

Radstock.

Band of Hope anniversary services were held on April 14th. Rev. A. A. Kidwell preached morning and evening. The choir also rendered an anthem under the conductorship of Mr. J. Edwards. A children's service was held in the afternoon by the Band of Hope, trained by Miss Hyman. Mrs. Bish presided, and gave a good address. On Monday, under the presidency of Rev. T. Sandford, Rev. A. Kidwell delivered his lecture, "Voorwarts." This was much enjoyed. The secretary's report showed a very successful year's work. Miss Veal sang in a very efficient manner at all the services. Mr. C. J. Parfitt accompanied.

Shipley.

Crag-road Church held its annual women's anniversary and reunion on March 30th. In the afternoon an excellent tea was provided, when about 250 people sat down. In the evening a great concert was held in the Council Schools, presided over by Mrs. E. Boocock, the concert being rendered by ladies from Bingley Circuit. Rev. W. H. Campbell gave the address, and on behalf of the church welcomed all present, and received at the hands of Mrs. J. Birdsall an enlarged and framed photograph of her late husband, Mr. J. Birdsall, who was for many years a trustee and most active worker in the church. The minister also read letters and received donations from Mr. and Mrs. B. N. Grimshaw, and Mr. and Mrs. H. Grimshaw, of Ohio, U.S.A., Councillor Tom Fletcher, J.P., Vice-President of Conference, and others. The anniversary services were continued on Sunday, March 31st, when Rev. W. H. Campbell preached. In the afternoon the women of the church rendered a service of song. The whole effort was a magnificent success, largely due to Mrs. T. Ashford. The gross proceeds amounted to £24 10s.

Sileby.

On Easter Monday and Tuesday, a very successful bazaar was held to raise funds for the complete renovation of the chapel and school. In this case we are raising all the necessary funds before commencing the renovation. The stalls were beautifully arranged and decorated, one attractive stall containing machinery at work making neckties and stockings. All the side attractions were well managed by the young men. The total results, which greatly exceeded expectations, were as follows:—Entrance money, £13 6s.; profit on bazaar handbook, £9; collections at opening ceremonies, £6 16s.; donations, £6 0s. 6d.; children's concerts, £2 14s. 10d.; church stall, £49 15s. 10d.; young women's stall, £28 8s. 2d.; young men's stall, £22; senior class of girls' stall, £21 14s.; hosiery stall, £10 3s. 6d.; refreshment stall, £8 12s. 3d.; a grand total of £178 10s. 1d.

South Shields.

The Globe Church held its anniversary services on Good Friday, April 5th, and Easter Sunday, April 7th. On Good Friday, the Globe and Baring-street choirs supplied an excellent concert. The attendance was unusually large. Mr. J. Ashton was conductor, and Mr. J. W. Walker organist. It was voted a great success. Mr. T. Spencer ably presided, and Revs. M. T. Pickering, W. Duffield and F. Hobson took part. On Easter Sunday, Councillor T. Fletcher, J.P. (Vice-President of Conference), preached morning and evening. The messages were practical, earnest, and most helpful. Financial proceed, £73, which was considered satisfactory in view of the industrial unrest. The spiritual tone of the church is good.

Stratford.

Church anniversary services were held at Henniker-road on Sunday, March 17th, when Rev. Henry Clark preached morning and evening. In the afternoon the choir, under the leadership of Mr. Rosevear, gave a musical service. Mr. Smith, of Leyton, presided, and Rev. F. Harrison gave a short address. On Monday evening, March 18th, a tea and public meeting was held. Mr. Broad presided over the meeting, and Rev. H. Clark gave an excellent address. The church secretary (Mr. L. Mayhew) gave a report of the year's work. Financial result very satisfactory.

Cobbold-road.—On Sunday, March 31st, reopening services after renovation were held. The preachers for the day being Mr. A. E. Garratt and Rev. Geo. Walsley. On Tuesday evening, April 2nd, Rev. H. J. Taylor gave a magnificent lecture on "John Wesley and the Making of Modern England." Councillor Heather presided. The entire cost of the renovation and repairs has been met.

Stroud, Glos.

The chapel anniversary was held on Sunday, March 31st, when sermons were preached by Rev. E. T. H. Allen (Congregational). A musical service was held in the afternoon, presided over by T. E. Revell, Esq. Solos were given by Miss Bullock and Miss K. Dunham, and an address by Rev. Allen. Violin solos were given at the evening service by Mr. Cyril Hicks, and were much enjoyed. The anniversary was very successful, congregations were good, and collections were in advance of last year. Mrs. Thompson presided at the organ.

Scrubs.—The annual tea and public meeting were held on Good Friday. The chapel was filled for the public meeting, presided over by Rev. C. Dunham. Solos were rendered by Messrs. C. Bishop and T. Sadd, and short addresses were given by Messrs. T. Eldridge, W. J. Musgrove, G. N. Hawkes, and R. Fern. The chapel sermons were preached on Easter Sunday by Rev. C. Dunham, and were very successful. Proceeds for Trust Funds.

Sturminster Newton.

Chapel anniversary services were held on Easter Sunday at Bishop's Caundle. Mr. F. C. Packard was the preacher. The congregations and collections were good. On Easter Monday a small sale of work was held, the opening service of which was conducted by Rev. R. W. Burnett. Tea was provided, and a public meeting followed, presided over by Mr. T. Forris (Wesleyan), and addressed by Mr. J. Lane (who gave the financial statement), and Rev. R. W. Burnett. Solos were rendered by Misses Saunders and Upshall and Mr. F. Evers. Mrs. Lane presided at the organ. The chapel debt has now been reduced to £50.

Sunderland First.

A very successful Easter effort has been held at Carol-street. On Good Friday the public tea was attended by 250 people. In the evening a concert was held. Rev. Geo. Fawcett preached on Easter Sunday morning and evening, and presided at the silver tree on Easter Tuesday. A large number of envelopes adorned the tree attached by the scholars and members. Mr. Swinton Stoddart stripped the tree, and the envelopes contained about £8. Mr. Spain and party gave a musical programme. The proceeds for the week-end amounted to £17.

Sutton and Kirkby.

What a blessed time of soul quickening and soul saving power we have experienced at Newstead in the mission concluded by Miss Vinter. One dear woman came to the Cross, and in a few nights her husband followed. A young man, son of an aged local preacher, who had just had three weeks hard drinking, was so overcome by the Spirit's power that he could not leave at the close of the service. It was indeed pathetic to see his unconverted wife with her arm thrown around his neck, saying, "Joe, I wish you would give up." We had the unspeakable pleasure of seeing both Joe and his wife converted to God. On Good Friday Mr. Musgrave Reade, of Leicester, paid us a visit and told the wonderful story of his conversion.

Working Lads' Institute and Home, 279, Whitechapel Road, E.

THE ANNUAL MEETING

will be held at the INSTITUTE,

On MONDAY, April 29th, at 3 p.m.

The Right Hon. THE LORD MAYOR will preside, and will be supported by the CITY SHERIFFS.

THE LADY MAYORESS will distribute the Prizes to the Members.

PUBLIC TEA in Brunswick Hall, at 5.30 p.m.

ORGAN RECITAL, 8.30 to 7.15 p.m.

PUBLIC MEETING at 7.30 p.m., to celebrate the 15th Anniversary of the Opening of Whitechapel Mission and the 4th Anniversary of the Re-opening of Brunswick Hall.

Chairman—A. L. E. C. RAWLINGS, J.P.

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Tadcaster.

Chapel anniversary services were commenced at Wetherby on Good Friday, when Mr. Charters, of Leeds, delivered his interesting lecture "From Scarecrow to Pulpit." Chairman, Mr. A. H. Noble. This was followed by a coffee supper on Easter Sunday. Mr. Charters was the preacher. The choir rendered in a very able manner the Easter anthem, "Let us keep the feast." The collections were £1 10s. in advance of last year. This society are also improving the seating of the chapel.

Thetford.

We have been favoured with a visit from the President. On Good Friday there was a public tea, some 150 being present, including His Worship the Mayor, Councillor George, and Mrs. Brown, Rev. and Mrs. E. Dalton, Rev. R. and Mrs. Holman. Miss E. Smith, organist, was presented with a marble clock as an appreciation of her generous work in the church. Dr. Dalton lectured in the evening on "Tramps and Tramp Life" to an interested and delighted audience, and on Easter Sunday he preached both morning and evening. The choir rendered a cantata, "From Manger to Cross," in the afternoon. On Monday Dr. Dalton visited Barnham to preach and lecture. On Tuesday Shropham was the scene of Dr. Dalton's activities, preaching in the afternoon and lecturing in the evening, and on Wednesday, Stanton and the neighbouring villages rallied round the President in large numbers in the Wesleyan Chapel, which had been kindly put at our disposal. The proceeds of the above services are to be devoted to the Circuit Contingency Fund. The President's visit was a most successful one, and will be looked upon as a day not to be forgotten.

Thirsk.

We held our annual effort on Good Friday and Easter Sunday. On Friday at 3 o'clock Rev. G. Feaver, M.A., preached a sermon on "The Seven Words from the Cross." A public tea was provided in the schoolroom, and at 7 o'clock Mr. Feaver lectured on "Hugh Latimer." J. T. Hansell, Esq., presided. There was a good attendance at the lecture and coffee supper which followed. On Easter Sunday Mr. Feaver preached both morning and evening, and at the evening service Miss Burton, of Darlington, sang a solo. In the afternoon the choir rendered a song service of praise entitled "The Squire's Thank-offering." Mr. John Ward, of Thirsk, presided, and the connective readings were well rendered by Miss Midgley. The effort has been successful.

Westgate.

The Sunday-school anniversary services were held at Lane Head during Easter. For the sixteenth year in succession Rev. C. Humble, one of our old scholars, was the special preacher. On Good Friday afternoon the scholars were given tea. In the evening the public meeting was held. Mr. Alfred Peart was chairman, and addresses were given by Mr. Harry Peart, Sister May, of Darlington, and sister to Mr. Evan Roberts, and Rev. C. Humble. Mr. Humble preached on Saturday, and also on the Sunday afternoon and evening. Sister May could take part in the services, and Miss Coulthard was soloist.

Weston-super-Mare.

The ladies have just made a fine effort on behalf of the Trust Funds. It took the form of a "Pink Tea," followed by an excellent concert. Miss Dossor, Mrs. Cowie, and Miss Parsons, ably assisted by the ladies of the church, collected money and got together provisions, also arranging a very excellent programme. Mrs. Tom Lee presided, and the financial result was very gratifying, being £24 14s.

On Good Friday the choir gave Maunder's "Olivet to Calvary." Mr. Wilfrid M. Brown presided. Under the able tuition of Mr. H. A. Dossor the choir had reached a high degree of excellence. The solos were splendidly given by Mrs. H. A. Dossor, Miss A. Parsons, Mr. F. L. Dossor, and Mr. F. Thould. Miss M. Betts accompanied with taste and feeling, and Mr. C. A. Gibbons on the oboe.

Whiteinch, Glasgow Fifth.

A good company gathered to witness the opening of the sale of work and cake and candy stall in the Lesser Burgh Hall. Sir George Green presided, and Councillor David Fortune declared the sale open in a racy and delightful speech. Business was brisk. The tea room and competitions were also popular features. Despite the adverse effects of the coal strike, Rev. J. Fitzpatrick was able to announce net proceeds £106 0s. 6d.

Women's Missionary Federation.**Halifax First.**

The ladies held their monthly meeting at Booth Town on April 17th, when a good number was present to hear R. W. Dickinson give a missionary address. Mrs. T. Clee was the soloist. Miss News was accompanied. Tea was kindly arranged by our president, Mrs. News. A good collection was taken. We have made six new members this month.

Liverpool.

The ladies of Everton-road Church arranged the monthly drawing-room meeting in their lecture hall on April 10th. Mrs. Grant made an efficient president, and Rev. T. A. Fairweather offered prayer. The missionary letter was read by Mrs. T. S. Bridge. Mrs. Bicknell sang two solos, and Mrs. Irvine presented the report, satisfactorily explaining the omission of the auxiliary's contribution of £70 last year from the annual missionary report. An address of cheery optimism in relation to Christian work both at home and abroad was given by Rev. W. Spedding. Mrs. Burton, Revs. H. J. Pickett, J. W. Normandale, and G. Armitage took part. The room was tastefully arranged. Tea was generously provided by the Everton-road ladies. Income £7 1s. 6d.

SILSDEN.

Farnhill Society, in the above circuit, will always have cause to remember the Easter of 1912. For the purpose of removing the debt, a bazaar was held Good Friday, Saturday, and Monday, April 5th, 6th, and 8th, and it proved to be quite a success. It took the form of "Ye Olde English Garden," and the various stalls represented rustic summer-houses. The platform represented a rustic terrace, which was reached by a flight of steps which were erected in rockery, where climbing plants were growing. In the body of the school were white old garden seats kindly lent from Kildwick Hall (the residence of the late Sir John Briggs, M.P.), which presented a very pretty appearance. Large attendances gathered for the opening ceremony on all three occasions. On the first day D. Wilcock, Esq., took the chair, and T. Fletcher, Esq., J.P., Vice-President of Conference, declared the bazaar open. In the course of a happy speech Mr. Fletcher paid a high tribute to the memory of Sir John Briggs, who had been a regular worshipper in connection with our church here. On the second day, in the absence of Alderman Richard Fletcher, J.P., the chair was taken by his son (C. H. Fletcher, Esq.), and Mrs. F. W. Petty was the opener. Watson Hartley, Esq., presided on the third day, the bazaar being opened by F. J. Wilson, Esq. The financial statement was given each day by Rev. J. H. Middleton, who was supported by Rev. J. Walton and other local ministers. The effort has been a distinct success. We required to raise £400 to clear the debt, and the object was achieved. The first day's takings amounted to £103, second day £66, and third day £69, making a total of £238 for the three days. With liberal donations received from friends in the district and other efforts made prior to the bazaar the total amount realised is about £490; expenses incurred £35. The debt has now been paid off, and the church is in the happy position of having a nice sum in hand.

MARRIAGE.

At our Essex-street Church, Bristol Second, on Saturday, April 13th, much interest was taken in the very pretty wedding of Mr. Henry Charles Lovell, second son of Mr. Samuel C. Lovell, and Miss Edith Anne Plummer, eldest daughter of Mr. James Plummer. Rev. F. A. Ingham officiated, and Mr. Sweet presided at the organ. The bride was accompanied by her two sisters and the two sisters of the bridegroom, Messrs. W. and E. Lovell acting as groomsmen. The wedding breakfast was held at Bethel Cottage, the home of the Lovells, which is built upon the site where our Primitive Methodist forefathers worshipped for some years. The bridegroom is a great grandson of Joseph Jenkins, the first member of our Bedminster Down Church. Both our friends are ardent workers in our church, and are held in high esteem. They were the recipients of many costly and useful presents. Mr. Samuel C. Lovell is a beloved society steward of our church, and has the joy of having Mrs. Lovell, his four sons and two daughters active members of the same.

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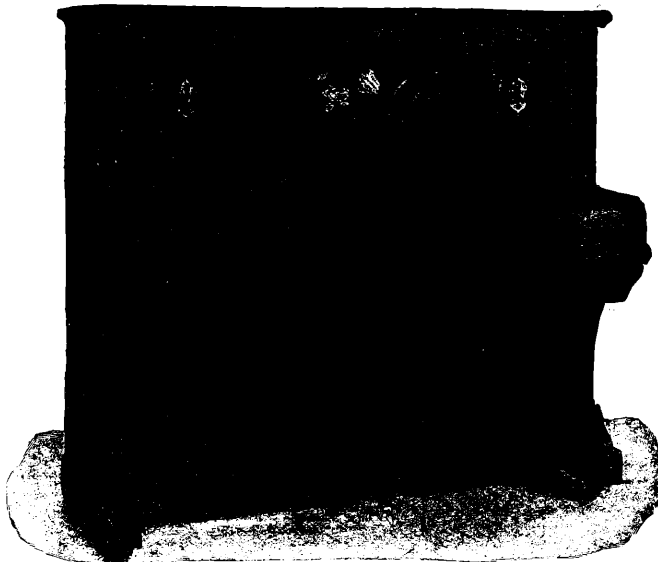
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LATENT POWER IN THE CHURCH.

The power referred to is personal power—the capacity for Christian service possessed in a greater or less degree by every member of the Church. Not, however, the power that is obvious and active, but that is latent. Latent power is power hidden, undeveloped, inoperative. It is therefore to some extent an unknown quantity, and cannot be expressed in exact and positive terms. That there is this latent power in the Church—capacity for Christian service undeveloped and unused—few will deny. We all know people who are inactive and useless. They are like sleeping partners in a commercial concern; they take their share of the profits, and participate in any credit that may accrue, but of actual work they do nothing. Of course, it does not necessarily follow because people do not work in our way, or because we never see them at work, that they do nothing. The service of God is many sided, and all about us there are good deeds done that only the recording angel knows. There are many quiet, secret workers in the Church, men and women of a shy, unobtrusive nature, who do good by stealth, who are inspired by a passion of loyalty to Jesus Christ unsurpassed by any whose names are blazoned high on the Church's roll. Still, after every allowance is made for difference of method and work, the fact remains that there is a large amount of latent and unused power in the Church, gifts of usefulness that are lying undeveloped, capacities for service that are hidden, and buried as in a tomb. At any rate, there are a large number of people in the Church who seem to do nothing, who fill no useful sphere, and who plead a hundred excuses when they are asked to do anything. Press them to take a class in the Sunday-school, to lead a prayer-meeting, to do any kind of spiritual work, and they tell you that they have no gift, that they shrink from publicity, or that there are others more gifted than they are. And yet these same people are prominent and active outside the Church, keen and successful in business, full of energy and resource in politics, always to the front in social and municipal affairs. Kindling with electric enthusiasm in the secular sphere, they are smitten with paralysis where religion is concerned. Such people are not really honest with themselves. It cannot be true that they have no gift for spiritual service, because the very gifts that make them useful members of civil society, successful in business, and an active social force, will make them equally useful in the Church. The same energy of character, tact and intelligence, concentration of purpose, and enthusiasm put into church work that is put into business and politics would make them a great religious force. It is an idle subterfuge to say they have no gift. The gift is there, but dormant and undeveloped. It would seem as if to some people the Church is a sort of Sleepy Hollow where it is always afternoon, and they expect to slumber the golden hours away.

But there is another reason for assuming the existence of this latent power in the Church. Sometimes it happens that these sleeping partners are awakened up. An emergency arises in the Church, a leading worker has been called home or has removed elsewhere. Apparently there is no one to step into the vacant place. Then someone takes up the task that nobody had thought of, and has developed a gift that was wholly unsuspected, that nobody dreamed he possessed. But it was there, hidden, slumbering, undeveloped, like the treasure in the mine, waiting the touch of God, and the emergency brought it to light. No one suspected that Bunyan had a gift for preaching until accident gave him his opportunity,

when he became the most popular preacher of his day. Probably there are others whose gifts are latent because no emergency has arisen to call them out—silent Spurgeons, some "mute inglorious Milton," that might fill the lives of others with undying music if they would but speak. Jenny Lind, the famous Swedish singer, tells us that one day, when she was about nine years of age, it came to her that song was her gift from God. The gift was always there, a natural endowment from heaven, but she did not know it before. It was latent. And that is how it may be with others. There may be powers slumbering within them of the noblest kind—the gift of song, the gift of prayer, the gift of teaching and organising, or the gift of giving. It may even be that some of us who are already engaged in Christian work have gifts still slumbering unused, and are capable of far greater things than we have hitherto attempted. But how much more true is this of those who have never begun to work—the men who are silent and inactive among us; the women for whose delicacy of tact and wealth of heart and gift of spiritual insight the Church is only beginning to find a sphere; the thousands of young people whom the Christian Endeavour is helping to find themselves and touching with the passion for Christian service? It is no exaggeration to say that in all our churches there are people who are capable of doing splendid service for Christ if they would only try, who are far richer in spiritual power than they imagine, who possess a wealth of gift, a capacity for service, by which they might achieve the greatest things. But as yet everything is latent in them. They are so much potentiality. They are like a rich, unworked mine, full of unknown possibilities.

The first thing, then, if these possibilities are to become realities, if all the wealth of power lying unused in the Church is to be brought out, is to *know ourselves*. We should know what is our gift, and what we are best capable of doing. As the scientist studies nature and brings out of her hidden laboratory fresh secrets that enable us to use her most potent and mysterious forces, so we want to study ourselves. It may be that we shall find we are not so rich in some gifts as we imagined; on the other hand, we may find our nature richer in capacity than we thought, and that a wealth of talent is lying unused within us. It is in self-knowledge that most of us are deficient. We read books, we study nature, we master the sciences, but we fail to understand ourselves.

"We roam the earth from pole to pole,
And nod, and glance, and bustle by,
And never once possess our soul,
Before we die."

A wise workman endeavours to understand the mechanism of the instrument with which he works and to know just what it will do. The greatest of all working instruments is ourselves, and if only some of us understood ourselves better it is certain we should not be satisfied with the little we are doing. We should avoid the misfits between vocation and gift that involve such misery and waste of power. We should not put the round peg into the square hole, nor would men clamour for positions for which they have no manner of gift, wasting themselves in trying to be what they never can be, what nature has effectually pronounced her fiat against. Instead of struggling ineffectually against destiny, we should seek and occupy the sphere where we could best use our gift.

