in past years. The Temperance report revealed that we are barely holding our own. The Orphanage returns show a decline of over £9, the total sum raised being £42 11s. 10d. Land has been secured for a new church at Suffield Park, Cromer. The Missionary returns are £316 10s. 6d. for the General Fund and £231 0s. 3d. for the African Fund, a small decrease on last year. Grants to needy circuits were recommended as follows: Diss, £15; Kelsall, £22; Aylsham, £17; Briston, £20; Colchester, £28. The Building Committee received the balance-sheet of Hales new church, Lowestoft Circuit. The cost was £273 16s. 4d., and £409 17s. had been raised. St. Peter's Street Church, Lowestoft, is to be enlarged at a cost of £305. £222 is already in hand.

Some Dilatory Circuits.

The West Midland District Committees had a busy time receiving reports and preparing for the Synod. In giving his report, the Sunday-school Secretary complained that some of the returns came in so late that he had hardly time to get ready for the meeting. The Endeavour and Band of Hope work came under review. It was felt that the circuit authorities must pay more attention to its young life. A number of Junior Societies have been given up, the stock reason assigned being lack of suitable persons to work them. Many of the schools have neither a Band of Hope nor a Junior Endeavour. A sub-committee was appointed to arrange the district gatherings for next year, so that due attention might be given to the three departments of work, each being in the interest of the young people. The Missionary Treasurer gave a detailed statement of the financial returns, which he regretted were below the average. Three stations sent nothing to the General Fund. The Allocation Committee submitted its report, and the grants recommended will be about equal to last year. For the first time the Building Secretary had to complain that he could not give a complete report because he had not received all the chapel schedules, although he had written more than once. Clunton Chapel balance-sheet of alterations showed costs £114 and raised £102. Sanction was given for the erection of a new church and organ at Chadsmoor, Bloxwich and Cannock Circuit, at a cost of £1,500. Legislation for the better working of the circuits on the western side was approved and sent to the Synod.

Chapel Building Successes.

The monthly Committees of London Second District met at Surrey Chapel on April 12th, Rev. J. C. Wenn presiding. Sympathy was expressed with Mr. Councillor Wilford, J.P., in the death of his son-in-law. The basis of agreement between Brighton and Haywards Heath for the future working of the latter place was recorded. "The

balance-sheet of new iron building at Kelloway Street, Brixton, was received, showing that £203 had been raised, leaving total debt on old and new property £900. Chart-ham Hatch (Canterbury Station) balance-sheet was also presented, the cost of the new building being £334 and the debt remaining £125. Brighton Station forwarded balance-sheet of new institute at London Road, costing £1,100, the whole of which has been raised. The Gillingham Station has entered upon the erection of beautiful and imposing premises, and requests substantial assistance from the Church Extension Fund. At the Local Preachers' Training Committee a considerable increase was reported in the number of students. The secretary, Mr. A. Jackson, was elected delegate to District Meeting. Mr. J. Skinner was reappointed treasurer, and Mr. A. Jackson secretary.

New Buildings.

The Sunderland and Newcastle committees met at the Central Church, Newcastle-on-Tyne, Rev. H. Yooll presiding. Rev. B. Haddon presented an application from Tanfield Lea Church, Stanley Station, to build church and schools to cost £2,200. There is in hand £800. The application was endorsed. Monkton, Jarroon-on-Tyne Station, sought permission to build a new church to cost £750, and this was also agreed to. The Secretary reported 262 chapels in the district, of the value of £380,094, having a debt of £81,688. There has been paid off this year £4,783. Rev. J. Tweddle reported £190 2s. 11d. as raised for the Orphanage. A resolution was heartily approved welcoming the arbitration proposals between Great Britain and the United States. The District Jubilee Loan Fund has now £1,207 19s. 9d. to its credit. The District Missionary returns show £1,549 18s. 6d. raised for the African and General Fund. Rev. M. T. Pickering submitted a circular from the Connexional Centenary secretary, and it was decided to commend the offer of W. M. Patterson's book on "Northern Primitive Methodism" to all collectors and donors of 10s. 6d. for central portion of the fund. As a statement of amounts raised by each station is to be given at the District Meeting, circuit treasurers are desired to forward all possible moneys at once.

Proposed Legislation.

The various committees of Nottingham district met last Wednesday at Canaan Church, Nottingham. The President of the Conference was in the chair. There was a capital attendance, and the discussions were quite animated. Mr. G. Tucker (Loughborough) was recommended for Deed Poll membership. A letter of condolence was ordered to be sent to Rev. W. Atkinson (Leicester) in his affliction. The report of Centenary affairs showed—promises £10,545 18s. 6d.; paid to circuits £6,925 18s. 5d.; paid to Central Fund, £3,147 19s. 3d. An appeal is to be made to all the circuits to complete their contributions in time for the synod. The applications from Sleaford, Bottesford, Oakham, and Newark stations for grants from the Sustentation Fund were approved. The meeting was gratified to learn from Rev. C. F. Gill's report that there is a considerable increase in the district's missionary income. Proposed legislation to amend the constitution of the General Missionary Committee was sent forward. The application of the trustees of Belgrave Gate, Leicester, to borrow £2,000 from the Chapel Aid Association on special terms was approved. Sanction was given to build a church and schoolroom at Billingham, Sleaford Circuit, at a cost of £900, and to seek grants to aid Forest Road Church, Nottingham, to raise £600 for extension purposes. Rev. J. W. Ulyatt was appointed to represent the Local Preachers' Training Committee at the synod. Thanks were given to the retiring secretaries (Revs. S. A. Barron, J. T. Goodridge, A. Baldwin, and R. N. Wycheley), and nominations were made for next year. Revs. J. T. Goodridge and A. Baldwin were respectively nominated for the General Orphanage and Missionary Committees.

Missionary Revenue Improved.

The Bristol committees met at Bath, under the presidency of Rev. R. Fairley. We regret to have to report a decrease of nineteen members, due to excessive removals, large numbers having emigrated to Canada. But there are many encouraging features in our work. Harmony prevails throughout the district, and the mood is that of prayer and devotion. The various organisations are in a spiritually sound condition. We report an increase of 101 scholars and advance in C.E. work. The missionary revenue showed satisfactory improvement. The application of Mr. John Morris, of Gloucester, for permanent membership of Conference was approved. The proposed temperance legislation was not approved. The meeting felt that the entrance to the leaders' meeting should be guarded, as it is a disciplinary court.

Sheffield and the Centenary Fund.

The Sheffield District Committees met on Tuesday, under the presidency of Rev. J. Keightley. Rev. J. J. Parlow's application for the Approved List was cordially approved. A report of the death of Mr. R. Holden, of Bawtry, who for many years was a leading official in Sheffield, was received, and a letter of condolence sent to the family. Plans for a school-chapel at Brightside, Sheffield Third, were referred to the sub-committee for consideration. Rev. G. Armstrong, secretary of Connexional Centenary Fund, addressed the committee, pointing out that the district was scarcely doing itself credit, its contributions to the Central Fund only reaching £2,244. It was confidently anticipated that before Conference this sum will be greatly augmented. Some time was spent over the Handsworth case, Rotherham Second, and steps taken to extricate this trust from its seriously involved condition. The applications of Messrs. Trusswell and Hadfield for deed poll membership were approved. It was reported by the missionary secretary (Rev. G. Ford) that over £1,100 had been raised for the missionary funds, the African money being in advance of that raised for the General Fund.

Teacher Training to the Fore.

The Sunderland and Newcastle District Young People's Committees met at the Central Church, Newcastle, April 10th, Rev. J. Young in the chair. Rev. T. Sellers re-

ported an increase of two schools and of 324 scholars. The report of the Sub-committee on Teacher Training was received and adopted; it was decided to lay it before each Circuit School Committee and each school in the district. Rev. G. Fawcett reported an increase of four Endeavour Societies, but a small decrease of active members. There are 140 Junior C.E. Societies, an increase of 3, with an increase of 376 members. The sum of £12 12s. was voted to the Central portion of the Centenary Fund, being proceeds from District Rally. Rev. J. W. Clifford, M.A., reported 10,997 Band of Hope members, a decrease of 38; 31,891 juvenile abstainers, an increase of 871. Rev. W. Barton, the past temperance secretary, was presented with a testimonial as an acknowledgment of his devoted services. In the absence of Rev. J. Pearce through ill-health, Rev. J. Roxy introduced the subject of "Temperance Reform." The evening meeting was addressed by Revs. E. B. Storr and W. E. Godfreid.

The Value of a Lady.

The Carlisle and Whitehaven District Committees met at Carlisle, April 6th, Mr. G. Armstrong presiding over a good attendance. Eulogistic reports were read from the Appleby branch and Whitehaven and Workington Circuits regarding the work of the probationers, Revs. W. H. Whiting, James Henderson, and E. F. Martin. The Centenary Fund still lags. About £805 has been sent to the Central Fund, an average for this part of the Centenary Fund of 4s. 6d. per member. The premier positions are occupied by the Kendal, Haltwhistle, and Carlisle Circuits, with an average of 10s. 6d., 8s. 10d., and 8s. 6d. respectively. The District Treasurer has laboured hard to secure the desired result, but the response has not been as generous as might have been expected. A lengthy discussion followed on the treasurer's report, and it is anticipated that strenuous efforts will be made to improve the conditions of this fund. The report of the Orphanage Treasurer was exceedingly cheering. The total income was £62 19s. 9d., being an increase of £21 14s. 6d. Splendid service is rendered this worthy cause year by year by Mrs. Forster, of Carlisle, and other lady friends. It was reported that over £17 has been collected by Mrs. Forster during the year. Plans were passed for a new chapel at Prospect, Marport Station. Newby Chapel, in the Penrith Circuit, is causing anxiety. It is nine miles from Penrith; there are no members, and services have not been held for a few years. A deputation was appointed to visit this place and confer with the officials of the circuit, and advise as to the best course to take. Missionary interest is increasing throughout the district. The General Fund shows an increase of over £4 for the district, and the African Fund is £22 in advance of last year. The most gratifying feature about this increase is the fact that only two circuits in the district fail to share in it. Degreases were reported in scholars and also in Christian Endeavourers.

MARRIAGES.

