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The Primitive Methodist Leader

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THE IMPERIALISM OF MISSIONS.

By Arthur T. Guttery.

The missionary impulse is not denominational: it travels far beyond ecclesiastical frontiers, and refuses to confine itself to sectarian strategy. Its concern is with a gospel more than a creed; a kingdom more than a Church, and its victory will be found in a redeemed race and not in an official register. The missionary movement is the biggest thing in the world; its ambitions are the greatest than can inflame the heart or fire the faith. Here is the key to civilisation, and here is the secret of human destiny. The tragic problems that make statesmen tremble, and the terrific questions that leave scholars dumb, find their radiant solution in the cause of missions. Here is the final formula for progress, the ultimate imperative, the nation must obey if it is not to be shut out from that Kingdom of God which is the real climax of racial advance.

The call to missions is supreme for Britain because of her world-wide Empire. Whatever may be said of other nations, the English-speaking peoples must be missionary or they will lose their place and power in the government of the world. This is the bed-rock fact of truest patriotism. It will remain the foundation of the commonwealth when the issues about which we grow hot to-day are forgotten. When our party conflicts have ceased and industrial relations are settled; when peers are wise, Dreadnoughts are scrapped and publicans have signed the pledge, the missionary motive will abide as the vital and essential thing.

The impact of civilisation upon heathenism is inevitable, and it is full of danger. Nationality is a sacred thing; it has rights which civilisation must not reject. The gravest problem that faces the statesmen of a world-wide Empire is how to secure Imperial advance and yet maintain the individuality of nations, which, though heathen, have their right to "a place in the sun." No Government is so concerned in this question as Britain. Our powers of annexation and administration are the marvel of the world. All races are affected by our ideals, and many of them come under our sway. For the most part England has sought to govern well; she has won the confidence of what are called the subject races. As the continents are possessed and as the rivalry of European Powers grow keener this question of the treatment of backward peoples grows more urgent. The statecraft that is both safe and sovereign is found in the missionary enterprise. A nation that is missionary need seek no higher glory. All the forces of political evolution find their goal in this movement. It is the final and finest flower of human progress. The statesmen who are fired by this motive will win the homage of the world. They will be misunderstood by those who put their faith in powder and blood, but they can afford the rejection of to-day, for their full vindication is in the morrows. We talk much about the solidarity of the race. It has become a popular shibboleth, but it is an empty vanity unless it rests upon that sanctity of life which the missionary cause would declare and enforce. The power that will never decay must be loyal to the Empire of the Cross.

It is full of interest to see how civilisation has been slowly driven to accept the missionary ideal. Political evolution is incomplete till it discovers an evangel for the world. A man need not be a Methodist to see

this process at work in the relationship of Britain to other peoples. The stages of progress are clearly marked.

At first our motive was political. We believed that the necessities of Empire required that we should conquer our neighbours and possess their lands. We blazed our way and enlarged our frontiers by war: our goal was conquest; we sought it in sweat and blood; we wiped out subject peoples who owned the islands we coveted, and with an awful ferocity we forced them under our flag. When we met the Amalekites, we claimed their surrender or wiped them out.

Then our motive became commercial; ferocity gave place to policy. We allowed these distant peoples to live that we might use them. We discovered that they were more valuable living than dead. We would let them keep their customs, religion and even land if we could capture their markets and exploit their labour. War was costly, slavery was profitable, and so it prevailed. This is the motive that explains many an adventure and many a chartered company which has contributed to the riches of our Empire. It is this idea that makes many a trader hate the missionary who "spoils the nigger" by teaching him that he is more than a tool to be used.

Then the motive becomes ecclesiastical. We set out upon a war of creeds; we would have no truce with false gods. Imperialism becomes a dogmatic propaganda, in which the sword may be used, but always subject to the ambition of a sectarian hierarchy. This has been the curse of Colonial Spain, and there are traces of it to be seen in our own Empire. It is this spirit that sanctions the charging of the salary of the Bishop of Calcutta on an Indian Budget, raised out of the taxation of Indian natives. We do not slay them; our conscience will not allow us to enslave them, except under commercial disguises; but we do claim them as converts to a creed.

Now the motive has become philanthropic. We have grown more conscious of the tragic need of the heathen. Our advancing civilisation makes us more sensitive to their need and pain. We equip expeditions to fight the diseases that scourge them. We build schools and hospitals. We create charities to help in time of famine and pestilence. We seek to bring the backward races nearer the standards of civilisation. Of course we play the part of the world's almoner with some pride; we put on unctuous airs; we never forget that we are a superior race, and when the Egyptian "fellah" would forget the fact we humble him by rude methods. All this ministry of mercy marks advance in our Imperial ideas.

The missionary motive of Empire is redemptive. Redemption is more than conversion; it begins with it, but goes beyond it. Conversion is individual; redemption is social. Now we go to other nations, not to bring them under our flag or possess their markets or add them to our sectarian census, but to redeem them; to make them strong, free and independent. Their nationality is a sacred thing, and we would redeem it, so that it may stand in that racial brotherhood that is the will of the Christ, and the truest splendour of the morrows. We seek the establishment of a divine kingdom more than the glory of a Church. We would make holy men loyal to their own racial type and social ties rather than the captives of a creed. This larger, truer conception of international relations is the splendour of missions. If our statesmen will hold this faith it shall be the glory of our Empire.

The man who thinks missions are the concern of proud ecclesiastics, or sectarian loyalists, or busy fanatics is guilty of fatal folly. It is a world business; it is an Imperial concern, and the wisest statecraft is that which seeks to extend the Empire of the Cross.

A BIT OF OLD-TIME RELIGION.

Much has been said and written about the decline in the Methodist Churches. Numerous and varied reasons have been assigned, and quite a number of suggestions and remedies have been forthcoming. It is not my intention either to find fault or blame anyone, or even make suggestions, but just to give a few facts about a bit of old-time religion as practised by the famous Central Church at Chester-le-street. Having to take week-end services in the "canny" north, I thought I would call and see that northern stalwart, Henry Pringle, we being old friends. Nothing would satisfy but I must stay the night and go to their "sing-song" meeting. With the assurance of being driven to my services the next day I yielded, and I am pleased I did. I knew that recently Brother Shakesby had had a most wonderful mission there; such a mission that Chester-le-street has not seen for many years. As the good work was still going on, I thought I would like to see it. Arriving at 7.20, we found the steps in front of the fine building crowded with men and women, young and old, singing hymns for half-an-hour, which they have done ever since the mission, led on by their devoted minister, Rev. J. S. Nightingale, who seems to possess all the zeal and alertness of his sainted father (the late Thomas Nightingale) with added culture and refinement.

At 7.30 we went into the church, the body of which was comfortably filled, though the weather conditions were ideal for walking. And what a meeting it was! Old men and women over seventy, and young men and maidens, all glad with a gladness from God. The minister presided. On his right hand was the veteran John Clarke, full of brightness and smiles, while on the left sat Henry Pringle, as genial and youthful as ever. It was a real inspiration to see the three of them in the pulpit, and we knew we were in for a grand time. We had solos by new converts, who, a few weeks ago, spent their Saturday nights in the public-house, and their other nights, too, while their money lasted; by junior and senior members of C.E., and fourteen women of Mrs. Tate's Monday Afternoon Class sang a piece altogether. Mr. Butt served as organist. He could play with the music, and though some had no music it did not matter, he still played as well. In fact, it seemed as if the organ was converted. It was a most inspiring meeting. At the close, in the prayer meeting, three young men and a woman, with a child in her arms and another by her side, came boldly out in the old-fashioned way, and were soon blessedly saved, and went away rejoicing. We were glad to hear that the husband of the woman had been saved in the mission. He was a scholar in Mainsforth Terrace Sunday-school some years ago, and is a grandson of one of our sainted ministers.

This is a bit of old time religion. It made one think of the great Revival in Ripley, Derbyshire, in 1875 and the years that followed. We feel sure that if all our ministers and officials, supported by the members, worked along the above lines the days of decrease would be ended, and the Church would go forward in her great work of saving men. T. J.

EVANGELISM BY THE CIRCUIT MINISTER.

Good News from Shipley.

With these days of depression and sorrow on account of the absence of numerical progress has commenced an era of introspection. As Churches we have looked too often to the "special" missionary for revival, and with his departure have not infrequently drifted back again to the dull days of merely beating time. It was the perception of this tendency and the urgent need of more thorough consecration and continuous passion for souls that led to the holding of a church meeting at Windhill, Shipley Circuit, on March 12th. We met, not to consider the ever-present demand for finance, but the need of a renewed passion for souls. The meeting was well attended, and in response to the impassioned appeal of the minister (Rev. W. H. Campbell), the church took up the project of an Easter Mission. Mr. Campbell readily volunteered to conduct a fortnight's special services, and on Sunday, April 14th, the most inspiring mission that this church has witnessed for many years was inaugurated.

The Sunday services were glorious, yet they were but foregleams of the glory experienced at the week-night services. These were attended with remarkable results. Though there were no visible signs of re-birth during the first week, the impassioned and forceful utterances of the preacher found lodgment in many hearts. On Tuesday and Wednesday of the second week, however, faith was translated into fact, for conversions were recorded each night. But Thursday saw the magnificent culmination of the fortnight's untiring labour, for on that night eighteen young men and women knelt in humble penitence and confession and gave themselves in holy consecration to the service of Christ. This was a meeting such as one would desire to see more common. It was a never-to-be-forgotten scene when the congregation rose, came forward and round the communion rail joined the new disciples in the singing of that great hymn of consecration—

"O happy day that fixed my choice
On Thee, my Saviour and my God."

The true beauty and significance of this spontaneous mission is that it stands for a memorial to the best revivalism that we know, which is always the result of a sane, a deep and a continuous enthusiasm for humanity. It is a vindication of the mission of the ordinary church, and the place of the ordinary minister in the work of evangelism. The work still goes on. Tuesday night saw the holding of a service in which twenty-five young men and women, from the age of eighteen to thirty years, were publicly received into the fellowship of the church. In the hands of the Divine Potter, what beautiful vessels of service may not be shaped out of such promising material!

OUR BOYS ON THE "TITANIC."

There were three of them sailed with her—Percy, Harry, and George. The first named we knew best, for although all were brought up in our Sunday-school, the two latter had ceased attending regularly at any one place of worship. They had only, as we say in Cornwall, come in and out to the services—that is, attended occasionally.

Percy, perhaps, because of a father's restraining hand, had always attended well; he also was the youngest of the trio, but eighteen, well grown, and with a face that smiled upon you so pleasantly; had you been unacquainted with him you must have given him a second glance. It was he who, hastening home to tea one day last winter, stopped to see what a crowd of people was about in the narrow street. Perceiving a little form there prostrate whom no one dare touch, he gathered it into his arms, and, asking where was the child's home, proceeded there. When the doctor pronounced that a broken thigh necessitated the little boy's being taken to the hospital near at hand, two little arms were outstretched, and the child said to Percy, "You carry me!" The next visiting day found Percy, according to promise, at the boy's bedside. While the child talked to his parents Percy made an acquaintance in the next bed. Its occupant was a motherless youth, who had no visitors, his crippled father and home being miles away up the coast. A vessel had put in to bring him to hospital with a terribly crushed foot. The little one in a few weeks went home healed, but until Percy went away every visiting day found him cheering the poor sailor boy by his bright presence and with such offerings as his pocket money allowed him to carry.

Anxiously we have waited for tidings, and now they are come. We have got the last news of the three. There was Harry, whose desire was to help mother, he being the eldest of the four and his mother's mainstay, his father having died at his post a few years ago. He might have saved himself, but thought first of the lives of those in the train he was driving. George, a member of the Young Men's Christian Association Choir, was accompanied on the voyage by his widowed mother and two sisters, one of whom was rejoining her husband with two infants. The three boys assisted the women and children into the boats. George's mother was last, and she begged him to come with them. "No, mother," he said, "these men are good enough to stand back for you, and I must stand back and let their wives and mothers go." He kissed her good-bye. So the three were left, with a number of Cornishmen, not one of whom was saved; indeed, Mrs. J. H. Chapman, of St. Neots, chose to stay beside her husband, refusing a place in the boat.

From what we knew of these boys, we feel sure that when they went down in the deep waters the prayers that they had learned around their mother's knees and at the Sunday-school of the church that now mourns for them were upon their lips, commending them to Him

"Who loved till death,
When life, not love, did cease." S. P.

BIRMINGHAM FORWARD MOVEMENT.

New Church Opening.

The actual work of the Birmingham Forward Movement still continues. A most favourable opportunity has presented itself in relation to Four Oaks, another of the rapidly developing suburbs of this great city. The three places already opened are going ahead with cheering results under the able guidance of Rev. Harvey Roe. As the workers were so fully occupied, we should not have sought this new branch, but the indications of a Divine call were so striking that it would have been an injustice to the Master not to have responded. A splendid site has been secured, and an iron church erected to seat 300, exclusive of class rooms. A number of local Christians have determined to stand by the movement, and assist by service and substance. This enterprise will involve a sum of about £600, as announced elsewhere in this issue. Being near to Sutton Coldfield's famous park, the friends have elected Whitsuntide holiday season as the occasion for their opening.

OUR FERNANDIAN MISSIONS.

Under the above title, and at the remarkably low price of sixpence, the Rev. W. A. Hammond has published a new missionary book. Our Publishing House has never sent out a chapter volume. The author, Rev. N. Boocock, has qualified himself for the task by contributing the best portion of his life to the work of our Missions in Africa; he brings to the work the first and essential qualification—sympathy. He knows the field, he has encountered the burdening toil, he knows the African, his customs, his aptitudes, and he also knows, or has known, as few of us, the men who have laboured on the foreign stations. Mr. Boocock is to be congratulated upon this his first serious attempt at authorship. The narrative of our missionary enterprise on the Island of Fernando Po is set forth without any strenuous aim at literary effect; he has relied, and properly so, upon the cumulative effect of the ungarished story as it has been made by a group of noble men and equally noble women from the year 1870 until now. The writer has been somewhat conversant with Fernando Po work from its inception, but the toll of life and treasure exacted by the work had never been so vividly realised until he read this interesting book. The price in lives that the Church has had to pay for its present position has been great. Missionaries, missionaries' wives and children have been exacted, and the island is bound by the strongest

chains to the heart of the Church. The conquests achieved and those in process have been a glorious reward.

We sincerely hope Mr. Boocock's book will be widely circulated and read. It is full of facts, stirring facts, too, of consecrated endeavour, and of success. There need be no inapt missionary speeches with a book like this available. Our people want to know about our own Missions, here is a story replete with stories for sixpence. The book should be in our homes for our children to read. It will hold the interest of a child as well as an adult. The photographs are numerous, and add great value to the volume. The Book Steward is to be warmly congratulated upon his bold enterprise in producing such a book at such a price, and his courage should meet with widespread demand.

Woman's World.

We have received news of meetings being held in connection with the Ministers' Wives' Union at the West Midland and Manchester District Synods. Both had a fairly good attendance, useful papers being read and discussion following. In both the spirit of fellowship was very marked, and it was realised that through the agency of the Union a closer bond already existed between ministers' wives. This can only result in good pleasure for the members and peace and progress for the Church.

We notice that the proposal to hold a Missionary Conference on foreign missions in connection with the District Synods was accepted rather sparsely. This is regrettable, for a good opportunity was thus lost in many cases of bringing the subject persuasively and convincingly before representative people. The conference is so crowded that it is hopeless to expect a discussion upon it; the District Meetings, being more leisurely, offer inducements for such conversation. Perhaps next year better success may attend the suggestion.

An experience I have had lately has raised the question in my mind. Do we really study the psychology of religious meetings as carefully as our fathers did? We recently read in the "Holborn Review" a fascinating article on "The Psychology of Camp Meetings," and though very little was known of this as a science in the early days, it was known and practised by those men (and women); their keenly-developed spiritual gifts gave them an intuitive knowledge of psychic conditions, and they had an almost unerring sense of what was fitting and successful. This was clearly brought out by the writer of the article, and we remember many instances of this acute sensitiveness to "atmosphere"; sometimes the preacher would defer his sermon until the exact point had been reached—through praise and prayer—for the powerful delivery and joyful acceptance of the message. We sometimes think that a vast amount of good preaching and good speaking is fruitless through carelessness on this point. Have we lost the instinctive touch upon the pulse of a large audience? I would venture to impress the necessity of once again learning it upon all our women speakers and organisers.

We received a surprise, almost a shock, in reading the first lines of Mr. A. F. Scott's letter to last week's *Leader*, "At last we have actually started a mission in China," and we heartily congratulate the Scott Memorial Church, Norwich, on the step they have taken. May it be the beginning of a great movement which our Church will make towards taking her just share in the work of evangelising that mighty Empire. Are we equal to so urgent a demand upon us? It is just a question of faith and love. We fear that the arguments brought forward for increased missions to China are regarded as exaggerated, or as special pleading, but a close study of the question will show their complete sanity and value.

By the time this is in print the May Meetings will have been held, but we feel safe in expecting a splendid success in the women's section. Mrs. Proud and Mrs. Quinney are well-known and loyal workers. Mrs. J. W. Price is remembered for her charming address in London before; since then her experience has been greatly enriched, and her natural and delightful way of telling the story of daily life on the Mission will make many friends for Africa. Mrs. Philip Snowden is too well known to need any word. We may, however, congratulate the London ladies on gaining so good a speaker for their platform. Mrs. Snowden's early acquaintance with our Church will give an added interest to her appearance at one of the largest women's missionary meetings held in the year.

A "People's Parliament" is being organised in the Manchester parks during the summer months. If well supported, this movement should be a valuable training ground for budding politicians of both sexes. The consent of the Council seems to be confidently hoped for.

RECIPES.

We are pleased to hear that our recipes are found useful to our friends. The following is simple to make, very inexpensive, and you will find it nice.—Family ginger cakes: 1½ lbs. brown flour, ½ lb. lard, ½ lb. sugar (brown), 1 lb. golden syrup, 1 lb. sultanas, ½ oz. ginger, 1 teaspoon carbonate of soda, ½ pint milk, pinch of salt. Make into three cakes and bake for one hour.