Then the Church should so multiply spheres of service that every kind of gift shall find opportunity for its exercise. In many instances people have not worked because we have not found them anything to do. One or two men have monopolised all the official positions and have managed everything, and the rest have been nowhere. That is unhealthy and unwise. Responsibility increases interest, and the more it is

distributed the better. Whatever a man's gift, let him have the opportunity of using it. Find him something to do. That is where we fail. We have found a place for the man of brilliant gifts, but not for the man with only one talent. And too often we have acted upon the principle that only men were called to work, and these men of mature years. Women and young people we have regarded as having no call to active service in the Church, and their gift, in consequence, has been lost. We want to recognise that, latent or active, every member has his gift, and to provide that no gift shall fail of its opportunity.

Yet whatever the fault of the Church, or the duty of the Church, in this matter may be, the effectual remedy lies with ourselves. The call to self-realisation and service is loud and imperative. Paul exhorts Timothy to "stir up the gift of God" that was in him. The inference is that the gift had died down and was inactive. He was not so zealous as he had been. Perhaps his constitutional timidity had for the moment mastered him, or the difficulties of his position had cooled his youthful ardour. And the apostle, bold, eager, enthusiastic, said, "No! Timothy, that will never do. Stir up—kindle into a flame the gift of God that is in thee. Kindle into burning ardour thy soul. Rouse thee to intense and eager life. Live thy best. Be a red-hot Christian." And that is how it should be with us. Let us stir up the gift of God that is in us—the gift of prayer, of faith, of love, of song, of work, or whatever the gift may be. Let us bring out our store of hidden treasure, the God-given power that has too long slumbered unused. Know thyself, find thyself, be thyself. That is where each of us must stand if we would solve the problem of our own existence. That is what is needed if the Church is to regain her lost spiritual power and be equal to the conquest of the world. What each of us may be we must be. Our possibilities must become realities; the potential the actual; and all consecrated to the service of Christ.

JOHN WELFORD.

MINISTERIAL ASSOCIATIONS.

Tunstall, West Midland and Shrewsbury Districts.

The spring sessions of the Tunstall, West Midland, and Shrewsbury Districts Association were held on April 17th and 18th at the Queen-street Church, West Bromwich. Excellent arrangements had been made by Rev. T. R. Maland, assisted by Rev. W. W. Price. At the opening session Rev. T. Savage read an excellent paper on "The Social Teaching of Jesus" and an interesting discussion was introduced by Rev. J. W. Jenkinson. The association sermon was preached by Rev. F. Morgan Ridge, whose subject was "Christ and Him Crucified." The Sacrament of the Lord's Supper was administered by Revs. W. J. Kirkland and J. P. Langham. On Thursday morning Rev. J. E. Thorpe read a masterly essay on "The Death of Christ," based upon Dr. Denney's work. Mr. J. J. Appleby discharged his duties as critic in an able way, and the discussion was well sustained and helpful. Rev. H. S. Millward introduced the topic "The Basis and Authority of the Christian Sabbath," and Rev. James M. Ridge contributed a paper on "The Person and Work of the Holy Spirit." Rev. H. W. Shirlcliffe serving as critic. The evening meeting was eloquently addressed by Revs. A. Wilkes and J. Maland, with Mr. Councillor Scott, J.P. During the business sessions Rev. J. Dudley introduced a resolution placing on record the great services rendered to the association by Revs. James Barnes, Geo. Cooke, and A. A. Birch-enough, all of them deceased since the last meetings. This was seconded by Rev. F. M. Ridge and supported by Revs. W. J. Kirkland and A. H. Kynaston, and passed by a standing vote. Rev. T. Savage was elected president for the ensuing year, and Rev. W. E. Webber re-elected secretary.

Hull and Grimsby and Lincoln Districts.

The spring sessions of the above were held at Gainsborough on April 17th, 18th, and 19th. At the opening meeting Rev. G. E. Lloyd gave a well-prepared paper on "Christian Science." The association sermon was preached by Rev. Thomas Cook, who took for his subject "Lord, is it I?" (Matt. xvi. 22), and the message was much appreciated. On Thursday morning the President (Rev. A. Jubb) gave a timely and helpful address on "The Minister as a Man of Prayer." This was followed by a fine review of Evelyn Underhill's book, "Mysticism," by Rev. G. Meadley. An able critique was given by Rev. P. W. B. Oliver. The open session on "The Church's Duty in Relation to the Industrial Unrest" aroused a good deal of interest. Rev. W. R. Wilkinson's address showed a thorough grip of the subject. Rev. J. Hull introduced the discussion, which was well sustained. The public meeting was presided over by Councillor W. Scott. Earnest and forceful addresses were given as follows:—"The Claims of the Young upon the Church," by Rev. N. M. Cuthbert; "The Claims of the Church upon the Young," by Rev. S. G. Delafield. At the closing session Rev. M. Pattison gave a fine essay on "G. K. Chesterton's Orthodoxy," Rev. F. Holmes giving a searching critique. Excellent arrangements had been made for the association by the Gainsborough ministers, Revs. A. Baldwin and J. W. Bowden. The attendance was large and the meetings full of stimulus and profit.

YOUNG PEOPLE'S DEPARTMENTS.

The Annual Returns.

The half-yearly meetings of the General Sunday-school, Christian Endeavour, and Temperance Committees met in Victoria Bar Church, York, on Wednesday and Thursday last. There were more than sixty representatives present, and the agenda was a very full one. On the Wednesday afternoon, the Temperance Council met, under the presidency of Rev. S. S. Henshaw. Rev. J. H. Rose was appointed secretary. Rev. J. Pearce submitted his half-yearly report, which revealed much hard work and encouraging results in connection with the Million More Campaign. The returns from the districts showed advance all along the line, and the secretary reported—Bands of Hope, 2,249, increase 14; Band of Hope members, 153,975, increase 2,141; juvenile abstainers 294,406, increase 1,345; adult temperance societies, 465, increase 22; adult members, 17,945, increase 602; adult members in Sunday-school, 137,178, increase 1,237.

Young Abstainers' League.

Mr. Pearce presented proposals for the formation of a Young Abstainers' League, which were endorsed by the committee, and referred to the executive for the preparation of a complete scheme. Legislation was adopted to give Bands of Hope representation in leaders' meetings and quarterly meetings, such representatives to be members of the Church and over twenty-one years of age. Resolutions in support of further temperance legislation and re-temperance friendly societies, under the Insurance Act, were adopted, and also suitable resolutions for presentation at the District Synods and Conference. Temperance Sunday was appointed for November 10th, and Rev. J. Pearce was appointed representative to Conference. Rev. T. H. Hunt was warmly congratulated on the attainment of his seventieth birthday and the jubilee of his ministry. The committee deeply sympathised with the General Secretary in the serious illness of Mrs. Pearce.

Work among Endeavourers.

While the annual Endeavour returns, presented by Rev. C. Humble, revealed further decrease in some departments, it was not so heavy as the previous year. Probably we are reaching the end of the inevitable reaction from the marvellous prosperity of earlier years. Mr. Humble reported 2,304 senior societies, decrease 3; 59,481 active members, decrease 469; C.E. members of Church, 56,013, decrease 482; associates, 14,569, decrease 4; junior societies, 1,297, increase 22; junior members, 43,545, increase 98; intermediate societies 44, with 1,040 members; 959 juniors had passed into the advanced societies during the year, and 2,248 associates had become active members. The report of Endeavour subscriptions to the African Missions showed a pleasing increase of £105 for the year, the total being £485. Rev. P. Macphail presented a stimulating report of the C.E. Reading Union for the year, and stated that the number of students in theological, missionary, social and literary subjects had reached 1,488. Mr. Macphail was heartily thanked and reappointed conductor. Rev. G. T. Fawcett outlined an attractive programme for the next holiday tour, which will be to Sheringham, Cromer, and the Norfolk Broads, July 6th to 13th. Mr. A. Lax reported that more than thirty names had been received for the Norwegian tour. The General Secretary submitted the arrangements made for the Glasgow Convention, to be held Whitsuntide, and which promises to be of exceptional interest. The C.E. Handbook continues to grow in popularity, the number ordered next year exceeding 25,000 copies. Rev. Charles Humble was appointed representative to Conference.

Among the Sunday-schools.

On the Thursday morning, the General Sunday-school Committee met, Rev. G. Bennett conducting the opening exercises. Rev. S. S. Henshaw was appointed president, Mr. Beresford Adams vice-president, Rev. T. Sellors secretary, and Rev. F. W. Henshall assistant. Resolutions of sympathy were passed with Revs. J. Pickett and W. Curry in their absence through illness. A special resolution of sympathy was passed with the bereaved relatives of those lost in the terrible wreck of the "Titanic." A very appropriate resolution was adopted anent the death of Mr. John Harrison, and which was submitted in a chaste and beautiful address by Rev. G. Bennett, who was followed in expressions of appreciation by Revs. Danzy Sheen, T. H. Hunt, S. S. Henshaw, and Mr. A. Lax. We again felt the presence of our dear departed friend and the fragrance of his never-to-be-forgotten personality.

Mr. Bennett's Report.

The General Secretary again gave us one of those exquisite outlines of the work of the preceding six months which have characterised his secretariat, and in which he gathered up the salient aspects of Sunday-school life and interest in all parts of the country. Mr. Bennett's judgment is always sane, and his optimism most refreshing. His emphasis of the spiritual feature of the work is always uppermost. Decreases in figures lose their terror in his statesmanlike presentation of causes and results, with his unflinching cheerfulness and confidence anent the future. The annual returns show—schools, 4,165, decrease 13; teachers, 58,312, decrease 251; scholars, 456,716, decrease 4,397. In the schools there are 42,960 scholars under fourteen years of age who are members of Church, and 33,777 over fourteen years who are members. There is an increase in the former, but a decrease in the latter department. The sale of the "Scholars' Letter" now exceeds 216,000. There are 381 cradle rolls, increase of 10, with 8,550 members, increase of 2,606. Careful consideration was given to the returns and suitable resolutions passed.

A complete scheme of teacher training and examination was heartily approved. In future this department will be under the direction of Rev. J. Swinden, while Rev. German Hunt will have charge of the Scholars' Examination Department. This division has become essential owing to the rapid growth of both departments. Both secretaries, Rev. J. Swinden and Rev. G. Hunt, had very

encouraging statements to make. In the teachers' examination 359 entered, 251 sat, 222 passed, and of the latter number 133 gained "honours" certificates. The Centenary Fund allocation of £1,000 for teacher training will be of great value in this class of work, and the interest on this amount invested will be largely devoted to this purpose.

Nomination of Officers for 1912-13.

Mr. Arthur Lax (Leeds) was unanimously and heartily nominated to succeed the late Mr. John Harrison in the treasurership of the Union. Rev. W. Spedding was nominated as General Secretary, Rev. German Hunt as Examination Secretary, Rev. J. Swinden as Teacher Training Secretary, and Rev. W. M. Kelley as Anti-Cigarette League Secretary. Mr. W. Hamblett, Mr. B. Adams, Rev. G. T. Fawcett, and Rev. T. H. Hunt were elected members of the Executive. Rev. Joseph Johnson reported 2,132 branches of Bible Reading and Prayer Union, with 90,025 members, and was nominated as secretary for next year. Rev. G. Bennett was appointed delegate to Leeds District Synod, and Rev. W. Spedding representative to Conference. Rev. S. S. Henshaw reported on the Young People's Missionary Department, and was again nominated secretary. The committee expressed its satisfaction that the Liverpool circuits had consented to accept the Triennial Sunday-school Conference for October, 1913.

Thanks to Retiring Secretary.

Upon the resolution of Rev. S. S. Henshaw, a resolution recording the committee's appreciation of the valuable and successful secretariat of Rev. George Bennett was unanimously and warmly adopted. Mr. Bennett's secretariat has been great in every sense of the word. Under his skilful and statesmanlike guidance the Union has grown in every department and realised immense prosperity. He has revealed splendid organising abilities with remarkable insight into all aspects of work among the young. The work of teacher training alone would make his term of office memorable, while his urbanity and courtesy has won the esteem and affection of the entire committee. His public work has been keenly appreciated throughout the length and breadth of the Church, and it is impossible to estimate the value of his great and successful work. Many commendable and kindly things were said of Mr. Bennett and his work. Of his warm and living interest in the young life of the Church there cannot be the slightest shadow of a doubt, and that he may long be spared to the Church is the fervent prayer of the entire committee.

A capital public meeting was held in the Victoria Bar Church on Wednesday night. Mr. Beresford Adams (Chester) presided, and Mr. W. Hamblett (Bishop Auckland) was vice-chairman. Both gave appropriate addresses. Rev. J. Pearce had a good time on temperance matters, and Rev. W. A. Hammond spoke excellently on Sunday-school work. The choir rendered splendid service. On the Thursday lunch was provided by the local friends. Revs. S. S. Henshaw, T. H. Hunt, and Miss Barker voiced the thanks of the committee, and Rev. W. Franks responded. The meetings were full of interest, and the business harmoniously despatched.

LEEDS SOCIAL SERVICE. Students' Campaign.

An interesting conference at Holdforth-street on Saturday, April 20th, was the climax to a week of social effort by the students from Hartley College. The students have conducted a vigorous campaign throughout the Leeds circuits, and it is hoped this will be memorable as the first of a series in all our large centres of church life. It is confidently felt that a large impetus has been given to the study of social questions, especially amongst the thinking young men and women of our churches. On Saturday afternoon a conference was held under the presidency of Rev. W. Younger. The topic for discussion was "Housing," and was introduced in a well-informed paper by Mr. Taylor (Hartley College). The essayist displayed a sure grasp of the subject, and urged the necessity of a closer study of existing powers and a deeper sense of responsibility in relation to their use. The discussion was opened by Rev. E. H. Pittwood, who contended that this question affects the churches more than they know, inasmuch as grave moral evils, drunkenness, immorality, illegitimacy, as well as crime and insanity, are invariably associated with bad housing. Mr. C. B. Howdill followed with a brilliant Utopian vision of garden cities, architecturally perfect and free from the abominations of smoke, petrol, and other nuisances. He made an amusing excursion into the subject of modern dress and its absurdities, advocating the substitution of togas for trousers, the abolition of hats, and foreshadowed undreamed-of possibilities of dress, especially for ladies, when glass, finely spun and woven, should take the place of our modern unhygienic dress fabrics. Rev. E. Barrett and others also took part. Rev. W. Younger expressed his satisfaction that the young men of the College were taking so much interest in social service, and looked forward to the day when the College should have a Chair of Economics.

The evening meeting was presided over by Mr. J. W. Ladlay, who gave a strong and sympathetic address on social service and church life, claiming that Christianity and a broad enlightened Socialism were the two greatest forces making for human progress. Excellent speeches were given by the two students, Mr. William on "Home Life as a Factor of Progress" and Mr. Faulkner on "The Evils of Inadequate Education." Rev. W. Younger's speech was an impassioned plea that modern progress should be tempered by a deeper humanism than at present prevails. With telling illustration he enforced the truth of the organic oneness of society, and warned the Church of the perils of indifference toward the clamant cries of the suffering and oppressed at our gates. Mr. Younger has unique gifts, and is placing them at the disposal of the great progressive movements of our time. On Sunday the students occupied the various pulpits in the city, and successful services were held.

Table Talk.

The missionary returns for the year ending March 31st show an improvement in the condition of the funds. The African income is up £1,890 11s. 3d. Unfortunately, the General Fund is down £699 14s. 8d. The net improved income on both funds is therefore £1,190 15s. 7d. There is also a substantial decrease in the outgo. The year, therefore, gives reasons for gratitude.

During the past year the membership of the Women's Missionary Federation has increased to 4,669, the net increase of members for the year being 1,043. All the branches have progressed. Hull led the way with an increase of 72; London came next with 45, followed by Sheffield with 34. The income was reported as £1,415, an increase of £241. Of the total amount £1,382 had been sent to the African Fund.

Rev. J. Day Thompson, acting on the instructions of the General Committee, has forwarded to the superintendent ministers a list of inquiries concerning sick benefit societies existing within our churches or allied with them. The General Committee secretary is wishful to obtain the fullest information. In an accompanying circular Mr. Thompson outlines the advantages of the Insurance Act to our people and churches. From the circular it would appear that the new organisation is likely to be known as the Primitive Methodist Provident Institution. The description, no doubt, is correct, although a less heavy phrase would be more acceptable. It is proposed to work the society on the basis of the Rechabite and Sons of Temperance Orders. As the time is pressing, and there is much to be done before the institution can become an Approved Society, it is strongly desirable that the information solicited should be obtained early and forwarded to Mr. Thompson without delay.

We are grateful to our brethren for supplying us with a large number of handbooks of the forthcoming District Synods. We do not remember to have seen programmes more tastefully produced than some of these are, nor more varied and hopeful themes for meetings. Judging from the selected topics, there is a strong local desire in many places for the evangelistic note to be sounded, and for the spiritual aspects of religion to be made prominent. Naturally, there is great local variety in the order and even the form of service. Liverpool District has a crowded list of meetings, all of them attractive. In addition to services, the Synod has two social functions, a civic reception, and a garden party. Grimby Synod makes the subject of Revivalism prominent, Salisbury gives special attention to young people, and Shrewsbury has introduced a special topic for conversation at the Monday afternoon session. Shrewsbury, too, among all the Districts we have noticed, has arranged for a children's stand at the Sunday afternoon camp meeting. The arrangements to provide for the children at the camp meeting are such as should always obtain on these occasions. The common practice of allowing the children to be free on the Sunday afternoon is injurious to them, in addition to a great opportunity being missed. A children's stand for children ought always to be arranged. The school session is invariably given up, and an afternoon's open-air service would be greatly appreciated by the young people.

The annual meeting of the Insurance Company was held at York on the 16th inst. J. Coward, Esq., J.P., presided. A gratifying report and balance-sheet was presented. The income in the Fire Department was £4,993—the highest on record. £536 was paid in claims during the year, and grants made amounting to £847. The Accident Department shows continued prosperity. The Sunday-school insurance was taken up in the autumn, and the report states that already 823 schools have been insured. Another pleasing feature in the annual meeting was the recognition by the directors of the chairman's eightieth birthday. Mr. Coward has faithfully served the company as a director for twenty-seven years, and for the last twenty years has been its chairman. A suitable resolution was spoken to by the members of the board in very appreciative terms. Expressions of sympathy were also made with him and his family in the domestic affliction through which they have been passing. Mr. Coward was appointed representative of the Insurance Company to the Norwich Conference.

Manchester District Synod is to be held at Woodley, and, under the vigorous leadership of Rev. E. McLellan, the Arrangements Committee has ventured on several new departures. In place of the usual Thursday evening sermon, there is to be a conference on the Church and social questions, when Rev. B. Moore and others are to speak on "How do the Workers Regard the Church, and Why?" and Rev. W. D. Judson and others are to speak on "What the Church should do for the Workers, and How?" Another fresh and interesting feature is that each day has its own special theme. Thursday's topic is to be "The Church and Society," and Friday's "The Church and the Young." Saturday's subject is to be "The Church and the Inner Life," and the addresses are to be devotional. The subject for Sunday is, "The Church and the World," and the dominant note is to be evangelism. Monday, which in Manchester District is always the night for the ordination service, is devoted to "The Church and the Word." Great interest is being taken in the ordination of Rev. J. W. Price. Though Mr. Price has given many years of honoured service in the foreign field, his absence from the homeland has postponed his ordination until now. Great gratification is felt that it has been arranged to take place in his own native district, and that the ordination charge is to be given by a returned missionary, Rev. T. Parr, M.A. The chairman of the meeting will be the District Missionary Treasurer, Councillor W. Windsor, J.P., and the vice-chairman will be the circuit steward from Mr. Price's own circuit, Mr. J. Hall, of Walkden. Another missionary enthusiast, Mr. J.

Brown, is to give the charge to the church. Altogether a most felicitous selection has been made for those to take part in the missionary ordination service.

At the South Wales Committee, held at Newport, the Aberdare Circuit applied for relief from its second Approved List minister; this was strongly supported. The missionary funds have been maintained during the year, with an improvement of £18 in the income. Chapel extension has taken place at Llwynypia and Giltfach Goch, and in each case the costs met. A new pipe organ is to be installed at Ogmere Vale; half the cost has been given by Mr. Carnegie. The balance-sheet of Cwm Chapel, Ebbw Vale, was submitted. The debt is £2,200. Appeals are to be made to the General Chapel and other funds towards a debt reduction scheme.

A remarkable feature of the meetings of the Tunstall, West Midland, and Shrewsbury Ministerial Association, held last week at West Bromwich, was the demonstration of the presence of the Spirit in the Thursday afternoon session, when Rev. J. M. Ridge read a most stimulating paper on "The Person and Work of the Holy Spirit." As he said, he aimed at practical results, and all felt that the essayist experienced that which he proclaimed. His earnest plea for a richer experience of the Spirit's power as the chief preparation for the Master's service was felt to be a call to prayer and devotion, and as Revs. John Dudley and F. M. Ridge renewed the appeal and witnessed to their own experience of the ministry of the Holy Spirit, men became sure of the presence of the Divine Paraclete to equip and support in these days of trial for the Christian ministry—days, however, which by a fuller realisation of the Spirit's might may be changed from days of reverse to days of glorious victory.