Bowbridge Chapel, in the Middleham Circuit, was the scene of an unusually interesting wedding on Saturday, April 8th, when Mr. William Burton (younger son of Mr. and Mrs. Burton, of Mill Ghyll House, Askridge) was united to Miss Mabel Eleanor Thompson (youngest daughter of Mr. and Mrs. Thompson, of Spen House). There was a large company present to witness the ceremony. The service was choral, Mr. W. J. Wetherald presiding at the harmonium. A most impressive service was conducted by Rev. Isaac Brentnall, of Dawley, assisted by Rev. W. Skelson, circuit minister. The bride, who was given away by her father, was attended by Miss M. M. Thompson and Miss Burton as bridesmaids; Mr. Ernest Burton acted as best man, and Mr. Robert Thompson was groomsmen. At the conclusion of the ceremony Rev. W. Skelson presented the bride and bridegroom, on behalf of the trustees, with a handsomely bound Bible suitably inscribed. The bridegroom feelingly replied. A reception was afterwards held at Spen House, where the numerous and valuable presents were much admired. The honeymoon is being spent at Morecambe. The bride has for the past five years resided at Twickenham, where she has been a member of our Hampton Hill church. Upon her departure the friends of the Victoria Mission Hall presented her with a beautiful oak and silver-mounted biscuit barrel as a token of love and esteem.

A very pretty wedding was celebrated on April 12th in Church Street Church, Whithy, the contracting parties being Mr. John Robert Anderson, of Bridge Street, and Miss Annie Margaret Pinkney, of Esk Terrace. Rev. A. J. Bull officiated and Miss Nellie Bland played the organ. The bridesmaids were Miss A. Anderson, Miss Nellie Pinkney, and Miss Fletcher (Jarrov). The bride was given away by her father, Mr. P. Pinkney (ex-superintendent of the Whithy Police), and Mr. R. Townsend, M.A., B.Sc., of Dudley, acted as best man. A reception was held at the residence of the bride's parents, and the usual toasts were proposed and heartily responded to. The presents were beautiful and costly. In the afternoon the happy pair left for Jarrov, en route for Scotland, where the honeymoon is being spent.

FITZPATRICK.—April 15th, to Rev. and Mrs. J. Fitzpatrick, of 29, Park Street, Glasgow, a daughter.

LIGHTFOOT-SIMPSON.—On April 12th, at the Primitive Methodist Church, Waterhouses, by Rev. G. R. Bell, John G. Lightfoot to Mildred Annie Simpson, daughter of Mr. and Mrs. Matthew Simpson, Waterhouses.

WILSON-DAVISON.—At Nafferton, on Easter Monday, by Rev. J. N. Clague, Mr. Thos. Wilson to Miss Jennie Davison, eldest daughter of Mr. T. Davison.

MRS. KENDALL and family desire to express their thanks for the letters of sympathy and floral tributes they have received during their sad bereavement.—21, Kendal Street, Blackburn.

HOW FAMOUS PEOPLE RENEW THEIR ENERGIES.

Remarkable Testimony.

Never was life so strenuous as now. Everyone acknowledges it—the famous and the non-famous. The famous feel it most, for the strain to obtain a foremost place and keep it is universally recognised. They, however, have a great advantage over the less notable members of the community, for their friendly intercourse with the prominent physicians enables them to hear at the earliest moment of the best means science has discovered to renew the energy, nerve force, and vitality they have consumed in their work.

In consequence they are all taking Sanatogen, the ideal tonic food and revitalising agent, to whose merits over fourteen thousand physicians have attested in writing, while practically every medical man prescribes it.

The most eminent representatives of every profession have sent voluntary testimonials recording the wonderful results obtained from Sanatogen in renewing their energies when they have been overworked or run down. From among the most recent the following have been chosen to give some idea of the merits of the preparation:—

Sir GILBERT PARKER, M.P., the popular Novelist, writes:— "20, Carlton House Terrace, S.W."

"I have used Sanatogen with extraordinary benefit. It is to my mind a true food tonic, feeding the nerves, increasing the energy, and giving fresh vigour to the over-worked body and mind."

Gilbert Parker

Lord RONALD SUTHERLAND GOWER, the Sculptor and Historian, writes:—

"Hammerfield, Penhurst, Kent."

"I feel it only due to the benefit conferred in my general health by Sanatogen to write and inform those interested in that wonderful medicine that it has done me far more good than all the waters of Bath and Harrogate."

Ronald Sutherland Gower

Mr. MARSHALL HALL, K.C., M.P., writes:—

"3, Temple Gardens, London, E.C."

"I think it is only right to say that I have tried Sanatogen, and I believe it to be a most excellent food."

Marshall Hall

Mr. WALTER CRANE, the eminent authority on Decorative Art, writes:—

"Old House, 13, Holland Street, Kensington, W."

"In recovering from a rather sharp attack of influenza, I certainly found Sanatogen, prepared with milk, beneficial in its effects."

Walter Crane

Lady HENRY SOMERSET writes:—

"The Cottage, Industrial Farm Colony, Duxhurst."

"Sanatogen undoubtedly restores sleep, invigorates the nerves, and braces the patient to health. I have watched its effects on people whose nervous systems have been entirely undermined, and I have proved Sanatogen to be most valuable."

Lady Somerset

Mme. SARAH GRAND, the eminent Authoress writes:— "10, Grove Hill, Tunbridge Wells."

"Sanatogen has done everything for me which it is said to be able to do for cases of nervous debility and exhaustion. I began to take it after nearly four years' enforced idleness from extreme debility, and felt the benefit almost immediately. And now, after taking it steadily three times a day for twelve weeks, I find myself able to enjoy both work and play again, and also able to do as much of both as ever I did."

Sarah Grand

Considering this evidence, can anyone suffering from depletion of the mental, nervous, or physical forces afford to forego the advantages he cannot fail to derive from Sanatogen, which, by the way, is also largely used in Royal Circles, where the strain of life is no less felt than among humbler people?

Sanatogen can be obtained of all chemists, price 1s. 9d. to 9s. 6d. An interesting booklet will be sent post free on application to The Sanatogen Co., 12, Chancery Street, London, W.C., to all mentioning "The Primitive Methodist Leader."

A free sample of Sanatogen will also be sent to those who enclose two penny stamps to cover postage.

Services and Preachers.

SUNDAY, APRIL 23rd.

BERMONDSEY, ST. GEORGE'S HALL, OLD KENT ROAD, S.E., Rev. Joseph E. Gilbert, at 11, 3.15 (P.S.A.), and 7.

BLACKPOOL, Chapel Street (facing the Central Pier). Services—Rev. W. R. Callin, at 10.45 and 6.30. Thursday, 7.30 to 8.30, **Devotional Hour.** Visitors heartily invited.

BUXTON, Messrs. P. Rains and F. Brock, at 10.30; Messrs. O. Palfreyman and J. B. Hibbert, at 6.30.

CALEDONIAN ROAD, N. (corner of Market Road).—Rev. J. D. Thompson, at 11; Rev. W. Roberts, at 6.30.

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

CUSTOM HOUSE, Services—Rev. W. H. Richardson, at 11; Mr. W. F. Everatt, at 6.30.

HARRINGAY, Mattison Road, Rev. J. Pickett at 11 and 6.30.

HARROGATE, Rev. W. Younger, at 11 and 6.30.

MORECAMBE, Parliament Street, Mr. Colborn, at 10.30; Mr. Huddershaw, at 6.30.

NEWCASTLE-ON-TYNE, Central Church, Rev. J. Reaveley, at 10.30 and 6.30.

NEWCASTLE-ON-TYNE, Maple Street Church, Mr. W. Raine, at 10.30 and 6.30.

NORTH SHIELDS, Rev. S. S. Henshaw, at 10.45 and 6.30.

SOUTHPORT, Church Street, Services—Rev. J. T. Barkby, at 10.30 and 6.30.

SURREY CHAPEL, Central Mission, Blackfriars Road, S.E., Rev. A. Turner Smith, Argyle Chapel, Bath, at 11, 3.30, and 7.

Connexional Evangelists' Engagements.

MR. J. B. BAYLIFFE, Chester, Hoole, April 22nd to May 2nd.

REV. J. ODELL Trimdon Colliery, April 18th to 24th.

MISS PERRETT, Weston-super-Mare, April 16th to May 12th.

Evangelists' Engagements.

MRS. EVISON, St. Helens, Laues., April 23rd to May 13th.

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.

BIRTHS.

HANCOX.—March 14, at Trinity Street, Old Hill, to Rev. T. W. and Mrs. Hancox, a daughter (stillborn).

WHITEHEAD.—On the 13th inst., at the Station House, St. Neots, to Mr. and Mrs. Whitehead (née French), a daughter.

MARRIAGES.

ANDERSON—PINKNEY.—On April 12, at Church Street Primitive Methodist Church, Whitby, by the Rev. A. J. Hull, Mr. John Robert Anderson to Miss Annie Margaret Pinkney, both of Whitby.

BURTON—THOMPSON.—April 8, at Bowbridge P.M. Church, by Rev. Isaac Brentnall, assisted by Rev. William Skelson, Mr. William Burton, Askrigg, to Miss Mabel Eleanor Thompson, of Spen House.

DEATHS.

CROSSFIELD.—On April 16, at Brook Lea, Otley, Harriett, relict of the late John Crossfield, aged seventy-six years. Interred at Otley Cemetery, Thursday, April 20. Her end was perfect peace.

BRADBURY.—On April 8, Annie, the beloved wife of William Bradbury, of Ashville, Kents Bank Road, Buxton, aged fifty years. Interred at Buxton Cemetery.

GIBBON.—On the 13th inst., at 132, Barton Road, Stretford, near Manchester, Ann, the dearly beloved wife of James Gibbon, aged sixty-seven years. Interred Stretford Cemetery, April 17, 1911.

IN MEMORIAM.

WRIGHT.—In ever loving memory of Jane Wright, who passed away on April 18, 1910. Gone but not forgotten. From husband and family.

Ministerial Changes and Engagements.

Changes in 1912.

Rev. E. F. Martin from Workington.

Rev. G. W. Turner from Clayton West after a term of four years.

Engagements for 1911-12.

Rev. S. Mincher from Sheffield to Blackburn Third.

Engagements for 1912-13.

Rev. T. B. Caukwell from Grimsby to Walthamstow.

Rev. E. E. Clark from Mid Norton to Ilkeston.

PERSONAL.

Mr. W. Bertin, of the Wirksworth Circuit, has been elected a member of the Urban Council, and stood second on the list.

The Northwich and District Free Church Council has appointed Rev. J. W. Lancaster as its president for the ensuing year.

Albemarle Walter Scott, youngest son of Mr. J. W. Scott, of Norwich, successfully passed the recent final examination of the Pharmaceutical Society of Great Britain.

Mr. T. H. Pallin, who for many years has been superintendent of our Sunday-school at Grange Road, West Hartlepool, has been elected for the fifth time president of the West Hartlepool and District Sunday-school Union.

We regret to say that after lying three months in the Wigan Infirmary, Mr. John Latham, of Platt Bridge, has had to part with the leg which was damaged by an accident at the colliery. Mr. Latham had been studying with a view to entering our ministry, and was a very acceptable local preacher.