This recipe for Spanish cream will be found nice and refreshing during the warm weather:—One pint of milk, 5 sheets gelatine, ½ teacup sugar, 2 eggs. Soak gelatine in little milk for an hour, bring the rest to a boil, add yolks of eggs to make a custard; draw aside, when a little cooler add gelatine, and afterwards the whites of eggs beaten to a stiff froth, lightly mix with custard and pour into a wetted mould. R. J. D.

Table Talk.

Mr. W. F. Everatt wishes to correct a statement which appeared in the report of the London First District Meeting. He was represented as saying that he had given up the "Aldersgate" because so many books were there referred to that he could not afford to buy. He now tells us that what he spoke of was not the "Aldersgate," but the old "Ambassador." He still takes the "Aldersgate," and has done so for fifty years. The books referred to in the Review were beyond his reach, and he therefore gave it up. Our old friend is so loyal and devoted a Primitive Methodist, and so anxious that our people should take the magazines, that we gladly make the desired correction.

The June List of ministers who are changing circuits in 1913, or subsequent years will be issued on May 24th. The latest day for receiving names will be Wednesday, May 22nd. Names can be sent in any time previous to the date given. A number of names for inclusion have already been received. As many arrangements are made by circuits at the June quarterly meetings it is proposed to have the June List available for these meetings. There has been a continuous demand for the April List; for the June List there will be a greater demand. Circuit stewards and circuit authorities requiring a copy of the List can send in advance, the List will then be posted on the day of publication. All communications should be addressed to the Editor, 18, Kensington-terrace, Hyde Park, Leeds, and two penny stamps must be enclosed.

The Lord Mayor of Norwich will give a Civic reception to the Conference. At a convenient time during the sessions the delegates will be shown over the world-famous mustard works of Messrs. Colman, and the delegates will subsequently be entertained to tea by the Misses Colman in the beautiful grounds of Carrow House. Two camp meetings will be held on the Conference Sunday afternoon.

The Book Steward has the Hymnal Supplement well in hand, and has felt free to announce in his May circular that the Supplement will be on sale at the Norwich Conference. The Book Steward has taken the bold course of announcing that the Supplement will be accompanied by a Combined Edition, so that all preferences can be met at the start. The Supplement will be published by itself, and, for words only, at prices ranging from 6d. to 4s. The Supplement Tune Books will be issued at prices varying from 2s. 6d. to 7s. 6d. Words only of the combined edition will be issued at 1s. 9d. up to 5s. 6d., and the combined Tune Book will be from 6s. 6d. to 10s. There will undoubtedly be much eagerness at Conference to see the Supplement. The contents will afford gratification to all hymn lovers, while the tunes will add to the enrichment of our worship.

We understand that the net increase of Church members for the year is 418. The increase comes from the African stations, where the membership has increased by over 350, and from New Zealand, where there has been an increase of nearly 100. These cover the small net decrease on the Home stations, and give the net increase as stated above.

A correspondent informs us that one of the Liverpool District delegates addressed the recent Synod at Blackpool fifty-four times during the two days. Surely this is a record. No doubt, with such an achievement to his credit, the Synod has elected him a delegate to the Conference, if so, there is the cheerful prospect that he will again be heard. Such delegates do serve the useful purpose; perhaps they were intended for it—of relieving the monotony of business. Blackpool air, no doubt, is exhilarating, and probably this was the inducing cause, but Norwich air we know from experience is also very stimulating.

The conversation on the Work of God was the outstanding feature of the Manchester Synod. Councillor W. Windsor, J.P., opened the conversation with an address that at once lifted the meeting into the appropriate spiritual atmosphere. It is not only an incident worthy of record, but one full of promise for the future that so prominent and gifted a layman as Mr. Windsor should be found leading the Church back to the springs of its vitality. It would be of the greatest service if in all our Districts the most cultured of our laymen would strongly emphasise the spiritual and evangelistic note.

It is extremely difficult to be grave even in some religious services; indeed, it is the very gravity of some who take part that makes it so hard for others to maintain that mood. At one of the recent Synods—we need not name the one—during the session, the chairman rose, and said, "Brethren, the photographer is waiting outside for us now; let us pray." At the same Synod during a public meeting, one of the speakers with much warmth of heart, exclaimed, "It is no use whatever to go to the people to-day to ask them to read their *mansions* clear to *titles* in the skies." The speaker appeared greatly puzzled at the reception with which his fervent words were greeted.

Tunstall Synod on the Monday afternoon gave special attention to Missionary work. Unusual interest was imparted to the question through the presence and address of Mrs. Jones-Davies, of Hartley College, who captivated the delegates by the charm of her manner and brilliant utterance. Following the plea for an extension of woman's part in Missionary work, Mr. G. O. Hocken-hull, J.P., spoke fervently on behalf of the Laymen's League. The Synod nominated Rev. J. Pearce as vice for Sunday-school secretary and Rev. F. H. Edwards as orphanage secretary.

The Christian care of recruits and soldiers has entered upon a new phase with the organisation this year of a network of agencies, by which each man will be sympathetically followed throughout his career by the friendship and guidance of some minister. At the request of the military authorities our own Church is co-operating. That Primitive Methodism is known to high authorities in the Army was amusingly evident at a provincial gathering of military men, religious leaders, and public men the other day. General Plumer had expounded this new system when a Wesleyan minister stood to offer the aid of his Church. He prefaced his observations by the remark, "I represent the Methodist Church." "Primitive Methodist Church, is that?" queried Colonel Hope, of York. "No, sir," responded the speaker, properly amending his description, "the Wesleyan Methodist Church." The next speaker had unusual pleasure in stating that he represented the Primitive Methodist Church, and announcing that his people would be prepared to lend an effective hand in caring for the soldiers on the lines proposed.

The London First Synod recommended that a probationer be appointed to Southend; the relief afforded to Stratford is to be continued if possible. Grants were recommended to the following stations: Saffron Walden, £35; Wickhambrook, £35; St. Neots, £12; Hitchin, £36; and Upton Park, £20. The difficulties at Woodberry were again lengthily discussed, the only solution that presented itself was that it be taken over by the Missionary Committee. Conference will be asked to approve of this. The Synod decided that the work of God next year should be considered at the Saturday afternoon session.

The Saltburn Church continues to progress. The growth of the congregations amply justifies the bold departure made in building the new premises. The movement of the people from the old church to the new has increased the spiritual fervour of the members. In order to complete the handsome building an organ will be installed on May 15th, to be opened by Mrs. Clapham, of Yarm. The instrument will cost £320, one half of which has been promised by Mr. Carnegie. A splendid list of preachers has been arranged at Saltburn and Redcar for the season, and visitors will be given a hearty welcome. Redcar Church is filled on Sunday evenings, and another aggressive scheme will be commenced in the immediate future. The circuit is enjoying great prosperity under the ministry of Rev. G. J. Lane.

The Manchester Synod nominated Rev. A. Beaven for secretaryship of Conference. The applications from Horwich for £32 grant and Manchester Tenth for £50 were confirmed. A resolution was passed expressing the conviction that all legislative proposals involving serious issues, such as those by the Missionary Committee, the establishment of an insurance company, or the raising of the Connexional levy should be, in the first instance, submitted to the district courts for consideration.

There is evidence that the work of our Church in the villages of East Anglia is admired by those who are apart from us both socially and politically. Recently Rev. John Fellowes, the Rector of Banwill, a village of the Wymondham Circuit, forwarded a cheque for £3 3s. toward the support of the work done by our Church in his own village. This was unsolicited, and, from an active political opponent, is valuable testimony to the worth and work of our village people. Another case is at Wistleton, in the Wangford Circuit, where the Secretary of our Church received a cheque for £5 from Captain Miles Barne, a local squire, for the building scheme, with best wishes for our success.

A correspondent writes: Judging by the conversation at the District Synods, many of our people are exercising their minds in trying to discover the identity of the "sky pilot" whose interesting diary is appearing in the *Leader*. The Diary is not being written in vain. On a circuit known to the writer the minister and his wife have up till now paid for tickets for teas, lectures, concerts, etc., like other people, but were surprised and delighted the other day when the first complimentary tickets were handed to them. Evidently the Diary is bearing fruit.

One of the delegates to the Liverpool District meeting, after speaking at the public meeting on Tuesday night at Blackpool, left the church to catch his train home. Changing at Preston, he got into the wrong train, and instead of a twenty-four minutes' run to his destination, he found himself in the London express with the first stop at Crewe! After three hours' travelling he ultimately reached his desired haven. We hope he will be more fortunate on his journey to Norwich next month, where he represents his District at the Conference.

Westgate Buildings, Bath, has long occupied a leading position among our churches in the West, and it was good to observe, writes a visitor, that its prosperity is being well maintained under the ministry of its young superintendent, Rev. Thomas Maland, whose preaching is gripping the minds and hearts of a large number of young folk, who were in evidence at all the services, and, what was specially gratifying, present in strong force at the morning service. An admirable feature of the church's work is the deep interest taken by the pastor and officials in the welfare of the domestic servants in the city, who find at Westgate a courteous, kindly welcome. The well-attended prayer meeting which closed the Sabbath's services indicated the fervent zeal of the people and a robust church life, and it was good to find, and to hear among the most enthusiastic, one of Bath's chief and most honoured citizens—Mr. Alderman H. Green.

The friends at Cubitt Town, Poplar Circuit, are to be congratulated upon the excellence of their Jubilee Souvenir

programme. Many of its features are unique, one of which has more than a touch of romance. In 1861 the Sunday-school was commenced in the house occupied by Mr. J. Crosby. Nine boys and seven girls were present. One of those nine boys, Mr. E. W. Crosby, of Eaglescliffe, Stockton Circuit, since the days of his association with Cubitt Town, has travelled far. He still retains his love for Sunday-school work, and is the honoured leader of Eaglescliffe Choir. Mr. Crosby occupies a position of great prominence in northern industrial circles, being chief inspector in one of the great world-famous engineering companies. He is proud to confess his great indebtedness to our Church, especially to his early training on the Poplar Circuit. It is pleasing to note the practical turn of Mr. Crosby's loyalty. It is as fitting as it is romantic that he should have been announced to preside at the great Monday meeting of the Jubilee Festival.

GREAT DAYS AT CLAPTON.

Mission Anniversary Crowds.

Our May meetings this year were far and away the best of any since we came to Clapton six years ago. This is conspicuously true, both as to point of attendance and also of enthusiasm. Everything impressed us as being of fine quality. We commenced on Saturday afternoon at Southold-road with a bright meeting, presided over by Dr. J. S. Bridges, the speaker being Rev. W. Cross, M.A., who charmed us with a beautiful address, and we were delighted by solos from Miss Goddard and Rev. J. Mainwaring. After a well-attended public tea came the great platform meeting, when Councillor Wm. Tyler, J.P., presided in the unavoidable absence of E. C. Rawlings, J.P. The speakers were Revs. T. Sykes and A. T. Guttery, who are without doubt two of the greatest platform speakers in the country, and they both captivated the audience, which practically filled both chapel and school-room. Fine solos were rendered by Mrs. Hudson Foster and Rev. J. Mainwaring.

Sunday was a mighty day at the Clapton Park Tabernacle; three services and a great congregation for each service, and words fail us to describe the character and quality of the services. Rev. Tom Sykes, the preacher, was in fine form, and seldom have we seen audiences so profoundly moved. The preacher gave many a heart a bracing uplift. On the Monday evening the Tabernacle was again filled, and what a meeting! The Chairman, Councillor F. Thorne, J.P. (just the man for a meeting of this kind), and the speakers, Revs. G. Bennett, T. Sykes, and T. Jackson, all spoke as men inspired, and gripped their audience as is seldom done. And then think of Tom Holland, pouring his flood of holy song upon hearts made so responsive. Rev. J. K. Ellwood, in his report, stated that in addition to many thousands of meals being supplied to necessitous children, over 600 grocery, etc., tickets had been given out, 700 poor folks a dinner at Christmas, 200 cwt. of coal, warm clothing to 200 families, poor children and women holidays in the Forest and at the seaside, etc. The only depressing feature of the report was a deficit balance of £50. Mr. Ellwood expressed the hope, however, that before the next anniversary, through the generosity of friends, the funds would be in a more satisfactory condition. The whole week-end meetings will live in our memories and hearts, and be a source of inspiration for many days to come.

MOTHERWELL NEW CHURCH.

On Saturday afternoon last an interesting ceremony took place in the new Church Hall. This ceremony was supplementary to the great stone-laying ceremony which took place last September, by which £1,000 was raised. The hall was filled with young people and their friends, and the pastor (Rev. J. W. Chappell) presided. The Chairman observed that this ceremony was just as significant and as important as the stone-laying ceremony was for the adults, and that each mural tablet was a link of attachment between the child and the Church. In all fifty-eight tablets were placed. The six larger mural tablets were laid by Mr. Henry Dick, Mr. Joseph Swift, Mr. Albert E. Evans, Mr. James P. Black, Mr. Frederick A. Narrowmore, and Mr. Robert Hutson on behalf of his infant son, each person contributing £5. After the ceremony a social gathering was held in the old church, where tea was served. Mr. Wm. Deakin presided. Solos and quartettes were rendered, but the outstanding feature of the evening was the presentation of souvenirs to those who had placed the tablets. Each of the six mural tablet-layers was presented with a neat little mallet of ebony, with ivory handles, mounted with silver and suitably inscribed, by Mr. Robert Russell. Each girl who had placed a tablet was presented with a small silver pendant, while each boy received a pretty pocket-knife. The former were presented by Mr. J. H. Pugh and the latter by Mr. Henry Dick. Rev. J. W. Chappell presented the financial statement, which showed the total income for the day to be £100, making the stone-laying total £1,100—a magnificent record. The amount brings the total income for the past twelve months towards the New Church Building Fund to the splendid sum of £2,150.

DEATH OF MR. R. F. WHITESIDE, F.G.S.

The death of our highly esteemed friend and brother, Mr. R. F. Whiteside, of Princes-avenue Church, Liverpool, adds another to the long list of leading laymen making up the death roll of the year. We understand this took place on Sunday morning last, and that the interment took place yesterday (Wednesday) at the Smithdown-road Cemetery. Another prince has fallen in Israel. He served his denomination with passionate devotion, and in his own church and district was rightly honoured as one of its most trusted and capable leaders.

MEN AND MOVEMENTS.

By Rev. W. Younger.

THE ART OF BLIMMING.

When Mrs. Craigie, better known as John Oliver Hobbes, was in America in 1905 on a lecturing tour, she coined a word, which was so suggestive, that a New York journal suggested that she should be presented "with the thanks of Congress and a gold-headed parasol" for "the best new word that had made its appearance for many moons." The word was "blimming." When asked to define it, she replied, "It's just talking and talking pleasant things and saying nothing. That's what all clever English women do in public. It's a good thing, hurts no one, amuses people, and keeps the world off—no one ever finds out that the 'blimming' woman is cleverer than her husband—that's one of the greatest conservers of married bliss." The definition is exquisitely funny, and the strength of it is in its accuracy. Any one who has had the questionable privilege of afternoon tea, where the ladies have been in the majority, will be convinced that it is possible to listen to wandering talks which end in nothing. This constant flood of meaningless oratory can be sustained where there seems an utter absence of intellectual strength. It is very delightful for a few minutes, for the busiest mind must have its occasional outing, and be relieved from the least tax upon its powers. And in the case of really clever women, if the verbal pleasantries tend to matrimonial harmony by the impression of the intellectual inferiority of the wife, then they have an important utilitarian value. For what man would be without the feminine acknowledgments of his unsupported claim to superiority it would be difficult to imagine. But, really, this art of mindless chatter is seriously practised by great numbers of men. Hazlitt, in a famous essay on the subject of conversation, somewhat cynically, though not without truth, says "that lords and gentlemen seldom trouble themselves about the knotty and uninviting parts of a subject; they leave it to 'the dregs of earth' to drain the cup or find the bottom. They are attracted by the frothy and sparkling. . . . They string together as many available off-hand topics as they can procure for love or money; and, aided by a good person or address, spot them with very considerable effect at the next rout or party they go to." This masculine passion is characteristic of a larger constituency than Hazlitt has in mind.

We are rapidly becoming the victims of a set of words and phrases which mean nothing. It is not good form in many quarters to ignore the following style: "awfully nice," "jolly," "rotten." But a style of conversation based upon the principles of picturesque speech here implied would create only expert "blimmers." The great Master of ideas and lucid speech reminds us of the moral significance of a vocabulary. "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The idea of blimming is capable of manifold application in the life of to-day. It explains the potency of phrases in ecclesiastical conflicts. Lord Hugh Cecil and his coadjutors doubtless, in the discussion on the Welsh Disestablishment Bill, are able to please the bigoted Anglican and strengthen his faith by the description of the policy of Disestablishment as "sacrilege," "robbery," and "Non-conformist tyranny." This is the practice of the art of blimming with reference to the lovers of the union of the Anglican Church with the State. But the Cecilian charge is pure cant and humbug when examined in the light of history. We now know that the house of which the noble lord is a conspicuous member owes much of its land to the forcible and unjust dispossession of Church property. And Lord Hugh Cecil defends the retention of the family estate thus wrongly obtained by holding that when stolen property has been held for two or three generations it cannot be taken away. "Long prescription constitutes in morals, as in law, a perfectly good title to property." This up-to-date example of the hollowness of much modern reasoning should be a lesson to those who are content with phrases as substitutes for ideas and policy.

The magic of words was indicated a few days ago in an article by G. K. Chesterton on "The Higher Realism." He points out how writers like Zangwill and Kipling have deteriorated since the days when they abandoned the interpretation of actual flesh and blood for the pursuit of world theories. Kipling wrote a book entitled "Plain Tales from the Hills." His writings may now be described as "Complex Tales from Cosmopolitan Hotels." He is held in the grip of the high-sounding word "Imperialism." It is amazing that a journalist with the moral passion of Stead could be influenced by the glamour of the faith, or lack of faith, for which this word stands.

The longing for an intellectual holiday is natural. Only the strenuous student can appreciate a few odd moments of relaxation when the more serious problems of life are left and conversational roaming amid pleasing passing topics is enjoyed. These lighter moments can be used by the great soul to touch to finest music the temporary discords of some life, and a faith strengthened by discursive and human conversation. But this blimming method of speech must not blind us to its dangers if it becomes a settled habit of the mind. If we thus degenerate we shall weaken our capacity to see the superficial character of some existing customs of society, and the watchwords of schools of thought whose only value is their appeal to selfishness. "Teach us to number our days, that we may get us an heart of wisdom."