The "Expositor" for April contains an exceptionally interesting and lengthy article on the late Dr. Fairbairn by Professor A. S. Peake. Dr. Peake deals with features which reveal Dr. Fairbairn in a true human light and affectionate relation to all with whom he had to do. It is full of valuable information, and gives a comprehensive estimate of the many-sidedness of the Doctor's character and work. He writes with the affection and admiration born of close and lengthened fellowship.

The April meeting of the West Midland District Committees was held at Bristol Hall, Birmingham, on Monday, Rev. J. Holland presiding. A resolution expressing appreciation of the character and work of the late Rev. B. Walton was placed on record. Birmingham Second Station will be worked till Conference by its local preachers, with assistance kindly offered by Rev. J. Odell. The applications for superannuation of Revs. L. J. Harvey and R. Lush were received and forwarded to District Meeting. Mr. R. Lees, of Darlaston, was recommended for Deed Poll membership. The report on missionary finance was given by Mr. A. Shaw, J.P. There is a slight increase in the income for the General Fund, and an increase of £57 for the African. Rev. T. R. Maland gave a very satisfactory statement on the Bromyard case.

Miss Edith C. Smith, of Leeming-street School, Mansfield Circuit, who has gained full marks in the Teachers' Examination, Section I, "Training the Teacher," secured the gold medal for a paper of equal value in the Scholars' Examination in November last. She is eighteen years of age, is not yet a teacher, but a member of the Teachers' Training Class, and has attended our Sunday-school and been an active member of the C.E. ever since she can remember. Miss Smith is an uncertificated assistant teacher under the Mansfield Education Authorities. The beginning of her scholastic career was the gaining of a scholarship to attend the Gainsborough Pupil Teachers' Centre, where for four years she was almost invariably at the top of her "form," and always a prize-winner. Last year she sat at the earliest possible age for the Preliminary Certificate Examination and passed with distinction.

The hospitality of the Brinkworth Circuit is again represented in the arrangements made in connection with the forthcoming Synod at Wootton Bassett. On the Saturday the delegates will be entertained to luncheon by the church of the town and the adjacent societies. On the same day Mr. and Mrs. A. R. Strange will invite all the delegates to tea. On the Monday the farmers of the circuit will be hosts at the luncheon, and much may be expected of both entertainers and entertained. These happy arrangements will go far to assure the "good time" for which ministers and people are so heartily and expectantly toiling.

Rev. T. J. Gladwin, secretary of the Chapel Aid Association, has been appointed representative to the Norwich Conference.

Miss Beatrice Brown, of Kimberley Circuit and School, has finished her three years' course in the Teachers' Examination with distinction by gaining a total of 291½ marks out of a possible 300, and thereby winning the triennial gold medal. In 1910 she secured the fourth prize, in 1911 the third prize, and another third prize this year. Miss Brown, who has just attained her twenty-first birthday, has been associated with our church as scholar or teacher practically all her life. She is also a member of the C.E. and the choir, and her loyalty and devotion are very manifest in the pride with which she speaks of her father's record of a fourth of a century as school superintendent and her grandfather's record of half a century as a local preacher. All the family are staunch members of the Church, and one brother is a minister in America.

Rev. W. Barnsley is bravely struggling with the church debt at Leyton. He is due to remove in July, and before he leaves he is wishful to see the debt of £200 cleared.

It is the last £50 that is the strain and trial of faith. Domestic affliction and then the recent coal strike have opposed the successful completion of his task, but he is still resolute, and determination will win. In the next ten weeks he is wishful to raise £75. It is to be hoped friends from unexpected quarters will rally to his aid. To those who send a donation to him as per the advertisement appearing in this issue Mr. Barnsley will forward particulars of a novel method of raising money for church purposes which he has tried and proved successful.

THE PRESIDENT AT DARSHAM.

In the course of his itinerancy, the President visited Darsham, on the Wangford Circuit, on Thursday, April 18th. The chairman of the evening meeting said that, although the circuit had been in existence about eighty years, this was the first visit made to it by a President in his year of office. Probably the statement was not based on personal knowledge, but there is ample evidence that the devotion of Mr. Dalton to the village is very popular amongst the villagers. They appreciate personal attention. The President certainly thrives on his thousands of miles in the train and constant output of energy in sermon and lecture. At Darsham there was a splendid rally to welcome him. Many confessed at the close of the day that they had never laughed so much in a day before. Perhaps they laughed the more because the President laughed with them. The laughter was healthy; the good thing was that it exposed the ordinary selfishness, hypocrisy, and weakness of our human nature. Some reformation must follow. In the afternoon we were taken into Simon's house at Bethany to witness the breaking of the alabaster box by Mary. His style was simple and strong. Perhaps it was too bad to criticise other people's use of long words when a matter of personal "reminiscences" has been announced for the evening's subject. However, it was a wakeful and refreshing time. After tea in the barn at Darsham Hall and a stroll in the sweet country air, we returned to the chapel for a lecture on "Tramps and Tramp Life." Mr. A. H. Aldrich, the circuit steward, presided. The lecture cannot be reported; it must be heard to be known and felt. The lecturer enjoyed telling his story, and the people, young and old, were boisterously alert. We separated wishing for another President's visit, and especially for another visit from Mr. Dalton.

TEACHERS' EXAMINATIONS.

The awards in connection with the recent teachers' examination are now complete. Of the 55 candidates who sat for the examination in Section II. (Primary Course), 49 gained certificates of merit, 24 of these obtaining "honours," having gained 75 per cent. of marks and upwards. Six failed to reach the minimum number of marks. The prizes for this section were awarded as follows:—First prize, Miss Hilda F. Bunyan, Stoke Newington Circuit, Stoke Newington School, 99 marks; second prize, Miss Millicent Eggleton, Newbury, Bartholomew-street, 98; third prize, Miss Grace Eggleton, Newbury, Bartholomew-street, 97; fourth prize, Miss Annie Fairchild, Kennington and Battersea, New-road, Battersea, 96; fifth prize, Mr. J. Barnett Burton, Liverpool Third, Jubilee Drive, 94; sixth prize, Miss Marguerite Clarke, Exmouth, Parade, 92; seventh prize, Mr. Frank Harrison, Chester-le-Street, Central Church, 90; eighth prize, Mr. John Wm. Hill, Birmingham Third, Cape, 82; ninth prize, Miss Bessie Poole, Exmouth, Parade, 81; tenth prizes, Mr. John Downs, Chesterfield Third, Whittington Moor, 80; Mr. Matthew Lang, Paisley, St. James, 80.

The total number of candidates who sat for the examination was 251. Of this number, 222 gained certificates of merit, 133 obtaining 75 per cent. of marks and upwards, thus entering the "honours division." Of the candidates in the "honours division," 34 gained 90 per cent. of marks and upwards. Thirty-three candidates successfully completed their three years' course of study, and will receive triennial certificates.

GLASGOW SECOND, TOLLCROSS.

Saturday, April 20th, was a memorable occasion in the history of the Tollcross Church. It was the day of the stone-laying ceremony of the new church and hall which are being built to replace the old and inadequate building recently taken down. The new premises are to cost about £1,100, and will give us additional seating capacity for 150 people. Owing to the recent coal strike the date for the ceremony had been twice altered. We were gratified, however, by the presence of a large and representative gathering. Rev. C. Roberts (superintendent minister) conducted the proceedings. After devotions, the architect (Mr. H. Campbell) presented Sir George Green with a silver trowel suitably inscribed. Sir George (who was accompanied by Lady Green) laid the first stone, and generously gave £20. Other stones were laid by Mr. M. Hunter McBride, who gave £5; Mr. W. Paterson, £5; Mr. George Lawrie, £10; Mr. James Lyon, £10; Mr. James Taylor, £5; Mr. Neil Wilson, £5; Mr. George Lindsay, £5; Mr. W. Wilson, for Young People's Class, £10; Mr. Robert Kerr, for Sunday-school, £14 10s.; Rev. George E. Wallace (resident minister), for congregation, £7. Rev. F. J. Haddfield gave a suitable address. Revs. Jas. Fitzpatrick and H. G. Meeham, B.A., B.D., also took part in the ceremony. In the evening a splendidly attended public meeting was held in the Main-street United Free Church Hall. Mr. M. Hunter McBride presided. Rev. W. H. Richardson and Pastor F. B. Dunkley added to the success of the meeting by the addresses they delivered. When the financial statement was given it was discovered that the total amount raised during the day was £110 8s. 3d.

THE "TITANIC" TEST OF FAITH.

By Arthur T. Guttery.

The tragedy of the "Titanic" has covered both sides of the Atlantic with the shadow of desolation and death. Our pride is humbled, wealth is helpless, genius is defeated, and science is abashed before the cruel might of sea and ice. Mystery, sorrow, and dismay are mightier than the pride of learning or the arrogance of civilisation. We find some consolation in the courage of brave men and women, the chivalry of rescue, the patience of love, and the eager generosity that leaps to meet the sudden need of unknown folk. In both saloon and steerage, in millionaires and emigrants, in statesmen and stokers there are moralities and sanctities which seas cannot drown. It is through disaster that the world secures advance. Inventive genius is stunned; it is not killed; and the loss of the "Titanic" will make more certain our conquest of the seas. The cloud is black, but in its heart it carries the promise of a brighter day.

The loss of the "Titanic" will shake the faith of many. They will revolt against a Providence that appears to sanction a tragedy so cruel, or they will sit in dumb despair before the old problem of evil. Young men will ask the vain question, "Why?" What moral justice is to be found in this common doom that has come to 1,500 men and women, each differing in type, character, and moral value? If God rules at all, can He be said to rule well in face of a tragedy that moves the sincere to revolt and that fills the world to tears and blood? There is no escape from these questions; they are not irrelevant; they are intelligent, and the Church must give an answer or confess her impotence before the world's deepest need. This problem is as old as the world; it is the burden of the greatest literature of all nations. The Christian religion is supreme because it claims to give an answer, in which intelligence can rest and faith rejoice. Men see nature full of cruelty; society full of confusion, greed, and strife; history full of war and blood, and they ask, Where is God in all this? All life ends in death, and all love finds its grim goal in bereavement. There is another side to all this, and the optimist lives on the other side; but when the world is maddened with the death-cry of a host drowning in icy seas, it finds no cheer in the ceaseless jollity of the optimist. Our faith is put to the test. Can it stand the strain? Can it scatter the darkness, and can it drown the wail of death in the song of an unending life? Can it be shown that this disaster need not be fatal to our trust in God?

Unbelief is impossible as an answer to the deepest questions of life. It leaves us stripped and helpless, without might or motive. Its practical result is its inveterate condemnation. To despair of the good government of the world is to deny our deepest and most vital instincts. It is to slay self, to find interpolations for the world in which self must live, and that is madness. The belief that God is good and rules well is no furnishing of the mind; it is the fibre of the soul. Because it is indestructible, it is true. Despair is a denial of the testimony of the saints. It is to give the lie to the men and women who have done most to save and sweeten the world. The saints are not lunatics or frauds; they have not deceived the world, or we are driven to the impossible conclusion that a false persuasion is necessary to the highest character and service. The saints know the woe and tragedy of life, for they come up out of great tribulation, and their garments are washed in blood. Yet, with unbroken chorus, they cry, "Though Thou slay me, yet will I trust Thee." Unbelief is a hasty impression of the immediate moment. It is false, because it ignores the morrows. The fatal iceberg and the sinking ship fill our horizon, but there are the verities beyond. We dare not forget the morrows in which the world will be enriched and our race will be ennobled by this epic of daring and devotion. We must not ignore the truth that progress comes through loss; that in the wreck of a ship we go forward to tame the seas. That may seem cold comfort, but it is the teaching of history. The morrows for the bereaved seem full of hopeless gloom, but time will lay upon them its healing touch, and they will learn to feel a loving pride in the bravery with which their loved ones died. For those who sank into the deep waters death is not all, and we dare to think that in those awful moments there came to many a great cleansing and the assurance of an endless peace. It is not a fanciful conceit to think of W. T. Stead, when he had helped to place women and children in the boats, turning away in hope towards the "Borderland," and eager to learn the radiant secret of which he has written much to countless readers. Wisdom and faith are found in long views. Drowning was not the end for these brave souls; there is life beyond, and through its portals they have passed. Perhaps the time had come when a boastful age needed to be reminded of its limitations. Reverence has long been neglected; we have harnessed the lightnings, challenged nature, and spoken of the invincibility of inventive science, and it will be well for us to be driven to recognise the fact of God, in whose hands are the issues of life and death. It is to God we turn for comfort, as well as knowledge—to God as Jesus declared Him. He rules the world. He rules it from within. To Him men are a family and not a mass. He is with men in their sorrow and struggle; not throned in the chill distance as a potentate. He is in the midst as Companion. He leads us through the gate of Death into the home of endless life. These truths give us comfort. But they do more; they nerve us to duty. We should be unworthy of the men of the "Titanic" if their mighty death did not move us to make impossible the repetition of such a disaster, in so far as it was caused by neglect, or greed, or thoughtless pride. Faith can stand the test, and even the loss of the "Titanic" shall not make us doubt the goodness of God. The brave musicians, who

played in the hour of death, "Nearer, my God, to Thee!" did more than they knew; they sought to comfort their comrades in agony and loss, but they declared a faith that is indestructible, and they sent across the waters a prayer that is answered in every generation. No marble altar will mark the place of their sacrifice, but they have made a new and holy shrine for the race. There we bow our heads in speechless grief, and there we find a divine love rich in grace and triumphant in healing power.

AS IT STRIKES ME.

By Edward McLellan.

ON A PLAY WITHOUT AN ENCORE.

"All the world's a stage," quoth the tragedian gloomily, "and men and women merely players. They have their exits and their entrances—" "Yes," said the low comedian grimly, "and there are no encores." Which is but another way of saying that we pass this way but once, and that we never get a chance of repeating the performance. This is a serious enough consideration when we try to play the part well while we occupy the stage; it becomes acutely so if when the call-boy rings us up we are not to be found or are unready for our act.

It is a commonplace that tide and time wait for no man, but then that is not to be expected. Some things have to be on the mark, or there would be no stability in the universe. It is a matter of comparatively little importance that here and there a man is unready when the clock strikes, or has not yet laid the keel of his boat when the tide serves, but it is a fact of world-wide importance that pregnant hours roll round and that the tide is often at the flood. "The readiness is all," said the wise man. That is a motto with which to meet life as well as death, and to be ready means that one has played each part given to us as the play of the years has unfolded. Big parts are offered to men who have played lesser parts well. Prime Ministers are made out of Chancellors who have won their spurs as private members and Under-Secretaries. What most people call luck is neither more nor less than preparedness. When the call comes for the man, the man who is ready answers. There is no time, then, for the candidate to live again the years that would have fitted him if they had been spent differently. The low comedian was right—there are no encores of the years.

I know a man who has a big journalistic and literary record with an enviable reputation on three continents. Ill-health drove him to California, where unfortunate business speculations landed him on the rocks. Everything had to go, and he found himself aging rapidly and breaking, and, in the expressive phrase of the State in which he lives, "up against it." Then, one day, being in the company of a number of writing men, he heard the editor of a big magazine say, "I wish I could get hold of a man to write me a serial for next year." That was the striking of the clock, and the man I know said quietly, "I haven't anything written, but I have an idea for a story that would suit you." The two men sat down in a quiet corner, and the author spun a web from his imagination that took two hours in the spinning. Then they parted, but the next day the author was summoned to the editorial sanctum where half a dozen men, all experts, were awaiting him. They lunched together, and after lunch the author was invited to outline his story again. This was done with greater elaboration, and this time the spinning occupied four hours. Before the author rose from the table he had a fat cheque in his pocket, unlimited railway facilities, and a choice of the best hotels in California in which to live until the story was finished. "What colossal luck!" some men would say. Colossal nonsense! There is no more luck about it than in Asquith being Prime Minister or Lloyd George Chancellor. The author had played his part in Bombay and Calcutta, in Paris and London, in Chicago and St. Louis, and when the tide served in San Francisco his boat was trimmed and taut, and he sailed out into the deep.

The same thing is true in the lesser spheres in which the average men live and move and have their being. One of the curious paradoxes of the growth of democracy is the increasing demand for leaders, and one of the inevitable results of social legislation has been the call for Government employees. The call-boy on the stage of labour rang for leaders, and leaders sprang into the limelight with their speeches, rehearsed in many a debate, spouted from many a platform, and practised in many a pulpit, perfect on the tips of their tongues. The call-boy on the stage of Government service rang for men to run labour bureaus and to work the Insurance Act and the Minimum Wage Act, and men who had toiled grimly in spare moments over the maddening intricacies of shorthand, or the perversities of a typewriter keyboard, jumped to attention and cried, "Here am I!" And men who have spent their nights in bars and clubs, exclaim, "What luck!" Luck! The fierce light that beats about a throne is a farthing dip to the glare in which a labour leader lives. If luck were his only stock in trade he would shrivel into kindling and disappear in a puff of smoke at the first crisis. Burns, and Henderson, and Bell, and Walsh, and Shackleton, and Stanley, and Harvey, to name but a few, are not examples of luck. They are men who, when in obscurity, played their parts with all their souls, and they were the fittest to survive when the need called men to the testing.

But it is a mistake to suppose that the only important work and the only distinguished posts are those which occupy the centre of the stage. One of the revelations of this age is the discovery of the bigness of hitherto little-thought-of movements. The Sunday-school, church finance and administration, the pulpit and the religious platform, in the new way of reckoning values, are tremendous theatres for the development of strength and the expression of power. And the call-boy on this stage

is ringing a clarion peal for men and women to stand forward who can lead and direct and control. That there will be volunteers for these posts there can be no doubt: Men and women who will make our schools into gardens where character blooms; who will lift our churches from the questionable shifts to which they are now put to pay their way; and who will make the pulpit a platform from which the truth is preached to a listening world. There may not be so much of public glory in a response to this call. It may not mean a headline in a newspaper, or a listening senate, or a big emolument. But it will mean something. It will mean the enrichment of a nation's opinion and the culture of a nation's soul, and it is upon such foundations that stable superstructures are built.

As it strikes me there will be more chances for big spheres in the coming days than our fathers knew. Tides are flowing more strongly, and the call-boy's cry is shriller and more insistent. If we want a place in the shaping of destiny there is nothing so sure as that we shall get it if we play the parts that are given to us, not scorning them as trivial or unworthy. The man who will not play the small part because he has not been cast for Hamlet in his first play, will end up by shouting in the mob. We have our exits and our entrances, and the manner of our exits determines the nature of our next entrance. He who is faithful over a few things shall have charge of many. The readiness is all. If we sleep, or play, or dawdle, when we should be at work, we cannot recall the time. There are no encores.

WOMEN'S MISSIONARY FEDERATION.

What the Federation is Doing.

By Emily Jones Davies.

On Monday evening the members of the Women's Missionary Federation Committee met at Sheffield to transact the usual half-yearly business. But weary ladies arriving in the steel city from far-distant homes were not called upon to begin their onerous duties until the outer woman was refreshed and invigorated. With some knowledge of practical psychology, we have mastered the idea that when the body is weary the brain shares the fatigue, and the nervous system is ill-attuned to progressive ideas, hence the Sheffield Committee, with their President (Mrs. Elizabeth Adams), arranged for a delightful "reception," and jangled nerves were composed, then stimulated, by strains of sweet music. It was pleasant to meet our friends from north, south, east and west, and to feel the now familiar comradeship existing between the whole. Intense interest in Church work, and especially in foreign missions, by no means meant negligence in personal appearance; indeed, we thought Dr. Gordon Stables would have approved the dress of the ladies as conducing towards his ideal for us, "the duty of being beautiful." A wholesome lesson was unconsciously given to all women workers to be simply but becomingly attired.

The pretty hexagonal room, with its white curtains, crimson carpets, and pleasantly warm atmosphere and flowers, was soon filled. Ministers, leading laymen, but chiefly women, soon made a "crush," so dear to the heart of every organiser; and in a pause of the low-toned conversation Mrs. Adams announced the hymn and Mrs. Wiles invoked the help of God. After a song, Mrs. Morley replied to the graceful words of welcome by Mrs. Adams, then more music and recitations, followed by refreshments served in a most capable way by the young ladies of the church, and to this moment we wonder how they managed to engineer those trays amongst the closely-packed audience. We were very sorry to find Mrs. Leuty compelled to curtail, and even annihilate, her proposed missionary address, but she rightly felt that the time was too far advanced to warrant a speech. A thoroughly happy evening was spent, and we are glad to know a satisfactory financial result was also shown, the only regrettable thing being that the missionary appeal had no chance. Still, we are comforted to remember that all present were probably sympathisers with the great movement, and so nothing, perhaps, was lost. Sheffield hostesses entertained us most heartily, and their families showed keen interest in the Federation. Some had friends from villages near who had come over to enjoy the meeting.