Isaac Earley, the oldest local preacher in Hungerford Circuit, on attaining his hundred and fourth birthday, received a kindly worded letter of congratulation from the King. Mr. George T. Phelps, the next oldest local preacher, will attain his ninety-first birthday to-morrow the 21st inst. He has rallied from his late illness, when his life was despaired of.

Few people realise the many and varied ways in which our ministers serve their circuits and societies. In Crowle Circuit a new chapel is badly needed at Medge Hall, and Rev. P. Gibbon, the superintendent minister, has prepared plans and specifications for a chapel, which is to cost between two and three hundred pounds. The design is very attractive, and, when built, the chapel will be an ornament to the village. Last Friday consent to build was given by the District Building Committee.

Mr. Edward Hall, secretary of the North and West London Local Preachers' Associations, desires the local preachers within the area named to bear in mind the meeting to be held in Kilburn Lane Chapel, Kilburn, on Saturday, 23rd inst. Tea will be provided at 6.30. At 7.30 Mr. Arthur Dunn will contribute a paper on "The Sympathy of the Man in the Pew as an Aid to Secure Conversions." Discussion will follow. The meeting is open to all local preachers and candidates within the association's area.

Marie L. Straw, daughter of our Ilkeston Sunday-school superintendent, passed the Oxford Local Senior Examination with first-class honours and "distinction" in geography, and gained seventeenth position in the country. The son of our society steward, William A. Ecob, passed in Section 2 with honours, and thirty-fourth position in the country. Grace Hawley, daughter of assistant Sunday-school superintendent, passed the Junior Local Examination. All three candidates are Sunday-school teachers in Bath Street school.

PROBATIONERS' EXAMINATION RESULTS, 1911.

FIRST YEAR.—Maximum Marks 200, Minimum 120.

Auty, Thomas R., 176; Barker, J. Herbert, 154; Brown, Wm. (2), 152; Daw, Percy B., 154; Groves, C. P., B.D., excused; Haig, Arthur, 163; Hall, Samuel J., 159; Hammersley, Walter J., 156; Harrison, Frederick, 174; Henderson, James, 149; Lemeke, Peter, Africa, papers not to hand; Mainwaring, John, 156; Marsh, Arthur J., 165; Morgan, Thomas W., 172; Mortimer, Charles E., 164; Ogg, Arthur T., 172; Oliver, T., 146; Ratcliffe, Chris. H., 169; Reed, William R., 142; Rowley, Samuel, 162; Sands, Thomas, 165; Smith, Herbert, 150; Stratton, Henry, 170; Street, Ralph, 170; Watchman, John G., 138; Webb, Percy R., 178; Wilson, B., 157; Barlow, W. Africa, takes special work.

Arrears.—Axson, James, 166; Herrick, Wm., 160; Johnson, H. F., 124.

SECOND YEAR.—Maximum Marks 200, Minimum 120.

Armstrong, Wm., 162; Axson, James, did not sit; Bradbury, David, 381 (maximum 500, minimum 200); Collin, R. Wilfred, 175; Collen, Frank, 165; Collingwood, James W., 169; Firth, Joseph, 169; Gilbert, Joseph E., 305 (maximum 400, minimum 240); Graham, James, 160; Gray, Arthur G., 159; Green, George H., 167; Griffiths, Albert, 137; Herrick, Wm., 172; Howarth, Wilfrid, B.A., takes special work; Jackson, Alexander, 166; Jenkinson, Joseph W., 180; Johnson, Hermon F., 138; Ledlay, Thomas, 148; Millward, Herbert S., 174; Roe, Harold T., did not sit; Russell, George R., 164; Rutter, Richard M., 167; Sellers, Ezra, 164; Sutcliffe, James C., 398 (maximum 500, minimum 300); Tootell, William, 166; Tucker, Albert E. H., 161; Vickers, Albert, 180; Wallace, George E., 158; Wearmouth, Robert F., 161.

Arrears.—Vercoe, C. R., 287 (maximum 400; minimum 240).

THIRD YEAR.—Maximum 400, Minimum 240.

Allen, Herbert, 285; Atkinson, Wm. (2), did not sit; Corlett, Robert T., did not sit; Davies, George, 303; Dadds, Frederick W., in Africa; East, Timothy S., 293; Featherstone, Michael, 313; Francomb, John S., 310; Gill, John Enang, 350 (maximum 500, minimum 300); Hoyle, Percy M., 265; McDonald, Alexander, 345; Martin, Ernest P., 305; Metcalf, Joseph, 339; Morrow, John W., 160 (maximum 200, minimum 120); Pigott, Ernest D., 298; Robinson, Joseph C., 153 (maximum 200, minimum 120); Thompson, William, 324; Trevett, James W., 315; Upright, John, 160 (maximum 200, minimum 120); Vercoe, Charles R., 260; Walpole, Samuel, 145 (maximum 200, minimum 120); Whiting, William H., 272; Woodward, Harold H., 289.

Arrears.—Hodgson, Andrew, 311.

FOURTH YEAR.—Maximum 400, Minimum 240.

Buckley, Robert A., 313; Button, Frank S., 286; Campbell, William H., 279; Dixon, Wm., 298; France, Ernest S., 294; Freeman, Geo., 302; Grant, James, 316;

Groves, Wm., in Africa; Gunson, John M., 284; Hancock, Enoch J., 298; Hatfield, D. T., 300; Henderson, Jos., 305; Hodgson, Andrew, 257; Hunter, W. C., 280; Jackson, Percy, 304; Leach, W. S., 294; Osborne, Geo., 285; Parlow, Jos., 321; Pattinson, J. W., 317; Read, G. S., 297; Richardson, J. W., 300; Richardson, P. M., 283; Richardson, W. H., 309; Sadd, H. J., 327; Smith, H. W., 277; Targett, W. J., 298; Tucker, G., 303; Turner, W. (3), 172 (maximum 200, minimum 120); Turner, W. (4), 299; Vaughan, E., 127 (maximum 200, minimum 120); Watson, Arthur, 291; Woodfield, J. E., 283.

Fifth Year.—Shimmin, F. H.; Stokes, Ezra, 290; Wanless, J. B.

Sixth Year.—Smith, G. H., 240.

FREE CHURCH YEAR BOOK.

"The Free Church Year Book and Who's Who, 1911." F. B. Meyer. 2s. 6d. net.

Those who attended the Portsmouth meetings and those who only read the reports in the papers will welcome the publication of the proceedings. The President's address, so much criticised in the High Anglican papers, the address of Sir Oliver Lodge, that produced one of the deepest impressions made at any of the sessions, together with a vast mass of Free Church information, are all here in permanent form. For the first time the National Council had before it topics affecting the youth of our churches, and the papers contributed and included here are worthy of the Church's attention. Theology, Sociology, the Edinburgh Conference, and many other subjects are ably treated. "The Free Church Who's Who" is a new section. This is the most unsatisfactory portion of the work. The omissions are perhaps more numerous than the inclusions. This portion ought to have some pretence of completeness or be left out. We should prefer the former very much. This year's list of names, however, is but a start. There is ample room for a complete Free Church Who's Who. The book contains a valuable collection of Church statistics and information about all the Free Churches. E. T.

IN MEMORIAM.

Mrs. Bradbury.

After a long illness, borne with rare Christian fortitude and patience, Mrs. Bradbury, the beloved wife of Mr. William Bradbury, passed away on April 8th at their residence, "Ashville," Buxton. For many years she had been deeply interested in the work of the London Road Church, and on the day of the funeral signs of deep mourning were everywhere manifest. The memorial service in the church was conducted by Rev. H. L. Herod, assisted by Revs. R. Crowdon and A. Walliker. In the course of the address Rev. F. N. Shimmin said that the early years and womanhood of Mrs. Bradbury were pervaded by love and reverence. From the first she belonged to the order of those who delight to do the will of our Father in heaven. By virtue of her pure Christian character she sanctified every relation of life. As a daughter dutiful, as a friend loyal and faithful, generous and loving, as a wife an unflinching source of inspiration and strength to her husband, as a mother she was as firm from principle as she was gentle in disposition. As a member of the church she was distinguished for genuine godliness and splendid loyalty to truth and duty. She loved the school, and did much to shape the lives of those who came under her gracious influence. She won all hearts and confirmed the power, reality, and sweetness of Christianity. She has been called to still higher service before the throne of God in heaven. May the unflinching grace and comfort of our Father God sustain her husband and son and members of the bereaved family.

Mrs. Crossfield.

On April 16th there passed from this life Mrs. John Crossfield, of Otley, at the age of seventy-six. In his lifetime Mr. John Crossfield was a tower of strength to our church at Otley, and our sister now deceased had joyfully co-operated with him in all he did. Their home was a centre of religious influence, and the ministers of our Church were ever warmly welcomed there. Converted at Armley, Leeds First Circuit, at the age of sixteen, she has been a member of our church for sixty years. Every effort of the church received her warm support, and in bazaar work, etc., she was ever one of the busiest. For over forty-five years she has been a missionary collector, and the total sum collected by her for the missionary funds amounts to about £1,000. She was formerly also a Sunday-school teacher, and the last service she attended was in the evening of the Sunday School Anniversary in July last. Through failing health the last twelve months her interest in Church life never failed. She has been devotedly watched over and cared for by her brother-in-law, Mr. Elijah Crossfield, and his family. Old friends who had worked by her side for many years were about till the last days, and will miss her now she is gone. Her trust in God was strong to the end, and she passed away peacefully, trusting in her Redeemer.

Mrs. James Taylor.

With profound sorrow we record the death of Mrs. James Taylor, of Hollinwood. Her passing away is a distinct loss to our church and a large circle of friends. In the hour of sadness it is helpful to think of the sweetness and goodness of the life she lived, and of the greatness of the service she rendered. She was a good woman, kindly in heart, generous in spirit. She was deeply interested in the prosperity of God's house, and for its success entered into labours most abundant. The last two years of her life were years of intense physical suffering, yet amidst it all she was ever cheerful, and was never heard to murmur or complain. On Sunday, April 9th, she peacefully passed away. Her funeral took place on April 13th, in the presence of a large assembly of mourners. The service was conducted by Revs. S. R. Woodall, W. Upright, and J. Yearsley.

"Hagan and Christian Parallel." By W. H. Howard Nash. Hunter and Longhurst. 6d. net.

Quite recently a book on "The Churches and Modern Thought" has been published in a cheap form. The book is intended to discredit some of the main doctrines of the Christian religion. Mr. Nash shows how false are many of its statements, and that the attempt to find parallels in Paganism that will destroy the uniqueness of the Christian facts has utterly failed. Though small, the book is a valuable contribution to Christian evidences.