The Diary of a Sky Pilot.

DIARY FOR AUGUST (cont.).

August 29th.—To preach is sometimes the delirium of joy, but there are other occasions when it is crucifixion. It bleeds the soul; it exhausts the brain, and wears the body. The pulpit is frequently the preacher's Gethsemane, and the cup he "would have pass from him" is rendered the more bitter because he is betrayed and sold by those whom he loved and trusted. How cheaply some churches hold the reputation of their minister. They kick it about in the market and batter it to pieces in the street and shop. They tear it to tatters on the hearthstone. "Our minister is a good man, but—" Then follows cruel misrepresentation. "He is a poor preacher," "he never visits," "he is always away from his circuit," "he does not know how to manage business," etc., etc. What wonder if Moses ceases to pray and prevail when Aaron and Joshua are engaged, not in holding up his arms, but in cutting off his hands. The Amalekites are winning the battle because Aaron and Joshua are shouting from the mountain top "that Moses, poor fellow, is no good as a leader." This tirade is the result of a visit from a commercial traveller from an adjoining circuit, who paid me a friendly call and spent an hour and a half in traducing his minister. When he was done he asked me what he ought to do in these circumstances? I said, "If I were you I should take a gun and shoot him. If he is half as bad as you say, he is not fit to live. You will do the Connexion and the world a great service by ridding it of such a fellow." He replied with a sickly smile, "They would hang me." "That, my dear fellow," I replied, "would be a greater service than the other. If you were in my circuit I would start a subscription for a monument to the hangman who rendered the Church such an act of charity." He went. I have heard since that he told my steward "he was afraid I was suffering from softening of the brain." Weather delightful.

August 30th.—If the Church has no other apologetic to offer for her creed and no other testimonial to her worth than the type of mothers she has produced that would be an abundant justification. Her women are the fairest jewels on the robe of her great Head. Eliminate Christian womanhood from history, and what will be left worth preserving? What other religion can produce women like those that crowd our churches? The Madonna with the Child in her arms is the fittest symbol of the Christian faith. If the Roman Catholics make too much of Mary, we Protestants make too little. She stands at the head of a long line of elect women who have kept the earth from mortal putrefaction.

A half-drunken man was swearing to-day in the presence of some boys. I ventured to reprove him, and for a moment thought he was going to strike me. Then his uplifted fist dropped, and he said, "You are the first man who has ever dared to reprove me. I beg your pardon, Sir. My mother was a saint, and taught me the good way. Till she died I was all right. Now I'm a regular blackguard." I had a talk with him, and he has promised to reform. There is always hope for a man who has had a saintly mother.

DIARY FOR SEPTEMBER.

September 1st (Sunday).—Preached to eight adults and a few children. Two of the adults went to sleep. I either do not understand the art of preaching or they do not understand the art of listening. Jones always goes to sleep. His lads are very mischievous and disturb the congregation. Being exasperated by their conduct I stopped and said: "You boy there, in the fifth pew. Do you mind waking your father up, and telling him I would be much obliged if he would make you go to sleep instead of himself?" I hope I killed two birds with one stone in that case.

September 4th.—There is a distinct atmosphere in every church in this circuit. Here at Sunnybrow it is socially warm, but spiritually dead; at Lightsand it is spiritually alert, but lacks geniality. At Thub-nubben there is a keen frost. No converts for years. A wealthy autocrat pays the choir, and runs the Sunday-school. Even the chapel keeper is an autocrat, for he only does what he likes and when he likes. Dickinson, the steward, is a man who, when his business prospers puts it down to his own wisdom and skill, but when it doesn't he blames his wife and Providence. At Nathansworth the atmosphere is always spiritually bracing. There has not been a quarrel in that church for twenty years. It is always a joy to preach to their congregations, for they receive with meekness the engrafted word. I lectured there on "The Romance of a Great Revival," and to my surprise and joy we had to finish with a prayer meeting, in which two people found salvation.

September 6th.—A man who is visiting in the neighbourhood and of whom I knew a little, came to my class. When asked if he would like to give his testimony he rose and said "that he had not committed a sin for three years. He believed in absolute perfection, and was himself an absolutely perfect man." Then forthwith he began to pull to pieces all the Churches, for they were all wrong, mostly, I gathered, because they had collections. The Gospel should be free. A paid ministry was unscriptural. I let him go on to the end of his tether. Then I asked if he had not lived in the town of O—, and he admitted that he had. "Yes," I replied, "and if I remember aright your sinlessness absolved you from the common duty of maintaining your wife and family. I believe it also allows you to borrow money and not pay it back, also of living in another man's house and paying no rent." He found he had urgent business elsewhere.

September 7th.—Called to see a poor lad who met with an accident at his employment. A stone had fallen on his leg and crushed it. After amputation it was thought that he would live, but it was written otherwise. After three days of pain death touched him; and he sleeps. He has been a good lad. All his life he had been

passionately fond of pigeons, and had two or three prize birds of his own. When I arrived he had never spoken, but I saw a great longing in his eyes. He could not easily speak, for the corner of the stone had caught his face and dislocated the jaw, which was now bound up. I bent over him and asked, "What is it, my poor laddie?" He pointed to the window, and his mother said he had been doing that all the time, but they did not know what he wanted. On the roof of the building opposite I saw one of his pigeons, and all at once it dawned on me what he desired. I had one of his beautiful Fantails caught (for they were quite tame) and brought to me. His face lighted up with satisfaction as he stroked it with his hand. Then he motioned for a pencil and paper and wrote this question. "Will there be any pigeons where I'm going?" I at once replied, "Yes." In an hour he died with a smile on his face. Pigeons in Heaven! Why not? I believe that anything that is necessary for the complete happiness of a soul will be found in Heaven. If there were no pigeons in Heaven before Jack went, God would create some for him. For I know that if Eddie longed for any innocent creature as that poor dead laddie did his pigeons, I should get it for him. "How much more," etc.

September 8th.—I preached from "Shall I offer the Lord that which cost me nothing," and pleaded for systematic and proportionate giving. The sermon greatly disturbed Brother Iksey, who declared he came to hear the simple Gospel and not to listen to a lecture on giving. Brother Iksey boasts that he is a Primitive of the Primitives. Three generations of Primitive Methodist blood runs in his veins. His grandfather took Hugh Bourne in when nobody else would after preaching in his village. But when the collection box comes to his pew he shuts his eyes. He declares he has a conscientious objection to collections. The Gospel should be free, per rents his soul abhors, and class money he would do away with. I once told him there was grace enough to save the vilest sinners, but nowhere is it said that there is grace enough to save the mean saint. He said I ought to preach for souls, not money. Being a bit vexed I said, "If all souls were as stingy as yours I would not waste time in preaching any more. It would not be worth while."

September 9th.—My successor in the Sunnydale Circuit has had a very narrow escape. He has been pitched on his head out of the trap when driving home from an appointment. The doctor says he has a thick skull or he would have been killed. A proof that one's infirmities may sometimes be one's salvation. I don't wonder he was thrown out, for I will back the circuit horse, which my colleague nicknamed "Gomorrhah," against any other in the country for religious formality and the frequency of his falls. He kneels down several times on a journey, with seriousness in his eyes but wickedness in his thoughts. He has three fairly sound legs—the fourth he carries in case of need and to kick with. When I have been in a calculating mood I have counted his bones; the rest part of him don't count. He goes with a hop, skip and a jump, but never jumps far. There are hills and hollows all over him. He is given to meditation and likes to stop and look over all the gates he passes to inspect the landscape. Tradition says he once ran away, but there is no evidence that proves it, and without evidence I should as soon believe that once a £5 note was found in the collection plate for the Circuit Fund.

I often told them what would happen. Once that horse stood stock still for half an hour, thinking out the doctrine of "non-resistance," or some other such abstruse subject, on a cold winter's night, and neither the whip nor the peroration of one of my sermons on the Judgment Day could move him. My colleague and I kept ourselves from being frozen by taking turns at persuasive measures in vain—he would not stir till he had settled the problem to his own satisfaction. He nearly pitched a Connexion official, who was visiting the station, on his head. I fortunately seized the great man by the heels as he was unceremoniously leaving the trap. Had I not done so there would have been trouble, for the heads of Connexion officials are usually very thin and worn at the top, owing to the activity of whitey-grey matter underneath. I could write a book on that horse; instead I wrote to the brother with the broken head, and advised him to sell it before worse came of it.

The circuit horse is an institution of the past in these days of bicycles, and "Gomorrhah" is one of the last of his tribe. If ever there is a Connexion museum, the skeleton of "Gomorrhah" ought to be preserved, if only for the reason that a long succession of preachers have developed through him the grace of patience and the gift of forcible expression. My own powers of denunciation were wonderfully enlarged during my residence in the Circuit. We have many schoolmasters before we attain the full statue of a man, and "Gomorrhah" was one of mine.

Spent the whole morning answering letters. A minister's correspondence is apt to grow into large dimensions if he interests himself in many subjects. All sorts of societies seek him as a member and want a contribution. If I had joined all the societies that invited me last year my whole salary would have been doomed. The last of these is a "Society for Providing False Teeth to Paupers." I expect somebody will start a charitable organisation shortly for providing motor cars for blind beggars.

(To be continued.)

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THE CHILD AND THE CHURCH.

By Rev. W. Spedding.

The relation between the Church and the young is a very real and a very tender one. And this for many reasons. It is so because of the beautiful setting which the founder of the Church Himself gave to child-life, and the important relations with which He invested it. To Jesus, the child with its teachableness, trustfulness, and affectionate spirit was the symbol of the great spiritual kingdom which He came to establish. "Except ye become as little children, ye cannot enter into the kingdom of God." To receive the child and lovingly to care for it, was to receive Himself. "Whosoever receiveth one such little child in My name receiveth Me." An offence against the child He regarded as an offence against Himself, and was angry with those who sought to exclude it from His presence. "Take heed that ye despise not one of these little ones." "Suffer the little children to come unto Me and forbid them not." They were His lambs, to be tenderly shepherded for His sake. He was uniquely and supremely the children's friend and emancipator. He threw a divine halo around their tender life, and made it a sacred and valuable thing. To some extent the Church has always sought to realise the gentle relation which Jesus established between the child and Himself, and never more so than in recent years. The Church to-day is crowded with kindly ministries for the well-being of the young. Through her Sunday-schools, Christian Endeavour Societies, and kindred institutions she is earnestly seeking to realise the vastness and importance of her mission to the young and God-given life which crowds her courts.

The highest conception of the Church is that of the home. It is the spiritual home of God's children. This should be realised by all her members, and especially by the young people. To them it should be more than a Sunday-school, or training institute, or even a temple. It should be a home, their spiritual home, in the freest, fullest and tenderest sense. It is possible to over-emphasise the nursery idea and rob the thought of home of much of its sweetness and meaning. The atmosphere of the true home is that of sympathy and love. It is that of patience, tenderness, kindness, brightness, helpfulness. To a child it should be the most attractive and happiest spot on earth. So the Church should provide a similar atmosphere for its young life. There should be a warm and loving place for it in all its ministries, and one which would give all the happy liberty of child-life in the home. Unreasonable exclusiveness and sternness should be substituted by attractiveness and kindness, so that the child should never question its title or welcome in the home of the Church. And that home should be to the child the dearest of all spiritual places, and one for which his love would never grow less.

The real home is a centre of vigilant protection from the many perils which threaten incipient life. The child in its limitations is defenceless against many things which imperil even its very existence. In body, mind, conscience, heart, it is exposed to much danger. All sides of its sensitive nature and delicate life need protection. The oversight and wisdom of the home must shield the little one and protectively throw around it the stronger arms and larger life. In the home of the Church, the child should find the centre of its spiritual protection. There should be its defence against everything that would morally and spiritually cripple or kill. The young life of to-day is environed by many perils to both its virtue and piety. The great social evils of drinking, gambling, unhealthy sport, poisonous literature, Sabbath desecration, all directly or indirectly cast their baneful influence over it, and threaten to destroy the best in its nature. Here the Church in its influence on State and home should throw its shield of protection around the child-life of the nation, and especially around that young life which comes within the circle of its immediate ministrations. But it is not enough for the Church to ban and forbid, it must, like a good home, provide for the reasonable exactions of young life in healthy literature and innocent recreation. Its policy must be constructive as well as destructive, and it must provide necessary safeguards against that which may be undesirable or pernicious.

The model home is the sphere for necessary tuition and equipment in the larger service of life. Ultimately, the child must find its place and do its work in the great surging world with which it is encompassed. Correct ideas and sound principles of conduct, with the training of all its faculties, are essential to its usefulness and success. Especially must it be educated and trained in the great ethical and religious sanctions which alone ennoble character and lift life to its highest plane. As the home of the children, the Church should provide this, and make the plastic and impressionable nature of its offspring a permanent vessel of honour in the temple of the Lord. The child is in and of the Church, and the influence of this spiritual home should prevent its prodigality. Generally speaking, the Church is anxious to do this, but still often faulty in its methods. Nothing less than the very best should be given to the spiritual training of the child, and anything less is a discredit to the Church and an injustice to the child. The work demands the most intelligent and cultured Christian men and women in its service. The lambs must not be left to the hireling, and the nursery become the exclusive sphere of the servant. The Church will retain and enter into the reward of its young life just as it possesses and exercises the instincts, aptitudes, and influences of a true spiritual home.

LONDON LAYMEN.

Mr. Thomas Proud.

Every town and city minister knows how much he is indebted to the country societies all over the land.



Mr. Thomas Proud.

His best officials have almost invariably been reared in the country; they learned to pray to the country, were convicted of sin, and were converted and trained for usefulness long before they knew anything of towns and cities. This is pre-eminently so in London. All over the city we have devoted men to whom we owe everything who have their roots, so to speak, in some distant village or hamlet. Thomas Proud, one of the ablest and most devoted of them all, hails from the Northern Dales. They grow men in Weardale, stalwarts in every sense. Intellectual and spiritual force are wonderfully blended in the men who have been sent out from that remote countryside to play worthy parts in distant towns and cities, and in America, Australia and New Zealand. The Dales have greatly enriched the Primitive Methodist ministry, both local and itinerant.

Born at Hill End, near Stanhope, in September, 1863, Thomas Proud is in the prime of life. When he was two years old his parents removed to Stanhope, where the father built a house overlooking the Wear Valley. Stanhope has long been the home of a vigorous Primitive Methodism. There is an excellent galleried chapel, and the second minister resides here. Mr. Proud still remembers going to the Sunday-school when five years of age with his cousin, Willie Archer, now assistant superintendent in our Harrogate Sunday-school. The teaching and influence of Stanhope Sunday-school produced an abiding impression, and are still gratefully remembered. The late John Elliott, of Crawleyside, superintendent and class leader, and John Wales gave wise help and guidance. Mr. Thomas Phillipson and Mr. William Burns were the boy's teachers at the time of his conversion, and are still in active association with the Stanhope church. When the day came in which the Stanhope boy returned to preach the school anniversary sermons it was a great joy to him and a source of pride and delight to his old friends and teachers.

Mr. Proud served his apprenticeship as a pupil teacher in the Wesleyan school at Stanhope. At the end of his term as a pupil teacher Mr. Proud moved to Middlesbrough, and came under the School Board there. He became associated with our Gilles-street Church, the minister being Rev. H. B. Kendall, B.A. Just about this time the Stanhope society had decided he should come on the plan. His removal, however, intervened. It was during his first six months at Middlesbrough that Mr. Proud fairly entered on work as a local preacher. His first sermon was in a kitchen in the Newport-road district, and several conversions took place that night. A gracious revival was in progress in Middlesbrough at the time.

In October, 1883, Mr. Proud sat for examination in the Civil Service. Fortunately he was successful, especially as owing to his father's death shortly afterwards additional responsibilities were thrown upon him. Liverpool, East London, Leeds, were the stations to which he was successively appointed under the Civil Service, in all of which as a teacher and a local preacher he was associated with our cause. In 1886 he returned to London to take a twelve months' course of study at the Government Laboratory, Somerset House. Then he entered an examination for clerkships in Metropolitan police-courts, and was successful in obtaining an appointment. He was five years at West London, fourteen at Westminster, and four at Tower Bridge, whence he passed to Old-street as chief clerk last February.

In connection with the Church, Mr. Proud's service has been chiefly in the Sunday-school and as a local preacher. His residence is four miles from a Primitive Methodist chapel, but he is a member and local preacher at Leytonstone, where he is highly esteemed.

For more than a dozen years he has served the Wesleyans where he resides as superintendent of the Sunday-school. He is missionary treasurer for London First District and a member of the Missionary Committee. Almost every Sunday evening he preaches somewhere in London for our Church. It goes without saying that his ability and effectiveness as a preacher make his services in great request. He has had the honour of being both treasurer and president of our London Council, and in both positions rendered distinguished service. When we say that Carlyle, Shakespeare, Milton, Tennyson and Robertson of Brighton have largely moulded him intellectually, it will be readily understood Mr. Proud is a man of genuine culture, wide outlook, and a fine blend of intellectuality and religion.

In Mrs. Proud, daughter of the late Mr. John Dewson Kemp, Mr. Proud has a rare helpmate, whose work in the London Women's Missionary Auxiliary has been for many years so valuable, and of which she is president. The garden party at Grove Park is one of the features of the year. To know Mrs. Proud is to cherish for her warm admiration and respect. T. E. E.

The public meeting and services in connection with the Norwich District Meeting at Wymondham, were greatly helped by the singing of Miss Bennett, daughter of Rev. H. Bennett, of Diss. One speaker said that her songs would live in the memories of many when sermons and speeches were all forgotten.

A "LIVE" CHURCH.