Promptly at 9.30 a.m. bright-faced women turned up in glorious sunshine and settled to business in Abbeydale schoolroom. The agenda was a fairly long one, and promised to occupy a good deal of the day, but our President and Vice-President brought us triumphantly through to time. The reports of membership and finance were both encouraging; the former showed a sound increase—in branches we have now 102—while in members the increase is highly satisfactory. Miss Stokoe, in presenting her treasurer's report, thankfully announced a balance in hand over working expenses of some £13, but, with her characteristic caution, she pleaded for "a sound financial basis," that goal of all treasurers. Some discussion followed certain suggestions of the treasurer as to securing the "basis," but it was ultimately felt that arrangements at present met the situation, and that when further need arises we must then switch our minds on to it and solve the problem. An interesting and expectant item was that of representatives to the annual council at Norwich, and not less so the nominations for the Executive Committee. This latter is no foregone conclusion; because one is now a member of the Executive is no reason for a continuance. Even after nominations have been made and an intelligent branch has thus expressed its confidence in our tremendous value to the Connexion our remorseless secretary will at the "annual" significantly read out to a judicial council the

number of attendances made by each member, and if not satisfactory are ignored, put on the shelf, displaced. Sad, but true, and only an example of the downrightness of women's methods. The "slacker" has no quarter at all, whether the said "slacker" be a person or a committee. Speakers were approved for the Conference meeting, and a treat promised, but we are not going to divulge names. We were glad to know that our excellent little Year Book is advancing in favour; 1,500 copies are already ordered, and it will be more valuable than ever, for it will be fuller than ever of information, and no Primitive Methodist woman who wants to be up to date can afford to pass it by.

A little breeze sprang up in regard to the unfortunate mistake in the minutes, where it states that representation may now be had in our quarterly meetings, but which, it seems, applies only to New Zealand! Some ladies felt that it would be helpful if we had the same right, while others saw little practical value in it, and advised a waiting policy. Regret was expressed that some three branches were discontinued for the time being, and hope that the way may open for a new start. Mrs. Elizabeth Adams is nominated for president, also for the General Missionary Committee; Mrs. Smith (Hull) is nominated for the vice-presidency, with Mrs. Leuty and Mrs. Heywood as secretaries, and Miss Stokoe as treasurer. An invitation to Newcastle-on-Tyne was given by Miss Stokoe to the Executive; however, the long distance caused us at a late hour to defer a grateful acceptance.

Now being at home and at leisure we look back for the outstanding characteristics of the Sheffield gatherings, and we find ourselves impressed by the deep-rooted love of foreign missions, enthusiasm for Africa was deep and warm; again, a certain downiness, or downrightness, as to general and particular points, an absence of slovenliness in business, a neatness and dispatch, and quite exceptional good-temper, courtesy, and Christian charity. Long may these distinguish our women's meetings of every kind. Have we then nothing to learn? Oh, yes, it will do us good to take in large draughts of imperial Christianity, and to remember always that we are fallible. The prospects for our Federation gladden the soul, we see incidentally a larger womanhood emerge, we also see a quickening of religious life in the home and the Church, and an impetus given to the whole cause of missions. Again, we feel that we are just beginning to know our riches in cultured womanhood, fresh faces are seen, as keen and eager as any of the older ones, and our hearts bound to think that at last we have an organised sphere for the restless energies of loving, cultivated women. That this last was a very valuable by-product of the Federation received ample corroboration in some parts of the discussion on Tuesday. A matter reserved for consideration at our next Council meeting is the proposed short medical course for women missionaries, so that they may render help to each other as well as to the natives; on this point there is much conviction.

It is impossible to estimate what this women's organisation will mean to our Church in the way of missionary enterprise, and we feel that we are coming up once again to the white-hot fervour we remember so well in our young days. A minister who sat next to me at luncheon remarked with conviction that the women's missionary meetings in Sheffield were models of what a missionary meeting should be, we were glad to know that. Some of the secretaries' letters were very much to the point, when they ask speakers to supply, giving the idea that "slackers" are not tolerated, and that much is expected. The whole atmosphere of the women's section is bracing and the tone loving, as becomes a society organised to proclaim the love of Jesus to a suffering world. That the work may widen and the motive deepen is our desire for the Women's Missionary Federation.

MR. H. JEFFS AS PROPHET.

A very interesting evening was recently spent at the monthly meeting of the Council at Holborn Hall. A goodly company had gathered for the purpose of listening to a paper on "London Primitive Methodism in 1962." Instead of a paper, Mr. Jeffs gave a powerful and eloquent address, which was supposed to be delivered Primitive Methodism at that time will have become a public meeting in 1962. According to this address, Primitive Methodism at that time will have become a great factor in the national life, inasmuch as there will be fifty Primitive Methodist members of Parliament, and three of them in the Cabinet. As the result of the appointment of a Commission to investigate the conditions of our London work fifty years ago, many weaknesses had been discovered, and for these remedies had been provided. The practice of dealing with our London work from the rural standpoint had disappeared, and large and imperial ideas prevailed. The standard of pulpit efficiency had been increased. This had been secured by fuller provision for the training of local preachers and by the erection of a college at Hampstead for the special training of ministers for London work. The small, weak circuits characteristic of London to-day had disappeared, and large, strong circuits, with thousands of members and several ministers, had taken their place. In certain areas large missions would have been established, taking the place of a number of small chapels. A crowning characteristic would be a deepening spirituality, causing the financial difficulties to disappear. A powerful and successful attempt to capture the young life of our city would be a marked feature of our Church in days to come. This outline very imperfectly represents the splendid and optimistic address of Mr. Jeffs. An animated and prolonged discussion followed, in which the following took part:—Revs. J. Johnson, J. Day Thompson, H. J. Taylor, J. T. Parr, W. A. Hammond, W. Curry, E. J. T. Bagnall, A. Morter, and Messrs. J. Skinner, E. Rawnsley, M. Lynn, and E. Pinkhorn. Heartily thanks were tendered Mr. Jeffs for his suggestive address.

CAMBRIDGE FORWARD MOVEMENT.

The Scheme Inaugurated.

On Thursday last an attempt was made to augment the funds of the Cambridge Forward Movement in that most difficult of all places—Cambridge itself. As to the need of that movement there can be little doubt. It is said that when a Scotchman wants to speak of the minimum of accommodation he usually refers to "a but and a ben." The St. Peter's-street Church has not even these divisions. It has not even a vestry. Below the church is a cellar-school, but in the entire building there is not a single adequate class-room. With such accommodation, all talk of reformed school methods is superfluous. Yet this is in Cambridge, and John Richard Green once said that, if Free Churchmen did not follow their sons to the University, it would be an evil day for them when the gates of the University were open to Free Churchmen.

It was to help to alter these conditions that Thursday's gathering was held. In the afternoon Rev. T. Mitchell preached to an audience which nearly filled the body of the building. After a tea-meeting which taxed the capacity of the schoolroom, T. Fletcher, Esq., J.P., of Silsden, presided over an enthusiastic evening gathering, which was addressed by Revs. H. J. Taylor, T. Mitchell, and James Lewis, the Wesleyan superintendent. The audience was more marked by the presence of Demos than Dives. A noticeable feature was the large contingent from the county. The Vice-President remarked on the increasing prosperity of Methodists, and the accompanying demand for better homes and more adequate churches. In a statesmanlike speech Rev. H. J. Taylor said that the Forward Movement was quite in line with the trend of things. Tracing the connection between religion and progress, he declared that 1912 was the greatest year in history. It had been more fruitful in reform than any in the past. All these reforms, though, we owe to Jesus Christ and His Church. They were due to the seed which the Church had sown, and had the seed not been sown there would have been no fruit. The late Mr. Stead had said that all great reforms had been preceded by a great revival of religion. Turning to the question of a new building in Cambridge, Mr. Taylor said we could not afford to be indifferent to the demand for new structures. He had had a modest meal in a tea-room at York Station, but the tea-room was palatial. No expense was spared on schools. At a prize distribution in London his wife had remarked on Turkey carpets on college floors. Nowhere had she seen so many flowers in one building. Our boys and girls saw these things all the week, and we should not retain them in the Church unless we kept pace with modern improvements. He concluded by saying that if in Cambridge we helped to create conditions which would create character we should be doing inestimable good.

Mr. Mitchell, in the course of a speech full of reminiscences, reminded the gathering that Methodism began at Oxford. Mr. Lewis, whose presence was much appreciated, said that Methodism had a great stake in Cambridge, a far greater stake than many of them knew. Methodists—not Wesleyan Methodists, but Methodists—were coming to the University from all parts of the world. He himself was in touch with a hundred students outside their Church who ought to be in it. It was ill religion and it was ill manners to desert their body. But in Cambridge they had tremendous interests operating against them. Their strength was taxed to the utmost. Great as the obstacles were, they must be overcome. They could not afford to lose the educated sons of their worthiest families. They would shortly have untold influence. Some would be acting as judges, others would be ruling over millions of natives. It was imperative that they should retain them within the Church. With conviction, he added that the Primitive Methodist scheme was sure to succeed.

The financial result for the day was £92, mostly from our own members. This, with gifts and promises made previously, brings the total up to about £226. More promises are to follow, and a vigorous canvass of the town is shortly to take place. Who next will help? The pressing need of the moment is to change the present amount into £1,000, and so claim the £1,000 promised. The local gentlemen are waiting for us to do this. Once this is secured, things in Cambridge will assume a complexion they have never done before.

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A WORD WITH YOU.

The Minister of the Leyton Tabernacle has made himself personally responsible for an overdraft of £200 at the bank, which must be liquidated by June 30. Up to date, £120 are in hand and promised.

Rev. W. B., 12, Vicarage Road, Leyton.

MEN AND MOVEMENTS.

By Rev. W. Younger.

THE NEW CALLS FOR LIFE.

If I am not very much mistaken, the signs of the age all point to a growing conviction in the highest civilisation of the world that the one great need of man is life. Life moves in cycles which are too complex for analysis in the brief space of this article. But man is everywhere moving to an experience in which the deepest hunger will again assert itself, the hunger for a fuller life. Human winters last longer than those of the seasons, but towards their close there are the evidences of an uprush of life from beneath, soon succeeded by the outburst of freshness, vitality and fertility. These are not added from without, but are the expressions of life itself. The achievements of the age are compelling men to think more than hitherto of the sources whence they are possible. The emphasis for some time has been on the external triumphs. The conquest of the air, the luxurious ocean cities, the more stable sky-scrapers, and the slow but sure mastery of natural forces have been advertised as proofs of the power of man. One of the curious results of this scientific advance was the explanation given to account for it. Determinism held that it only proved the impossibility of human freedom and human capacity to initiate and to create an advancing civilisation. This shows that religion and social and physical science may make headway in spite of an incoherent philosophy. But to-day the outward achievements of man are driving him back upon the deeper things of his life. They are seen to be the effects of causes which lie in the very citadel of human consciousness. They were born from the interpreting faculty of personality, and bear witness to the profound importance of the quality and range of human experience.

All scientific inventions, all new applications of physical energy, all social and political progress, all artistic and literary revivals, and all world-wide movements have their rise within the area of personality. Books, ships, mines, factories, pictures and houses spring from the ego. Even a chair cannot be made by machinery or hand until it is made in the mind. A thing must be inwardly produced before it is outwardly possible.

The Church of God must lose no time in starting afresh to learn the newer implications of her doctrine of experience, and her inward apologetics must be buttressed by a sense of the relation of this experience to every form of activity. It is time we buried phrases which have ceased to mean anything. Thought has moved far from the old battlefields, and we need to see what the enemies of the highest truth are, their probable line of attack, and the strategic methods of ensuring victory. Rightly understood, the experience which we require is the possession of the fullest, the most manifold life, for every conceivable advance must spring from the inward experience. It is more than feeling. Emotional richness may provide a certain dynamic for action, but it tends to stagnation and traditionalism if not reinforced with ideas. When Jesus placed the supreme emphasis on the Kingdom of God as a personal experience He intended it to convey a richer meaning than unfortunately the Church has been accustomed to give to it.

The newer emphasis on experience will form a fresh apologetic for a great deal in the teaching and work of Jesus. The increase of human mastery of natural forces by the enlargement of personality points to a fruitful line of investigation of the miracles of the Master. It is not without significance that Sanday, in his recent researches, dealing with the personality of Christ, finds a possible explanation of Him, and what He did in his treatment of the subconscious aspect of His nature. Miracles, as Professor Wendland has shown recently, must be related to the inward life of Christ. They were not manifestations of outward power, but evidences of the wealth of His own life. Besides, Professor Bergson has emphasised in his book on "Creative Evolution" the profound significance of the inward life of man. He holds that intuitions rather than intellectual processes bring him into touch with reality, and the quality of consciousness is the secret of the creative process which is expressed through man. But it follows that if the cultivation of the experience in the deepest sense is neglected, the great spiritual movements of the age will wither. The same need of inward life is brought into clear relief in the new book of Mr. Belfort Bax, entitled "Problems of Men, Mind and Morals." A Socialist in his economic creed, he affirms that the primary need of the time is not a readjustment of society, but a radical moral change. By this he means a complete transformation in the accepted ethical standards of conduct. A dash of intellectual honesty and a fresh stream of ethical sympathy are needed.

But the experience required is not the sentimental silliness so often witnessed. There is nothing decadent about it. It is marked by intellectual strength, will, energy, and the sympathetic outlook. It does not live in the past, except to master it, and prepare for still greater triumphs. This highest experience of the saint is not mawkish or feverish or repulsive or ascetic. It is the hospitable centre of all humanitarian causes, and is constantly in the front of human progress. The ideal city of God is somewhere implicit in such a person, and is seeking to realise itself in the subtle and real expression of his personality. I am hoping to see the sons and daughters of our Church among the heralds of the brighter dawn, because they have given up all for Christ. We want Christianity on fact.

The Diary of a Sky Pilot.

DIARY FOR JUNE (cont.).

June 28th.—Felt greatly humiliated to-day, when the vicar called for the first time. He is interested in the Bible Society, and wanted the co-operation of the other Churches for a meeting. The servant has mumps, wife not well, but keeping up bravely with toothache. I was nursing a child on each knee, eating an orange, and reading an article on "The Problem of Pain," when the charwoman threw open the door with the announcement, "Gentleman to see you, sir." I was taken by surprise, and gulped down the orange, nearly choking in the process. But I put the best face on it that I could. The Vicar said he was glad to see I was a man of many parts. I tried to look dignified, but failed. Assented to all he had to say, and felt relieved when he had gone. Moral: Don't attempt to do too many things at once. The problem of pain should not be studied when eating oranges.

June 30th.—The post was late yesterday. Missed the train in consequence, as I was expecting an important letter. Postman was ten minutes late. Railway accident; twenty passengers killed out of forty-two. Felt very grateful to the postman and Providence. Asked postman this morning why he was so late yesterday? He said he had slipped on a banana skin and could only walk with difficulty. Gave the man a shilling and forwarded five shillings to the Orphan Homes as a thankoffering. I determined I would send that insurance paper.

Wife is peculiarly tender and considerate and hangs round me. I put it down to my narrow escape. After tea she suggests that the sweetest bonnets that were ever seen are being displayed in Marsden's, the milliners, in High-street. Not big ones like Mrs. Marshmont's, with a whole front garden of flowers in them; nor skimpy little things like Mrs. Bunny's; but real nice medium ones, modest yet stylish. The head milliner at Marsden's is really a genius. Miriam wishes she could afford one of these artistic productions just for Sundays, for hers is getting old-fashioned and so shabby. She is ashamed to wear it. I listen, run my mind over my liabilities, and determine it can be done if I go without the Century Bible I have been saving up my baptism and wedding fees to buy. I say nothing, and she, thinking she has failed to make an impression, leaves the subject till a more favourable season. After tea I ask her if she would like a walk, and she answers "Yes." I take her straight to the bonnet shop and, pointing to the window, ask "Which?" She looks at me and then says, "You are a dear old boy. The one with the pink roses in it, please." I said, "Go and get it, for fear there's somebody else in the shop who buys it first." For three-quarters of an hour I pace up and down and wonder what she is doing. At length she comes out radiant, and I cannot find it in my heart to say one cross word, though I feel grumpy. We walk on the common and talk about our courting days. Read McKinley's book on "The Basis of the Primal Affections." A good book, but too sentimental. Have tripe and onions for supper. Weather balmy.

DIARY FOR JULY.

July 1st.—Seneca says, "Whenever I have gone among men I have returned home less a man." I can say whenever I have preached at Thubnubbon I have returned home less a preacher. I have gone sometimes feeling strong as a lion, but I have returned assured that any jelly fish who had a spark of respect would despise me. These cantankerous, fault-finding, critical hearers bleed the soul. Between breaking stones and preaching to them I would not hesitate a moment, but seize the hammer with alacrity. It would certainly blister my hands, but they wound my spirit.

Read the "Roadmender" to-day, and when I finished it I uttered a benediction over it. From out of the Gateway of Death the white hand of the brave girl who wrote it stretched back to leave this little volume to the world as her last legacy. Its pages are stained with her heart's blood; but it has been so far within the vestibule of the other world that there is the fragrance of the King's Gardens on its pages. A book to love; to ruminate over; to shed tears over, perchance; to thank God for; to place by one's Bible, in the day when the camel with the black feet treads on our threshold. I mark this day with red in my diary, for I have found a living book. A silent friend for ever.

July 3rd.—Told the Steward to-day I must have some new oilcloth for the passage and some blankets for the beds. He deems it a sacred duty to keep a tight hand on all expenditure in the house, and he says he did not see how it was to be done this quarter. I informed him that if he did not get them I would get them myself, for he irritated me by his parsimonious manner. After humming about for a long while he said he would get them. Asked me to stay tea. I declined. He informed me that he had made up his mind to give £100 to the Centenary Fund. I reconsidered and remained for tea. He drove me to my appointment, and we had a long talk on circuit affairs. "He is a good man, but believes that the Kingdom of Heaven will not come about till we have better collections. The omnipotence of the cheque book as a spiritual force is his one theme. I told him that I did not think that the wealthy men of the Church carry the future of God's Church in their breeches pocket. He did not like it being put in that bald fashion, but sometimes it is necessary to strip truth of all its society clothing, and present it in its rugged nakedness. When we parted he said, 'Tell the missis to get those things to-morrow.'"

July 6th.—To-day the ministers who are changing circuits are saying farewell to their old homes. I'm thankful I'm not one of them. Some seem to like it, for they move every twelve months or so. Peter McKenzie says "that the very cocks and hens belonging to some ministers know changing day, for as the date comes round they come to the door and lie on their backs and hold up their legs to be tied for the annual excursion." That is Methodist

hyperbole. But these constant changes are trying to a man with a large bump of Inhabitativeness. I never feel comfortable in new surroundings. For a time I am like a lobster who has tried to take shelter in the shell of a crab. On the whole these periodic earthquakes are good for the Church, but bad for the minister and his family. But he that would take the apples must take the crabs as well. And the Church was not made for the ministry, but the ministry for the Church. For two or three weeks at least about one-third of the circuits will have the very best preacher in the Connexion. After that—well, it all depends.

July 8th to 16th.—Wife and I determine to have a few days' holiday at the Isle of Man. We started from Liverpool, and when we had got some distance out I began to wish that we had gone to Southport instead, because we could have gone all the way by train. The sea is rough, and our boat seems to roll three ways at once, and wants to go a fourth. I feel sympathetic with the humorist who said, "If Britannia rules the waves, I wish she would rule them straighter." After a while I don't care a brass farthing who rules either the sea or the land. I contemplate with a fixed gaze the horizon, but the Isle of Man is far, far away. A gentleman at my side says something to me about the Government. So far as I recollect he informs me that "Asquith wants hanging, Lloyd George flaying alive, and Winston Churchill shooting." I nodded my head because I had no wish to enter into an argument with a stranger just then. He continued, "You are a clergyman, I presume. Well, my opinion is that all Nonconformists are humbugs and ought to be drowned." I acquiesced by silence, for I knew of one Nonconformist just then who would have been devoutly thankful if the drowning had been over. But the man was insatiable, and next he ran foul of teetotallers, all of whom he declared were cranks and fit only for the lunatic asylum. "The country began to go to the dogs directly the people began to drink tea and mineral waters and gave up sound beer." Still listened with a sad smile, and wondered how deep the sea was at this particular point. He continued talking and attacked missionaries, who, he said, "had a fine time of it bossing the niggers," and he would not give a shilling to any missionary society in the world. The next thing I remember he was banishing all the Suffragettes to some place where there were no windows to break, and the climate warmer than conduces to comfort. The man seemed as though he was going to leave nobody in the world but a few friends of his own, and I was about to tell him so, when I felt an irresistible impulse to go to the side of the ship in order to contemplate the sweep of the billows and the graceful gyrations of the gulls. If, as one great writer says, the most profitable moments in life are those in which we get a revelation of our inner self, then the next ten minutes were among the most profitable I ever spent. I can understand now what a San Francisco earthquake felt like. I made a solemn vow that if I once reached England in safety, the Isle of Man might be as beautiful as the Garden of Eden, I would remain loyal to my own native soil and never leave it more.