GOD'S PITY FOR THE HEATHEN.

International Lesson for Sunday, April 30, 1911:
Jonah iii. 1, 2—iv. to II. G.T., Matthew xxviii. 19.

By Henry J. Pickett.

CONNECTING LINKS.—Three miles north-east of Nazareth the guides point out to you the tomb of Jonah. While not much credence can be attached to it, it is the district from which he came, and he is distinguished as one of the prophets of the Northern Kingdom, in company with Elijah, Elisha, Micaiah, Micah, and Hosea. While this book is much later than his life, and does not profess to be written by him—he lived about 780 B.C., the contemporary of Joash of Israel and Jeroboam II. (2 Kings xv. 25)—and while it is largely a beautiful parable, setting forth the actual feeling of Israel toward the heathen, there is no reason to doubt its historical basis, nor the mission to Nineveh. Nineveh fell in the year 606 B.C. The ruins which still cover the ground, covering sixty miles in circumference, bear witness to its enormous importance in the old Assyrian Empire, and to its vast population. It was, indeed, one of the wonders of the world.

I.—It will be necessary to put before the class a general view, which will explain the scope of this book, and explain at the same time why it occurs just now in our studies of Israel. Behind all the fortunes of that people, the rise and fall of kings, we are dealing with the slow revelation of the gracious purposes of God, and the equally slow education of a nation intended to be the channel of His ever-widening grace. The teacher will recall in the lesson for April 9th, that Elisha astonished the King of Syria by refusing to destroy the constantly persecuting Syrians, and going so far as actually to feed them as royal visitors! That is, at heart, the moral of the Book of Jonah. It is, truly and emphatically, our earliest Manual of Missions, so far as its history is concerned! Like the Parables of Jesus, it sets forth in symbol, the highest teaching, that, however the elder brother may resent it, the Father's love looks over into the "far country," loves the despised heathen, equally with the privileged Israelite or Englishman, and waits through the long centuries for their return.

II.—This will prepare us to consider

God's Wider Outlook.

Nineveh, that great city, may stand for the nearly 1,000 millions to-day who have no knowledge of the true God, who have not heard of Jesus Christ, and who therefore live under conditions of terrible cruelty, never coming within sight of the possible values of their own life, nor the enjoyments of this world, or the hopes of one to come. Nineveh, in thought and sympathy, stood as far off from Israel as Central Africa or the Far East from us. But to God it was as near and as dear as Jerusalem, or Samaria, or Bethel. These were chosen only as beginnings, their people visited and selected as trustees for the peoples beyond. There are no foreign peoples to Him.

III.—In vv. 1, 2, especially the phrase "the second time," and iv. 4 we have a picture of

Divine Hindrances and Delays.

Tell the story of Jonah's first call, and foolish flight from duty. The setting of what follows is truly Eastern. It is a striking picture of Israel's selfishness and exclusiveness. Her pride in having such a God as her own, but her unwillingness that any outside nation should share her privileged position. She suffered severely for her selfishness, as, let us be sure, we always do. This is the obvious teaching of the storm and the fish. It is what we find later in the disappointment and treachery of Judas, the opposition of the Pharisees to Jesus, the surprise and resentment of Peter at the vision in Joppa, the persecution of Paul by the Church at Jerusalem and the Jews, because of his wider sympathies with the Gentiles. Think of modern missions being only just over 100 years old! Think of the entrance of missionaries into India being opposed in the House of Commons, and even in Christian pulpits! Think of a sum many times more spent on tobacco than on evangelising the heathen! Think of the prevailing indifference and neglect of Christian people to the slums of their own towns, much more to the vast world outside! How wonderful the patience of God! Waiting yet for our answer to His appeal: Lovest thou Me? Whom shall he send?

IV.—Vv. 5-11 set forth in a very striking picture

God's Discipline of Human Experience.

What Jonah fretted at was the forbearance of God with Israel's foes. And God teaches him a better faith through his own experience. Jonah retires in a bitter mood. Sheltering him from the heat and hiding him from observation is a gourd, a broad, leafy, palm-like vegetable, soon developed, easily withered; but in his loneliness, and for its friendly shade, it becomes a companion, and he grieves over its early decay. Suffering, too, from exposure, God uses his experience as a teacher. "If thou hast learned to have a little affection for a decaying plant, shall I not preserve and try to save men and women equally precious as yourself?"

What is our pleasure to God's programme? How paltry in comparison. How unworthy to prefer it. What is our commerce to the souls of the heathen? How gross and selfish to think more of our bank savings. And how criminal to worse than ruin the heathen by our drink and firearms for the sake of trade. What is our self-indulgence or our companion to the possible fellowship of Jesus? If we are pained to give up what is a danger, what must be His pain to see us deliberately preferring death? The last picture of the lesson is God's persistent intention to save. This is our own hope. This should be our call to service.

Guild of Kind Hearts.



THE SINGING-BIRD AND THE WAY HOME

Amongst the Seneca Indians there is a belief which is very beautiful and touching. When one of their young girls dies they put a young singing-bird into a cage, and as soon as it begins to whistle and warble they take the cage to the grave, and, covering the bird with their kisses and caresses, they set it free. As it mounts from the grave and flies away, they believe that the bird will not fold its wings or close its eyes till it has reached the spirit land and delivered its burden of love and tenderness to the lost child. These Indians think of their dead children, and long to see them again and be with them.

During these Easter days many have been thinking of Jesus, who went to heaven to get ready a place for all who love Him. On the evening before He died, when His disciples were very sad, Jesus talked to them, and said, "Let not your hearts be troubled; . . . In My Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto Myself, that where I am there ye may be also." Those are precious words. Heaven is our Father's house. There Jesus dwells, and is getting a place ready for all who love Him, that we may be with Him for ever. Therefore we need not be afraid of death at all.

Did you ever read of the Cape of Storms? It was reputed to be an awful place, and sailors were afraid of going round it. But at last a bold navigator determined to pass the Cape, and he did, and by doing so he opened the route to the East Indies, from which much wealth was gathered. That terrible Cape is now known as the Cape of Good Hope, and sailors are not the least afraid of it to-day. So death has been called the King of Terrors, but those who know the meaning of Easter are not afraid of death. For Easter bids us think of Jesus risen from the dead, to be our Friend and Saviour for ever.

I have read of a little child at New Sharon, in America, who was very ill and died. The little body, beautifully robed for the grave, was placed in the coffin, and in its hands was placed a bunch of flowers, in the centre of which was an unopened bud of the "Rose of Sharon." On the day of the funeral friends went to take a last look at the dear child's face, and when the coffin lid was lifted, behold! the bud in the dead child's hand had become a full-blown rose. The sight of that would surely preach of the child-spirit, which would grow to wonderful perfection and beauty in the Father's home above. There are homes on earth where the children are not well cared for, but in heaven everyone is happy.

So when you think of Jesus, remember that He has taught us how to live, and if we love and obey Him this life will be strong and glad and useful. And when our life ends on earth Jesus will conduct us to the land of souls, which is our Father's house. There we shall be for ever safe—from sin, and sorrow, and death.

Have you asked Jesus to be your Guide?

People's Faults.

"In speaking of a person's faults
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we should look at home,
And from that point begin.

"We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?—
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

"I'll tell you of a better plan,
And one that works full well;
I try my own defects to cure,
Ere I of others tell.
And, though I hope some time to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

"Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those who little know,
Remember curses, sometimes, like
Our chickens, 'roost at home.'
Don't speak of others' faults until
We have none of our own."

Our Competition.

We are hoping shortly to publish the photo of one or more persons who have won prizes by securing new subscribers for the Leader. Don't forget the competition is open to everybody, adult or child, and splendid prizes are being given. If you get four persons to take the Leader every week you will receive a fine new book. If you think of doing this: Do it now.

New members received at any time. Anybody may join who will send name, age, and address, with promise to be kind. Badges are one penny each, with an extra stamp for postage.

Mark letters "Guild," and send to Rev. ARTHUR JENN, Princes Avenue, Grimsby.

THE SWORD AND THE TROWEL.

Endeavour Topic for Week beginning April 23rd

Nehemiah iv. 13-23.

I.—Difficulty.

Difficulties dog the steps of all worthy enterprise. Conspiracy waylays noble endeavour. Nehemiah no sooner commenced his task than he was conscious of opposition. The more he prospered the more pronounced became the hostility. Suspicion and jealousy fused his enemies into unity, and they conspired to make a surprise attack to frustrate his purposes and foil his plans (v. 8). Nehemiah is apprised of this. The adversary is not subtle enough to conceal it. Bluster always betrays itself, and its schemes are shattered (v. 12). Nehemiah summons all his resources, stays the attack, and his work of building the wall goes on. Difficulties are inevitable. We cannot escape them. Neither must we be cowed by them. We are engaged in a great work, the building of the walls of character. Character is a construction. It is the fortification of life. The nobler our plans the greater are the forces against us. Nehemiah had also internal difficulties. The workers threatened to strike. Dissension was brewing. The work of our walls is subject to like perils. We have our "Waterloos and Sedans" within us—foes without and foes within.

II.—Duty.

The duty of life is to recognise difficulty and determine to overcome it. We must call forth our fullest resources. We may find our best expression in facing our bitterest opposition. Nehemiah felt that God had called him to his task. There was his resource. Only let a man feel his duty is divine, and no danger will deter him. He will complete it at all costs, or die. Mark the diplomacy of Nehemiah! He prepared his people for battle, set them at the weak places, and moved amongst them as a great inspiration. The enemy heard of the preparation and failed to make the attack. Preparation is half the battle. Do your duty, and you need never fear. "In God is our trust. He will help us." Sometimes the forces against us seem tremendous, but cowardice often characterises them. To show a bold front is to be victorious. Leave nothing undone. Fortify the weak places and the enemy is cowed. Let the Captain of the Forces within have full command, then internal dissension will cease, and our life will present a united front. Peace will be restored and the work resumed.

III.—Defence.

Defence is necessary in time of peace but not primary. Nehemiah set his men to work. Where it could be done with one hand the other held the weapon. Where both were required for work the sword was by the side. Life consists in work and warfare; but work is the great concern. Building is the chief purpose. The trowel is more necessary than the sword. As a nation we are coming to recognise this. We need National Defence, but we have acted as though that was our supreme requirement. Now we see that the greater concern is national character, and better conditions. Our resources are more and more to be directed to this end. And here let us remember that the work is constructive. It is building and not blasting. A well-constructed wall is a safe defence. A sound character is a mighty fortification. With the great Master Builder and Captain within working out His purpose in our life, bringing every power under subjection, the internal forces will defy the outward foes.