It is now a common saying among Christian people of South-East London, "there is always something going off at Surrey Chapel." Within the past fortnight Surrey has, indeed, lived up to its reputation. On Saturday, the 20th ult., Rev. J. Tolefree Parr presided over a Conference of the "Surrey Crusaders," a fine band of open-air workers recently formed from the Brotherhood, Christian Endeavour, and the choir, to support Mr. Parr in the open-air services he is holding every Friday evening in the slums. This was followed by a lantern lecture from the Secretary of "The Racecourse and Open-Air Mission." Next afternoon the Fisk Jubilee Trio crowded the chapel for their thrilling song service, and in the evening Mr. Parr preached to a large congregation on the "Wreck of the 'Titanic.'" The day following, the men's effort for the circuit debt realised £21 10s. On the following Saturday, Mr. R. J. Allen, an expert, lectured to a good company of working men under the auspices of the Brotherhood on "The Insurance Act." Mr. Parr presided, and many questions were asked. The evening following, after a shortened service, a glorious love-feast was held. Many striking testimonies were given by Surrey converts, including one who came out for salvation at the Brotherhood meeting a few hours earlier. On Wednesday, May 1st, at 6.30 a.m., one hundred and twenty people attended the May-Day morning service for young men and women, conducted by Mr. Parr, followed by a breakfast. A most delightful function, and the utmost enthusiasm prevailed. Best of all, last Sunday evening, at the Lord's Supper, fourteen new members (six men and eight women) were received into the Church, while several others await Recognition next month. The work at Surrey is full of promise, but, unfortunately, financial strain is not yet relieved, and Mr. Parr is at times almost in despair.

MRS. ASPINALL.

Katherine-street Church, Ashton-under-Lyne, has just lost one of its oldest members in the person of Mrs. Aspinall. Though a native of Ashton, she lived for more than thirty years in Rochdale, where the memory of her work is as ointment poured forth. Returning a few years back to Ashton she undertook the formation of a mothers' class, and to this she gave the best of her thought, energy, and love. During part of the time she resided in Oldham, and during that time she came nearly four miles every Sabbath to be with her class. Such devotion has had its fitting reward. From the beginning the class has grown in numbers and influence. To the members, Sister Aspinall was as a mother in Israel, and they now feel as children bereft. On March 16th and 17th this year there was celebrated an Old Scholars' Reunion, with special and appropriate services on the Sabbath. As one of the oldest scholars and members she took a leading part. That day she seemed as one inspired. God seemed to have crowned her labours, for immediately after she was stricken down with paralysis. After a brief suffering, patiently and heroically borne, she was called to the higher service. Many were the touching tributes paid to her memory, and a memorial service was held on Sunday evening, May 5th.

FAREWELL AND PRESENTATION.

The Malton Circuit has sustained a serious loss in the removal of Mr. P. Dixon and family, who sailed for Toronto on May 3rd. The Monday previous members and friends assembled at Soakleton Church to make a presentation. Miss Fitzwilliam, of Wigganthurpe, represented Mr. Henry and Lady Mary Fitzwilliam. Rev. W. Fideo presided. Mr. W. Nelson, in making the presentation of a silver cream jug, referred to the esteem in which our friends are held. Mr. Dixon suitably replied. For twenty-six years he has rendered faithful and efficient service on Wigganthurpe estate, and during that period has laboured with marked success as a local preacher. For twenty-two years he has served as Society Steward and Sunday-school worker at Scackleton. Mr. and Mrs. Dixon have been the recipients of other presents. Mr. Henry and Lady Fitzwilliam have given a handsome silver teapot, suitably inscribed, as a mark of friendship and long and faithful service. The circuit officials have presented Mr. Dixon with an album containing an address of appreciation, bearing testimony to his fine Christian character and valued services, and expressing gratitude to Mrs. Dixon for her unfailing co-operation, courtesy, and hospitality. We shall ever treasure the memory of our friends. W. F.

WHITECHAPEL MEDICAL MISSION

The tenth annual meeting of the medical branch of Whitechapel Mission's varied agencies was held on Monday afternoon last. The audience was large, and few seats were vacant in Brunswick Hall. With few exceptions they came from the slums, and what a testimony to the power of the Gospel to transform and uplift that wonderful sight presented. Bright Gospel hymns were sung by voices that not long ago were employed in singing ribald comic songs. The addresses of the superintendent of the mission and the medical officer were full of the romance of facts. During the past year 11,865 poor patients had been ministered to, and the record of this healing ministry for the past ten years tells of 112,000 destitute sufferers having been aided and befriended. It was a wonderful gathering, and they cheered as grateful poor only can the report of a marvellous work.

THE MISSIONARY ANNIVERSARY.

THE MORNING MEETING.

In glorious sunshine London Primitives, a large number of missionaries and their wives, together with visitors from the provinces assembled at the Metropolitan Tabernacle on Tuesday. There were fervent responses as Rev. J. G. Bowran gave thanks for the triumphs of grace, for noble-minded missionaries, and sought sympathy with the mind of Christ. Rev. A. T. Guttery received a cordial welcome as he presented the sixty-ninth report. It was a statement of shadow and sunshine. The shadows consisted in inability to respond to new calls for service, and in the loss of honoured comrades in service—Rev. A. A. Birch-



T. Fletcher, Esq., J.P.

enough, Miss A. Dodds, Mr. T. Lawrence, Mr. W. Beckworth, and Mr. J. Harrison. There was a marked advance in missionary interest. District Synods, Circuit Quarterly Meetings, had given thought and time to the missionary problem; the Young People's Department was full of life, the Women's Federation had over 100 branches, the Laymen's League was establishing itself in all parts of the country, the Hartley College kept the missionary fire burning, gifts had been received from America and New Zealand, and Mr. J. Calow had again supplied many stations with medicines free of cost. Missionary exhibitions were growing in favour, the lantern lectures had had a most successful season, and the demand for the services of returned missionaries had been greater than the supply.

Home Missions.

Our home missions have had one of their best years, and show an increase of 119 members. There was a new spirit of self-respect and safety coming to rural England, and the emancipation of the villages was one of the most urgent problems of the hour. London missions recorded triumphs in new enterprises and removal of old difficulties. The problem of London was urgent and tragic. With evangelistic daring, Christian fidelity and organised effort in this capital city great triumphs can be won, and the Gospel fully vindicated. Edinburgh has had a great year, Plymouth grows in power, Kettering is solving its acutest problems, St. Anne's has surpassed our dreams. Eastbourne is ready for a bold venture, Bexhill has moved far towards independence, and Birmingham has seen marvellous things. Our six mission waves have had a wonderful year in heartening village and seaside churches, and in the conversion of hundreds of souls. Rev. J. Odell, Mr. J. B. Bayliffe and Miss M. J. Perrett continue to serve our churches with success in evangelism. The Sustentation Fund saves many stations from intolerable strain, and keeps open doors which would otherwise have to close. The Church Extension Fund had promised assistance to thirty new churches, and since this fund was established it had helped in the building of 240 new churches at an aggregate cost of over £400,000.

African Missions.

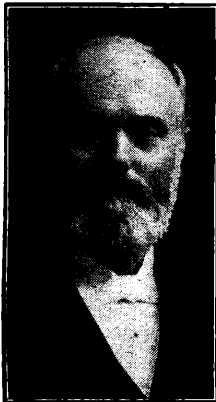
Mr. Guttery waxed enthusiastic over the report of the African stations, and the story impressed all who heard. The past year had seen progress and triumph in every section of our African work. Aliwal North had been the scene of a great revival; instead of two European ministers of three years ago, there were now four, and another was requested, all without extra cost to this society. The prospects at Johannesburg were full of cheer. At Santa Isabel the congregations had increased, and the standard of Christian character had been steadily raised. Rev. R. Banham had completed eleven years of devoted service, and the Church had raised £135 at its Missionary meeting. San Carlos, also, had raised £144, and had a prosperous year. Rev. W. N. Barleycorn reported progress at Banni. At Bottler Point, Rev. Jabez Bell had completed a wonderful term in his endeavour to establish an industrial, teetotal, and Christian colony. Batecopo continued to thrive under the labours of Mrs. Maria Showers. At Jamestown and Urna Eye the work had been pursued with vigour by Rev. J. Enang Gill. Oron had witnessed the opening of several new schools, and the cost had been raised locally. There had been an increase of ninety members, and Rev. G. H. Hanney had borne testimony to the valuable work of the native staff. New out-stations have been opened at Adadia, and a determined effort made to lift the people out of gross ignorance and social degradation. On the Ibibio Mission, with Ikot-Ekpene as its centre, there are now three vigorous churches and numerous preaching stations. Rev. W. Norcross has been in charge during the furlough of Rev. W. and Mrs. Groves. Rev. F. W. Dodds has taken charge of the Ibo Mission, and a new station has been opened at Eyiala. At Jamestown thirty-one girls have passed through the school, and are wielding a good influence on the life of the district. The Misses A. Richardson and G. Fisher face the future with glad hope. Good work has also been done among the boys at the Oron Institute, under Rev. C. P. Groves, B.D., and the demand for teachers and evangelists is more than can be met. In South Central Africa there has been considerable advance. During the absence of Rev. J. W.

and Mrs. Price, the Nanzela Station has been under the care of Rev. E. W. Smith, who has also had charge of Kasenga. A great area has been touched, and several young men won for Christian work. Nambala is full of promise. There are fifty-two boys in the school, and a girls' school has been opened. Rev. W. Chapman returns home with a splendid record of service and devotion. Kinchindu has missed its leaders, Rev. and Mrs. J. R. Fell, but the work has progressed through the labours of native teachers, under the guidance of Rev. J. A. Kerswell. A new station has been opened at Longo. Kampulu Station has seen remarkable advance. Industrial and medical work have been pursued with diligence, and Rev. J. A. and Mrs. Kerswell will return in a few months for a well-earned rest. The whole of the New Testament, in addition to other literature, has been translated into the Ila tongue, and progress is being made with the same work in the Chitonga dialect. Thus, two written languages have been created, and the Word of God has been made the permanent possession of heathen tribes.

The financial statement was full of cheer. In spite of industrial crises and social unrest there was an increased income in both departments. The balance in hand in the General Fund has been reduced owing to great enterprises at home. In the African Fund we have cleared away a deficit, and close the year with a balance in hand of over £1,000. Five new African stations have been opened in the last three years. The income for the General Fund was £12,387 6s., and for the African Fund £10,899 19s. Our report shall close, said the Secretary, as it opened, with the note of faith and cheer. We know something of the impulse that is moving Christendom to attempt the immediate evangelisation of the world. We would obey and follow the Divine command, strong in the confidence that our Lord shall ere long win the world to Himself by the wonder of His grace and might of His love.

The Chairman.

The Chairman, Councillor T. Fletcher, Esq., J.P. (Vice-President of Conference), was heartily received, and he presided with precision and marked ability. He rejoiced that one of the last acts of his office was in association with that missionary meeting. He yielded to none in his interest in missionary work. Early in boyhood he received his baptism in his father's house, and those impressions were abiding to-day. His reading of the "Life of Livingstone" deepened still further that interest, and he was glad that we had now a growing missionary literature of our own. The recent books written by Mr. Butt, Mr. Chapman, and Mr. Boocock should have a place in our families. A successful Church must be a missionary Church. It was the will of God that all should have the Gospel, and the Church must sow the seed. To neglect it will bring shame and confusion, and we must persist until the voice of God's servants is heard on the hills of the most distant land.



Rev. E. Dalton, D.D.

Rev. J. W. Price, of Nanzela, received a warm welcome, and delighted the audience with an interesting study of the native mind and religion. He said that on his journey to Central Africa, Mr. Edwin Smith met him at Bulawayo, and they travelled together up country. Mr. Smith was then correcting the proofs of the native grammar, and he took the opportunity of becoming conversant with the language, without which it was impossible to understand the native mind—that was the way to their hearts. The missionary must get down to the native conception of things, and upon that build the Gospel. There was a great deal of good in seeming evil, a lot of truth behind seeming foolishness, and we must be careful lest in destroying the evil we also destroy the good. They are great believers in the spirits. A man who, in an accident, broke his thigh, and another whose arms were burnt, attributed these to the spirits. On hearing curious noises at night and asking the cause, I was told they were the voices of the spirits. Sometimes a newly-born child is given the name of an ancestor, and they believe the ancestor is thus reincarnated. Spirits seem always consciously near them. When preaching at Kasenga against immorality and ancestral worship, some of the old men began to cry out, and it looked as if we should have some trouble. They said you must not talk about that spirit, he is here and is listening, and we shall have to suffer for it, though you may be strong enough to resist him. They believe in life beyond the grave and reincarnation into the body of an animal or child. The missionary has to take what he finds good in their living and thinking, and build on that. They have an idea of God and various names for Him, meaning the Founder of Custom, the Creator, the Sovereign Ruler, the Rain-giver, and we have to preach to them of the God whom they know, leading them up to the true conception of the great Father. Thus we get their ear at once. Of course, we have to go further, for their religion

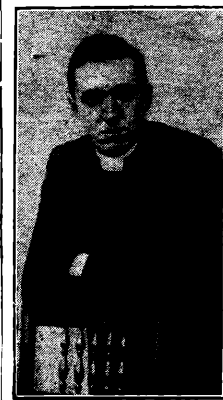
has no connection with morality. We tell them of a God who will have His people clean, a God of love who cares for them and loves them even to the Cross of Christ. He hoped the time would come when the Church at home would give their missionaries an opportunity of learning the language first, as without it one cannot get behind the mind of these natives. They were undoubtedly making an impression. He heard a native pray, "O Lord, Thou art like a blanket covering us and covering the whole earth, Thou dost never wear out." He heard another native preaching to his people, telling them there were two places to which men may go after death, one to God, the good Chief, and in his village they would have a chair to sit on—(laughter)—the other to Satan, the bad chief, and he led them to understand they would have a very bad time. They went, as missionaries, not merely to impress them with a good social order and with Western ideas, but to make new men in Christ Jesus. He looked forward to the end of June, when he would return to the great work of his life. He believed that in the next five years they would see the number of baptisms trebled or even more.



Rev. T. W. Hancox.

Rev. T. W. Hancox.

Rev. T. W. Hancox, of the Oron Institute, was heartily cheered as he rose to speak on "Religious Education as the greatest factor in the creation of a new Africa." The subject suited the man, and was ably dealt with. He said there was sometimes the clash of opinion as to the advisability of spending money and lives for the evangelisation of subject peoples, and the man in the street was often unfavourably influenced by those who pose as critics who know. They tell you that the negro does not want the missionary. It was sufficient to say that the negro sends more applications for missionaries than can be granted. The negro tolerates and helps the missionary in places where civic and commercial men never go except under escort. We propagate the twin doctrines of the Fatherhood of God and the Brotherhood of Man, and he who has woven into his soul these strands of faith will no longer be the immobile object of a foreigner's brutality, nor the unresisting tool for exploitation by unscrupulous men. To urge that the native be left to wallow in the mire of vice, oppression, superstition, and cruelty stamps the objectors at once with their real value. So long as the Church seeks to manifest the spirit of our Saviour she must concentrate her artillery where the forces of evil are most strongly entrenched. The incentive to service must always be, not points of civic or commercial expediency, but "to win for the Lamb that was slain the reward of His sufferings," to produce new moral and spiritual creatures through the Gospel, and by this we stand or fall. The task is gigantic. There are problems to be solved, and obstacles created by ages to be overcome. We have to deal with people of a different class from our civilised brother. A modern philosopher finds that we are differentiated from the savage by our possessing a "new sense apparatus"—our sense of the historical, our sense of universal sympathy and spirituality. (1) *The mind of the African* lacking these elements, makes him a great child. Swamp-fringed coasts, mud and sand-silted rivers, inaccessible towns and savage peoples have been effective barriers against new ideas. He has the suspicion of new things characteristic of the child mind. Africa is a collection of dissimilar tribes—often the only point in common being the colour of the skin. At Oron we have eight tribes with different laws, worship, and language. They are suspicious of each other. Our work is to bring the scattered sections to the worship of one God, through one language. The African is suspicious of motives—he knows nothing of disinterested benevolence. He gives to get. He cannot, at first, understand a "free Gospel," "without money and without price." He suspects our questions as to size of towns, number of children, chiefs, houses, etc. Our first lesson in coming into contact with him is to go "softly, softly in thought and action." He walks, works, paddles his canoe, expresses judgment "softly, softly." We immediately conclude that he is a big, indolent, soulless creature, but he is the creature of environment. (2) *The influence of climate.* His active powers are enervated. He obtains his food, clothing, and shelter without the expenditure of much energy or thought. He is in contact with nature on a great scale. Huge forests and tracts of country, mighty mountains and rivers. With primitive



Rev. J. W. Price.

man's tendency to animism he constructs his theories of these things, which ultimately become his rigid religious beliefs—the great determining factors of his sacrifices and the foundation of his cruelty. (3) *The influence of superstition.* Mr. Hancox gave interesting illustrations of the curious beliefs of the native, under which the youth

of Africa grows. He brings that bias into the Institute at Oron. We find him suspicious and secretive, uncouth and ignorant, indolent and indifferent, reckless of the value of human life. That is the material from which we make our native evangelists. Our curriculum is that of an English school, plus an emphatic religious training. We teach them (1) the Gospel of Christ's love—a mutual love to abolish suspicion; (2) the dignity and Christliness of consistent labour; (3) the brotherhood of man and the folly of tribal differences; (4) the need of spiritual life and not material sacrifices; (5) the hatefulness of cruelty and deceit; (6) the fact of a great world to extend their vision and prepare the way for government and commerce. E. B. Browning says, "Civilisation perfected is fully developed Christianity." The boys preach, pray, conduct open-air meetings, C.E. meetings, and classes. They develop a marvellous perception of inner truth. Our education succeeds. In 1909 Benjamin Showell gained 80 marks on "The Art of Teaching." Fifteen boys entered for the Connexional Scripture examination. They obtained six firsts with honours, eight firsts and one second. (Applause.) Numbers have gone into the towns to teach. Missionary work does not consist in a scheme of oversea colonisation or the inaugurating of civic government. These are side streams. The main stream is the creating of new creatures in Christ Jesus, with new hearts, ideas, hopes and passions. We do not despond, we can speak of victory through our Lord Jesus Christ.

The President of the Conference.