At last, after what appeared like three years, we sighted Mona's Island. The only compensation I had was in seeing my tormentor, who had such sanguinary notions with regard to all my cherished ideals, leaning over the other side of the ship and gazing mournfully on the waters surging by. A puff of wind carried his hat out to sea, a fact which seemed to make the other passengers happy—at least, such of them as were not busily engaged in other matters; but he had got beyond care with regard to such trifles as straw hats. I discovered afterwards that he was a small brewer and one of the pillars of a Conservative club in a small Lancashire town. We reach Douglas at last.

When we got to the lodging-house at which I had engaged apartments, the first man I saw was Tomkinson, the pessimist of Lightsand. Now, of all the men to live in the same house with for a week, on holiday, Tomkinson would have been the last I would have chosen. It was a bad beginning. After exchanging greetings, he prognosticated that the weather was about to break and we should have a spell of wet. He had a corn which was an infallible weather guide. He informed me that the house was a decent one, but the company might be better. We gave him the slip after tea, and had a good time climbing Douglas Head. Six happy days followed, for Tomkinson went his way and we went ours. We resolve to come back next year, but carefully to choose a time when the weather was settled. Tomkinson's corn was wrong—we had perfect weather, and enjoyed the company of the visitors in the house, even that of the pessimist himself, for when he forgot to be miserable he really was a good fellow. At table Tomkinson was always talking about the great things he had done and seen, for in early life he had travelled much. Among the visitors there was a youth named Jack, who hailed from a Shropshire village which, according to his account, must have held all the wonders of the world, for he always capped Tomkinson's stories with a description of something more wonderful still at "Ploughshare" (that was not the proper name of the village, but it will serve). We were all heartily sick of the name "Ploughshare" before long. Tomkinson got to hate cordially young "Potato Peelings," as he called Jack, and voted him a public nuisance. Over tea one day Tomkinson gave us a description of a sunset he had witnessed from the top of Rigi once, when on holiday in Switzerland, and really did it well. It must have been very gorgeous and splendid. But Jack was not to be beaten, for directly Tomkinson had finished he said: "Ah, but you should have been at Ploughshare last December when the vicar got married. We had something better than that." "What was it?" asked one of the company. "Why, we had a dance in the blacksmith's

shop, and we lit it up with turnip lanterns." Tomkinson said something under his breath; the rest of us rose and left the table.

Returned home. A capital voyage. I think the sea is splendid when she is not agitated. Meet the brewer again on board, and we argue for three hours about the Government and Licensing Reform, and I left him pitying himself. To use his own words, "I was the greatest surprise packet that he had ever met, and if I had my deserts I should immediately have been hung, drawn and quartered, and dropped overboard in a sack."

(To be continued.)

MR. JOHN THOMAS.



Mr. John Thomas.

In the passing of Mr. John Thomas, of Great Horton, the Bradford and Halifax District loses one of its most capable laymen and our Church a most devoted worker. Mr. Thomas became a Primitive Methodist at the age of thirteen, and stretching between that time and his death was a career which for strenuousness will compare with any. Thrown upon his own resources in early life, he had worked his way up in business, but along with this he has always given himself unstintingly to the service of the Church. The six days of hard labour in the world were generally followed by a Sabbath with two or three preaching appointments, but he revelled in the work of preaching. When at his best, few preachers could rouse an audience as he could. He also had much success in winning men to Christ, and quite a number of our best workers in these churches of the West Riding look to him as their spiritual father. As a strong Free Churchman, he has had a seat on the Bradford F.C. Council executive for a number of years. The temperance cause also had his powerful advocacy. But it was to Primitive Methodism that he gave his best. He was a great lover of our Church, and was never ashamed in any company of making known how much he owed to her. One of the last exhortations he addressed to those about him was that, whatever happened, Primitive Methodism should ever have a warm place in their hearts, because of what it had done for him. As a member of the District Committee, he was most regular in his attendance. For some time he was president of the Bradford Church Council, and last year, in connection with the Conference Arrangements' Committee, he held the position of Vice-President and rendered splendid service. Since last November Mr. Thomas has been in failing health, but he battled bravely with his illness, and until a fortnight ago did not give up hopes of recovery. When he saw that the end was drawing nigh he was quite calm and peaceful. On Good Friday morning he passed beyond, in the sixty-first year of his age. The interment took place the following Tuesday and was largely attended. Representatives from the Free Church Council, the Liberal Association, and other organisations were present. The service was conducted by Rev. J. J. Reeves (who paid an appropriate tribute to his character and worth), Revs. J. Morrison, H. Pickup, W. Sawyer, G. S. Smith, G. Welbourne, and E. Bockock. While the loss of the Church is great, the loss in the home is greater, and our prayers ascend for the widow and family.

STOCKTON C.E. FESTIVAL.

The C.E. festival is one of the chief events in this Stockton Circuit, and the meetings last week-end were more than ordinarily successful. The special preachers were Revs. B. A. Barber, J. Rutherford and J. Clark. Each of these rendered splendid service. There were sermons in each of the ten churches, and special musical services in the afternoon at Yarm, Thornaby, and Victoria-avenue. On the Monday evening the rally was held, with Mr. J. R. Clapham, J.P., as the chairman. There was an excellent audience, representatives being present from all the churches. The speeches of Mr. Rutherford and Mr. Barber will long be remembered. The roll-call was conducted by Rev. J. G. Bowran. The climax of the festival was on the Tuesday evening, when the members of the Junior C.E. Societies gave a splendid display of the Triumph of Missions. Five societies co-operated in this, the children being dressed in the costumes of various lands. The Paradise-row Church was crowded, and the utmost interest was shown. Mr. Bowran warmly congratulated all the scholars and their teachers and parents on the fine display. Councillor R. Spark was an ideal chairman for this young people's effort. The heartiest thanks are due to Mr. J. W. Gargett, the secretary of the Circuit C.E. Council. Mr. Trotter, the organist, gave a sympathetic rendering of the various musical items. The whole series of meetings were most profitable.

"The Tabernacle and its Teaching." By W. M. Hopkins. Morgan and Scott, Ltd. 3s. 6d. net.

This is the most learned and the most interesting exposition of the old Jewish Tabernacle, with its sacrifices and feasts, that has come into our hands. The author has made a careful study of all that the Tabernacle stood for, including its furniture, its services, its symbolism. The whole exposition is placed amid an evangelical setting, that keeps the essential truth before the mind and heart of the reader. Preachers and students will find this work a valuable guide. K. W. M.

NATIONAL INSURANCE ACT.

"Shall we have a Denominational 'Approved Society'?"

SIR,—I have read with great interest the letters and reports that have appeared in the *Leader* on the subject named at the head of this letter. I believe that all who are anxious for our Church to have an "approved society" are actuated by the highest motives, and that they honestly believe that they are working for the best interests of Primitive Methodism. I sincerely hope that the greatest possible care and thought will be exercised before such a dangerous step is taken. In my own humble judgment, the step would be fatal to the highest interests of our Church, and in five years would create greater friction than any other matter has done in the whole of our history.

First.—We cannot spare the time for working the machinery of such a complicated scheme. The Act itself is one of the most difficult to understand and its working will be more difficult still. If ever specialists and trained men were needed to work a scheme, they are needed for this great matter. It may be urged that we have many such men who for years have been engaged in friendly society work. I quite agree. You will find them holding office in the Rechabites, the Sons of Temperance, the Oddfellows, the Foresters, the Hearts of Oak, etc., and all these societies will become "approved societies" under the Act. The Primitive Methodists amongst them will remain loyal, and undoubtedly in the large majority of cases will assist their present society to larger usefulness under the Act. I contend that 95 per cent. of the men in our Church who have the necessary experience will be barred by their loyalty to their old society from taking any part in a Church "approved society." It is very questionable, as a Church, whether we ought to take a step that might tempt them to be disloyal or whether we ought to think for a moment of competing with them. Most of our friendly society men are of fine type, and for their Church to set up a rival institution will mean a strong stand will be taken, and the result will be friction, followed by disaster in many of our churches.

Second.—We shall, as a Church, enter into competition with at least 4,000 to 5,000 Primitive Methodist agents of industrial assurance companies and collecting friendly societies, all of whom will be working for their own "approved society" and cannot, of course, work for our Church "society," which will be a rival institution. Hundreds of these men are local preachers, teachers, etc., and contribute largely to our Church funds. Are we justified in this? The business from which they earn their daily bread and from which they earn their class money, their collections, etc., should not be interfered with by the Church they love and support. It would be just as reasonable and logical for us, as a Church, to start a great Primitive Methodist Co-operative Society, dealing in every class of goods, and tell our drapers and grocers, etc., who are officials in the Church to look after themselves, as we must have such a society "to keep our Church members together" and to train all our young folk to know the advantages of thrift and co-operation. Now, what will happen between the workers in our Church "approved society" and those thousands of agents referred to? Already these men are collecting in 70 per cent. probably of Primitive Methodist homes, and are, in the great majority of cases, held in high esteem by those from whom they collect. Already they have canvassed them to become members of the "approved societies" proposed in connection with the institutions they already represent, and thousands of Primitive Methodists have made verbal or written promises to do their sickness business with these men. Then, later, there comes on the scene an enthusiastic Church worker, who urges the claims of the Primitive Methodist "Approved Society" and speaks of loyalty to the Church, etc., and some loyal but weak members of the Church would be inclined to break their promises made to their agents rather than seem to be disloyal to their Church. Ask your Primitive Methodist agents how much business they have lost through this very thing connected with another religious institution. Ask them if they know any who have been subscribers to that other institution, but who have now ceased to subscribe to it on account of their methods of work.

Third.—Under the Act it will be necessary to appoint persons to pay the sickness benefits and visit the sick members and to check the payment cards, etc. Who is going to do this? Remember we shall have members, if successful, in every village and hamlet. Who is going to guide and direct these workers? Think of the tremendous inconvenience that is going to be caused to those members unless you are prepared to spend as much in railway fares and expenses of visitation, etc., as the official actuary states should be spent as a maximum for all expenses—viz., 4s. per member. This is no overdrawn idea, as may be thought. You cannot expect that we will have an agent to represent our "approved society" in every village or hamlet where we have a society of ten to twenty members. If we do expect this, then we are going to have a tremendous clerical staff at one or more central places to constantly correspond with a representative at every village and hamlet chapel we have, and a "society" of such proportions as we are likely to get could not possibly pay such expenses. The industrial assurance companies and collecting friendly societies already have their men covering all these villages and hamlets, and such expenses as we should have to incur would be saved. We should be compelled to employ a number of men to give supervision to the workers in town, village and hamlet. Not less than thirty full-time inspectors or superintendents could

cover the wide field that Primitive Methodism covers, and even then the travelling expenses would be enormous. Suppose we got an "approved society" of 10,000 members and spent the highest amount the actuary says should be spent, which would be £2,000, how much should we be short?

I consider the following could be regarded as the minimum amount that could be spent:—
Thirty full-time superintendents at £100 salary ... £3,000
Superintendents' travelling expenses at 10s. per week ... 780
A manager at central office ... 200
Five clerks at central office at 25s. salary ... 325
Five junior clerks at 10s. salary ... 130
Office rent for central offices ... 50
Stationery, postage, etc. ... 100
Local travelling expenses to visit members in sickness, to check cards and pay sickness benefits in villages and hamlets ... 100
£4,685

In this estimate there is no allowance made for any work done locally. It is assuming that all local workers would be voluntary workers. It may be said that we shall get over 10,000 members. Why should we assume this? Take the men connected with our Church that come under the Act. Probably five out of every eight are in a trades union, and nearly all the large trades unions are going to have "approved societies" under the Act. Then, as previously pointed out, the large proportion of them are already in one or more of the sick societies referred to, and most of the others have given verbal or written promises to join one or other of those societies they know are being formed.

Some will argue that the large item of £3,000 for superintendents can be done away with. If so, who will you get to do the supervision and detail work necessary to good management and selection of good risks? On no account could this work be put upon our ministers, who, however willing, could not possibly do the work. Many of them have far too much to do already on our large circuits. Imagine, too, the increased difficulties if a minister had a voluntary worker to do the work in each of, say, the ten places in his circuit, and every now and again he found the same neglect that is found in keeping proper books and accounts in some of our churches. This would mean fault-finding, wasted energies, change of worker, and every now and again the loss of officials and members, who, however loyal to our Church, were not cut out to be workers under the Act. In making this assertion I must again remind your readers of the 95 per cent. of those fitted for the work who are already workers for and interested in the sick societies, trades unions, industrial assurance companies, collecting friendly societies, etc. There is, therefore, only a small minority left to select from. The only other difficulty I wish to name is one often referred to by opponents of the Act—viz., the danger of malingering. Personally, I believe that in a Church "approved society" we should not suffer more from this than other "approved societies," but we may get malingers, even in Church "approved societies." Suppose a class leader out of love for his Church takes a hand in the voluntary work of our proposed "approved society," and finds a malingering belonging to his class. What is he to do? He must either obey his conscience and report him, and thus incur his displeasure and the displeasure of the malingering's friends in the Church, or do the "approved society" serious injury.

My advice is, let those institutions so well equipped in every way for this work do it, and do not let us set up machinery that is bound to bring disaster. Imagine what the result would be if, with our expenses, which must be much higher than the actuary allows, we show at the official valuation three years hence a deficiency, and have either to reduce our benefits or increase the payments of members by a levy. If a business institution has to do this it causes intense feeling, but if we, as a Church, had to do it while other societies have a good surplus, owing to having their machinery and their well-equipped organisations throughout the kingdom, and can, therefore, work at much smaller expense, what would happen?

My only reason for writing this letter is to save the Church I love from making the greatest blunder. I visit at least a hundred of our churches every year, and know them well, and by personal knowledge and information gained from many sources I have no hesitation in asking your readers to do all in their power to oppose the formation of an "approved society" connected with our Church. No reasonable reason has been given yet why we should attempt an "approved society."—Yours, etc.,
J. G. MARRETT.

Moorcroft, Monkseaton.

A Holiday Resort.

SIR,—Amongst your large number of readers there may be some of our ministers and local preachers who intend spending their summer's holiday in this beautiful district. May I remind such that in Upper Wharfedale we have four village societies—viz., Grassington, Hebden, Barden, Threshfield. Our friends will extend to all visitors a very hearty welcome. It is questionable if the beauty of this district is sufficiently known; also its very great conveniences as a tourists' centre. A short or long holiday can be spent to health's great advantage amongst these majestic hills, and in this bracing atmosphere. I shall be glad to help in any way I may be able any who are seeking cheap furnished cottages (of which there are a large number here) or apartments. May I also make an appeal? We have only six local preachers on our plan, and are thus very dependent on outside help. If there are brethren who will assist us during July, August, and September, I shall be glad to hear from them. Any of our ministers or local preachers who will be in the district can hearten our people here very much by this kind of help. We are now fixing up for these months.—Yours, etc.,
DAVID BRADBURY (Superintendent Minister).
Brooklyn, Grassington, via Skipton.

Health in Old Age.

How to Live to be a Hundred.

"Eat sauerkraut!"

That is the latest pronouncement of Science for those who desire to live long. There are, no doubt, however, many people who would prefer to take their chance of long life rather than eat the famous ill-smelling German dish, which is made of fermented cabbage, even though it is said to contain germs which are beneficial to the health.

How many methods there are for living long it is impossible to say, for even centenarians differ as to the means by which they have achieved their record.

The principle adopted by most of those who live to a very advanced age is generally found to follow, more or less closely, that of the famous Venetian nobleman, Cornaro, who, after nearly dying from dissipation at thirty-five, altered his habits and lived to be over a hundred. Cornaro had no cranky ideas, for he lived on meat and wine, but took both in small quantities. What he sought was easily digestible food combined with high nutritive value in a small bulk.

Physicians, everywhere, now adopt this ideal in prescribing a diet for old people and those who wish to become old.

For this reason, doctors are recommending a food which is exceedingly well known, but whose value for this purpose has not hitherto been generally recognised.

The Austrian Emperor's Physician's Views.

The general medical opinion of this food is expressed by Dr. Kerzl, the body physician to the Emperor of Austria, whose health and vitality remain remarkable despite his eighty odd years. Dr. Kerzl writes: "I have been using Sanatogen for a number of years with splendid results, and recommend it continually and everywhere, because I am convinced that it is an excellent tonic food."

Sanatogen's value is due to its containing the constituents of the nervous system in the exact form in which they are found in the body, and to its being the most nutritious food in the smallest bulk known to Science. Moreover, it is so digestible that it imposes no strain on the weakest digestive organs. It strengthens the whole body and nervous system and increases the vital processes which diminish with advancing years.

How powerfully Sanatogen affects old people for good is strikingly shown in the following statement of a doctor: "An old man, eighty-three years of age, suffered from great emaciation, insomnia and no appetite. For a year or so he lost flesh rapidly and could not sleep on account of a choking sensation, palpitation of the heart and much flatulence. There had been constant tremors of the hands and lower limbs. After taking two teaspoonfuls of Sanatogen three times a day for a time, all these symptoms steadily decreased, and now, after being unable to leave his house or go out for exercise for at least three months, the patient is able to take walks of not less than six miles daily."

Views of His Majesty's Privy Councillors.

Many distinguished old men who have taken Sanatogen have been no less emphatic in their expression of its value. The Right Hon. Sir John Gorst, who is in his seventy-seventh year, writes: "Sir John Gorst has long been acquainted with the great merits of Sanatogen, and has taken it with excellent results. It was also used by a daughter of his with great benefit."

The late Right Hon. Sir H. G. Aubrey-Fletcher, Bart., M.P., wrote: "I have used Sanatogen for some time and appreciate its qualities."

The late Sir Theodore Martin, Queen Victoria's friend, the author of "The Life of the Prince Consort," who lived to be ninety-three, wrote: "Sir Theodore Martin has found Sanatogen excellent."

The physician to the late King Edward VII., Dr. Ernest Ott, Marienbad, writes: "My results with Sanatogen have been notably good in the case of elderly people when it was desirable to build up the strength, to stimulate the bodily functions and to improve the circulation of the blood."

While Sanatogen can be obtained from all Chemists in tins from 1s. 9d. upwards, a Free Sample will be sent to anyone who has not already tried it who writes to Messrs. A. Wulff and Co., 12, Chenies Street, London, W.C. It is essential that "The Primitive Methodist Leader" be mentioned, and two penny stamps for postage, etc., enclosed.

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At 2 p.m., THE STONE-LAYING CEREMONY and Brief Address by the Vice-

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Speakers—Revs. J. G. BOWMAN ("Ramsay Guthrie"), Stockton;

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The Singing will be led by the United Wesleyan and Primitive Methodist Chords.

Collections will be taken on the Site and at the Public Meeting.

On SUNDAY, APRIL 28th,

Service will be conducted by the

Rev. J. G. BOWMAN

(Vice-Connexional Editor),

At 10.30 a.m., in the Primitive Methodist Church.

At 6 p.m., in the New Town Hall (kindly lent for the occasion).

Solos will be sung by Mrs. E. BROWN.

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THURSDAY APRIL 25, 1912.

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Church News, Remittances 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.

A Great Tragedy of the Sea.

In our brief note on Wednesday morning week we chronicled the loss of the "Titanic." The full story of the doomed vessel reached this country only on Friday and Saturday, when it was found that the total number lost was over 1,600. It is without parallel in the annals of the sea, and in coming years will still be read with a shudder of horror. While it has touched the imagination and the heart of the whole world, in America and Britain the grief is poignant. Ten thousand persons might have perished elsewhere in another way, and belonging to another land, without such a thrill of horror being experienced by the two great English-speaking peoples; but this has come home to them most closely. Any of us might have been on the "Titanic"; and the names of some of those who have gone down have been household words. Happily, in the main the event brought out in passengers and crew the best in human nature, and the finest traditions of the sea were observed. Amid the torrent of lies poured forth by the Press, the origin of which should be traced, the events of the two hours and a half that elapsed from the time the vessel struck the iceberg till she went down beneath the chilly waters of the Atlantic have been pieced together with sufficient accuracy and detail. There are the inevitable discrepancies in the testimony of witnesses who saw different phases of the terrible drama which was enacted in various parts of a floating town; but it is evident that little, if any, blame can be attached to anybody, and that allowing for some unavoidable confusion the best was done in the circumstances. The vessel was doomed from the moment she struck; her water-tight bulkheads were rendered useless because her side was ripped open. Had any vessel been within easy distance, of course the great bulk of the passengers and crew might have been saved; but swiftly as the "Carpathia" steamed to the scene of the disaster, she came too late. Nothing more tragically impressive than the closing scene has ever been enacted or imagined: the huge vessel tilting up till she stood almost perpendicular above the water, compelling hundreds to toboggan into the sea; the strains of the band playing "Nearer, my God, to Thee"; the last sullen plunge followed by the terrible cries of the doomed people—all make up a scene appalling indeed. Once more we are made to feel how puny is man in the grip of the great forces of Nature.

Some Lessons of the Disaster.