GEORGE FAWCETT.

The Problem of Drink.

SIR,—May I be permitted to express my hearty appreciation of Rev. Joseph Pearce's eulogistic reference in THE LEADER to the article on "The Problem of Drink" in my recently published book on "Life Problems and Other Studies," and to say that I fully reciprocate his desire for its publication in pamphlet form. Many requests have reached me together with assurances that such is the intrinsic character of the article in question that its issue in a cheap form would be a real contribution to the cause of temperance reform and at the same time a safe financial enterprise. As to the practical value of the said article, the good it has already instrumentally achieved leaves no room for doubt; but the financial success of its publication is not necessarily a foregone conclusion. My position in relation to the matter is this: I am prepared to issue the article referred to in pamphlet form, provided your readers favour me with orders, in the aggregate, for one thousand copies prior to its issue. The price would be threepence for single copies with discounts ranging from 10 to 33½ per cent. for quantities. If twenty persons interested in temperance work would order fifty copies each the course would be clear, and the desire of our Connexional Temperance Secretary would be, at least in part, realised.—Yours, etc.

J. JAMIESON.

12, The Westlands, Sunderland.

"In Lands of Art and Holy Writ." By T. W. Fawthrop. Charles H. Kelly. 3s. 6d.

This is an interesting story of travel through Athens, Constantinople, Palestine, and Egypt. The writer went with an open eye and a large fund of historical and Biblical knowledge at his command. The book is well illustrated throughout, and written in a bright and entertaining manner. It provides a useful addition to the literature of travel in the enchanting East.

MINISTERIAL ASSOCIATIONS.

London and Home Missions District.

The spring session of the London and Home Mission Districts Association was held at Christ Street, Poplar, on April 4th to 6th. The attendance of members was above the average, and the session and public meetings were marked by considerable interest, and mental and spiritual vitality and power. The association sermon was preached on Tuesday, April 4th, by Rev. J. Ritson, on "The Secret of Effective Preaching." The sermon was characterised by Mr. Ritson's usual freshness of thought and originality of presentation, and its apt illustration revealed wide acquaintance with modern literature.

On the Wednesday morning an interesting and useful discussion took place on the sermon of the preceding evening, after which a sympathetic but critical paper on the "Philosophy of Rudolf Eucken" was read by Rev. F. W. Wilkinson. Rev. F. Pickett supplied an interesting and suggestive critique. The discussion which followed was highly stimulating and instructive. In the afternoon, at the open session, we were favoured with a visit from our Book Steward, Rev. W. A. Hammond, who gave us a paper on "The Type of Preaching Adapted to the Changed Conditions of the Age." The paper revealed keen observation and wide experience on the part of the writer. The criticism was opened in a searching little speech by Rev. W. Raistrick. At the public meeting in the evening, in spite of the inclement weather, a very fair company attended, and listened with close attention to the thoughtful speeches of Revs. E. E. Fisher and P. Kay, the former speaking on "The Message of the Apostle John to the Age," and the latter on "The Message of the Apostle James for the Age." On the Thursday morning, after an interesting discussion on the speeches of the preceding evening, an admirable paper on "Whittier" was read by Rev. T. B. Henward. A thoughtful critique was furnished by Rev. W. Mincher. The criticism which followed was interesting and appreciative.

In the evening the concluding meeting of the session was held in our Cubitt Street Church, and was addressed by Rev. E. Sellors and Rev. A. Macdonald. Both speeches were of a high order. The October session of the association will be held at West Norwood, on the Forest Hill Circuit.

Manchester and Liverpool.

Between seventy and eighty members attended the Manchester and Liverpool Association meetings at Royton, Oldham, April 6th to 8th, under the presidency of Rev. J. Swinden. On Tuesday the opening sermon was preached by Rev. B. Moore on the "Message of the Book of Ruth," his text being Ruth ii. 10. He spoke of the nobility of the character of Boaz, and revealed the teaching of the book

by showing: (1) The kindness of Boaz to the stranger; (2) his recognition of goodness in the stranger; (3) his discovery of kinship with the stranger; (4) his own enrichment through the stranger. Rev. F. W. Brett and many other brethren, on Thursday morning, bore witness to the power and impressiveness of the service. An able essay was afterwards given by Prof. Atkinson Lee, M.A., on "The Value of Recent Psychological Research to the Preacher." Rev. F. N. Shimmmin offered a discerning criticism, and the following took part—Revs. F. Jeffs, T. Parr, M.A., W. D. Judson, J. J. Goldstraw, E. Bockock, E. R. Davies and W. Upright. Rev. J. Swinden delivered in the afternoon a splendid address on "The Ministerial Ideal." He asked if it was in danger of being lost. What was the conception of the ministerial office in the minds of the people to-day? The minister must not be regarded as a secretary of an organisation, he is primarily a teacher, a preacher of the gospel of reconciliation. Mr. T. Axon, the vice-president, spoke highly of the influence of the association upon ministerial life and usefulness. A helpful essay was then given by Rev. E. Mather on "David Brainerd." Rev. John Whittle commenced the conversation, and spoke with great spiritual power on the need for prayer and sacrifice. Revs. F. N. Shimmmin, J. W. Fryer, S. Horton, J. Strong and others also took part. The public meeting in the evening was under the presidency of Mr. John Etherington. The subjects of the speeches were "Faith" Rev. J. Southall, "Hope" Rev. R. H. Gent, "Love" Rev. C. C. Goodall. The meeting was full of interest and power. Rev. R. M. Rutter on Thursday morning paid a warm tribute to all the speakers, as also did Rev. W. Dinning, P. McPhail, Mr. Morris Jones, and others. The sessions were concluded with an able essay by Rev. J. H. Johnson on "Mrs. Gaskell and Her Work." Rev. W. E. Lead opened a most interesting discussion, which was taken up by Revs. S. Horton, W. Upright, F. N. Shimmmin, and H. L. Herod. For next session, to be held in September, Rev. E. Bockock was elected president and Mr. J. Brown, of Bolton, vice-president.

Tunstall, West Midland, and Shrewsbury.

The spring sessions were held on April 5th and 6th at the Selly Oak New Church, Birmingham, under the presidency of Rev. Enoch Shepherd, Mr. H. Dance being in the vice-chair. The autumnal meetings will be held at the Welch Row Church, Nantwich. Resolutions of deepest sympathy were sent to Rev. T. Richards and Messrs. B. Hughes, D. Lingard, and Councillor G. Scott. At the afternoon session we had a carefully-prepared paper by Rev. J. P. Langham on "Idealism versus Pragmatism." An interesting discussion followed, initiated by Rev. James Griffin. In the evening the association sermon was preached to an appreciative congregation by Rev. W. B. Cheshire, who discoursed from 1 Psalm ii. 3. The sacramental service followed, presided over by Rev. E. Shepherd, who, along with Revs. J. Dudley, A. A.

Birchenough, and M. H. Dance, distributed the elements. Both services were attended with much of the divine presence. On Thursday morning Rev. Wm. Dawson read an exhaustive paper on "Modern Theories of Sin," discussion thereon being introduced by Rev. M. P. Pearce. A thoughtful paper was given by Rev. J. W. Jacob on "The Present Aspect of the Labour Problem." In the afternoon Rev. J. Maland gave an illuminating paper on "The Ideal Society According to H. G. Wells," criticism being introduced by Rev. R. J. Kirkland. After tea, kindly provided by the trustees, a largely-attended public meeting was held under the genial presidency of Rev. T. H. Barlow, and powerful addresses were given by Rev. George Cook on "The Mission of Christ" and by Rev. G. T. D. Pidsley on "The Benefits of World-wide Methodism." A resolution on national arbitration, prepared by Rev. A. A. Birchenough, was unanimously adopted. The president of the association acknowledged the kindness of hosts and hostesses, and also the valuable assistance rendered by the choir. On Friday morning, by the great kindness of Messrs. Cadbury, the associates, along with their friends, numbering over sixty, were conducted through the famous Bournville Cocoa Works and Model Village, refreshments being provided in the pavilion. The sessions have been most successful.

"The Servant of God and Other Sermons." By W. B. Selbie, M.A. Hodder and Stoughton. 6s.

The Principal of Mansfield College has given to us a particularly helpful book. The "Servant passages" afford pregnant themes, and from these we obtain glimpses of the wealth of the author's expository powers. But from these passages Mr. Selbie proceeds to other Scriptures, related in spirit to those of the earlier sermons, and carries forward throughout the whole volume a piece of constructive work on sin and redemption that makes the book most timely. The author has chosen a series of great texts, and the discourses, reminding us more of Dr. Dale than any other recent volume of sermons, are all worthy of the great themes discussed. Progressive orthodoxy is everywhere in evidence, interpretations of the distinctive evangelical doctrines in modern phraseology. The devout study of this book would revitalise many a preacher's mind and reinforce the heart with a strength that would make his ministry more enriching. The author has chosen a vital theme—he has taken us in his discourses to the marrow of the gospel, for which all evangelical preachers will be grateful. E. T.

"God in Human Experience." By Rev. W. G. Davis. A. H. S. 3s. 6d. 2s. net.

Here are nine sermons on Great Subjects. Three of them are on "Judas," the disciple who betrayed his Lord, and they really help to an understanding of the man and his base deed. A sermon on "Saints in Society" is very suggestive. The book suffers somewhat through what are doubtless printers' errors and imperfect punctuation.

Church News.

Aberavon.

The half-yearly effort for the trust fund was made on April 2nd and the Thursday following. On Sunday Rev. W. Holland preached, and a service of song was rendered by the choir in the afternoon. Thursday a "gold and silver tree" was tried for the first time here, and proved very successful. The total amount of the effort, including a cheque for £26 received by the minister, was £44, one of the best efforts made since the chapel was built.

Barnsley Second.

Special services were held at Worsboro' Dale on Easter Sunday. Rev. W. Atkinson preached in the morning and evening. In the afternoon Mr. Joseph Nock, son of Mr. Samuel Nock, the choir-master, gave an organ recital, consisting of selections from the works of Baelmann, Dubois, Bach, Beethoven, etc., interpreting the pieces with fine artistic skill.

Birmingham Second.

Through the interest of Mr. and Mrs. Bampton and Sons, efforts have been made at Nechells towards furnishing the new schoolroom, and £8 10s. has been raised, which will purchase sixty-five chairs. Garrison Lane, mainly through the devoted labour of the society steward, Mr. J. H. Howard, a special effort has recently been made for the Trust Fund, which realised over £8. A social was held on the 12th inst., when a statement was made that £22 had been raised during the winter for repairing the chapel and towards paying for a new musical instrument.