Dr. Edwin Dalton was soon *en rapport* with his audience, though he said he was there mainly at the call of duty. He would really have felt happier in one of the villages where, of late, he had been spending his energies. That was his 211th service since January 1st. He was convinced that the strength of Methodism was in the villages. Like the Chairman he early received missionary impressions through a missionary periodical taken by his mother. Then it was a sentiment merely, now that interest was based on conviction and the conviction formed on knowledge—knowledge of the commission given to the Church, of the necessity of missions to the heathen,



Mrs. T. Proud.

of the world-wide yearning to share in the beneficent influence of missions. After all, what had we done to arouse our people on the great missionary question. True we had issued reports, but these were sent to those already interested. We had missionary meetings, but these were often perfunctory; deputations, but these often dealt with any subject but missions—even astronomy, geology, Biblical exegesis. He was thankful to say all this was now being changed, and their missionary committee, under the able guidance of Revs. A. T. Guttery and H. J. Taylor, were giving facts of missionary work. Our people want facts of missionary work, of the natives, of the difficulties, of their own hopes and anticipations. He rejoiced that their returned missionaries were giving them, not the philosophy of missions, but facts; also that "The Herald" was becoming a medium of communications from missionaries on the field. The women's branches were doing useful work in reading missionaries' letters. The Laymen's League was scattering information, and the Sunday-schools were being stirred up to increased activities. If the facts of missions are known we shall capture the politicians, and they will see missionaries are the makers of civilisation; we shall capture commercial men, and they will see missions are the pioneers of trade; we shall capture the social reformers, and they will see the road to the realisation of their ideals is by Bethlehem and Calvary. Our first incentive is the commission—"Go"; the second is the moral condition of the heathen; and the third is the reflex action of missions on the work at home. He gave a striking illustration of this in a circuit where adverse balances on all the trust estates were converted into balances in hand through increased interest and endeavour for missions. People that endeavour to lift the man in the distance are usually the most effective in lifting the man that is near. If we neglect missions the generations to come will curse us; if we obey the command they will give us their blessing. During the morning Mr. Tom Holland stirred the meeting to spiritual fervour by his effective songs.

The Women's Meeting.

AFTERNOON.

A GREAT WOMEN'S GATHERING.

The afternoon's audience was the largest of recent years, an evidence of the growing influence and enthusiasm of the London Women's Missionary Auxiliary. There was a large and representative company of ladies on the platform. Sister Agnes (S.E.

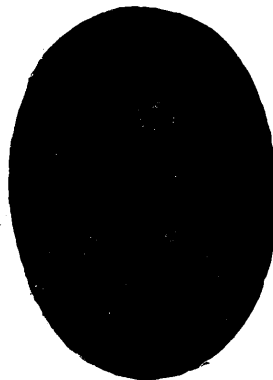


Mrs. R. Quinney.

London Mission) opened with prayer, after which Miss Florence E. Ladd sang effectively "The Light of Life."

Mrs. J. Johnson, in presenting the fifteenth annual report of the London Auxiliary, said it had been a year of quiet but successful work characterised by enthusiasm and loyalty. They welcomed Mrs. Proud as President in succession to Mrs. Heywood. The death of Miss Dodds had brought sadness, but her high courage and rare devotion still inspired them all. They were grateful to know that the work at Jamestown Institute was being faithfully carried on by Miss Richardson and Miss Fisher. One new branch had been added—Lavender Hill—and the membership had increased from 470 to 564. They hoped in time to see a branch formed in each London circuit. The income from drawing-room meetings, etc., amounted to £164—the highest amount being from Forest Hill (£33). The amount raised at last May Meeting was £86, making a total income for the year of £250—a considerable increase on last year.

Mrs. T. Proud, President of the London Auxiliary, occupied the chair and had a very cordial reception. She said that, unlike many others, she was growing into womanhood before she realised the needs of our foreign missionary work, but the more she saw of that work the more seemed to be the necessity of creating enthusiasm for it. To this end we must give our people something to do, and, in doing, talents are brought to light of which the owner had little knowledge. Thinking of others enlarges the sympathies and broadens the view. Everyone in England can hear the Gospel if they will, but it is different with the heathen. They are constantly asking for missionaries, whom, for lack of funds, we cannot send. We must, of course, maintain the work at home, and when we are discouraged we must remember what God has wrought. A little over fifty years ago we had no foreign missions, and when we remember what God has permitted our Church to do since then, we ought to be encouraged and go forward full of hope and trust in God, putting all our energy into the work, with the knowledge that, unless we toil, the work may be left undone. None of us would like to know at the last that there were people in Africa who would have been won for Christ if only we had done our duty. Let us so act



Mrs. J. W. Price.

that such a thing cannot be laid to our charge. The work, too, is a pleasure and a joy. They would welcome any lady, in or near London, to their association. She hoped that would be the best meeting in the history of the work, both spiritually and financially. (Applause.)

Mrs. Quinney.

Mrs. Quinney, the Vice-President, said that her interest in missions went back to her early days in Manchester, at a great meeting in the Free Trade Hall. There was great need for increased devotion to this great cause, and the time had come for advance. The women of our Church had received a call to sacrifice, and as men and women were ready to offer themselves for Africa, we must do all we possibly can to provide the means. (Cheers.)

Mrs. J. W. Price.

Mrs. J. W. Price, of Nanzela, was greeted by an affectionate welcome and charmingly interested the large and attentive audience. She said that, since leaving Africa last June she had often visited Nanzela in thought, and desired to take them with her in imagination there that afternoon. Next month she hoped, with Mr. Price, to sail from Southampton. After leaving Cape Town they will be in train for five days, and then arrive at Kalomo, ninety miles from the falls. About thirty boys will be there to meet us, for we still have four days' journey by road, and everything has to be carried—pots, pans, tent, beds and food, including myself as part of the baggage. (Laughter.) As we leave the train the boys surround us and give us what they call the Royal salute. (Mrs. Price illustrated the salute.) Then we prepare for the journey, and away we go in single file along the narrow native path, boys with bundles on their heads and bundles on their shoulders, and myself in the hammock, whilst Mr. Price walks. As evening draws on we arrive at our camping place, if possible near a native village, so as to invite the villagers to our evening service. We fix our camp for the night and light the fires to keep away lions and leopards. The meal is then prepared, and after supper we have our service. Mr. Price will say, "Now, boys, what hymn shall we have?" They generally choose one they know the missionaries like, one especially which I have asked the children to sing in school, and which takes me back to the time when I was at home. (Mrs. Price here sang the hymn to the tune of "What a Friend we have in Jesus.") After the hymn Mr. Price or a native Christian leads in prayer, and all join in the Lord's Prayer—the boys kneeling, with their heads almost touching the ground. Then comes the address. After service we sit a little while chatting to the boys, and then retire for the night. Next morning we are up at daybreak and on our journey. Speaking of rising at daybreak reminds me of an incident which happened when I returned to Africa three years ago. Johnny, who was then my kitchen boy, was one of the boys who met us at Kalomo. I had purchased some potatoes at Bulawayo. I told Johnny they were English potatoes and very good. Next morning, almost before it was light, Johnny came flapping the tent and asked if we would have potatoes English for breakfast. But I must proceed on our journey. We are off early, the boys trotting along singing hymns and native songs. Sometimes they make up a song about the Master being very big and the Missis very little. They also compose a song about there being

REVELL'S LATEST LIST.

CHRISTIAN AND MOHAMMEDAN.

A Plea for Bridging the Chasm.

By GEORGE F. HERRICK, D.D.,

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no place like Nanzela. At the end of four days we are nearing Nanzela, delighted at reaching home. The boys shout to herald our coming and the people at Nanzela turn out to give us a welcome. I can see them running across the fields and down the path to meet us—the women with smiles on their faces and babies on their backs, and men and boys shouting. What a meeting it is! Here is Fanny, Lizzie, Sauyama, Tezza, Shimunza, and Johnny—all interesting folk to us who have come under the influence of the mission. One of them is a leper woman with no fingers or toes, yet a loyal supporter of the work, always paying her class money. They all call me mother. Another woman, old and blind, is there to meet us, a woman full of gratitude for help received through our ministry. There is also a little fellow who came to kiss Mr. Price's hands as we were on an evangelistic tour forty miles from Nanzela. He was dirty and covered with sores, and is now, clean and cured, upon our mission station. One little lad I shall miss—he was bitten by a snake and assisted medically by Mr. Price, but afterwards went home to die. We shall soon be back again amongst our people, glad to resume the work we left twelve months ago. I shall have to be prepared for days of loneliness when my husband is away, and for days of hard work to the point of exhaustion. We shall have, we know, the support of your thought and prayers. (Applause.)

Mrs. Philip Snowden.

Mrs. Philip Snowden was the next speaker. She referred to the magnificent speech of Mrs. Price and congratulated the society in having such women among their missionaries. During the past five years she had spoken at public meetings to the number of about two hundred a year, but only two of these had been missionary meetings. She remembered with gratitude that in early years she was brought into touch with such subjects, but her interest in missionary work really dates from the time of her conversion, when she received that intellectual and spiritual comprehension of the religion of Christ, with all its implications. After that, one could not help but believe in missions, and one discovered in the Christian religion that which could not be discovered in any other religion. There was good in other religions, and we must recognise that. She wished every Christian took the same attitude towards the sincere Mohammedan, and the same care for animals as some of the Indian faith. The keynote of the Christian faith is the Fatherhood of God, which implicates human brotherhood. Other religions teach of the



Mrs. Philip Snowden.

Divine Father, but Jesus brought into human thought the wonderful content of the name Father. We may think of the best parent we have known—mother or father—and they could not come within ten thousand miles of understanding the Divine Fatherhood. He was the Father of all—the rich and poor, black and white—and the overwhelming mercy of God will not exclude any sons of men. If we believe in God we are bound to believe in the work of our missionaries, who give opportunities to the heathen to realise the highest ideals of sonship. (Cheers.) We often hear the appeal for money and prayer for missionary work, but there is something else we can do—we can work here at home, making religion a living vital thing, and this will help missionary work abroad. We educate the heathen, teach them to think, and then they begin to travel. They come to England and find there are heathen here. If the Gospel is practised here, people cannot keep away from it. We must also work as citizens in such a way as to give every man an opportunity of physical, intellectual and spiritual development. We may sometimes get tired and discouraged and be tempted to give up altogether. Let us remember we cannot give without getting. We need spiritual nourishment and must practise the presence of God. Five minutes even of quietness every day, forgetful of cares of the world, of children, office, workshop, in communion with the Infinite, would keep us strong and mighty for any work in hand. Without this we shall become lost, leaders and workers. With it, we shall go on with renewed strength until the kingdoms of this world are the Kingdom of Christ. (Cheers.)

Miss Florence Ladd rendered "Nearer, my God, to Thee," in fine style.

At the close it was announced that the collections and donations amounted to over £87, the highest amount of any previous year. Several gold collectors had assisted—Misses Guttery, Skinner, Gledhill, Learmouth, Maylott, Mincher, Dodd, Jackson, Roantree, Sheppcott, Maynard, Fisher, Porter, Cross, E. Smith, and Nicholls.

The number partaking of the luncheon and tea was greater than for many years past. Under the capable management of Mr. J. Skinner and a large number of ladies everyone was well served and the whole arrangements brought credit to the luncheon committee. The luncheon and tea were given by the London I., London II. and Home Missions Districts.

THE LATE REV. J. LEACH.

Our readers have been previously apprised of Mr. Leach's illness and death. The end came on Sunday, May 5th. For some months he had been ill but he had struggled on, and continued to work until within a few weeks of his death. Three weeks prior to the close a Bournemouth specialist pronounced his case to be cancer in the stomach, but, happily, the agonies of pain were not experienced. John Leach has lived and died an evangelist; in life laborious, in death triumphant. He himself made arrangements for the funeral services, requesting Rev. A. Ward to give the address at the service at Blandford, and Rev. D. T. Maylott to render similar service at Luton, where the interment took place. Revs. A. W. Welford, F. W. Harper, J. E. Sunderland, and J. H. Green took part in the service held at Blandford on Tuesday, May 7th, and the congregation which filled the chapel followed the remains to the station. At the interment at Luton the next day, Revs. J. Ritson, J. T. Stead, J. Miles Johnson, J. Guy, P. Jackson, and Messrs. T. Page (Brinkworth), and H. Impey (Luton) assisted Rev. D. T. Maylott. Revs. J. E. Sunderland and F. W. Harper represented the Salisbury and Southampton District Meeting at Blandford, and Rev. J. Ritson and Councillor Impey the London First District Synod. Mr. Leach has been abundant in labours, and has won many souls. He has also built several chapels. It is striking that Blandford, where he laboured with such zeal in his early ministry, and where he built the present chapel, should witness his end. His many imprisonments as a Passive Resister show how true he was to principle.

The family life over which Mr. and Mrs. Leach have watched is a credit to them both. His end was a triumph. Some of his latest words were: "I know in whom I have believed," "Happy if with my latest breath I may but gasp His name," "I am going to the city of light, glory!" His counsels to his family and farewell were indescribably affecting. The great kindnesses of the Blandford officials and friends to Mr. Leach, and also to the family, have been much appreciated.

THE LATE MR. WM. GLASS.

A large concourse of people assembled at Wingate on Wednesday, May 8th, to attend the funeral of Mr. W. Glass. In addition to members of various public bodies, our own Church was worthily represented. Several ministers and laymen of the district were present. Rev. J. Charlton conducted the memorial service in the church. Prayer was offered by Rev. W. Barton and Rev. T. J. Watson read the 90th Psalm. Tributes to the memory of the deceased were made by Revs. J. G. Bowran (General Committee representative), L. S. Henshaw (Sunday-school Union representative), and E. Phillipson (District representative). Among those present in a representative capacity were:—Sunderland and Newcastle district, Rev. B. Haddon, T. Barnes, and Mr. J. Swinburne; Sunday-school, Mr. H. Pringle, Rev. T. Sellors was unavoidably absent; Connexional C.E., Rev. C. Humble; Orphanage, Rev. T. J. Watson; Darlington and Stockton district, Rev. R. Walton. The day and Sunday-school scholars joined in the procession, and the B.L.B. acted as escort. The interment took place in Wingate Churchyard.

RELIGIONS COMPARED.

"Greece and Babylon: A Comparative Sketch of Mesopotamian, Anatolian, and Hellenic Religions." By L. R. Farnell. D. Litt. Pp. xii. + 312. T. and T. Clark. 7s. 6d.

Dr. Farnell, who is well known from his previously published work on comparative religion, was appointed by the University of Oxford as first lecturer on the foundation recently created through the munificence of Dr. Wilde, and provides us in this book with a record of the first series of lectures. The lectures cover much ground, but devote themselves particularly to a determination of the problem as to the influence of the Mesopotamian religion on the development of Hellenic religion in the second millennium B.C. Although the author recognises explicitly the fact that the evidence is at present so incomplete as to discount the finality of any decision he may arrive at, he has no hesitation, after a detailed examination of the very considerable mass of evidence already available, in stating as his conclusion the belief that the early Hellenic religion is to all intents and purposes quite independent of Sumerian-Babylonian influence. The question is approached from all sides. The morphology of the religions are compared; the positions of the deities as Nature-Powers and Social-Powers are examined. The relation between religion and morality in the two cases is studied. The religious temperaments, the eschatological ideas, and the rituals of the two peoples are contrasted. From each witness that he examines Dr. Farnell elicits evidence to prove his theory that the two systems are not dependent. Allowing for all the defects of evidence, which lead sometimes to the basing of a proposition on a rather small induction, we think the author has made good his main contention, and strengthens the opposition to the extreme Pan-Babylonian school considerably.

The excellence of the matter contained in the book is to some extent spoiled by the rather slipshod nature of its style. In reading carefully through the book, we have accumulated a number of blunders in expression. Misspellings, too, are not absent. We have wondered whether the author is justified in making use of the Homeric poems as a witness for his period quite as freely as he does, but that is a point upon which he should be an excellent judge. The deduction made from the fact of there being no mention of the blood-feud in the Code of Hammurabi that Babylonian society seems wholly to have escaped from that dangerous principle of tribal barbarism, hardly recognises that the code makes no reference to deliberate murder. The book gives us a great quantity of valuable material, and will be welcomed by all serious students of the important questions it discusses.

W. L. W.

PRESENTATION TO REV. A. T. WARDLE.

At the great public meeting of the Norwich District Synod at Wymondham, acknowledgment was made of the long and valuable services rendered to the Church by Rev. A. T. Wardle. The presentation was made by Rev. J. C. Mantripp, who referred to Mr. Wardle as a labourer who had not fainted under the burden and heat of the day, but who had emerged with the spirit of joyous agreement with progress and all that progress means. He was not being asked to clear out, but to go out into new territory and plant a new enterprise for Primitive Methodism. This was eloquent testimony of the estimate his brethren had formed of his value and work. The address had been engrossed at our own Publishing House, and was a work of art. The border contained the names of all the Circuits in the Norwich district, together with the coats-of-arms of the borough and the dates of Mr. Wardle's ministry. Mr. Wardle, in accepting the testimonial, evidenced deep feeling. He spoke of his early connection with our Church, and of the kindness he had experienced in its ministry. His had been a strenuous but rejoicing ministry, with large experience in chapel building and in soul-saving. On one circuit alone he had known the joy of adding 996 names to the roll books in seven years, and one of these converts was a probationer in our Church, present at that District Synod. His home life had always helped his ministry in the Church. The Committee had asked for small subscriptions, and had determined to spend these upon a worthily produced address. There will be a balance remaining, which will be handed in cash to Mr. Wardle. We desire for him some years more of good work in the active ranks of our ministry.

Furnishing Ministers' Houses.

SIR,—May I be allowed a word on the subject of the furnishing of ministers' houses? A circuit steward recently engaged in the rather thankless task of furnishing a house for the occupation of other people, remarked to me: "I hope the day will soon come when ministers will have their own furniture." And many ministers and officials doubtless echo the wish. Now at present a minister has no independence of choice until he superannuates. His "home" is provided for him. Whatever his tastes and wishes may be, he cannot gratify them. He takes what he finds, for better or worse, and though, no doubt, houses are furnished in all good faith, yet what to one man may seem good to another is anathema. Hence many men who, like ordinary mortals, naturally prefer a home of their own, are now carrying much of their own stock, to the inconvenience, under present conditions, of circuits and men following with little. If, however, each minister furnishes his own house the prospect of frequent removals of a household of furniture is formidable in point of trouble and expense. Could not the case be met thus: Let the circuit furnish, as at present, bedrooms, kitchen and scullery, for one goes to bed for the express purpose of shutting one's eyes, and there is not much room for diversity of taste in the matter of pots and pans. But let the living rooms in which one lives and receives one's friends—dining-room, drawing-room, and study—be left for each man to furnish according to his own predilections and liking. A minister would then have far more interest in his home than can be the case at present.