The crossing of the "Pond" has been so safe for years that men have grown accustomed to think of serious disaster, especially to the great liners, as practically impossible. But there are dangers against which all human skill and human precautions are vain. No doubt something has been learned from this tragedy, but absolute safety is not within the range of human foresight on land or on sea. We have learned first of all that the unsinkable ship is a dream. No such thing can be devised. We referred last week to the number of boats carried by Atlantic liners, and the papers have been full of the subject during the week. It is clear that official requirements are far below the needs of big passenger ships. But it is a more difficult question than many suppose. It is not merely a matter of space; to adequately man lifeboats under modern conditions, and then lower them safely, is the great difficulty. Reading Frank T. Bullen's articles in the *Daily Chronicle* makes one marvel that the boats were safely got away from the "Titanic" even in a calm sea. But it will strike many people that if some of the space devoted to needless luxury had been given to life-saving devices the death-roll would have been much smaller. At the same time, the vessel carried even more boats than the law required. The Government have been considering the question for some time, and have demanded more stringent provisions than even the experts suggested. In the old costly school we shall learn much that will be of value. But the great lesson taught impressively by this terrible

calamity is the vanity of earthly things. The millionaire can do much, but face to face with inevitable death he is helpless. It will long be remembered how the men on the raft prayed; how long-forgotten petitions to the Creator were recalled and eagerly used; and how all repeated together the Lord's Prayer.

Text of Home Rule Bill.

The text of the Home Rule Bill reveals a few details that had not previously emerged. Five years is to be the limit of the Irish Parliament. Ministers may speak in either House, but will have power to vote only in that to which they properly belong. In any revision of the financial provisions of the Bill, a contingent of Irish members in addition to the normal representation will be allowed to attend Westminster. Then the Senate will not have power to modify or reject Money Bills. The reception of the Bill throughout the Empire has been more than satisfactory, and in spite of the threats of the Ulster extremists and the determination of the Opposition to fight the measure line by line there is every probability that it will ultimately be placed on the Statute Book.

The Wesleyan Decrease.

We regret to find that the Wesleyan Methodist Church has a very large decrease. A decrease of 2,646 added to those of the previous five years makes a total of 15,575. Our own home decrease is likely to become a Connexional increase when the foreign figures are included; and although we have escaped the heavy decreases of most of the other Churches, it is evident that the general cause, be it what it may, is affecting us also. There is nothing in the distribution of the decreases either in the case of the Wesleyans or ourselves to afford any satisfactory clue to the root cause. It is significant that the great Central Missions of the Wesleyans, which for a time served to reduce the decreases, are now affected as well. The Churches have many lessons to learn before they get once more decisively on the upward trend.

The Dardanelles.

Italy's bombardment of the Dardanelles cannot be regarded as having any serious military significance. Nor was it ever intended to have such. The aim was to bring pressure to bear upon Turkey with a view to ending the war. Italy is more than tired of a war that, while proving extremely costly, promises to be a long-drawn-out agony. These efforts at finding some vulnerable place in Turkey are risky both for Italy and Europe. There is a great deal of loose gunpowder about in Eastern Europe, and the marvel is that an explosion has not taken place before now. Russia is seeking admission to the Dardanelles, as she has sought ever since the days of Peter the Great. What is Sir Edward Grey's attitude on the question? He has been outwitted on every point in Persia, and for good or ill we have little hope that he will be able to offer any serious resistance on this question, although we do not deem it as vital either to our honour or our interests that a firm resistance should be offered to Russia's designs here as in Persia.

Latest Events.

A Court of Inquiry, presided over by Lord Mersey, formerly Mr. Justice Bigham, is to be appointed by the Government to fully investigate the cause of the "Titanic" disaster. Although suspicious at the outset, the House of Commons was quite satisfied in the end that the inquiry will be thorough and impartial. It will be well for everybody in the meantime to treat the whole question as *sub judice*. The public interest, not only in this country and America but all over the world, is absorbing; and we have no doubt that such precautions for the safety of Atlantic travel in particular will ultimately be taken as would otherwise have been impossible. It is shocking to learn that 207 women and children went down with the vessel. In the House of Commons on Tuesday Mr. McKenna introduced the Bill for the Disestablishment of the Welsh Church. The Bill is pretty much what was anticipated. Of the endowments £173,000 is to be used for Welsh national purposes, subject to existing life interests and freehold tenures, leaving some £87,000 to the Disestablished Church. Life interests will amount to £62,000 a year; and the Ecclesiastical Commissioners and Queen Anne's Bounty will add £31,000, making a total of £180,000. Existing incumbents will receive their full stipends. This is not 1s. 5d. in the £, as stated by the Archbishop and Bishops, but 6s. 8d., while the clergy have 20s. in the £ for life. The tone of the Opposition indicates that it is to be a fight to a finish over this Bill. Their reception of the measure and of the Home Secretary's speech was of the most scornful and truculent character. If Nonconformists were in any doubt before as to the attitude of these Church defenders, they must have been enlightened by the insolent laughter with which Mr. McKenna's suggestion was received, that if members opposite could transport themselves in spirit to the hills and valleys of Wales they would learn what are the principles that are dear

to the hearts and consciences of Welshmen. The old persecuting and intolerant spirit is as rampant as ever, and Liberals and Nonconformists must make up their minds to a battle as fiercely contested over Welsh Disestablishment as over Irish Home Rule. Freedom's battle is once more fairly joined. The Opposition have no case. Mr. Lytton made no attempt to state one; but the war will be none the less bitter on that account. There is more involved here than the Welsh Establishment, and the principle of religious equality; it is the principle of representative government that is challenged. Men who know nothing of Wales are ready to ignore the decisions of the Welsh electorate given with practical unanimity at General Election after General Election. A great battle has begun, the end of which will not be in Wales. The Irish National Convention has enthusiastically endorsed the Home Rule Bill. This greatly strengthens the position of the Bill.

LIVERPOOL AND DISTRICT PSALMODY ASSOCIATION.

A Successful Beginning.

The first festival of the newly-formed Liverpool and District Psalmody Association was held in Prince's-avenue Church, Liverpool, on Thursday last. The promoters are to be most heartily congratulated on its success, and they will certainly be encouraged to continue and develop a work delightful in itself, and containing in it such immense possibilities of usefulness for united purposes, as also in the more efficient rendering of the praise service in the separate choirs and congregations. The chorus, consisting of 250, contained members of the following choirs:—Prince's-avenue, Palmerston-street, Hilbery-avenue (Tue Brook), Everton-road, Jubilee Drive, Northumberland-terrace, Church-road (Walton), Queen's-road (Bootle), Seacombe, Mount Tabor, New Ferry (Birkenhead), Ellesmere Port, and Widnes. The chorus deserves unqualified praise. Their resources were revealed in a striking manner. The parts were well balanced; evident care had been taken by the choir-masters in perfecting detail. The attention to the conductor's baton was very noticeable for attack, precision, time and tune, sympathetic rendering, and the performance of the chorus was worthy of Liverpool's Philharmonic Hall. All this was so evident in the rendering of Max Bruch's "On Jordan's Banks" that the audience demanded an encore. A rendering of equal merit was Dr. Stainer's Easter anthem, "They have taken away my Lord," the plaintive and tender passages belonging to the separate parts of the chorus being marked by exquisite feeling.

The arrangement of the service was a model of what such a service should be. If the object was to raise the standard and show what belongs to the musical side of our worship, the purpose was fully accomplished. Three Congregational hymns were selected—Hymn 36, to Tune 1,019; 17, to Tune 327; and, as a closing, Hymn 567, in each case special attention being given to marks of expression. After prayer, Scripture reading, and a fittingly brief introductory word from the able and generous president (Councillor Henry Speed), we had a striking rendering of Hopkins' Te Deum. The anthems included Sydenham's harvest festival anthem, "Great is the Lord," Dr. Stainer's "They have taken away my Lord," Max Bruch's "On Jordan's Banks," Bennett's "God is a Spirit" (unaccompanied), Elvey's "In that Day." It will be seen that, alike in congregational singing and in the quality of choir music, the best was set before us. We were glad to note, too, as a standard for reverent conduct of worship, the finishing note of each hymn in the choral "Amen," an innovation we devoutly hope will become general. The two well-known artists, Miss Melville Iredale and Mr. R. Lloyd Moore, contributed four items, their selections and interpretation being entirely in keeping with the high quality of the evening, and eliciting universal praise.

The ever loyal and capable conductor of Prince's-avenue (Mr. Edward W. Thomas) is to be congratulated on the striking success of the festival and his complete control of the chorus; nor is the Association less indebted to the equally loyal and worthy organist of Prince's-avenue and the chairman of the committee (Mr. William E. Woodhall). Such a combination of talent as revealed in the chorus ought to mean great service to the churches, and the success of this festival, added to the object-lesson of our friends in the North of England, should encourage the formation of similar associations in the remaining Districts of our Church.

"Life's Christ Places." By Rev. Joseph Agnew. T. and T. Clark. 3s. 6d. net.

Mr. Agnew's volume is a reminder of the diversities of pulpit operations. The author here opens a new vein. Beginning with Bethlehem, where Jesus was born, each place in which Christ sojourned is made the subject of a suggestive and practical discourse. Egypt suggests shelters, Nazareth early training, Galilee Christ's influence on the crowds, and Tyre and Sidon His influence on the larger world. The interest of the book is heightened by pages of skilful narrative and vivid word-description of sacred scenes. But the descriptive writing is never tacked on to the exposition; it is always deftly woven in. The book will be highly prized by the thoughtful, devotional reader, who reads for his own soul-culture, as well as by the studious preacher in search of fresh and suggestive themes.

B. M.

Miss Gladys Smith, of Brynmawr, has won the first prize in the open solo competition at Holly Bush Eisteddfod. Miss Smith is a member of our C.E. Society at Brynmawr.

THE CONFERENCE AND THE PEOPLE.

By Rev. T. Graham.

Is the contact of the Conference with the people sufficiently close and vital and helpful? If the Conference were described as the Primitive Methodist People's Parliament and the delegates as the people's representatives, probably no one would loudly dissent. A keener scrutiny of the facts, however, might create the impression that Conference was more like the House of Commons in committee than in full session, and that many of the delegates were concerned with estimates and discussions very remote from the thought and responsibility of the people they had left behind in the city and village societies. The Conference is a body of select officials—for only ministers, circuit stewards, leaders and local preachers can be elected; and these honoured officials are sent up by other officials. In the main, it must be gratefully acknowledged, these officials do the business of the wide Church in a proper and acceptable businesslike manner. In these remarks we are not finding fault, but just clearing the ground for the question, Where do the people come in? The Conference proceedings are full of interest and significance for the official mind. What has Conference to say to the thousands of our Church with just the members' knowledge, the members' outlook and the members' interest?

When matters of Connexional interest are brought on, complaints are heard about parochialism. The complaint is due to more than one cause and afflicts more than one class, but could not an excellent preventive be found in a warmer relation and communion of the Conference with the local churches? There is a highway from the smallest society right up to the annual assembly, but it is a long way round and few travel the whole length. The road is divided into three stages. First, there is the stage from society to quarterly meeting; then the one from the circuit court to the Synod; and finally the stretch from Synod to Conference. The first section is worn hard by the feet of faithful stewards, devoted local preachers and institutional representatives; the second is becoming a lively stage through the increasing importance of the District committee, which is relatively more influential than the Synod; while the third stage has much green grass between the paving stones, so few feet tread it. A remarkable feature of this way is that nearly everybody is seen to be going in the same direction. It is all up to the Conference, with music and singing and sometimes flags flying. We want a way down from Conference to the churches. The Conference ought to make itself felt and share its thought and inspiration with all the churches throughout Britain. It is no exaggeration to say that next June thousands of good Primitive Methodists will be absolutely without the knowledge that Conference is in session at Norwich. Of course, these are not people who go to quarterly meeting or District committee and take in the *Leader*. The fact that oppresses is that Conference has no effective communication with the churches as churches. Its messages, suggestions and calls go down to District committees, and sometimes quarterly meetings, but not direct to the people. District committees are discovering the local school and Band of Hope, but District committee is not the Conference, and District committee has not the message that Conference can give.

The Church is under obligation to all delegates who return to their circuits and tell what they have seen and heard. Much may be accomplished by the Presidential visitation of the churches, especially on Dr. Dalton's plan of gaining access to remote societies, but there is room for considerable development in the representative character of that visitation, and particularly in the President's message, which at present is purely personal. His function might fitly include a deliberate and distinctive Message from the Assembly to the People. A notable service is also rendered by journals that describe the proceedings of the assembly for readers in the churches. But something beyond all these is needed. Has not the time come in the development of our Church when Conference itself should speak to the people themselves of its policy and purpose, its experience and outlook?

If a practical suggestion may be offered, one way of establishing a closer relation between the Conference and the people would be for the Assembly to send down to the local churches for consideration and discussion a living message bearing upon vital religious and denominational questions. At present an annual address is prepared and published in the Minutes, but no one appears ever to have known it read in any society, and apparently very few read it all. As a careful student of these documents for some years past, the writer would pay a tribute to the excellent use most composers have made of a very limited and uninviting opportunity. When John Wesley sent down these addresses they meant something; they had authority behind them. Under present conditions the address is governed by no Connexional law, Conference has not a word to say as to what it shall contain, and probably the only examination and criticism to which it is subjected is that of the General Committee Secretary before it is printed and buried in the annual Minutes, unless the magazine and religious weeklies give it a brief span of fitful life.

LIVERPOOL DISTRICT SYNOD AT BLACKPOOL, May 2nd to May 7th. GREAT MEETINGS.

See Official Handbook, on art paper, from Rev. JOHN BRADBURY, Park Avenue, Blackpool. Book and postage, Threepence. Cheap Day and Week-end Tickets from all principal Railway Stations.

Conference could reach the churches and make itself a power among our members if it would send down a Pastoral that had been prepared by the President, discussed and adopted in full session, and which dealt with vital issues. The churches would be stirred by such a Message, sympathetically presented. The people would listen to denominational policy submitted direct by the highest representative gathering in the Church. Besides, is it not due that Conference should offer guidance to the people on the moral and religious questions that occupy their thoughts and possibly disturb their hearts? There is scarcely a village church in the denomination that would not be prompted to thought, and possibly action, by such a Message. Any way, it is the sort of initiative that creates interest and secures support in Connexional advance. In such a document, for example, Conference might place before the churches its missionary opportunities and plans. A call for co-operation in the Increase Campaign presented to all the societies within a few weeks of last Conference would surely have greatly helped that movement. It may fairly be claimed that a communication of this fraternal, helpful order would play an important part in linking up local churches to the Conference, and making members conscious of their part and place in the Primitive Methodist community. It would deepen the sense of denominational unity, strengthen the Connexional bond, and promote fraternal fellowship, common policy, united action and simultaneous advance. At least, Conference would find a voice other than utterance in official documents addressed to official courts. We might hope to hear the Lord, through the Conference, calling upon the people to go forward.

CENTRES OF WORK.

Manchester.

Manchester District Committees were held at Deansgate, Manchester. Mr. J. Brown presided. Newton and Hyde Circuit gave an excellent account of Rev. H. F. Johnson's third year's probationary course; his work had been eminently successful. Rev. Luke Stafford was recommended for Deed Poll membership. He had been a member for sixty-three years. Much sympathy was expressed with the Rev. J. B. Buglass, who applied for superannuation. He has travelled forty-two years. A balance-sheet was forwarded from Heywood Circuit, Bridge-street Trust, of their new school. The cost was £2,960, and the debt £1,868. Permission was given to Stockport First Circuit to purchase a piece of land at Cheadle Heath. The report of the committee appointed to consider the financial needs of Chorlton-cum-Hardy was adopted—viz., the church to reduce its debt by £1,000 with the help of the insurance company, chapel fund, and an appeal to the District. The Secretary of the Centenary Fund explained that the District had raised a total of £40,155 (considerably more than was promised). £33,711 had been retained for local purposes and £6,444 remitted to the Central Fund. Vigorous work had been done at Islington, Manchester First, and the application for a grant of 30 was endorsed. The committee also endorsed the application of Manchester Tenth for Trafford-road for £50 in order that the church may have entirely devoted to it the services of a young man. The missionary treasurer's statement showed income for the general fund of £784—over £30 in advance of last year. The Orphanage receipts were £91 13s. 4d. Rev. J. Yearley and F. N. Shimmis were appointed to express sympathy with Mr. T. Jones, who is lying seriously ill at Old Trafford. He is one of the oldest officials in Manchester.

The Young People's Committees of the District met at the Congregational Church House, Deansgate, Manchester, on April 13th. The school report showed an increase of forty-two teachers and 173 scholars for the year, but a decline in the average attendance and the number of scholars who are members of the church. The committee unanimously resolved to ask the Synod to support the nomination of Rev. German Hunt as vice-Connexional Sunday-school secretary. Mr. Hunt was for many years the efficient, attentive, and painstaking secretary of the Manchester Committee. The most notable feature of the C.E. Council was a discussion on the pledge. Careful inquiry had revealed great diversities of interpretation regarding the pledge, and still greater diversities in the mode of its observance. A resolution was adopted, asking the Central Council to consider the whole question of our societies and the pledge. The temperance schedules showed that very good and effective work had been carried on through the year.

Sunderland and Newcastle.

The Sunderland and Newcastle District Committees met at Sunderland on April 19th, Mr. W. Carr, J.P., presiding. Lowick station applied for relief from a second minister. On the motion of Rev. E. Phillipson sympathy was expressed with the bereaved and suffering in the loss of the "Titanic." It was further resolved to request each church in the district to take a Sunday evening retiring collection for the sufferers and needy. Special terms have been arranged with the North-Eastern Railway for travelling to the District meetings at Sunderland. Suitable recognition was made of the efficient services of the retiring District Committee secretary. It was decided to recommend the sale of Ryhope Village Chapel. Rev. B. Haddon reported that £5,606 had been paid off the debt upon the chapels of the District. Rev. W. Duffield reported the income for the missionary funds as being £1,624 12s. 6d.—an increase of £56 5s. 5d. Rev. T. J. Watson stated that the income for the Orphanages was £196 3s. 8d. For the Connexional portion of the Centenary Fund Rev. M. T. Pickering reported £5,827 as paid—an average of 7s. per member.

Grimsby and Lincoln.

The District Committees met at Grimsby on April 12th. The contributions to the General Missionary Fund are

over £7 in advance, and to the African Fund nearly £50 over last year. A serious decrease of scholars in several of the circuits caused considerable discussion, and as these followed on some heavy decreases in previous years, it was felt that urgent measures must be taken to retrieve the losses. The Temperance Committee secretary has been making inquiries into the working of the Licensing Laws in the District, and especially about the rate of reductions in the number of licences. It was gratifying to learn that a considerable number of licences have been taken away, and there has been no corresponding increase of clubs. It was decided to support legislation, which is to be introduced by Sir W. Alfred Gelder, one of the county members of Parliament, to restrict the facilities for opening clubs for the sale of intoxicating liquors. For the Connexional Orphanage over £298 have been raised. Of this sum £150 has been collected by Mr. T. Robinson, J.P. (of Cleethorpes), who is both the District and the Connexional treasurer. Mr. E. Torry, of Waddingham, and Mr. J. W. Drinkall, of Brigg, both veteran workers, have recently passed away, and resolutions of sympathy were passed. Note was taken of the death of Rev. Francis Rudd, who spent many years in the Grimsby District. Testimony was borne to his high Christian character and sterling service. The application of Richard Lowery (who is an official of Alford Circuit, and eighty-five years of age) for permanent membership of Conference was approved. Legislation was also approved which is intended to make the annual Conference address of greater benefit to our churches.

Norwich District.

The Committee of Norwich District met at Aylsham on Thursday, 18th inst. Mr. Geo. Groom presided. Mr. Hodson Barber has given a site of land at Carfield, Martham Circuit, for a Sunday-school. Report was made to the Missionary Committee by the Wymondham Circuit of ten conversions resulting from special missions aided by the Evangelistic Fund. The Sustentation Fund applications were carefully considered. It is matter for regret that the aided circuits do not make advance in membership nor finance. The missionary revenue showed an advance of £171 13s. 8d.; the General Fund received £4 17s. 4d. less; the African Fund £176 11s. more. The North Walsham and Norwich Third Circuits were specially thanked. The Suffolk Park (Cromer) project was advanced a stage. Proposals were sent to the G.M.C., as the result of which it is hoped that a mission will be opened in July next with an experienced minister in charge.

What our Readers Say.

Representatives to Conference.

SIR,—Will you allow me space in your columns to ask the secretaries of Connexional institutions to kindly send me as early as possible the names and addresses of the representatives appointed to attend the forthcoming conference, so that they may appear in the handbook. On behalf of the Arrangements Committee,—Yours, etc.,

A. E. CALVERT, General Secretary.

172, Dereham-road, Norwich.

Gospel Songs and Solos.

SIR,—I was very glad to notice an advertisement in your valuable paper concerning the Gospel solos and songs by the Brothers Coulbeck. My experience is that multitudes of our people dearly love to have the Gospel in a song or hymn; hence Sankar and Jude have made a great appeal to us. Now it may not be known that Rev. Bert. Coulbeck and his brother have real talent for composing in this direction something that our people really love and can profit by. When Mr. Coulbeck sung some of these solos to the workmen in the Lincoln mess rooms, the men were simply delighted. For the home, prayer meetings, band meetings, mission services, and for many other purposes, these compositions are pleasing and of great value. We hope our choirmasters and other interested in Gospel music will secure them and use them.—Yours, etc.,

Lincoln.