Brantford.

A Men's Effort was arranged and held on March 28th. The gentlemen gave and provided a meat tea, which was enjoyed by a large number. This was followed by a musical evening. Net proceeds £5 for Trust Funds.

Bristol Fourth.

At Clowes Church, on April 5th, a meeting was held for the purpose of saying farewell to Mr. J. E. Pope, who leaves to take up mission-teaching work in South Africa. There was a large number of

friends present, the different departments of the church being represented by speakers who testified to the love and esteem in which our brother was held, and wished him god-speed in his new work. Presentations were made by Messrs. F. Howard, J. Reed, and J. Sage, on behalf of the junior men's Bible-class, the Christian Endeavour Society, the church, and choir respectively. Rev. C. Higgins, minister, spoke on behalf of the circuit. Mr. Pope suitably responded. Our brother will be greatly missed. As organizer, Bible-class leader, great Endeavour worker, etc., he was indefatigable.

Chester-le-Street.

The annual sale of work was held on Wednesday in connection with Durham Road Church, when over £50 was raised. Mr. John Wilkinson, in the absence of Councillor T. Storey, presided, and both gentlemen gave donations. Mrs. William Clark, of Carlisle, in a neat speech, opened the sale, and contributed £2 2s. Nearly every article was sold, and, as it is not twelve months since £150 was raised at a similar effort, the workers, who are bravely shouldering a heavy financial burden, have been much encouraged.

Gateshead First.

Our Sunderland Road Church Christian Endeavour Society held their anniversary on April 9th and 10th. The preacher on the Sunday was Rev. John Gillender, of St. Helens, Lancs. On the Monday a reunion tea was held, when many former Endeavourers joined with us at tea, also at the social hour which followed. The evening public meeting was addressed by Rev. John Gillender on "Ploughing the Sands," and also by Mrs. Robson, of Gateshead. The chair was occupied by Wm. Carr, Esq., J.P., the founder and first president of the society, which is the pioneer society in Gateshead.

Eighteen Banks celebrated their chapel anniversary on April 14th. A public tea was held in the afternoon. Provisions were given by the friends, and the tea was presided over by the young men. In the evening a grand concert was given by the Junior Endeavourers, consisting of choruses, action songs, etc. Conductor, Miss L. Gray; accompanist, Miss R. Gray; chairman, Mr. Jas. Elder. On

Easter Sunday sermons were preached by Rev. Geo. Fawcett. Proceeds in advance of previous years.

Gateshead Second.

Whitehall Road Christian Endeavour anniversary rally was held on April 8th. Chairman, Mr. J. Davison. Speakers, Rev. J. Gilmour, B.D., and Rev. F. J. Walkey. On April 9th sermons were preached by Mr. A. Carroll and Mr. George Taylor (Felling). In the afternoon our Junior Endeavourers gave a musical service, under the presidency of Mr. J. Cox. On April 10th we were favoured with a lecture entitled "Some Half-forgotten Aspects of Wesley's Life and Work," by Rev. J. Lamont, under the presidency of Mr. Ernest Forster. A coffee supper followed.

Great Yarmouth First.

Mrs. Askew, of London, has recently conducted a fourteen days' mission at Colholm Mission, and seasons of Divine blessing have been experienced. Fifty cases of conversion have taken place.

Huddersfield.

The annual sale of work was held at Northumberland Street on Wednesday, April 5th. Mr. J. Sykes was the chairman, and Mr. Tom Fletcher, J.P., of Silsden, performed the opening ceremony. Mr. J. Weatherburn stated that next year it was intended to have a bazaar for the purpose of trying to clear £500 off the debt on the trust property. The afternoon tea was kindly provided by Mrs. Broadbent, of Edgerton Grove. Many young people were actively engaged to make the effort a success. The total amount realised was £125 17s., which was in advance of previous years. The Doxology was most heartily sung.

Ilkeston.

At Langley, on Good Friday, a public tea was provided, followed by a concert given by the Bath Street P.S.A. Band. Mr. S. Tinkler presided. On Sunday sermons were preached by Rev. J. H. Hemshall.

Kettering.

Bath Road School anniversary has just been held, and is the most successful ever known in this church. Rev. F. W. Brett

preached morning and evening to large congregations, and in the afternoon a musical service was conducted by the choir and elder scholars. On Monday evening there was a public meeting, addressed by Rev. W. R. Harvey and the pastor. The children sang special hymns, and the proceeds were far in advance of previous years.

Kirbymoorside.

The seventieth anniversary of Kirbymoorside Sunday-school has been a great success. On Good Friday the choir, conducted by Mr. J. W. Lumley, rendered the cantata entitled "Eastertide." The recitative portions were taken by the young people. On Easter Sunday the services were conducted by Rev. R. W. Nelson. Large congregations were present.

Leith.

The Sunday-school services at St. Clair Street, held on April 8th, 9th, and 10th, have been an unequalled success. Rev. James Moon, from the Upper Congo, delighted the audience with a curio lecture. Mr. F. A. Gough presided. Rev. W. Glover also took part in the meeting. On Sunday the children sang well, under the direction of Mr. Jas. Hunter. Rev. W. Glover preached at 11 o'clock, Rev. M. Featherstone at 2.30, and Rev. F. W. Pascoe in the evening. The public meeting was presided over by Ex-Bailie Stewart, J.P. Rev. John Anderson and Ex-Bailie Hislop gave addresses. Mrs. Ewen presented the prizes and Rev. M. Featherstone gave the report.

Lincoln First.

Rev. S. S. Henshaw visited Portland Place Memorial Church, Lincoln, recently. He had large congregations. His visit was particularly enjoyed, especially as he was a minister on the circuit some years ago. On the Monday he gave his lecture on "My Trip to Palestine." Mr. S. Horton took the chair. On the next day he visited Metheringham, where he had a fine congregation in the afternoon and a magnificent audience in the evening at the public meeting, at which he was the principal speaker. Revs. J. Hall and E. Trounson also addressed the meeting. The gatherings throughout were most enthusiastic.

Luton First.

The President of the Conference (Rev. S. S. Henshaw) conducted the school anniversary services at High Town Chapel on Sunday. Both morning and evening there were crowded congregations. The service held in the afternoon was presided over by Councillor F. C. W. Janes, and an address delivered by Rev. A. J. Wigley. The singing throughout the day was of an excellent character, and the choir-master (Mr. Frank Day) was the recipient of many congratulations upon the state of perfection to which he had trained the members of the choir and Sunday-school. Mr. Arthur Day was the organist, assisted by Mr. S. Bone. At the annual tea, on Monday, 170 members sat down, and at the following meeting, held in the chapel, there was a fairly large attendance, over which Alderman E. Oakley presided, supported by Mr. E. Pedder (vice-chairman, and a senior scholar of the school), Mr. J. H. Hawkes, the President, and Revs. T. J. Gladwin and H. W. Hart. During the evening the annual report was read by Mr. F. C. Lines (secretary), and was of a very satisfactory character. The total number of the staff and scholars was 902, being an increase of 34 upon last year's figures, and of the 902, 828 were scholars, and the remainder accounted for the staff. The various departments had accomplished good work during the year. The Band of Hope reported an increase of 31, having a total roll of 331. The Junior C.E. had a membership of 55. A few of the scholars were trained and entered for the Scripture examination of the Sunday-school Union, thirteen of whom gained certificates, six with honours, and one a second prize for this district. During the evening addresses were given by the President, Revs. T. J. Gladwin, H. W. Hart, the Chairman, and Mr. E. Pedder.

New Brancepeth, Durham.

On Good Friday Handel's oratorio "Samson" was rendered in the Workmen's Hall, Ushaw Moor. The soloists and choir did remarkably well.

Peterborough First.

At Clinton on Good Friday we were visited by the New Road P.M. C.E. Choral Society from Peterborough. After a public tea in the afternoon, the Choral Society, consisting of about thirty voices, rendered the cantata entitled "The Land Beyond," in the evening, under the conductorship of Mr. W. H. Clarke, with Mr. G. W. Stimpson as organist. The chair was occupied by Mr. C. Green, of Peterborough. The chapel was full, numbers having to stand. Proceeds, which were for Trust Funds, were in advance of last year.

Petersfield.

Our brave little band of workers in this small town are successfully dealing with

Free to the Ruptured.

Cured of Rupture at the age of 55. Severe Cases have been Permanently Cured.

There are people who have been torturing themselves for years with trusses, when a method has been perfected which has effected hundreds of permanent cures without causing pain, loss of time from work, without danger and without operation. If you are ruptured you should lose no time in obtaining full information about this method.

Mr. Edward Vale, 22, George Street, Weston-super-Mare, Somerset, was cured of a severe rupture of 30 years' standing by this method. Mr. Vale is thoroughly well known in his trade (Shoe Case Making) throughout England and on the Continent, therefore the following letter from him must convince the most sceptical that the Rice Method is one of exceptional merit. Mr. Vale says:—"I am thoroughly cured of a rupture of over 30 years' standing, which was a continual source of pain and a nuisance to an otherwise strong and active business man who is continually travelling in England and the Continent. It was at times so troublesome that I had to leave the works two or three times a day and lie down. Some of the most eminent doctors told me I must have an operation, but then they could not guarantee a cure. I paid a visit to an old friend, a naval captain, in Cornwall, who said he had been cured by the Rice Method after 30 years' suffering, and on his advice I obtained this method, with the result that I now feel like the proverbial young eagle instead of a man of 54."

This is a permanent cure—the kind of cure the Rice Method effects. Complete details and a sample of this valuable method of cure will be sent free, sealed and post paid upon receipt of the coupon. Write at once to-day.

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the debt on our church, which, in ten years, they have reduced from £1,300 to £440. A special effort was again made on April 6th, when a large company assembled for tea, provided by a few ladies. A public meeting followed, and addresses were given by Revs. J. W. Fish, J. Sadler Reece, and T. Loes Hutson. Mr. W. Brake, circuit steward, presided. A number of promises made a year ago were paid in at this meeting, making a total of £261 6s 3d. Mr. D. Noble, who has promised £250 if the debt is cleared in October next, and has already doubled last year's efforts, will again kindly give an equal amount as that raised this year. The trustees will thus be enabled to once more substantially reduce the debt.

Preston First.

A sale of work was held at Hoole (Walmer Bridge) on April 14th, with a view of lessening the debt upon the chapel and school premises, which now stands at £392. Mrs. Grierson, of Walton Hall, opened the sale, and was supported by Mr. C. E. Grierson, J.P., Rev. J. E. and Mrs. Leuty. Tea was provided, and in the evening a concert was given, under the direction of Mr. Bretherton (organist) and Mr. Shaw (choirmaster). Rev. J. E. Leuty presided at the opening ceremony. Mr. Grierson, by whom some of our people are employed, also spoke a few encouraging words, and wished the friends God-speed. Miss Hay acted as secretary. The proceeds for the day were £260 net.