Such a modification of rule could surely be effected easily. At present each circuit fulfilling its pledge receives £40 deposited in the District Furnishing Fund. Few circuits now attempt to furnish on this. In most cases it is doubled, in many trebled. Now from a given Conference let each man entering on the Approved List receive a grant of £40 with which to furnish his own living rooms, and let the circuit furnish the other apartments according to its ability. Ministers already in houses could, on the appointed date, claim the existing furniture, which they could retain or exchange for other goods more to their ideas to the value of £40. From then each minister would possess his own, and circuit responsibility for those rooms would cease, beyond a quarterly allowance for repairs as at present. Among many men in these days the feeling for a "home of one's own" is undoubtedly strong. May not this be met in perfect fairness and with a minimum of trouble and expense in this way? A free expression of opinion on the matter would be interesting.—Yours, etc., London. H.

"Christ and Israel: Lectures on the Jews." By Adolph Saphir, D.D. Morgan & Scott. 3s. 6d. net.

This is an instructive series of lectures on the Jewish race, their unique characteristics and history as a people, their present attitude towards Jesus Christ, and their claims to earnest effort for their evangelisation. The author is a cultured Jew and a devout Christian. His defence of the whole canon of Scripture is reassuring—a tonic to faith. He says: "No mission to the Jews can have any vitality and permanence unless it is based on full and simple faith in the whole Word of God from the first chapter of Genesis to the last of Revelation." His love for his own people is a passion, and his faith in their restoration to their lost heritage is rooted in the infallible word of promise that "all Israel shall be saved." His first-hand knowledge of the Hebrew Scriptures gives special value to his interpretation and exposition. On "The Mystery of Israel" and "The Mystery of Christ" his contribution is very valuable. He, however, puts his whole strength into the lecture on "The Restoration of the Jews." On the covenant promises made to Israel and their certain fulfilment he writes with great insight and well-nigh irresistible force. It is a good book on a great theme, which ought to be read by all students of the Word.

F. B.

NATIONAL INSURANCE ACT. Shall we have a Denominational Society?

SIR,—I have carefully read the correspondence in your columns in reference to the above subject, and am somewhat surprised at the concluding paragraph of a letter from Mr. Marriott which appeared in your recent issue. He says: "No reasonable reason has been given yet why we should attempt an approved society." I attended a meeting at Holborn Hall, at which Mr. S. J. E. Hartley reported a reply to a question submitted by him to one of the Insurance Commissioners, whose appointment to that position had been largely influenced by the industrial insurance companies. The question was, "Should Primitive Methodists have an approved society?" and the reply which this gentleman gave was, "It is the bounden duty of PRIMITIVE METHODISTS to START AN APPROVED INSURANCE SOCIETY." This is an important admission, especially when it comes from a source from which Mr. Marriott's letter would seem to indicate was likely to be biased; but the industrial assurance companies' nominee went further, for Mr. Hartley went on to report that he had informed him that the Commission which could be allowed to agents of industrial companies, out of the reserve allowed by the Government actuaries for expenses, was so small that it did not warrant any expectation of much business being done by industrial assurance agents. They will not seek the business, but if it is offered to them they are not likely to refuse it. It seems unreasonable to assume that the business, from an agent's standpoint, being unremunerative, is likely to create heartburnings amongst the members of our communion. There is more likelihood that the more reasonable of the agents would welcome our forming an approved society, for, in many cases, more than one company's agent is collecting premiums in the same house, and sooner than allow the agent with whom he is competing to obtain the sickness insurance business he would rather have the member go to a neutral source, and, in some cases, he would in this dilemma refer his member to the society formed by his Church.

Mr. Marriott first says the scheme is complicated, and that an expensive machinery will be required to work the same, and he then tabulates what he anticipates will be the working expenses. It is admitted that the provisions of the Act are complicated, but all Acts of Parliament are equally incomprehensible to the lay mind; but when they are in full working "the clouds" which were most dreaded are often found to be "filled with blessing," and the anticipated complications do not prove to be insurmountable. The figures which Mr. Marriott gives—namely, that a manager, ten clerks, and thirty superintendents giving their full time, and a large army of men giving part-time services, will be required by the newly formed society to look after 10,000 members—shows how faulty estimates can be. Ten thousand members would not mean more than 20,000 entries for the clerical staff in a quarter, or about 250 entries a day. Surely Mr. Marriott does not wish us to assume that he wants eleven persons to attend to this work? The question of superintendents' labour is equally overdrawn, and the payments for this superstitious labour can for a like reason be discredited. If the cost of working the Act in any way approximated that indicated, the friendly societies and industrial assurance companies would never have sent in their applications to become approved societies. Mr. Marriott also says that of the members who are eligible to do this insurance society work, 95 per cent. are either employed or pledged to other societies or companies. This does not say much for the make-up or intelligence of our members, but the ministers of our Church will, I think, come to a different opinion. Industrial assurance companies find Primitive Methodists, as a class, well adapted for agency work, and are ever endeavouring to secure further recruits from this source. If only 5 per cent. were left on the list of eligible applicants, this would not be the case.

There is one point which has not been discussed in your articles or letters, and as it is of vital importance to your readers who are members of friendly societies, I give it hereunder. Most of the friendly societies will, in the interest of its members who have joined more than one such society, have to divide their membership into "approved" and "unapproved," and work their business in two sections, and transfer the members from one section to the other as desired. Some of the societies, out of their accumulated funds, propose to give additional benefits to the members who transfer from the "unapproved" to the "approved" section; but before their scheme of transfer can be worked they must first gain the consent of the Insurance Commissioners, who, in the general interest of the approved members, will see that the money handed over will at least be equal to extra benefit to be given. For a like reason, the unapproved section of the society will be equally careful that the proportion of money to be handed over is not in excess of that standing to the credit of the member transferring. The only conclusion which can be come to is, that, between these two contending forces, every member who transfers from the unapproved to the approved section will receive benefits of less value than those which he would have obtained had he remained a member of the older section. Each transferer, being a loser, should think before taking this false step, and, as a result, he will be likely to join a new society, and continue his old membership as well.

I am afraid I am taking up too much space; but, in the interest of our members who often work in occupations where the risk of sickness is more than normal, it is the duty of our Church to form an approved society. The Act provides that in the event of the conditions under which any person works being the cause of more than average sickness, the employer, on proof being shown to the satisfaction of the Insurance Commissioners, must pay to the society who insures the sufferer the amount of such excess. It is well known that many of our members are working under such conditions, but up to the passing of this Act there was no means to secure the workers' protection, and even now a champion of the workers' cause must come forward to insure this great grievance being remedied.

Our Church has up to the present produced many such champions, and in the event of an approved society being formed by Primitive Methodists, the way will be open for one of the greatest evils to which the worker is subjected being remedied, and in many cases the life of the worker preserved.

The lack of visiting sick members of our Church has often been deprecated; but if the member was on the denomination's approved society this complaint would no longer exist. The effect of the abstinence of our members, too, would, I think, conduce to a less rate of sickness being experienced amongst the members of an approved society belonging to our Church society than to members of a general society. These things should be thought of by our workers, and they can only come to one conclusion that the Primitive Methodist Approved Society, if formed, will be likely to show a better profit than those to be formed by friendly or trade societies, or by insurance companies.

It is well known that the expenses involved in the working of the circuit system of our Church is very small compared with the expenses of insurance companies and friendly societies, and as this system of delegation will doubtless be allowed under the Insurance Act, and as the delegates will for the most part be also delegates to the District Meetings and Conference, this dual office should insure a less working expense ratio than even of other Church societies. The members must not allow dust to be thrown in their eyes; the formation of a Connexional Approved Insurance Society is in their best interests. The society, when formed, can be worked as cheaply as any; the sickness should be less than that experienced by other societies; the interests of assurance companies' agents and friendly society members are not interfered with, and, notwithstanding what Mr. Marriott has said to the contrary, an agent's pecuniary loss, if any, will be so small that he would rather, in many cases, allow his members to join the Primitive Methodist society than undertake the work for the amount allowed him by the company by whom he is employed. The prophetic utterances of Mr. Marriott as to the failure of any but insurance, trades union, and friendly society schemes, and of the Primitive Methodist society in particular, in my humble opinion seems to be uncalled for, and as the opportunity of forming a society is "now," and as delay is dangerous to success, our Church should show, in unmistakable language, that their intention is to have an approved society of their own.—Yours, etc.,
THOS. STOTT.
New Southgate.

SIR,—I have read with great interest the letters that have appeared on the above subject. Especially has the letter from Mr. Marriott interested me. I do not wish to criticise the Act or its suitability to us Primitive Methodists, but I do think, like Mr. Marriott, that we shall be wise if we make haste slowly in this matter. My sole reason for this note is to say that in our little village of 600 we have a branch of the Rechabite Order, which meets monthly in our own vestry. I had the honour to be elected its first secretary twenty-two years ago. The position I still hold. We have but thirty members, eleven of whom are in fellowship with our Church. Now, sir, I take second place to no one in my loyalty to my own Church, holding at the present time the office of Circuit Steward, Society Steward, Class Leader, Local Preacher, and Secretary to Trustees, and if a denominational approved society should be formed I should certainly be in a strait betwixt two, my inclinations being towards my own Church, yet at the same time how could I and my brethren leave the Order of which we are so proud? I do hope that wiser counsels will prevail, and that we shall not create new machinery of this kind. We have more than enough to do now to keep all our iron hot. I have seen no arguments advanced yet sufficiently strong to convert me into believing it will be a wise thing to do; on the other hand, I believe it would do us more harm than good.—Yours, etc.,
COOK ANDREW.
South Ferraby, Hull.

SIR,—After reading the letter of Mr. J. G. Marriott, strongly advising against the formation of such a "society," I want to acknowledge how valuable an experience he must necessarily have, and how, with his well-known liberality and ungrudging service, he has not only earned a debt of gratitude, but created a real inspiration in the minds of our people. In this matter of the Insurance Act, upon which he speaks so definitely, I am under the impression that few, if any, of our leaders are anxious to associate our Church with its administration, unless some impelling necessity can be shown, and I am doubtful if in any sense whatever the idea of competition enters the purposes of those who may support some such scheme. What is really exercising the Connexional mind is the self-evident condition of so many of our people who are outside the approved societies, and have no knowledge of either the Act or any method of securing its benefits. It is this salient fact which constitutes in itself an appeal that, if possible, we should provide some sort of direction or facility for meeting the situation with a maximum of benefit, and a minimum of inconvenience.

Admitting all that is said by Mr. Marriott as to the large number and good standing of "approved societies," it must not be overlooked that, as a Church, our influence with the artisan—who figures so largely in these societies—is not one of our strongest features—the greater pity it is so—so that a bulking contention of his letter in this relation scarcely sets out its true proportion to the actual conditions in our Church. There are large numbers of our people associated with no "society," a vast class of labourers in every walk of life, field, shop, warehouse, stable, and numbers of unremembered interests, and there is also—what is more important and, in this sense, to me more vital—the woman worker, in factories, shops, and workrooms of every description, with dressmakers, milliners, clerks, typists, and particularly servants, who are wholly unorganised, and as blamelessly ignorant of the Act as the driven car of its destination. These are the conditions which stare us in the face, and immediately the question arises whether we can provide any beneficial scheme which shall be of service for the purposes of the

Act. The men may know something of "approved societies," but large numbers of our women—unless Mr. Marriott can give them a hint—haven't the slightest notion whether they should join the "Hearts of Oak" or the "Buffaloes"; probably, if it were left to their own choice, they would prefer the "Oddfellows." I agree with Mr. Marriott that as a Connexion we have no opening for competitive dividend-making business, but we are discussing something quite other than this. Mr. Marriott says, "No reasonable reason has been given yet why we should attempt an 'approved society.'" Probably not, but here lies the centre of the issue; if the facts are as I have indicated, do they not present an imperative claim for notice, and when you have realised the claim, what answer have you to give? At present we are giving the answer of a blank finger post, which points every way with equal definiteness.

The general ignorance and helplessness—blamelessly so—in relation to the Act is undeniable. Does this constitute any claim for direction and help? If the need is sufficiently imperative to demand assistance on a Connexional basis, some solution should be found, and reasonable reasons created whether they exist or not.—Yours, etc.,
W. H. HALL.

Avondale House, Pontefract.

SIR,—The letter on this subject from Mr. J. G. Marriott is very interesting, and from the point of view taken by him, very conclusive against the formation of a Connexional approved society. Coming from a gentleman of his business experience, as well as of high standing in Church life, his opinions are bound to carry weight. But, assuming that he is personally disinterested in the subject discussed, can we be certain that he is not to some extent biased by his connection with the large business he has largely helped to build up? His company is seeking to become "an approved society" under the Act, and it is by no means unlikely that his views on this particular question are coloured by this fact. I fill only a very small corner in the Church, and in the business world, in comparison with Mr. M., whom everyone respects. By your courtesy, may I briefly point out where he exaggerates?

His first objection refers to "specialists" being wanted to work the scheme and to our inability to find them. I think he makes too much of this. The specialists will be found by the Insurance Commissioners, and when their administrative plan is revealed, I fancy we shall have no difficulty whatever in finding men capable of doing all that is required.

His second point speaks of competition with agents, etc., members of our churches, who will be working as agents for other approved societies, and against whom the Church should not compete. The cry about competition is premature. Apart from this Act there is competition now between superintendent and superintendent, between agent and agent, between company and company, and this does not prevent agents working for rival societies cordially uniting and co-operating in spiritual activities. Why should it? I presume that most of the staff employed by these insurance companies and friendly societies are fully occupied and fairly remunerated. How, then, are they going to find time to attend to this additional work? Is it to result in "sweating" the present staffs, so as to secure a profit from the maximum allowed by the Act? We trust not. But if more men are to find work under the Act, why should not our Church, as an approved society, engage and control them? We have been condemned for years because of our backwardness in handling social questions, and here is an opportunity given us by Mr. Lloyd George, an opportunity for accomplishing useful ends and bringing us into closer touch with labour, and the moment we deliberate on the wisest method of handling this opportunity the great organisations which have accumulated large funds out of labour's needs cry out "Hands off." I trust those in authority will not be deterred by this cry from giving the subject due consideration from all standpoints.

The fourth point deals with expenses, and here, I think, Mr. M. is at sea. I know there are agents in the company which he represents who collect weekly premiums from as far as 4,000 members each. A superintendent will have from five to ten of these under his charge, so that one superintendent has the overcharge of from 20,000 to 40,000 members. But under the Connexional "approved society" he estimates that thirty superintendents will be required to overlook 10,000 members—that is, roughly, one superintendent to every 300 members. This, I submit, is estimating contrary to experience. The remarks about "voluntary" work are beside the mark. The Act will provide payment for all work done. Nor does it follow that our ministers will have to bear additional burdens.

The gist of Mr. M.'s arguments is based upon the supposition that the "approved societies" will be competitive organisations, run for profit, involving risk of loss, and creating undesirable liabilities. But is this so? The financial provisions of the Act will be sufficient to cover all liabilities and working expenses. Again, it is assumed that the large insurance companies, with their surplus funds, begin with an initial advantage over all newcomers. But surely the companies are not going to exploit funds accumulated for other benefits and by other members for the carrying out of this Act! That would not be honest. If so, our Church has an equal right, and is on an equal footing with all other organisations which are seeking to be "approved societies."—Yours, etc.,
J. STONE.

8, Houghton Street, West Hartlepool.

Mr. and Mrs. C. J. Hes, of Purton, with their usual generosity, invited all the delegates and visitors to the Wootton Bassett Synod to visit them on the Tuesday afternoon. Quite a host of friends accepted their invitation and partook of their hospitality. Tea was provided in the institute of the village, as the weather prevented the holding of the outdoor functions which had been arranged.

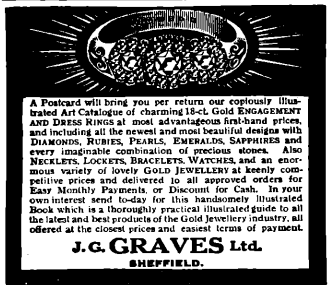
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INCORPORATING

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THURSDAY, MAY 16, 1912.

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

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

Church News, Remittances and Notices of Births, Marriage 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. 6d.; Yearly, 6s. 6d.; Abroad, 8s. 6d. Post Free.

Current Events.

By Joseph Ritson.

Connexional and Missionary Increase.

We may fittingly preface our reference to the Metropolitan Missionary Anniversary by intimating that an increase in Africa and New Zealand turns our decrease on the Home stations into an increase for the Connexion of over 400. This is significant of much. The attendance on Tuesday was, if anything, larger than usual. The Missionary Secretary's Report was full of gladness and hope. At last the African Fund has reached the goal of £10,000. The morning meeting was one of the best we remember. The stalwart Vice-President of the Conference made an ideal chairman. Revs. T. W. Hancox and J. W. Price gave us striking glimpses of the work in Western and Central Africa, while the President of the Conference delivered a useful, interesting, and characteristic speech, and withal, appropriate and up-to-date. The afternoon meeting was larger than usual, and the collection a record one. The speaking was never surpassed. Mrs. T. Proud presided, and her address was admirable alike in conception, phrasing, and delivery. Mrs. Quinney, as Vice-President, was just as "fine," as they say in Scotland. The Report prepared by the Secretary, Mrs. H. J. Taylor, was excellently read by Mrs. Joseph Johnson. In its naivety, humour, and pathos Mrs. J. W. Price's speech captured all hearts, and filled our mouths with laughter and our eyes with tears. Mrs. Philip Snowden charmed and delighted the audience with her able address. Miss Florence E. Ladd's singing was altogether beautiful. Space forbids more than a word or two about the evening meeting. Councillor H. Speed, of Birkenhead, was at home in the chair. There was excellent variety in the earnest pleading of Rev. G. Bicheno, Mr. T. L. Gerrard, Rev. Jabez Bell, and Rev. R. Banham, and Mr. Tom Holland's singing was a popular feature.

Majority 101.