JOHN HALL.

The Preachers' Friendly Society.

SIR,—In view of the forthcoming District I.P.F. Society meetings, may I be allowed to respectfully express the opinion that Minute 45 of the society's annual report, 1911, was passed under a misapprehension? The idea embodied in my resolution, submitted to and heartily approved by the U. British District Meeting of 1911, was that members should pay £6 as next month, then 30s. each quarter immediately following—i.e., June, September, December, and March, and so on during their connection with the society as active members. It would certainly mean an additional source of income. The active members' subscriptions amount to £5,472. Surely £1,343 per quarter could be so invested as received as to yield some useful return. I firmly believe that to many the quarterly system of payment would be a great convenience, and hope that District Friendly Society meetings will favourably consider the matter.—Yours, etc.,

FREDERICK J. HADFIELD.

Shawlands, Glasgow.

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POVERTY AND RICHES.

International Lesson for Sunday, May 5, 1912:

Luke vi. 20-26; xvi. 19-31. G.T., Luke xii. 15.

By Henry J. Pickett.

LINKS OF HISTORY.—The place and time of our first reading belongs to the scene of the last two lessons, taking in detail one theme arising from the subjects covered by the "Teaching on the Hill," following to-day Luke's account. The illustration supplied by our second reading belongs to the last three months of our Lord's life and to His ministry in Perea beyond Jordan. As for the illustration, or, as Dr. Bruce describes it, the "imaginary narrative," it is not necessary to suppose Jesus had any well-known individuals in mind. The story is still too frequently seen in actual life—selfish luxury utterly careless of crying want. It is the growing consciousness of these wicked extremes in the midst of a time growingly influenced by the spirit of the Sermon on the Mount which explains our present social unrest.

I.—The present study confirms the view taken in our examination of last week. The emphasis of Jesus is upon character—*what we are!* And character tends to permanence. Conditions are reversible. But character makes destiny. That invests the study of this glorious Sermon with the added touches of *urgency and warning*. Did the class see it they would feel that nothing matters but character. Neither in life nor in the future is this rich man great or gracious. His selfishness has been a *care and a curse* in life, and it is a *torment* (see ver. 28) beyond. The great anxiety of our life, therefore, should be as to the loves of the heart and the habits of thought and practice shaped by our loves. As a deep undertone through all this study, one hears the wisdom of the wise man, "Keep thy heart with all diligence; out of it are the issues of life."

II.—We shall best study the sermon and its great illustration, keeping nearest to the thought of Jesus, if we mark the contrasts of the first reading (vers. 20-26), pointing out for us

The Options of Life.

The "blessedness" and the "woe" are *self-chosen*. They are not gifts, nor arbitrary appointments, which we cannot but accept. They follow upon what we *are*, but what we are is the result of our own *preferences, choices, habits*. The "blessedness" of vers. 20-23 accompany and result from the "outgoing" life, conscious of spiritual need (ver. 20), longing for the food of heaven, the meat and drink of doing the Father's will (ver. 21), the sympathy that goes out to succour, and find the laughter and joy of comforting service (ver. 21), the distinctiveness of service that condemns the ordinary, vulgar, sinful lives of men and encounters their dislikes (vers. 22-23). The "woe" of vers. 24-26 accompany and result from the "self-contained" life, selfishly getting its all now, careless of God, of others, of the future. The rich man of the illustration, like so many to-day, took his choice. He is not condemned for his possession, but because he allowed it to minister to his *selfishness*, compelling it to absorb him, making it shut him up in a hollow, unsatisfying, isolated building, dedicated to himself, excluding God and others from his selfish programme.

III.—This teaching of "options" recurs through all Christ's ministry. It is the most urgent message for our young people in our time. For the teaching that we cannot help ourselves or our circumstances is insidiously taught in pamphlets, in novels, at street corners. "We are the victims of a system. We are the sport of tendencies. Others are to blame for what we are; there is no personal responsibility." Such teaching is a monstrous perversion, and must be hit hard. It is not true. Every day, every moment is a new chance; its shape is not determined until we have shaped it.

IV.—This brings us to the more detailed examination of the Saviour's illustration (vers. 19-31, ch. xvi.), setting forth

The Opportunities of Ministry.

In the case of the rich man, his *riches* represented his *power*, and Lazarus at his gate represented his *opportunity*. The absolute indifference and neglect of the rich man enables us to see that his riches consisted only in what he *possessed*, not in what he *was*. All his riches were *outside* of him, essentially he was a *pauper*; so that in the other life, where character gets its due, the conditions are reversed, and the rich man is a *beggar* and a suppliant, while Lazarus fares sumptuously upon the *banquets* of the King's house. Opportunity called upon the rich man "every day," wooing him to salvation, pleading with him to come out and consider others; but every day it was sent away, until one day alike the power and the chance were removed (ver. 22). Essentially he was the pauper, and his pauperism was *voluntary*. We mark his (a) *poverty of love*, (b) *of vision*, (c) *of service*. Had he given himself away, as everyone ought to do, to the *way of a Supreme Love*, the love of God, he would have grown in true riches, and the vision of his duty to others and the joy of serving others would have followed as summer follows spring. Instead of that, he loved his *money* and his *position*, and, as the *soul* was not made for these loves, he *lost* it, and his foolish, material loves turned upon him and brought about his ruin. Money as a *servant* is good, as a *master* it is an unscrupulous tyrant. The choice of the right love, God's love, the love of the purity that sees God, will give us the right vision or judgment, and empower us for the *truest service* of others, so that, as opportunity opens our "gate" each moment, we shall take it at the tide and go on to spiritual fortune.

V.—So alike teaching and illustration closes with stating

The Determinations of Life.

Look again at ver. 24. It is the key to it all. "Ye have received your consolation." He had made his choice, and, despite the daily wooing and warning of opportunity, had coveted the reward of his preference, and had enjoyed it. Let him not complain that his love had, in turn, determined him. We cannot have God and Mammon. We cannot disobey Nature, and avoid her penalty. We cannot say this world is sufficient, and, following out our creed, ignore God, the future, the higher work of God's business in this world, and expect to reap the reward of devotion to God here and beyond. It ought not to be asked that any further revelation should be given to teach us how to live. We have *reason, conscience, the Bible, history*, above all *Jesus*; we should "hear Him." He speaks to us from a knowledge of all life, here and hereafter, and we should not presume upon what may be beyond; our wisdom is in making Him *Lord* now, and filling up the days in doing His good pleasure.

Guild of Kind Hearts.

"S. O. S."

These three letters have been in all our newspapers during the last few days. This month will be long remembered because of the terrible shipwreck in the Atlantic Ocean. The biggest ship in the world was on its first voyage. When nearing the American Coast it ran with tremendous force into an iceberg, and at once over 2,300 lives were in peril. All of you have seen telegraph wires, which, stretched from pole to pole, are seen on the sides of our roads and railways. You know, too, that along these wires messages are sent. But a few years ago a man found out a way of sending messages without wires, and every big ship is now fitted up with apparatus for sending and receiving these wireless messages. So as soon as the "Titanic" ran into the ice, and it was found that the ship was in danger of sinking, a man in the telegraph operating room sent out a message for help, and the message began with the letters "S. O. S." The letters flashed all around and far across the mighty waters. The nearest ship was 150 miles away, and it caught the sound of the letters and read the message appealing for help. Other ships also received the alarm, and all hurried to the rescue of the doomed people, whose trouble had been made known to them in this strange way. We are all very, very sorry that these friendly ships could not reach the "Titanic" in time to save the people, and I hope every one of you will pray to God to comfort those whose friends are drowned.

Doesn't it seem wonderful that a message such as the one from the "Titanic" should travel in this way? If anybody had said fifty years ago that such a thing would come to pass, few would have believed it. But now, though a ship be a thousand miles from land, it is possible to send a message to it through the air. A man, shut up in an office, can in a moment flash a message across the world, and another man, sitting or standing by the instrument in another office, receives the message. It is all so wonderful and so true. It is just like our prayers. Kneeling down, we pray to God. We do not see God. Indeed, we shut our eyes so that we cannot see anything. But God hears our prayer. Every true prayer gets to God. In the Psalms one man says: "This poor man cried, and the Lord heard him, and delivered him out of all his troubles." To him it seemed so wonderful that God should hear his cry for help, that his heart was lifted up in joy and thanksgiving, and he wanted everybody to help him to praise God.

"S. O. S." is an appeal for immediate help. "Save Our Souls" is what men say it means. That is a prayer which God delights to hear and answer. It is a greater pleasure to God to save a soul than to create a new world. Jesus tells us that one human soul is worth more than the whole world, and if a man loses his soul the world is not sufficient to redeem it. A miserable man once went up to the Temple to pray. He had done many evil things, wicked and foolish words had come from his lips, and there were strong passions and sinful thoughts in his heart. He felt that if God did not show mercy unto him his soul would be lost. So he sent a message to God appealing for mercy. The big ships that wanted to help could not reach the "Titanic" in time to save those on board, but God answered the publican's cry speedily. A few minutes afterwards he went to his home, and—his soul was saved—his many sins were all forgiven.

"S. O. S." is the best prayer we can offer to God. He gives His own Good Spirit to dwell within us. If we strive daily to please God, doing those things that are right and good, His Good Spirit takes away evil desires and fills our heart with a great love for God and for everything that is pure and holy. To have a heart filled with good thoughts and pure desires is better than all the gold and silver of the world, if the heart be full of sin.

Short Stories.

A GOOD ARGUMENT.

A lady was seeking a maid to do light housework, and a little girl applied for the situation.

"I'm afraid you're too small," said the lady.

"Yes, ma'am, I know I'm very little," replied the maiden, "but—but I've got a big appetite—and I'll grow."

With a smile, the lady forthwith engaged the girl.

New Members.

We welcome 5142 Frank Rudd, 5143 Phyllis Rudd, 5144 Bert Rudd, 5145 Raymond Rudd (Grimsby). Per Miss M. E. Bradley, St. Helens: 5146 Mildred Platt, 5147 Thomas Ray, 5148 Arthur Waite, 5149 Gertrude Jaundrell, 5150 Annie Martin.

Persons may join the Guild at any time by sending name, age, and address, with promise to be kind. Persons over sixteen years are enrolled as senior members. Badges are one penny each, and a penny extra for postage. When ordering, send penny or halfpenny stamps.

Mark letters "Guild," and send to Rev. ARTHUR JUBB, 10, Princes-avenue, Grimsby.

DIVINE AND HUMAN LOVE.

Endeavour Topic for Week beginning April 28:

1 John iv. 7-12.

The question of the hour "is not whether God is, but what He is." Is He indeed a God of love, or is He careless? Blind, deaf, dumb to human woes? Everywhere we are confronted with the hideous realities of cruelty, injustice, disease, darkness, death. Vicarious suffering so inscrutable that a man of faith like Luther cried out, "My God! art Thou dead?" and our own Tennyson wrote:

"I found Him in the shining of the stars,
I marked Him in the flowering of the fields;
But in His ways with men I found Him not."

But that is not a whole world-view. The larger vision reveals in greater measure benevolence, justice, love, light, life. As George Fox wrote: "And I saw there was an ocean of darkness and death; but an infinite ocean of light and love flowed over the ocean of darkness; and in that I saw the infinite love of God." That God is love none can doubt or deny who have seen Him, not only in sun and stars, birds, beasts, flowers, but in Jesus Christ in whom the Divine love was incarnated and through whom it is communicated to receptive hearts.

The Divine love personalised in Christ begets human love to God and man. It gives a new motive to life, a new passion, a new outlook, the infallible marks of a regenerated humanity. "Everyone that loveth is born of God." In this love all noble passions are rooted—patriotism, enthusiasm for humanity, sacrificial service. Love has proved itself "the greatest thing in the world." Divine and human love have co-operated in "lifting and leading the race toward the goal of a redeemed humanity." By its power men and women have reached the highest heights of devotion and sacrifice. Think of Father Damien living and dying with the lepers of Molokai; Bishop Harrington spared to death by Africans he died to redeem; James Chalmers clubbed to death in New Guinea; Matthew Barron dying for the Fernandians; and Annie Dods yielding her beautiful life from love to the girls of West Africa. Dying they live. For love cannot die. Their love conquers. The heathen world turns to Christ.

The purifying, transforming power of love is our primary need to-day. Without it all our schemes of reform will fail. What the world needs is more love, not less. Our sin and misery is rooted in selfishness, which love alone can extirpate. Greed must yield to liberality. Competition to co-operation. The strong must succour the weak. Thus shall we solve our problems—social, economic, religious. Inspired by love, we face all the facts of life, despairing not. Our religion must become increasingly a ministry of loving service. For "the religion which fancies that it loves God when it never evinces that love to its brother is not piety, but a poor, mildewed theology—a dogma with a worm in its heart." Professors must practise. Love must be expressed in terms of human helpfulness. Cheering the lonely, visiting the sick, feeding the hungry, redressing human wrongs, making and administering righteous laws—these are outlets for love. This service alone endures. "Nothing is eternal," said Frederick W. Robertson, "but that which is done for God and for others. That which is done for self dies." Love makes life worth living. Without it life is a failure.

"Every journey is good if love be the goal of it."

What's all the world if love's not the soul of it?"

JOSEPH MALAND.

HINTS ON EYESIGHT.

Old Sight, or Presbyopia.

The symptoms of old sight are tolerably well known, but the mistake is to suppose that it must necessarily come on at a definite age. It may commence at any time from 35 to 45, according to the health and constitution of the person. The first signs are that the eyes get tired after a spell of reading or needlework, the letters or stitches run into one another, and there is an inclination to say how bad the gas or oil must be to give such a poor light. Also, it is found necessary to hold the book or work farther away than formerly; headaches next morning are often the result of a little work done in the evening. These signs should not be neglected. A pair of good glasses properly fitted will preserve the eyes, and with careful treatment and regular periodical examination the sight may be preserved to old age with very little deterioration. Mr. Aitchison's system of sight-testing is as perfect as science and careful attention can make it, and he will be pleased to test the sight and supply spectacles to correct defects at 428, Strand, W.C., London. If you cannot call, send a postcard for his book on *Eyesight*, No. 60, entitled, "Eyesight Preserved."

Services and Preachers.

SUNDAY, APRIL 28th.

BERMONDSEY, ST. GEORGE'S HALL, OLD KENT ROAD, S.E., Rev. J. E. Gilbert, at 11; Rev. Joseph Johnson, at 7; H. J. Glanville, Esq., M.P., at 3.30 (P.S.A.).

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

CALEDONIAN ROAD, N. (corner of Market Road), Rev. J. Day Thompson, at 11 and 6.30.

CULLERCOATS, Rev. J. Young, at 10.30 and 6.30.

HARRINGAY, Mattison Road, Rev. Joseph Johnson, at 11; Mr. John Moseley, at 6.30.

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

MORECAMBE, Parliament Street, Rev. I. Cousin, at 10.30 and 6.30.

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

NEWCASTLE-ON-TYNE, Maple Street Church, Mr. E. Robson, at 10.45; Rev. H. Davenport, at 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. J. Telford Parr, at 11 and 7; Brotherhood, at 3.30; Lovefeast, at 8.

Connexional Evangelists' Engagements.

MR. J. B. BAYLIFF, Hoole, Chester, May 12th and 13th.

REV. JOSEPH ODELL, South Front, Southampton, April 27th and 28th.

MISS PERRETT, Hayes Lane, April 28th to May 24th.

Evangelists' Engagements.

TOM HOLLAND, Jubilee, Scarborough, till April 29th.

ALBERT SHAKESBY, Salford, till May 1st.

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. Memoirs, reports of marriages, etc., must be accompanied by a prepaid notice.

MARRIAGE.

LOVELL—PLUMMER.—On April 13th, at P.M. Church, Essex-street, Bristol Second Circuit, by Rev. F. A. Ingham, resident minister, Henry Charles Lovell to Edith Anne Plummer, both of Bedminster Down.

DEATH.

FLECKNOE.—On April 12th, at the Nursing Home, Oxford-street, Nottingham, Frances, the beloved wife of Francis Flecknoe, Netherfield, Nottingham, aged sixty-three years. A loving wife and splendid mother.

IN MEMORIAM.

PARSONS.—Sacred to the memory of Ann Nowles Parsons, relict of Rev. Thos. Parsons, who died April 25th, 1906, eldest daughter of the late Rev. John Matfin. At rest.

THANKS RETURNED.

MRS. BILTON and family wish to thank their many friends for the numerous expressions of sympathy they have received in their great bereavement.—18, Fishergate, Ripon.

MRS. J. BOWES, 35, Turner-street, Redcar, wishes to thank all friends for letters of sympathy sent her in her sad bereavement; also floral tributes.

Ministerial Changes and Engagements.

Engagements for 1912-13.

Mr. Geo. Freezer to Aylsham Circuit.

Engagements for 1913-14.

Rev. H. Preston from Glastonbury to Wigton.
Rev. N. M. Cuthbert to Grimsby First and until 1916.
Rev. E. Lucas to Dunstable for a fourth year.
Rev. E. Evans from Kendal to Broton.
Rev. J. Brewis from Brinkworth to Shildon.

Welsh Disestablishment

THE LIBERATION SOCIETY'S

ANNUAL MEETING,

WHITEFIELDS, TOTTENHAM COURT RD.,

Wednesday, May 1st, 7.30 p.m.

SPEAKERS:

Right Hon. G. W. E. RUSSELL.

Mr. ELLIS GRIFFITH, K.C., M.P.

Rev. C. SILVESTER HORNE, M.A., M.P.

CHAIRMAN:

Mr. JOHN MASSIE, M.A.

PERSONAL.

Rev. T. Mitchell has removed to "Edale," Knowsley-road, Southport.

Mr. W. Davies, local preacher, Presteign, has been elected chairman of the Urban Council.

Mr. Thomas Storey, junior steward of Chester-le-Street Circuit, has been elected chairman of the recently formed Urban Council of that town.

Mr. John Morgan, local preacher, the Ebbw Vale Circuit, has been made chairman of the Ebbw Vale Urban Council and a Justice of the Peace.

The many friends of Rev. W. Moore, of Chester, will be pleased to hear that he is restored to health and commenced his circuit work on Sunday, April 21st.

Rev. James Travis is applying for membership of the Deed Poll. He has been in membership for considerably over half a century, and is as keen and alert as ever.

Mr. J. W. Gargett has been elected president of the Stockton and Thornaby Sunday-school Union. He is an enthusiastic Sunday-school, Christian Endeavour, and missionary worker.

Mr. Wm. Latham, school superintendent at Orrell Port, has been elected on the Orrell District Council; also Mr. James Gaskell, local preacher. We have now three brethren on the Council.

In the recent sketch of Councillor F. Thorne, the writer stated that Cubitt Town Church was rebuilt during the ministry of Rev. G. Welbourne. The rebuilding took place during the ministry of Revs. F. Pickett and F. S. Clulow.

Rev. E. Hancox, of Hull, is steadily improving in health. He has gone on a trip to the Baltic with Captain Norton (a member of Bourne Church), and his friends confidently anticipate that he will be able to resume full work on his return.

We learn with much pleasure that Mr. T. H. Fraser, head of the firm of chartered accountants who do the Connexional audits, was last week elected president of the Association of Scottish Chartered Accountants in London. We understand that Mr. Fraser is in membership with a sister Free Church.

Mr. I. W. Janney, of Fulstow, Tetney Circuit, has again been appointed, for the thirteenth time in succession, chairman of the Fulstow Parish Council. Mr. Janney has also been presented with a diploma of honour for continuous services in the Sunday-school by the Grimsby and District Sunday-school Union.

The missionary revenue in the Grimsby and Lincoln District is an advance of £86 on the previous year. At the forthcoming Synod a special missionary meeting is to be held, addressed by Revs. J. Burkitt and A. Baldwin. During the summer the District Mission Van will again be stationed on the sands at Cleethorpes.

At the recent examination of Trinity College, London, held at the Newport (Mon.) Centre, Miss Raddie Evans gained honours in the Intermediate Division in piano-forte playing. Also Miss Louie Doughty passed successfully in the Junior Division. Both are pupils of Miss Flossy Humphris, daughter of Rev. T. Humphris, Abertillery.

Miss Constance Dinning (youngest daughter of Rev. W. Dinning) has passed with honours the Intermediate Examination of the London College of Music. Miss Beatrice Scrimshaw and Miss Nina Gibbons gained first-class passes. All three young ladies are associated with our Brampton (Chesterfield) Church, and are pupils of the organist, Mr. G. R. Rodgers.

In connection with the public meeting of the Hedon-road Chapel anniversary, Hull, a unique platform was arranged. Mr. James Moore acted as chairman, Mr. H. Moore vice-chairman, and the speakers were Rev. Wm. Moore, of Chester, Rev. Chas. Moore, of Oldham, and Mr. George Moore. It is not often that five brothers can be seen on the same platform taking part in a meeting.

Mr. John Henery, who has just been raised to the chairmanship of the Brandon U.D.C., carrying with it the honour of J.P., is a well-known figure in the county of Durham. He has been a member of the council eight years, vice-chairman two years, and a member of the Board of Guardians for six years. Besides his public work he has served his church at Waterhouses most faithfully in many capacities.