Rookhope.

On Good Friday a sale of work in aid of the chapel renovation scheme was opened in the Council School by Rev. J. Ramsay. In the evening an entertainment was provided by the friends from Stanhope. Proceeds £30. On Easter Sunday the preacher was Councillor W. Carr (Gateshead). The recently formed choir, under the conductorship of Mr. J. Cree, also rendered a musical service.

Seaham Harbour.

A rare treat was provided at Tempest Place on Monday night, when Miss Hetha Richards paid her first visit. The audience were kept spellbound throughout the recital. Miss Richards was assisted by Mr. J. Kelly (bass), who sang several solos, while an organ selection was played by Mr. J. D. Harrison. Mr. C. Farrar presided, supported by Rev. Emerson Phillips.

Sheffield Third.

For some time past it was felt that the present Sunday-school (built in 1868) in connection with the Burn Cross Church has been altogether inadequate to meet the requirements of the district, and it has now been decided to erect new premises, costing from £1,600 to £1,200, on modern lines, which will fully meet all demands. Strenuous efforts are being put forth to raise the necessary money to enable building operations to commence next spring. On Good Friday the young ladies of Miss Senior's class provided a tea and gave a concert, which reflected great credit on both themselves and Miss Senior. Mrs. Ernest Bellamy (a former teacher) presided. The effort realised £5 11s. 6d.

Sheffield Ninth.

At Abbeydale Church on Sunday and Monday an unusually successful anniversary was celebrated. Mr. Moses Bourne was the special preacher. The large congregations were greatly edified by his thoughtful and eloquent deliverances. In connection with the proceedings on Monday, Mr. W. Neal and Mrs. Neal gave the tea in commemoration of the sixtieth anniversary of Mr. Neal's birthday. There was a great gathering of friends from all the Sheffield circuits. At the public meeting, which was preceded by an organ recital, given by Mr. Strickland, there was a good attendance. Mr. J. Hadfield presided in his strikingly genial manner. The report was presented by Mr. J. Sivil, and showed a very successful year's work. Rev. T. Campey and Rev. G. H. McNeal delivered interesting addresses. Revs. E. Mather, J. R. Tranmer, J. Keightley, and Mr. E. W. Smith took part. Mr. and Mrs. Neal were congratulated and heartily thanked for their generosity. Mr. Neal suitably responded. The tea realised over £11, and the anniversary about £24. A great surprise came at the end of the programme, when the treasurer (Mr. Sivil) announced that in gratitude for the recovery of her health after a serious illness and a severe operation Mrs. Ernest Adams had presented a gift of £50 to the Trust Fund. The meeting showed its great satisfaction at the recovery of the donor's health and its hearty appreciation of the gift.

Stanley.

A successful mission has been conducted at Kyo Laws Mission Church by Mrs. Jordan and Miss Davison, of Gateshead. For three weeks the services went on with increasing interest and success. Several of the leading members of the local workmen's club were converted, and a substantial addition of earnest and interested members has been made to the little church. The earnest evangelical preaching of Mrs. Jordan and the captivating Gospel songs of Miss Davison, seconded by the prayers and devoted work of the members and other helpers, has been richly owned of God.

Stroud, Glos.

Parliament Street Church anniversary services were held on Easter Sunday, when sermons were preached morning and evening by Rev. Ralph Street, of Gloucester. In the afternoon the service of song entitled "Little Abe" was rendered. The connective readings were given by Mr. W. Thompson. Rev. R. Street presided. Violin solos were well rendered by Mr. Cyril Hicks, and at the evening service the choir rendered two anthems. Mrs. W. Thompson presided at the organ.

Walbottle.

Miss Nellie Coulthard, of Bolton, has just concluded a twenty-one days' mission. The mission has been very successful. We are glad to record seventy-eight conversions.

CONSUMPTION or DECLINE

A Mother's Anxiety.

PARENTS who have delicate children suffering with weak lungs, or threatened with consumption, will be interested in the following testimony of Mrs. CLARK, of 48, Harrowby Street, Prince's Avenue, Liverpool. Her little daughter had been delicate from infancy, requiring more than ordinary care. At the age of 12 she suffered from cold after cold, affecting the chest and throat. Her mother says:—"I was afraid of her going into decline." Ordinary remedies having failed to effect any improvement in the child's health, her mother decided upon giving her a course of

CONGREVE'S ELIXIR.

As she persevered with it, health and strength gradually came to the weakly child, and, to use Mrs. CLARK'S own words,

"REMOVED ALL ANXIETIES." On the 17th March, 1911, the mother reports to Coombe Lodge:—"I am glad to say that my daughter now enjoys good health."

Have been for
ASTHMA, COUGHS & 65 YEARS
Cured by
BRONCHITIS Congreve's Elixir.

Of all Chemists, price 1/4, 2/6, 4/6 and 11/. Mr. Congreve's well-known work on Consumption sent free on application to No. 28, COOMBE LODGE, FICKHAM, LONDON, S.E.

£7 17s. 6d. SWISS TOURS. 16 DAYS. NO EXTRAS. Extensions LUCERNE, LUGANO, GRINDELWALD, CHAMONIX, ZERMATT, SPECIAL SWITZERLAND by DAY JOURNEYS without NIGHT TRAVELLING. Particulars, Secretary, 3 & 4, Memorial Hall, Farringdon Street, E.C.

West Bromwich First.

At Greets Green the bazaar yielded the handsome sum of £130. On the first day Mr. E. Howes presided and the Mayor of the borough opened the sale. On the second day Mr. W. Poulton acted as chairman and Mrs. Poulton declared the bazaar open.

Wooldale.

Rev. J. A. Alderson paid his fifth annual visit on Sunday last to above church, preaching afternoon and evening to crowded audiences. Miss Wood rendered solos. On the Saturday evening Mr. Alderson lectured on "The Bible: Is It Reliable?" Mr. C. Baker presided.

Women's Missionary Federation.

Halifax.

An interested party of ladies met on April 12th in Ebenezer Church, Halifax, at the invitation of Miss Perrett and under the presidency of Rev. W. Dickenson. After the subject, "The Claims and Work of the L.M.A.," had been introduced by Miss Perrett, and spoken to by Alderman J. Brearley, the auxiliary was expeditiously formed, with Mrs. Newnes as president, the other ministers' wives and a few more ladies as vice-presidents. Mrs. Yearsley as secretary, Mrs. W. Shackleton as assistant-secretary, and Mrs. Metcalfe as treasurer. Twenty-two members were enrolled. After the business had been despatched, tea was partaken of, kindly provided by Mrs. J. Whittaker and served by her three daughters.

MISS BOTT is open for Week-end and Sunday Services, or would take Situation as I.L.P. for the summer months; local preacher of Hincley Circuit; good reciter.—31, Chapel Street, Barwell, Hincley.

WANTED, Situation by Young Man as Warehouseman or Timekeeper, &c.: I.P. well recommended.—T.R., care of Rev. H. Fox, 9, Highfield, Scarborough.

NEW HUMOROUS RECITATIONS. "How Father Dodged the Census," also "When Grumbling Tongues will Cease"; both sent post free, 3d.—ATKIN, 102, Upper Lane, Forest Gate, London.

SUPERANNUATED Minister wanted to reside at Droitwich, in the Worcester Circuit.—Apply to the Rev. FREDERICK Bell, Park House, Fort Royal, Worcester.

£250 WANTED, in one or more sums, at 4 per cent. on Concession property.—Apply to Rev. FREDERICK Bell, Park House, Fort Royal, Worcester.

PEACH'S NEW CURTAINS. Jacquard Curtains, 9/6 pr.; Monte Rosa, Swiss Design, 7/6 pr.; Hemstitch Muehlen Curtains, 5/6 pr.; Lattice Net, 1/3 yd.; Casement Curtains, Hemstitched, 2/6 pr. PRICE LIST of Lace Curtains, Mullins, Blinds, Casement Friezes, Liners, Laces, &c. Post FREE. S. PEACH & SONS (Dept. 109), The Looms, NOTTINGHAM.

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2 Fine Laburnums... 6jd.
1 Extra large do... 6jd.
1 American Maple... 6jd.
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1 Acacia Japonica variegated... 6jd.
1 Do. Green... 6jd.
1 Lovely Strobilus Pine... 6jd.
2 White Lilacs... 6jd.
2 Purple do... 6jd.
1 Fine Portugal Laurel... 6jd.
2 Fine Veronias... 6jd.
1 Travessii... 6jd.
1 Fine Juniper... 6jd.
1 Fine Rhododendron... 6jd.
2 Variegated Elders... 6jd.

Get my quotation for any others.
BARKER'S SWEET ROCKET.—Most lovely Stock-scented plants, 12 for 6jd.

BARKER'S WONDERFUL DELPHINIUMS.—Stately border plants, having few compeers; 6 of either light or dark blue shades, 6jd.

BARKER'S BEAUTIFUL CAMPANULAS or Bell Flowers.—6 fine plants in charming varieties, 6jd., usually sold at 6d. each. Will grow in any garden.

HERE'S A TESTIMONIAL!
J. W. GRIFF, Esq., Pemberton, writes:—"Please send me as follows. I hope they will give the same satisfaction as the Hollyhocks you sent me have given for the past two years. They have been praised by all the district, and have taken First Prize for two years at the Whinstanley Floral Show, and have given a fine display of blossom all summer."

BARKER'S FINEST AQUILEGIAS (Columbine), lovely hybrids, 9 for 6jd. Giant Forget-me-nots, enormous trusses, 20 for 6jd.

BARKER'S WONDERFUL GIANT HERBACEOUS PHLOX.—In finest art shades.—Some trusses last season were truly wonderful. 3 grand roots, 6jd.; 12 for 1s. 11d.

BARKER'S GALLIARDIA HYBRIDA GRANDIFLORA.—Absolutely one of the most showy hardy garden plants; 6 for 6jd. Also another, the beautiful sweet-scented Evening Primrose, 12 for 6jd.

BARKER'S BRILLIANT MONTBRETIAS.—In bloom from June to October, invaluable for cutting, 12 for 6jd.

BARKER'S TRITOMAS (or Red-Hot Pokers).—Brilliant orange scarlet, 2 for 6jd.

BARKER'S CHAMPION HERBS.—Four of either the following for 6jd.: Lemon Thyme, Black Thyme, Fenel, Sweet Marjoram, Sage, Hyssop, Rue, Mint, Angelica, Horshound, Lavender.