The Home Rule Bill passed its second reading on Thursday last by a majority of 101. The majority on first reading was 94. Mr. Gladstone's first Home Rule Bill was rejected by a majority of 30, and his second passed by a majority of 34. The whole position has been revolutionised in the interval. The bitterness, the suspicion and fear of the earlier time have passed away. There is still plenty of opposition in the Unionist party, but the feeling of the country has wonderfully changed. The lesson of South Africa has been laid to heart; and the necessity of making some change in the Imperial Parliament that will relieve the intolerable congestion is being felt more and more. The Unionists concentrated on the problem of Ulster, thus practically conceding the principle of Home Rule. But no reply has been given to the inquiry as to what Ulster desired. It is easy to criticise a paper constitution, and if it be assumed that the Irish people will at once set themselves to make the worst rather than the best of it the task of criticism is simple indeed. In theory the British constitution is the most unworkable in the world. The case for Home Rule from this point of view was put with convincing power by Mr. Redmond and Mr. T. W. Russell. Mr. Bonar Law made a clever speech in the new style. Unfortunately for the Opposition leader he was followed by the Prime Minister, who again stated the case for the Bill with his usual cogency. The Bill, for which there is in Parliament a solid British majority of 39, apart from the Irish vote, is accented by the people, who have made up their minds to grant Ireland the privilege of managing her own affairs. What has been done with triumphant success in Canada, Australia and South Africa ought to be tried in Ireland.

"The Daily News and Leader."

We regret the disappearance of the "Morning Leader," which is now incorporated with the "Daily

News." Liberalism has all too few representatives in the London press, and the "Morning Leader" had a distinct individuality of its own. Neither paper, we are told, disappears, but each brings its own special features to strengthen the other. Monday's issue was splendid, and with the addition to the staff of Mr. H. W. Massingham, Mr. Harold Spender and Mr. Spencer Leigh Hughes, who would give distinction to any paper, the new Liberal organ should have a great future. Wonderful as the "Daily News" has been, the "Daily News and Leader" will be more wonderful still. It is a great thing to be able to buy this great Liberal London daily first thing in the morning all over the kingdom. The paper has behind it a great history of service to great causes, and promises in the new age to surpass all its past records. The part Mr. George Cadbury has played in connection with the paper ought never to be forgotten. We regret the step down from the position taken under his proprietorship, however. While excluding tips, gambling advertisements and other incentives to this vice, the paper will deal with racing as part of the general news of the day.

Liberalism and Labour.

The interview with Mr. Lloyd George by Mr. P. W. Wilson very fittingly appears in the first issue of the "Daily News and Leader." The future of Liberalism depends on its attitude to the great uprising of Labour. The first really gripping sentence in the interview is that in which Mr. Lloyd George remarks, "Whenever you begin to probe these matters you always get back to the land. It is the agricultural labourer on whom we should concentrate attention." We heartily agree; but it is not merely the position of the agricultural labourer that is in question. A mere beginning has been made with the land problem, and if Liberalism is to lead the Democracy it must be prepared in some radical fashion to tackle the land question. A minimum wage, housing, education and the other problems which are clamouring for settlement all go back to the land. The re-making of England is the task of the immediate future. Those who imagine that a little tinkering here and there to our social system will meet the demands of the new age will find themselves vastly mistaken. No political party can create a new heaven and a new earth; but no party that is unprepared to make a serious attempt to give the land back to the people will have any chance in the coming time.

Death of Sir George White.

We deeply regret the death of Sir George White. Liberalism and Nonconformity lose a stalwart who has done a fine day's work for great causes. Deeply religious, an enthusiastic Sunday-school worker, and not less devoted to the causes of education and temperance, he will be greatly missed. The Liberals of North-west Norfolk will need to be very alert and very active if they are to hold their own in the coming bye-election. They have lost as their leader a personality that counted for a great deal at an election. But with so able and eloquent a candidate as Mr. Hemmerde they should win.

The Welsh Coal Trouble.

We deeply regret the award made by Lord St. Aldwyn in South Wales. The rate fixed for the minimum wage is from 4s. 3d. to 4s. 9d. This justifies the hesitation of the Labour members and of the miners generally to accept anything but a statutory minimum of 5s. a day. It was certainly the intention of Parliament that 5s. should be the minimum, although the figure was not inserted in the Act. The already widespread distrust of Parliamentary action will be greatly accentuated by this decision, and while on the one hand it may govern subsequent awards, there is just the possibility on the other that the expression of public opinion which it is provoking may have the opposite effect. Lord Mersey's award of 4s. 9d. for day men and 5s. 6d. for miners for Northumberland is better.

The Unionist Party.

So the Liberal Unionists are finally swallowed by the Tories, and the blend is to be known as the Unionist party. When the Liberal Unionists seceded from the Liberal party on Home Rule they indignantly denied that they had become Tories. But discerning people soon perceived that the secession was due to an imperfect grasp of one of the root principles of Liberalism; and that if not on Home Rule the secession would sooner or later have taken place on some other issue. For twenty years we know on good authority that "discussions on points of policy, whether in the Cabinet or out of it, have never followed the line of cleavage which the double name suggests." In other words the Liberal Unionists have been to all intents and purposes one with their Tory allies from the first. It was found that within six years, at any rate, the fiercest Republican anti-Home Ruler had been con-

verted into a full-blown Tory. If this had been foreseen in 1892 by the electorate the political history of the last twenty years would have been different. How long will the new name last? With the settlement of the Home Rule question, the reason for the name will have ceased to exist.

A Tailor's Question.

The reader will probably assume we are about to discourse on the tailors' strike in London. Not at all. We have no doubt to many thousands that strike is of vital importance; but we do not pretend to understand the question in dispute. It is to another tailor's question we wish to refer, and for the matter of that we are equally in ignorance in regard to it. Perhaps if we understood it we should have little to say about it. But that a great Church should be violently agitated, and that it should be necessary to bring together bishops and archbishops in order to settle a mere "tailor's question" is sad indeed. To wear or not to wear the "white chasuble or cope, with a white alb plain," that is the question. To call this a tailor's question is not a Nonconformist gibe. The Bishop of Manchester is responsible for the words. "If, then," he said, "the permissive use of vestments, whether white or coloured, means—and it must mean—a protracted struggle in every congregation on a matter which is in itself a tailor's question, surely a grave reproach will lie at the door of those who threw this fresh apple of discord into our camp." To the mass of the people of this country outside a narrow circle of ecclesiastics the whole business is solemn fooling. And yet on this question, according to the Bishop of Durham, the fate of the Church of England hangs. To pass a resolution against the precious chasuble would mean the disruption of the Church of England.

Holy Communion or Mass?

Our readers will still wonder what it all means. Why did these ten bishops leave their dioceses and hasten to the Upper House of York Convocation? Was it to discuss the vital question of Christianising the masses and settling the great social questions agitating the country? No, it was a mere "tailor's question." How may people remember that Sir Henry Campbell Bannerman, at the request of the Archbishop of Canterbury, issued a King's Letter of Business? At any rate, the Church has been trying to frame an answer ever since. Last summer Canterbury Upper House of Convocation recommended an alternative use of vestments at Holy Communion. This Laodicean attitude pleases neither Lord Halifax nor Sir Edward Clarke; and the latter has presented to York Convocation a petition against the chasuble signed by 30,000 responsible Churchmen. The bishops solemnly debated this weighty matter, and although the Archbishop voted on the side of the chasuble, the voting was equal, and the Primate of York would not give his casting vote. We scarcely see how this can save the Church of England from disruption; but it ought to hasten its salvation by Disestablishment. It is the steady drift of the establishment towards Rome that gives this chasuble business its significance. It is time the people had some real say in such questions. They would soon settle them.

GENERAL COMMITTEE NOTES.

Rev. Clark Hallam presided on Friday last. A most cordial welcome was expressed to Rev. G. H. Mann, ex-President of the New Zealand Conference, to which he made a suitable reply. An absence of nearly twenty years had been fraught with many changes, but he was glad to be back in the old country for a little while. Applications for Deed Poll membership were received from Rev. James Travis, Chester; Rev. T. H. Hunt, Run-corn; Rev. G. H. Fowler, Hove; and Rev. Wilson Barrett, Fleetwood. The death of Rev. John Leach, of Blandford, was reported. The Secretary submitted a comprehensive resolution expressive of the Connexion's appreciation of Mr. Leach, and of deep sympathy with the bereaved family. Revs. D. T. Maylott, J. T. Stead, J. Dodd Jackson, and G. Trustee, also bore testimony to his excellence and worth, as did also Mr. D. Odell and Mr. H. Impey.

The Secretary reported the death of Mr. Thomas Powell, a Deed Poll member, and a suitable record was made. The announcement of the death of Mr. W. Glass, J.P., of Wingate, who was Vice-President of Conference in 1898, was received with great surprise and regret. The Secretary, Rev. John Hallam, and Rev. John Smith, all testified to the many excellences of Mr. Glass. Mr. Hallam said he was well known and loved throughout the Connexion, but that he was best known and most loved in his own circuit. It was decided to grant the relief consequent on the death of Rev. John Leach, to Newport and Cowes Circuit, and an immediate supply was provided for Blandford. With great regret, the resignation of Rev. John W. Ulyatt, of Leicester, was received. He has been in the ministry twenty-four years, and has served the Connexion with great acceptance and success. It was reported that he had gone to Melbourne to take up farming in Victoria. The report and balance-sheet of the Local Preachers' Aid Fund were submitted by Rev. George Trustee, and were approved and forwarded to Conference.

THE EVENING MEETING.

THE CALL TO ADVANCE. PRIMITIVE METHODISM AND SPANISH SOVEREIGNTY.

The evening demonstration is the great feast of the year for London Primitive Methodists, who flock to the Tabernacle from all quarters, and hugely enjoy rubbing shoulders with their country brothers and sisters. It was sultry and close, with a suspicion of thunder in the air, on Tuesday evening, but it made no difference to the size or the enthusiasm of the audience. What a tremendous reservoir of power was represented in that magnificent gathering! In these days the old flaming, irrepressible Primitive Methodist spirit is apt to restrain itself, but on Tuesday night it blazed out. For half-an-hour before the meeting Mr. Tom Holland, with his rich voice, his wonderful pathetic power, and his evangelistic genius, worked the meeting up to a pitch of emotion that discovered the "Hallelujah men" in the audience. Some of these, in their overflowing feeling, shouted with no regard to the effect on Mr. Holland's singing, but he did not mind, nor did anybody else mind—it was good to feel the electric thrill of the emotion. The choruses were sung with heart and voice, and went with an inspiring nerve. At first Mr. Holland was not satisfied. He stopped the singing and said, "You know the law of singing, don't you? You must open your mouths wide and sing as if you felt what you are singing." He did not have to stop the singing again. He got the meeting into fine form for the speeches.

At half-past six the chair was taken by Councillor H. Speed, of Birkenhead. He is "Primitive" through and through—born "Primitive" in a thatched cottage, carried to a large meeting to be baptized, a bold preacher of long standing married to an enthusiastic Primitive Methodist wife. No better chairman could have been chosen, and the evening's bill of fare had been most skilfully compounded, to include speakers of various types and temperaments, working under very different conditions, but every one of them an original and impressive personality.

A glorious start was made with "All hail the power" to "Diadem." How the "Crown Him" rolled like thunder! Prayer was offered by Rev. G. H. Mann, President of the New Zealand Conference. It was good to have this voice from "the ends of the earth" breathing the Primitive Methodist spirit and asserting the things dear to every Primitive Methodist heart. Then followed "Forward be our watchword," and the meeting "let it go" with fullest lung power.

MR. GUTTERY AND THE REPORT.

Dr. Dixon too unwell to come.

A summary of the Report was presented by Rev. A. T. Guttery. He announced a very great disappointment to the audience in the absence, through illness, of the expected last speaker, Dr. A. C. Dixon, Pastor of the Metropolitan Tabernacle. He stated, however, that he had a returned missionary, Rev. Robert Banham, of Fernando Po, who would say a few words to them. Mr. Guttery drew cheers when he said that Primitive Methodism had come to see that it was just as important that Primitive Methodist preachers should have a living wage as that miners should. They were connected with the biggest thing in the universe. When their troubles were over, political and sectarian, when all publicans had signed the pledge, the missionary cause would go on to win the world, and Primitive Methodism would have some little share in that glorious triumph. (Great cheers.)

THE CHAIRMAN'S ADDRESS.

Reminiscences of Childhood.

The Chairman, Councillor H. Speed, said he was delighted to preside over that great meeting. He was thinking what his father and mother would have said sixty years ago if it had been suggested that he should occupy the chair over that meeting. He thanked God he was there. He had a timed programme, and "if he failed to shut off Speed within the time they must not blame him, but the man who put Speed on." For fifty-two years he had had something to do with the missionary work. As far back as he could remember he attended his first missionary meeting. He was put up to say a little piece he had to learn. It went something like this:—

"If you will be as still as mice
I will tell you something nice.
There was once a little black,
He had no clothes upon his back,
But by his cruel mother's hand
He was laid beneath the sand."

They started to laugh at him, and he left them to finish it themselves. A year or two after that a missionary came to the village, and told them three or four various ways in which they could help the missionary cause. His parents were very poor, but he told his mother he was quite willing to do without sugar in his tea for twelve months if she would put the money in the missionary box. When it got about he had a number of invitations to tea, he said, amid laughter, so his mother's sugar was saved, after all. He was very pleased that morning to hear the President of Conference speak about Primitive Methodism in the villages. He wondered how many of them could say it was in some country village chapel where the light first came into their hearts. He believed the greater number of their ministers came out of the villages. He trusted the day would never come when the village chapels would be closed.

The Parson and the Squire.

He cared nothing at all about the parson or the squire, although the rector tried to induce his Primitive Methodist parents to send him to his Sunday-school, but

they were Primitive Methodists. In many parts of the country, however, the people were so tied down by the clergyman and the squire that their children were obliged to go to the Church Sunday-school.

A great number of their stalwart men had come out of the villages, and he had had some of his best meetings in the village chapels; where he had heard men and women weeping their way to the Cross. In some of their churches they must not invite people to the penitent form now, but they were not afraid to do it in the villages. He could see a number there who knew something of that saving power. "You remember being down in the pit, don't you?" he said, leaning over the pulpit, "and in the miry clay, like poor David. But a cord was let down from heaven into the pit, and, thank God! He lifted you up right out of the pit, and placed your feet upon a rock, established your goings, and put new songs in your mouths." (A great shout of "Hallelujah!" from a brother in the meeting.)

"New songs do now our lips employ,
And dances our glad heart with joy."

What Christ had done for them He could do for all mankind at home and abroad. They had heard of St. George's Hall wonderful stories of dreadful men who had been changed by the touch of Christ and made good men, with happy homes and happy wife and children. They talked about "the old-time religion." If anybody had



Rev. Jabez and Mrs. Bell.

got a better religion than that, let them know it. Until he found anything better than "Christ for me" he should stick to the religion he had got. That religion would save men and women in West and Central Africa. It was "Christ for the world" in whom he believed.

It was a speech of simple, rugged, unstudied, warm-hearted eloquence, that went to the heart of the audience, who would have gladly heard more of the Chairman, but he stuck to his time limit.

THE HOME MISSIONS CHAMPION.

Rev. George Bicheno's Address.

The first speaker, Rev. George Bicheno, represented Home Missions. He was received with enthusiastic cheering. His work at Kettering and St. Annes-on-Sea is well known to *Leader* readers. Mr. Bicheno is a thin, frail figure of a man, but he is a man who does things. His quiet, persuasive style, his flashes of passionate intensity, and the unmistakable touch of genius in his ways of putting things soon gave him a firm grip of the audience. He told how he used to come to those meetings, as a lad, thirty years ago, but he felt younger now than he was then. He said:

I do not take it that this honour is mine to-night. Through it, I hope, every missionary and every worker for Home Missions, in small and lonely village and hamlet, as well as in the fierce fight in the high places of the field in our great cities, will feel a pulsing of new life and cheer.

Grand Times at Kettering.

Our Mission District Synod has been held this year at Kettering. It received inspiring reports from all departments, especially amongst the young folks. The increase of its membership is 116. That is small enough, but suppose a like percentage had been gained throughout the districts—instead of a home decrease we should have a grand increase of over 5,000.

Nor is this an exceptional thing, but it has been a fre-

quent experience. It is seldom that I have the chance to speak to my honoured chief, Mr. Guttery, or our generous purse-bearer, Mr. Taylor. We had grand times at Kettering. I stayed beyond the rest. Calling on the Father of the Council, the chief citizen of Kettering, a very dear friend, I was shocked to hear this from him: "Mr. Guttery has stayed here, and he has made me more Radical than ever." Seeing that in the old days, I had, with my naturally quiet and conservative temperament, often to cool him down. I do not know what may happen now. I want, however, to say this word, that I am glad Mr. Guttery has dared to be Radical in missions administration. Time was when the traditions ran that Conference stationed all it could in other districts, and the few left must needs be filled in the missions stations. Other secretaries commenced a better way; Mr. Guttery chooses first, and has redeemed the mission's methods. They must needs rise early who would be beforehand with our secretary in the choice of man to-day.

I can freely speak thus, seeing I am of an older order, and not one of Mr. Guttery's selection. I venture, too, to say, that nowhere is there a finer temper—a better morale—than amongst his men to-day, and this comes of his fine brotherliness and big-hearted sympathy, and his unflinching courtesy and consideration in all dealings with us. I would infinitely sooner be commissioned by him, than receive the best preferment Lambeth Palace could bestow.

Qualifications of a Home Missionary.

In view of this occasion I have looked up from many sources the supposed qualifications of a Home Missionary. Everyone gives as the first and main thing a strong and substantial body. After that our Secretary will be sorry it was not his good fortune to choose me. Well now, there is no contest to-day as between the Home and Foreign Missions. They are all one to God, and to those most in spiritual touch with Him. Our commission is derived direct from Jesus. His intense concern expressed itself in His own mission: "I am not sent but unto the lost sheep of the House of Israel."

Seeking Lost Sheep—and Lambs.

In sending out the Twelve He says: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the House of Israel." That is a pregnant word; the very sheep and lambs are lost; seeking souls you will not be deceived and perchance find them wolves' cubs. There is infinite pathos and Divine compulsion—you are seeking sheep and lambs.