Miss Ethel Pratt, A.R.C.M., L.R.A.M., daughter of Mr. and Mrs. George Pratt, of Mill-hill Church, Blackburn, has passed another examination under the Royal College of Music, which qualifies her as a teacher in singing. Miss Pratt's brilliant successes are the more remarkable because whilst studying she has continuously followed her occupation in one of the Lancashire mills, working each day from 6 a.m. till 5.30 p.m.

Many friends will be interested to learn that Miss Mowitt, of Shoreswood, Berwick-on-Tweed, sails on the 26th inst. for Canada by the ss. "Virginian." On Tuesday evening, at a social gathering at the Allerdean Church, Mr. R. Carr, in the name of the congregation, presented Miss Mowitt with a gold bracelet and watch and silver hand mirror, suitably inscribed. Miss Mowitt's departure will be a distinct loss to the church.

Rev. C. R. Bower, of Peterborough, on being released from Northampton Prison last Saturday, where he had been undergoing a sentence of seven days' imprisonment for refusing to pay the sectarian rate, was greatly surprised to find a group of Northampton ministers and laymen waiting to welcome him outside the prison gates. Amongst others were Rev. Morrison Cumming (Baptist), president of the Northampton Free Church Council; Mr. G. Whiting, secretary; Revs. G. W. Hancock, J. H. Howlett; and Messrs. T. Moore and F. Butterfield, circuit stewards. A short protest meeting was held opposite the prison, where the president, secretary, and ex-prisoner briefly informed the public of the reason for the imprisonment, and the determination to continue resistance until the present educational injustice was removed and equality prevailed.

BAZAAR AT GAINSBOROUGH.

The workers at Centenary Church have been greatly cheered by the results of the bazaar held in Easter week. The large hall of the Council schools presented an attractive appearance at the opening ceremony. The presidents were Miss E. Pittwood and Mrs. Alfred Smithson, whilst the openers were Miss E. A. Smithson and Miss Pittwood. On both days Rev. A. Baldwin, F.R.G.S., made a statement as to the financial needs of the church. There was great rejoicing when Councillor T. G. Pickering at the close announced that the proceeds were over £104—an increase of over £25 on last year's effort. Thanks were accorded to Mr. Alfred Smithson for his splendid services. The following is the financial result:—Ladies' clothing stall, £52 18s. 9d.; refreshment stall, £11 10s.; Sunday-school stall, £6 10s. 6d.; men's stall, £6 5s.; sweet stall, £5 3s. 10d.; collections, £1 10s. 6d.; entrance, £1 2s.; museum, 13s. 2d.; brass tub, 12s. 6d.; concerts, 12s.; shooting gallery, 7s. 7d.; discount on photos, 6s. Donations: "A Friend," £4 4s.; Miss Edith A. Smithson, £2 2s.; Miss E. Pittwood, £1; Mr. W. Scott, £1; Mr. A. Smithson (Hull), £1 1s.; Mr. A. Barrow, £1 1s.; Mrs. Alfred Smithson, £2 2s.; Miss Pittwood, £1; Mrs. O. Clixby, £1; "A Friend," £1; "Three Friends," 12s.; "Two Trustees," 10s.; total, £104 5s.

MR. J. W. BILTON.

By the death of Mr. Bilton, which occurred at Ripon on April 11th, another gap is made in the thin line of veterans of the Ripon Circuit. Though only fifty-one years of age, he had for considerably more than thirty years been a most efficient local preacher, not only in our own, but also in the other Free Churches. For many years he served his church as circuit steward, trustee, and trust treasurer. But preaching was his delight. He had a high sense of the honour which the preaching of the Gospel imposes. As husband, father, friend, he was almost ideal. Genial, generous, loyal, the most obvious thing about him was his radiant personality; coupled with this was his deep spirituality. His death was tragically sudden, and came as a severe shock to his family and a multitude of friends. He always seemed the embodiment of health of body, mind, and spirit, and yet in a few minutes an attack of angina pectoris cut short his useful life. The interment took place on April 15th, at Ripon. The ceremony was conducted by Rev. J. Bradley, a service having been held in the All-hallowgate Church. There was a large congregation, including representatives of the Free Church Council, of which Mr. Bilton was President. Rev. R. H. Auty and Mr. G. Hutchinson, of Knarborough, represented the Leeds District. There were also present the following ministers who have travelled the Ripon Circuit:—Revs. A. J. Bull, who gave a touching address, F. Mosley, W. Spivey and J. Pearson; Rev. Mr. Johnson, Congregational minister, and Rev. E. Gerner, Free Methodist. As we stood round the open grave, all nature seemed to rebuke the mood of sorrow, and bid us rejoice that another bright and loving spirit had been translated.

MARRIAGE.

On Easter Monday, at Cardigan-road Church, Leeds, a double wedding took place, the brides being cousins. The contracting parties were Mr. Philip Harrison, Headingley, to Miss A. E. Haynes, Kirkstall; and Mr. E. S. Trowse, New Cotton, Norwich, to Miss M. E. Hicks, Kirkstall. Misses Cissy and Annie Hicks were bridesmaids, while Mr. John Haynes and Mr. F. Trowse attended the bridegrooms. Rev. M. H. Chapman officiated. Both Mr. Harrison and Miss Haynes are members of Kirkstall Church, where the parents of the latter are well-known workers. Miss Haynes is a Sunday-school teacher and a member of the choir. A large company gathered in the church, and many prayers will go with the young people in their new spheres. Many useful presents were given.

Keeping Reserves.

Sir,—I hope the question of membership returns which has been raised in your columns is not going to be dropped. Some change is overdue. The manipulation of figures which takes place is not satisfactory. For example, every member whose name is on the roll book is entitled to a class ticket, and someone is responsible for delivering it. That ticket says "M. B." is at this date a member of the Church. There can be no uncertainty about such an unambiguous statement; so that the numbers on the roll stand for accepted members. The annual report form asks, "Have the numbers been taken correctly from the roll, and reported accordingly?" If a reserve has been kept, it ought to be so stated on the report. Otherwise it is simply untrue to say Yes, when the number reported is less than shown on the roll book. And if a reserve is kept, that is a question for the G.C.D. at District meeting.—Yours, etc., OMEGA.

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Church News.

Accrington.

A reunion of old teachers and scholars was held on April 13th at Higher Antley; chairman, Mr. Wm. Slater. The secretary (Mr. F. Wilkinson) read some interesting letters from America and other parts of this country. Sunday was a great day; preacher, Rev. William Spedding. The choir rendered "Pioneers of Primitive Methodism." Very successful services were concluded by a lecture on "The Problem of the Masses," by Rev. W. Spedding.

Bournemouth First.

Easter will long be remembered, as it witnessed the substantial beginning of the scheme for the erection of a schoolroom at Branksome. The stone-laying ceremony was conducted by Rev. F. W. Harper, Rev. H. W. Smith also taking part. The first stone (on behalf of the Sunday-school) was laid by Mr. C. Dyke. Mr. L. Dunn laid a stone on behalf of the Christian Endeavour Society, and Mr. W. H. Bundy laid a stone on behalf of Mr. and Mrs. Bundy and family. Children and others then participated in "brick-laying." Following the tea (kindly given by Mrs. W. Southgate, sen.), there was a public meeting, at which Mr. J. Dudman (Poole) presided, addressed by Rev. J. Harrison Milnes, Mr. Corbin Harris, and Mr. A. W. Mayo. Councillor W. Taylor contributed two solos. Net result of effort £39 4s. 8d.

Brentford.

The anniversary was celebrated on Easter Sunday; Preacher, R. Stather, Esq. In the afternoon a children's demonstration, entitled "Weighed in the Balance," was rendered by twenty-five scholars, led by Miss R. Buck; chairman, Mr. C. Gregory, of Wimbledon. On Easter Monday a public tea was held, followed by a meeting, presided over by Mr. E. Drake. Addresses were given by Revs. Allon Poole and T. Saunders. Handbell selections were given by Mr. Everett. The report showed a year of progress. On Easter Tuesday 100 scholars were given a tea, afterwards a public meeting was presided over by Mr. R. Gluyas. Fifty books were awarded for regular attendance during 1911.

Bristol First.

The annual bazaar at Whitehall has just been held, and proved a great success. The Right Hon. the Lord Mayor of Bristol had kindly consented to open the bazaar, but sent a letter expressing regret at being unable to be present, enclosing a cheque for £5. Miss Scott presided, and Mrs. Gay declared the bazaar open. On the second day Mr. C. Barratt presided, and Mr. Sandy reopened the bazaar. Mr. Keeling presided on the third day, and a number of scholars trained by Miss F. Pope rendered the song service, "The help of the fairies." The lecture hall had been most artistically decorated by Mr. Trott. The proceeds will probably exceed £110, and the result has enabled us to claim the conditional promise of £22 from the Church Extension Fund, making the total income over £132. Many have worked hard all the year and brought in good sums, Mr. A. Pope collecting over £17.

Camden Town.

On the 17th inst. a very successful concert was held at King-street, presided over by Rev. A. Sutcliffe. The programme was entirely arranged by the Lads' Guild. As the guild is only in its infancy much credit is due to Mr. E. Robinson and Mr. D. Webb for their splendid services.

Congleton.

The Sunday-school anniversary was held on April 21st in the Town Hall; preacher, Rev. J. W. Shenton, of Whitechurch. In the afternoon a floral song service was given by the scholars and choir. The Mayor of Congleton (Dr. Fern, J.P.) presided, supported by Rev. J. Hall and Mr. G. E. Whitehurst. Master Ernest Roberts, of Crewe, the noted boy soprano, was the special soloist at each service. Excellent singing, good attendance, and successful services. Proceeds nearly £40.

Dartmouth Park.

A sale of work was held April 18th and 19th. H. Baldry, Esq., opened the first day, Councillor Tom Hogsood, ex-Mayor of Hackney, presiding, supported by G. Cooke, Esq., and Rev. J. Hawkey, J. A. Lake, Esq., Camden Town, opened the second day, Councillor J. Juniper presiding, supported by Messrs. W. H. Richards, G. Cooke, and J. F. Driver. Great credit

is due to Mr. Head for the musical arrangement, the result being about £12 12s. 4d. The chapel anniversary was held on Sunday and Monday, April 21st and 22nd, the morning preacher being Lance-Corporal Grant. A song service was held in the afternoon, Mr. G. S. Stevens presiding. Mr. Norman Sargent preached in the evening. Councillor J. Whitty presided at the Monday meeting, supported by J. C. Traill, Esq., Rev. J. Hawkey, G. Cook, Esq., and H. Baldry. Mr. Driver gave the report, which was most encouraging.

Darwen.

The Park-road Church having recently undergone renovation, reopening services have been held, at which Rev. W. Barker preached morning and evening, also giving an address at the service in the afternoon. On Monday Mr. Barker lectured on his recent visit to America. Alderman J. Cocker, J.P., presided. The services were well attended.

Dent.

The school anniversary was held on April 7th and 8th. Good congregations assembled. The children rendered with good effect the several hymns and choruses. In the evening the choir, augmented by friends from Bradford, rendered a service of song, entitled "Easter Bells," the connective readings being given by Mrs. R. J. Kirkland. On Monday the chapel was filled. The programme for the evening was chiefly provided by the children. Rev. R. J. Kirkland preached the sermons and trained and conducted both choir and children. Mr. W. Goth, organist, rendered splendid service.

Enfield.

On Good Friday afternoon Rev. Tom Warren preached a heart-searching sermon. An interesting tea followed, prepared and served by the men of the congregation. At 7 Maunders' sacred cantata, "From Olivet to Calvary" was impressively rendered. Conductor, Mr. F. Bullock. Organist, Mr. E. Pickett. The solos were well rendered by Mr. Crouch and Mr. Storey. An able address was given by Rev. A. E. Whitham. On Easter Sunday, special Resurrection sermons were given by Rev. Horace Atkins. In the afternoon the choir gave a choice selection of anthems and solos. An address was also given by Rev. Weardale Phillips. G. Bliss, Esq., ably presided. Gross proceeds about eight guineas.

Graham.

On March 31st and April 1st we held our chapel anniversary. Dr. Pigott, D.D., of Hull, was the special preacher. In the afternoon a musical service was rendered by an augmented choir, Mr. Howden occupying the chair. Dr. Pigott complimented the singers on their excellent renderings. On Monday the tea was given by Mrs. W. Ingledeu, followed by a public meeting, when Dr. Pigott delivered his popular lecture, "The British Barometer." Sir A. Priestley, M.P. for Grantham, occupied the chair. The lecture was greatly enjoyed. The financial statement was very satisfactory.

Grassington.

We have been favoured with visits from Revs. George G. Martindale (Rotherham) and Joseph Johnson, of London, who preached on Easter Sunday afternoon and evening respectively. On Thursday last Mrs. Johnson visited our C.E. Society, and gave a very able address, which will greatly encourage our workers to further and better service.

Halifax Third.

An organ recital was given at Booth-town on April 10th by Mr. S. J. News, B.A. Miss Fielden (contralto) delighted the audience by her beautiful solos. Mrs. Moore, wife of Rev. W. H. Moore, with Miss News, A.L.C.M., impressively rendered Jude's duet, "When I survey the Wondrous Cross." There was a very appreciative audience.

Heckmondwike.

Our friends at Norrithorpe have just held a three days' bazaar. The first day the sale was opened by County Councillor Pyrah. The second day, in the absence of Mr. A. Jowett, by the Rev. W. Sunlay Spencer; president, Mrs. Spencer. The third day by Mrs. Wilson on behalf of the married ladies; president, Mrs. H. Sutcliffe. All worked well, and notwithstanding the coal strike, have secured a remarkable success. Proceeds £128 7s. This is all the more remarkable when we remember that this village society only two years ago raised in the same way £96.

Hebden.

Our annual effort for the Trust Fund was held on Good Friday. Tea was provided in the afternoon, to which a good number sat down. After tea Rev. Joseph Johnson, of St. George's Hall, London, gave a lecture, which was listened to with rapt attention as he described the work that is being done in connection with St. George's Hall. Mr. S. J. Eyre Hartley presided. On Easter Sunday the special services were continued. Preachers: Morning, Rev. D. Bradbury; evening, Rev. G. G. Martindale. Proceeds well up to previous years.

Hexham.

The Sunday-school anniversary services were held on Easter Sunday and Monday, and also on Sunday, April 14th. On Easter Sunday special services were rendered by the scholars, conducted by Mr. J. Wm. Dent. On Easter Monday the annual tea was held, and in the evening a grand concert was given, the teachers and scholars providing the programme. Mr. J. T. Watson made an admirable chairman. On Sunday, April 14th, the services were continued. Rev. M. P. Davison conducted the morning, Mr. A. Henderson the afternoon and evening services. The children rendered admirable service at all the gatherings.

High Wycombe.

For the first time in the history of the White Hart-street Primitive Methodist Church, the Mayor and Corporation attended divine worship there on Sunday morning last. The Mayor was accompanied by the majority of the members of the civic body, together with the officials and police. On arrival the organist, Mr. F. Joynson, played the National Anthem. The service was conducted by Rev. John G. Cushing. The choir, under the conductorship of Mr. E. W. Johnson, rendered an anthem. The pulpit at the evening service was occupied by Rev. J. W. Everingham (Chelmsford), a former minister of the circuit.

Horncastle.

Special services were held on April 14th, 15th and 16th, conducted by Miss May Harrison and Miss Florrie Elkins. The services were largely attended. Miss May Harrison is the preacher, and Miss F. Elkins is the possessor of a beautiful voice, and the rendering of her Gospel solos was delightful. At two of our country chapels great good has been done. A number of men professed conversion.

Leeds Fourth.

During the recent strike 1,300 free meals were provided for children in our Joseph-street, Hunslet, Schoolroom during Easter week. Mr. J. L. Verity, a local preacher, and Mrs. Hopwood, a member of our C.E., deserve much praise for these efforts. Joseph-street, in common with the Leeds churches, sent a Sunday evening collection to the Lord Mayor's Distress Fund.

Leicester Third.

During the past week-end the ladies at Curzon-street have had a most successful effort. On the Saturday an "At Home" was held, all the items being supplied by the ladies. Sunday services were very helpful. In the morning Mrs. A. W. Bagnall conducted the service, with Miss Ada Irons as soloist. In the afternoon a musical service was held, at which Miss Daisy Sherriff sang, and Miss Baker gave a recital. Mrs. R. Irons presided. The evening service was conducted by Miss Hopkinson, when Miss Sherriff, Mrs. A. W. Bagnall, and Mrs. G. C. Baker sang. The total proceeds in aid of the Trust Fund amounted to £18.

Leytonstone.

Church anniversary services were held at Gainsborough Bridge on April 14th and 18th. On the Sunday, sermons were preached by Rev. Arthur Lawton, and a musical service was given in the afternoon, Rev. A. J. Palmer being the speaker. On the Thursday, an "At Home" was held in the schoolroom, with Mr. and Mrs. T. Proud as host and hostess. The services throughout were of a very high order, and were most encouraging. Proceeds over £15.

Loddon.

A successful bazaar was held on Easter Monday. A. W. Soames, Esq., M.P., accompanied by Mrs. Soames, performed the opening ceremony. Mr. G. Grinson, of Beccles, presided, and was supported by Revs. J. T. Smith, W. Howard, Messrs. L. Mallett, T. Sutton, and H. Barnett. All our friends worked heartily, and the

financial result, £40 5s., is considered very satisfactory.

Norton Subcourse.—On Good Friday an effort was made for the Trust Fund. At 3.30 a gold and silver tree was stripped by Mrs. J. Crisp, of Yarmouth. It yielded about £8 10s. A goodly company partook of the excellent tea, afterwards a public meeting was held. Mr. W. Turrell presided, and addresses were given by Messrs. J. Crisp and F. S. Ayers. The financial result of the day was over £12.

Manor Park.

On Wednesday evening a lecture on "Christianity and Socialism" was delivered by Rev. Geo. Baldwin. There was a good attendance, and the meeting was considerably enhanced by some fine singing by the Seven Kings Quartette Party. Both lecture and singing were highly appreciated. Councillor Bradley presided.

Melton Mowbray.

We held our annual Easter effort on Good Friday. Rev. W. Tunley, of Sutton-in-Ashfield, preached in the afternoon, after which a public tea was held, upwards of 100 sitting down. In the evening Rev. W. Tunley delivered an interesting lecture on "Peter Cartwright." Mr. H. Humphrey, B.A., presided. On Easter Sunday, Rev. W. Tunley preached morning and evening to large congregations. In the afternoon the choir rendered a service of song, entitled "Twice Saved." Connective readings by Mr. W. F. Baguley. Mr. H. Barratt, A.L.C.M., presided at the piano. The proceeds was for the Trust Fund, amounting to over £12.

Thorpe Satchville.—Annual Easter effort was held on Easter Sunday, when two sermons were preached by Mrs. Wigginton, of Somerby. On Monday a public tea was held, a good company sitting down. In the evening a service of song, entitled "Twice Saved," was rendered by the Melton Mowbray choir. Connective readings by Rev. J. Gorton, a good company being present.

Newbury.

Mrs. Griffen and the members of her family have recently presented our Bartholomew-street Church with an individual Communion service, and the first occasion of its use was when the sacramental offerings were devoted to the sufferers from the coal strike. Rev. J. Neville has been laid aside with a severe bronchial attack, but is now improving. Just prior to his illness he and Mrs. Neville joined in providing a tea in aid of our Renovation Fund as a recognition of his lengthened connection with the Newbury Church. His friends showed a reciprocal feeling by presenting Mrs. Mrs. Neville on the occasion with an epergne, and Mr. Neville with a handsomely-framed picture, the subject being "The Close of the Day." The anniversary of the choir has recently been held under successful auspices, the preacher being Rev. James W. Gtton, of Swindon. An impressive memorial service was conducted on Sunday evening by Rev. J. Kinnish as a tribute to the memory of those who have perished in the "Titanic" disaster. On a recent occasion a visit was received from Rev. J. Pearce, who, together with Rev. Danzy Sheen, addressed a meeting on the subject of temperance, a conference being also held, papers at which were read by Rev. Harold Pope and Rev. Walter L. Taylor.

Nuneaton.

The services at Queen's-road on Easter Sunday were well attended. Rev. J. Twiddle occupied the pulpit in the morning, and Mr. F. H. Taber, of Chester, in the evening. It was a joy to have Mr. Taber with us again. Miss Twiddle, of Hexham, sang beautifully, while the choir rendered an anthem during the service.

Purton.

On Easter Sunday special sermons were preached by Rev. J. G. Ferriday, of Chippenham. The services were marked by much spiritual power and enthusiasm. On Easter Monday a circuit Sunday-school conference was held. Papers were read in the afternoon by Rev. A. Watson, of Swindon, subject, "How to read the Bible," and by Mr. C. J. Iles on "The Teacher and his Work." After tea a handsome tablet to the memory of the late Mr. Jas. Srepper, erected by members and friends, was unveiled by Mrs. J. Daniels, and a short address was given by Rev. E. G. French. The evening meeting was presided over by Mr. J. M. W. Smith, of Stonehouse, and addresses were delivered by Revs. A. Watson and E. G. French.