BARKER'S NEW HYBRID GIANT FOXGLOVES.—lovely art shades, 12 for 6jd. Also beautiful Centaurea (Perennial Cornflowers), 6 beauties, 6jd.; Erigeron (Lilac Daisy), 4 for 6jd.

BARKER'S GOLDEN AND SILVER IVES FOR WALLS.—6jd. each. Also Hardy Passion Flowers, 6jd. Also Japanese Golden Honeysuckle, 6jd. each. All fine value.

BARKER'S WONDERFUL GIANT CLADIOLI.—Most brilliant of garden flowers. 12 Barker's wonderful Hybrids, in great variety, 1s. 2d. Also dazzling Scarlet variety, 12 for 1s.

BARKER'S WONDERFUL VEGETABLE PLANTS.—100 Cabbage, 6jd.; 100 Lettuce, 6jd.; 100 Giant Onions, 6jd.; 60 Leek, 6jd.; 20 Parsley, 6jd.; best Rhubarb, 6jd. each.

BARKER'S WONDERFUL COLLECTION TALL-GROWING ORNAMENTAL TREES, for quickly making blind; Maples, Alanthus, Laburnum, &c. Now 6 extra fine specimens for 2s. 6d. only. Worth 1s. each.

BARKER'S LOVELY ASPARAGUS FERNS.—3 splendid varieties, 1s. 9d.; usual price 1s. each.

BARKER'S LOVELY AMPELOPSIS VEITCHII, the Self-clinging Virginian Creeper.—Fine plants, 9d. each. Also the large leaf Virginia Creeper, 3 fine plants, 6jd.

BARKER'S WONDERFUL HARDY GIANT WHITE MARGUERITES.—Producing huge white Daisies from June to end of October; 8 grand clumps, 6jd. Also fine Yellow variety, 6 for 6jd.

Mrs. STAVE, Barry, writes (March 8, 1911):—"I should like to add how delighted I was with your plants last year. The Daisies were magnificent, so huge and perfect in shape, and they bloomed right on to November."

Miss M. E. WARE, Horley, writes (March 8, 1911):—"The plants I had last year did excellently."

BARKER'S WONDERFUL CLIMBING CLUSTER ROSES.—These produce huge clusters of lovely blossoms. Very fast growers. In Crimson, Shell Pink, Deep Pink, Blue, Cream, White, Yellow, Fine tree, 8jd. each.

Miss BLANDIE, Ruan Minor, writes (March 10, 1911):—"Thanks very much for very nice plants received to-day."

BARKER'S DAINTY ICELAND POPPIES.—So invaluable for table decorations, 10 for 6jd. Also huge Scarlet Oriental Poppies, very brilliant, 8 for 6jd.

Mrs. GOLDSMITH, Coombe Dingle, writes (March 9, 1911):—"I am very pleased with the plants safely received."

BARKER'S WONDERFUL SWEET WILLIAMS.—Huge trusses in grand art shades; will grow anywhere. 12 either new, White, Dark Crimson, or many colours mixed, 6jd.

Miss SHANNAN, Rose, writes (March 6, 1911):—"Received plants safely, for which many thanks."

BARKER'S WONDERFUL PLANTS.—Suitable for rockeries or edging borders or beds. 8 double White Arabis, 6jd.; 8 single White Arabis, 6jd.; 8 Purple Aubretia, 6jd.; 12 brilliant Yellow Alyssum, 6jd.; 12 Alpine Pinka, 6jd.; 6 fine Auriculas, 6jd.; 6 Cistus (Rock Roses), 6jd.; 10 Pink Thrift, 6jd.; 6 Cistus (Rock Roses), 6jd.; 6 Golden Sedum, 6jd.; 6 Violetta, 6jd.; 6 Cerastium (Snow in Summer), 6jd.; 6 variegated Dactylis, 6jd.

BARKER'S WONDERFUL POT FERNS.—I have a grand lot of big showy plants in lovely varieties, 3 for 6jd.

J. JACKSON, Esq., Portland, writes (March 4, 1911):—"I received the plants in fine condition to-day."

BARKER'S WONDERFUL GIANT CANTERBURY BELLS, beautiful art shades.—Enormous trusses of enormous bells. 12 either Pink, Blue, White, or Mixed, 6jd.

J. GANER, Esq., Sherborne, writes (March 6, 1911):—"I am very pleased with plants. They were not in the least damaged in transit."

BARKER'S LOVELY SWEET SCENTED HARDY GARDEN PINKS.—Everybody loves these 8 fine plants in fine varieties, 6jd. Also the charming Margaria Carnation, endless variety in charming shades, 12 for 6jd.

Dr. HANDLE writes (March 6, 1911):—"Thanks for all plants received safely."

BARKER'S WONDERFUL HARDY PERENNIAL LUPINS.—A real giant variety, producing huge spikes of perfect flowers. 10 grand plants, either White, Blue or Mixed varieties, 6jd.

E. PATER, Esq., Holywell, writes (March 9, 1911):—"Plants highly satisfactory."

BARKER'S CHAMPION GIANT FLOWERING TUBEROUS BECONIAS.—20,000 Sold Last Season. More to offer this season.

These are real champions. Many of the individual blossoms are as big as a plate. In all shades of colour. 3 fine roots, 6jd.; 12 for 2s.; 50 for 7s. 6d.; 100 for 14s. 6d.

BARKER'S GIANT FUCHSIAS.—I have a grand lot of real Champions, and offer 8 fine plants for 6jd. I defy the world to offer better value.

BARKER'S GROWN NEW SENSATIONAL CLIMBING ROSE HIAWATHA.—Flowers abundantly in bunches, 30 or 40 flowers together. Colour deep crimson. Fine trees, 10d. each; 3 for 2s. 3d.

BARKER'S GRAND TRAINED FRUIT TREES FOR WALLS.—Very fine specimens for fruiting this year. Peaches, Apricots, Pears, Plums, Apples, and Cherries. All 3s. each. Very best varieties.

BARKER'S LOVELY "FLAME" FLOWERS.—Brilliant hardy dazzling scarlet climber. Now, two very finest tubers, 6jd.

BARKER'S WONDERFUL GIANT SWEET PEA.—Every garden should have a row of these charming favourites. Now is the time to sow the seed. Large packets, containing hundreds of varieties, 1s.; smaller packets, 6jd.

BARKER'S LOGAN BERRIES.—Now I have a fine lot of this delicious new Fruit, and offer fine plants 1s. each.

BARKER'S GIANT FLOWERING IVY GERANIUMS.—Many of the blossoms are as large as a five-shilling piece. In lovely shades of colour. 3 fine plants, 6jd.; 12 for 2s.

BARKER'S LOVELY HARDY TIGER LILIES.—These fine red spotted Lilies will grow in any garden, and I offer 8 fine roots 6jd.

BARKER'S FINEST TOMATO PLANTS.—All the best varieties, 5 for 6jd.

Mrs. M. P. OATHEBEE, Farnham, writes (March 3, 1911):—"I am much pleased with the plants sent."

BARKER'S REAL OLD CRIMSON CLOVE CARNATIONS.—The true old variety, very scarce. 2 grand plants, 6jd. Also a grand White variety of above 6jd. each.

BARKER'S GAUZE FLOWER.

More useful for bouquets than Maidenhair, and quite hardy; 6 grand plants, 6jd.

Don't forget that my **CHAMPION NAMED CHRYSANTHEMUMS** are now ready; 6 grand plants, in finest named varieties, 6jd.

BARKER'S FANCY FOLIAGE GERANIUMS.—Now 6 fine plants, in variety, 6jd. Must make room.

BARKER'S REAL GIANT PANSIES.—Enormous blossoms, either White, Yellow, Purple, Blue or Mixed. Twelve fine plants for show at once, 6jd.

Rev. OWEN DAVIES, Mold, writes (March 1, 1911):—"Flowers just to hand. They are excellent, and I shall look forward with keen interest to their growth."

BARKER'S SHOWY VIOLAS—For hedging now. Either Yellow, White, Purple, Blue or Mixed. 9 grand Plants, 6jd.

Mrs. BURCH, Blackheath, writes (March 1, 1911):—"Very pleased with plants. They came beautifully packed, and look well now planted."

BARKER'S DAHLIA TUBERS.—Lovely doubles and singles. A fine lot, 9 for 6jd.

M. MORRIS, Esq., Ealing, writes (March 15, 1911):—"The splendid plants just arrived, quite fresh and beautifully packed."

BARKER'S LOVELY XMAS ROSES.—Plant now. Fine clumps, 6jd. each, or extra large 9d.

Rev. C. H. GRANT, Wofford Vicarage, writes (March 15):—"We always find your plants good and true."

BARKER'S BEAUTIFUL LARGE FLOWERING HYBRID CLEMATIS.—Colours, blue, mauve or white. Fine plants, 1s. 3d. each. These are not the tiny flowering seedling rubbish offered by some, but strong grafted plants.

S. HOOK, Esq., Clevedon, writes (March 15, 1911):—"Trees arrived safely; quite satisfactory."

BARKER'S SHOW REGAL PELARGONIUMS.—Absolutely the finest varieties in cultivation; words fail me to describe these; they are grand. Fine plants for effect, 8d. each, 3 for 1s. 9d.

E. HUSON, Esq., Forest Gate, writes (March 17, 1911):—"Roses and plants to hand in splendid condition. I would certainly recommend intending purchasers to give you a trial."

BARKER'S NEW LONDON PARK GIANT POLYANTHUS PRIMROSES.—Lovely trusses of giant flowers, 6 fine plants 6jd.

Also Phaealis, the brilliant Chinese lantern plant; very useful for decorations; 4 for 6jd.

Mrs. A. NEWELL, Ealing, writes (March 16, 1911):—"Very pleased with plants, which arrived yesterday. Sending another order on Saturday."

BARKER'S MUSK.—6 powerfully scented, 6jd.

BARKER'S NICOTIANA (Sweet-scented Tobacco).—5 for 6jd.

BARKER'S BRILLIANT SALVIA.—6 for 6jd.

BARKER'S GOLDEN HOPS.—Ideal climbers, 2 for 6jd.

BARKER'S HONEYSUCKLES.—Fine plants, 9 for 6jd.

BARKER'S GIANT SALMON GERANIUMS.—2 for 6jd.

BARKER'S GRAND HARDY GARDEN FERNS.—12 for 2s. 3d.

THE SUMMER SEASON IS COMING.

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Many people are now thinking of their summer holidays, and some are making arrangements. Special terms are given for this class of advertisement. A small advertisement is not lost because it is classified. Advertisers when once they use this paper return to it again each season. It will pay you. Write for terms.

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