Then the commission itself is equally significant: "As ye go preach, saying the Kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." They say the words "I love" can be expressed in Greek in 1,664 different ways. Let the lover use them all, and depend on it she will artlessly look him in the face and say "Do you really love me?" But I declare the Home Missionary conjugates the verb "I love" in more than 1,664 ways. The many souls won, the hungry fed, the naked clothed, the imprisoned freed, the despairing cheered and braced, by the light of life all win the Master's "Inasmuch." I would every member of our Church could have been with me at St. George's Hall Sisters' Anniversary. Angels of mercy, they are ever brooding over the sins and sorrows of that stricken area, and lifting souls out of the slough. Hear your Carlyle: "To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier—more blessed, less accursed; it is work for a God!"

"Beginning at Jerusalem."

When the risen Lord gave the great command to the disciples that repentance and remission of sins be preached in His name among all nations, He laid it down with emphasis, "Beginning at Jerusalem." That is an abiding principle and working method. Home Missions hold a place in relation to the Church which if unfilled the Church itself as well as Foreign Missions must dwindle and decay and die. I venture it that the Home Missions spirit and genius is the central need to-day. It is the essence of the evangel. It always means a renewed and healthy Church, which is bound to pour out its new throbbing life in the larger enterprises of Foreign Missions. When I commend you as a Church, then, for the fine foreign increase this year—which may God grant shall be greater next and ever as the years pass!—I would I could praise you for equal Home Fund increase. "This ought ye to have done, and not left the other undone."

The Greatest Thing in the World."

It is a great claim, but I hold that this work is the greatest thing in the world. Great is science, but the greatest of all sciences is that of the discovery of the soul, the way of its saving, its freeing and divine and glorious use. Art is wonderful, but the products of missions are the richest examples. "We are His workmanship," not crude and rough, but His poems. As for philosophy, Christ Himself "is made unto us wisdom." Thus Home Mission work is manysided as well as great. By it is meant all that vast field of God's service in men's behalf in the home lands, whether pioneering or redemptional, which the ordered Church as such will not or cannot occupy.

The Great Look-out Agency.

It is the great Look-out Agency, and it is the rescue force. The great Church Titanic can never strike an iceberg where the Home Missions spirit abounds, because that means a warmth of atmosphere that would melt all the ice of the Arctic Seas; where trouble or hurt or wreckage have come, it is Home Mission zeal that is ready to rescue and save, and its provisions are ample, its boats well-manned and spacious enough to save every soul alive.

"None need perish.
All may live, for Christ hath died."

Scouts and Ambulance Corps.

I declare we are at once the Scouts and the Ambulance Corps. As Scouts, it is we who are first at handgrasps with the enemy. We are never out of touch, and by the very fact of what we mean to the drink purveyors, the bookmaker, the man or woman thriving on lust, the devil's traffic in souls, the sweater and the oppressor, they are our sworn foes. But while we lead the way of the fight we pick up the broken men and bind up the wounded, too. The urgency of Home Missions largely springs from that fatal facility of the Church to sink back into selfishness, to be complacent and self-satisfied, and so invite decay. Every failure, every lack of power, is a fresh evangel call. Weakness comes sometimes of our prosperity. A fat Church and a rich has often to be told, like Laodicea, "Thou art poor and naked and helpless." Woe to them that are at ease in Zion, that seize on worldly honours, that have the spirit of the world sapping their purity and grace. These are states that lead to compromise and expedients. A ritual or a form are called in to substitute a lost power. But an added bit of church millinery is a poor thing put in place of prayer—a cloud of incense for the glory of a holy life.

"The Devil and the Church."

Last week a friend was motoring me in Bedfordshire, and he said: "I'll take you to Woburn, where you'll see the devil on top of the church." "Oh, that's nothing," I replied; "I can take you to where he is inside."

It is the loss of the spiritual that we turn to these false lights; painted fires and strange they are, instead of the fire of God. But every such expedient cuts the nerve of the evangel. Then comes the missionary with nothing else but the evangel; his commission and his supplies are direct from God; his only working capital is the Cross of Christ. Back to the springs for renewal of life he goes, and his faith saves and redeems the whole.

The homelier, simpler preaching of the evangel; the purer fellowship of God's people; the directness and the worth of prayer which are of the mission's spirit, are the needed things. "The distinction of the Christian religion is its inherent power for reviving itself," says the "Spectator."

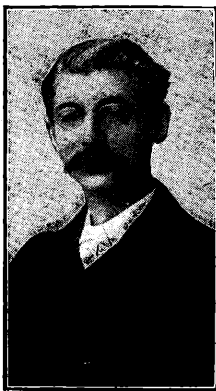
I want to put to you these

Tremendous Propositions:

(1) That it is the Home Mission spirit that ever saves the Church, it is the evangelist that saves the State; and (2) both history and experience prove that the evangel bears with ease all the weight and strain placed on it: "able to do exceeding abundantly." Christ's word then is, missions must begin at home. It is not a stopping-place for power only, but a centre of attack. Newington Butts, Blackfriars, Whitechapel and Old Kent-road are strategic points; the homeland must be won for Christ. Think of the Gospel in our own loved land, how it captured and transformed our heathen forefathers; of the part it played in making early England; of home missionaries like Cuthbert and Aidan and Cadmon—earliest in our island story to set the Gospel to music; of Bede the Beloved, who sang also and who is the father of all those who know that the greatest of all home mission weapons is the sword of the Spirit, which is the Word of God and so translated to his last gasp and died chanting his "Glory to God."

Miracles of To-day.

May I, in the briefest way, give you personal examples? It is often said philosophy has no word for the harlot or the dying. There are many others that it lacks the power



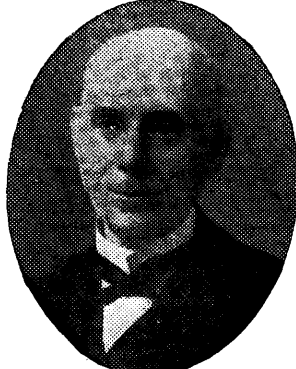
Rev. G. Bicheno,

to help. But it is the chief glory of the faith of Christ; it seeks out the most difficult to save. Need is met with speed. Not those needing the Gospel, but those needing it most have first claim. I have been summoned in the night-time to a dying publican, and have preached Jesus to him till his glazing eyes lighted up with hope. A woman whose husband, a cheat and a gambler, had forsaken her, got converted with us; her only child her hope. It died and I must face her, and I spoke but of Jesus. A woman has come, "My husband beats me in his drunkenness black and blue." She left with her heart stayed in peace. Youths have come who have taken a fatal step, and a new manhood has been born as we spoke of the saving Christ. Conversion is a Godlike miracle; we are redeemed by blood. I would I could but flash before your imagination also the characters produced and what the influence is of these redeemed ones in the life of England. In the railway yards, the engine works, the factory, the mines and shops, they are the salt of the earth. Your Labour M.P.'s are an urgent need in Parliament, not least to teach the sons of peers the finer manners and the grace of speech that come of simple Christ following. I want the day to be again when, as in Baxter's time at

Kidderminster, all our village homes shall be filled with the voice of prayer and song.

Village Souls not for Sale.

What is that nobler manhood and independence, too, evangel-bred? It is not a coarse talk, with a boast of speaking one's own mind, and caring not for others. I know an independence, often seen in Southern England's villages, that does not speak its mind, but acts it; and



Councillor H. Speed.

when offered bribes or given command to quit the village chapel, wends there quietly and persistently as before; suffers loss of work, and turning out of home, and want of daily bread uncomplainingly. The one thing that it cannot do is disobey its conscience or swallow its principles.

Such heart and conscience as this is constantly Primitive Methodist Home Missionary produced, and the money is not coined that can buy such men as these.

I could give you stories of election meetings in these years. One thus: The squire runs a little industry besides his farming, and so he employs some sixty men. A meeting of his party was arranged—and wild horses shall not drag from me which party. The men were all present, and, when the candidate was introduced, the squire sought to lead the cheers; but all were silent. "Come, men," he said, "you must cheer Mr. Thompson"; but they waited, stolid as the broads about their homes. "Now," he said, "you must cheer," and still they were silent. Then an old man rose slowly and stiffly, and leaning on his stick, he named the opposite candidate. "We'em for Joanes, sir," he said; "we'em for Joanes." There is no flag-flaunting with these village Hampdens, but their consciences are simply not for sale. So says Mr. Lloyd George: "The village chapel is the one thing in the land that dare stand up to the castle."

In a Garden Burial-ground.

Last week I visited my birthplace, and the first place sought was the little garden ground where the dear dead lie. There is the brother who, deformed and limited, was the greatest power for temperance and righteousness; the loved mother whose voice, lifted up in prayer, woke me many a time in youth with the sunrise; the father who at no time had a wage beyond ten or twelve shillings a week, yet was a king of men, redeeming and uplifting the village life; the man whose name was Help, and whose touch to-day, through the school, is saving hundreds of young folks the land over.

Then I went to visit a sweet spirit—said by Sister May, who missioned there a few weeks since, to be the saintliest she had known. Her shrine is a little thatched and whitewashed cottage, clean as heaven's pure air, and fresh as light. A bent figure, bowed with the weight of fourscore and four years, met us at the door, and when I had stooped and entered, and been besought to have tea with her—which I could not stay to do—she spoke so glowingly about God's love and peace the while that "man did eat angels' food; He gave them bread from heaven to eat."

That saint of God is the mother of James Skinner. Where are the sources whence this divine stream flows? I went to see again a plain-fronted, queer-shaped chapel, built in the lane, and I realised as never before the unutterable meaning and might of these Home Missions.

I have preached at Surrey Chapel to twenty-five at one service drafted from that single village to enrich the life of London. Indirectly, that great missionary, Joseph Johnston, is another gift from Over to this church, his father and mine being boys and converts together. What Joseph Johnston would have been without the saving touch of Christ I know not but a rum 'un, and we all thank God for His great gift to us in him.

The questions: "Is it worth while? Does it pay?" can never more apply as to our work. It is not duty simply, it is the imperative of love. The Crimson Cross is leading us, the love of Christ constraineth, and we can hold nothing back. I marvel when I hear of those with means who can refrain from giving here. Tales can be told of missionaries pouring every penny into the work. We speak that we do know.

Pioneering at St. Anne's-on-Sea.

Three years ago you sent me to St. Anne's, Conference stationing a preacher to a place-name where never a Primitive Methodist service had been held, and we went without possession of a brick or stone or even a hymn book in property. We have a living church of eighty members, its services a thrilling spiritual force, those associated with it the most generous I have ever known, and the buildings are amongst the most beautiful in the land. We have had to catch up fifteen years of loss in three. To redeem us we just need the last £1,000 of cost. This must be, as we have a ground rent over £45, and we want

to be self-supporting, and release all grants for elsewhere at the earliest possible moment. If you fear for our foundations, Mr. Gerrard and Mr. Guttery both are trustees; they could bear up a cathedral. This wonder of advance in church erection is far surpassed in our great new mission at Birmingham, and there are scores of districts the committee could capture if men gave them but the means.

The secret of the spiritual growth is a warmth of atmosphere and spiritual feeling; the homeliness of the Father's house, the rich and happy fellowships. I cannot conceive, much less believe, the view that the Church of Jesus is to be for ever satisfied with small and poor returns. She is not to save of humanity a remnant, like the Eastern shepherd saved of his sheep from the lion—"two legs and a piece of an ear." Many methods and much machinery must go on the scrap heap, but the true resources, the power of God is open to us fully. My younger brothers of the ministry, and those not, there is no sublimer chance in God's great world than this. Go you forward as Greathearts—as saviors of the people—and through this spirit and service Christ shall come to be enthroned in every realm of life, not in the Church alone but in literature and art, in commerce and industry, in science and in politics, and we all will cast our crowns at Jesus' feet and crown Him Lord of all.

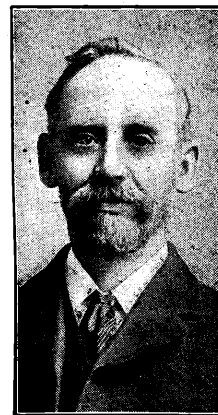
Two verses were sung of—

"Would Jesus have the sinner die?"

Why hangs He there on yonder tree?" which always strikes to the centre of every Primitive Methodist heart. It was sung with a heart-melting glow of feeling.

The Christian Cusiness Man—Mr. T. L. Gerrards, Boldness.

The debt of Primitive Methodism to the local preachers was gracefully recognised by the invitation to speak to Mr. T. L. Gerrard, of Manchester. Staunch Primitive Methodist, and of a staunch, sainted Primitive Methodist father—whom he has succeeded as head of a large and growing building business—Mr. Gerrard is honoured and loved throughout the Manchester District, and far beyond its bounds, as a most effective local preacher, full of quiet power, and as the best friend of all local preachers, whom he not only urges, but in every way encourages, to fit themselves for their holy office. He was well advised to approach the subject of Missions from the standpoint of the Christian business man. His transparent sincerity and infectious earnestness, with the practical character of his address, made the address a very valuable contribution to the meeting's cumulative power. He said the report read by Mr. Guttery is in many respects a cheering one. The income is up. That is something to the good. The £10,000 previously asked for, for our African work, has now been well exceeded. We hope the decline in the Home Mission's Fund is only temporary. The report says "there has been a marked advance in missionary interest. Our Home Missions have had one of their best years, with an increase of 119 members, and in Africa there has been progress in every section of our work." In connection with the awful "Titanic" disaster we were told that only a small part of an iceberg is visible. For all that can be seen above the surface, there is always a great deal more below the surface. It has been so with the work on our mission field. What we see in the report is what has come to light, but we know that there is very much more that is hidden. In the work among the poor of our own cities and villages, as well as in the work in Africa, there



T. L. Gerrard, Esq.

has been much patient and loving toil, and of which the story has not been written, but which we are sure would make a thrilling chapter in a story of the romance of Primitive Methodist missions.

More Encouragement Needed.

In business I feel I wrong a workman if I give him a job to do and I fail to back him up. It is a delight, if a man has ability and enterprise, to give him every possible encouragement. But in this work—the noblest work on earth—we take the heart out of men when we fail to give them adequate support. I understand this is the difficulty that many missionaries feel most keenly—not the difficulties and disappointments of their work, but the lack of the sympathy and support of the Church at home.

£700,000 for Ourselves—£10,000 for Africa.

Looking at the question of missions generally as Primitive Methodists, we cannot feel quite satisfied with our position. We are a Church of 200,000 members, the second largest Methodist Church in Great Britain, with

over 1,000 home ministers, but we have only twenty foreign missionaries. We raise £400,000 a year for the upkeep of our churches, and only £20,000 for missions. If we reckon the total income of our home churches, including our Sunday-schools, the amount is about £700,000 a year; yet we raise only a little over £10,000 for foreign missionary work. We are told that more than half the human race has never yet heard of Jesus Christ. We are spending large sums of money for those who have many opportunities of hearing the Gospel, and but a very small sum for those who have never heard of the Saviour. This disproportion is really alarming.

The Church's Greatest Asset.

What is the most valuable asset of our Church? Is it not our young people? What is happening every year to these young people? We have half a million of them in our Sunday-schools. What is happening to them? A small proportion join the Church, but each year we lose 50,000. I do not think I exaggerate. We have over 4,000 schools. A loss of 50,000 a year is only an average of 12 per year from each school, but as a total it is a very big thing.

Stop the Leakage.

There are no doubt many reasons for this great loss. I have wondered if some of it could not be prevented if we were to try and capture the imagination of our young people for foreign missions. A good work has been done in this direction by Mr. Henshaw, but it is too big a thing for one man. It needs the help of our missionaries abroad that they should send us stories of their work, and pictures of their work suitable for our children. It needs the help of every minister and Sunday-school superintendent and teacher. It needs that our Sunday-schools everywhere should be brought into more direct touch with our missionaries and the work they are doing in Africa, and also that they should catch the inspiration of the great world movement of the Churches.

A Manchester Example.

I know a church in the Manchester District that has trebled its contributions for Missions during the last ten years. The minister, ten years ago, was a missionary enthusiast. His zeal was contagious. The young people caught it. They agreed to raise £10 a year for the training and education of a native boy in the Orin Institute. They have done this ever since. They organise garden parties, cricket matches, exhibitions, and other things to help to raise the funds. Recently two of the young ladies have held a sewing class for girls. They have been making suitable garments for poor African women, to Mrs. Price's instructions, and at the class missionary stories have been read. One of the young ladies is anxious to further double the amount at present raised.

Do you think such a church is any the poorer? Is it not the richer? Are not these young people, by what they do to save others, helping to save their own souls, and attaching themselves more closely to the Church?

The Laymen's Missionary Movement.

In Manchester we have a Laymen's Missionary Movement that is undenominational. It has only just begun. It was intended at first to give it a good send-off by a great meeting in the Manchester Free Trade Hall. This idea was given up. A gentleman who had been over in the States and Canada brought to us a report of the Laymen's Missionary Movement there. We have our meeting in a sharebroker's—a good Wesleyan brother and a thorough missionary enthusiast. This visitor told us that in America the Laymen from various towns would meet together for dinner, and spend the evening in discussing missionary problems. Then each man would go back to his own neighbourhood, and himself attempt some definite work for Missions. He would enquire at his own Church how much was raised for themselves, and how much for the heathen. Often the amount for missions was small. An attempt would then be made to increase it. Some of these Churches had heavy expenses. They were supported by the envelope system. How to do more for missions was a problem. It was, however, in some cases, decided to adopt a double envelope system. Each Sunday two envelopes were handed in—one for themselves and one for others. That would count for much more than one Missionary Sunday in a year.

The Appeal of "A Big Thing."

The idea "The world for Christ in this generation" appealed powerfully to the American people. They are fond of big things. They have a big country, big mountains, big rivers, big buildings, etc. Here was a big thing—the biggest thing in the world—"The evangelisation of the world in this generation." It caught on. Here was something worth while. Something to call out their fullest energies, something definite, something concrete. A time limit for carrying the Gospel to every part of the world. It was exhilarating. Money literally poured into the Missionary treasury. Laymen volunteered to visit the foreign Mission fields at their own expense, and report on what they found. Toronto raised £80,000 for Foreign Missions in one year. The whole Church was moved.

The World's Open Door.

I wish we to-night could catch the enthusiasm. If each one of us in this meeting were eager to learn of missions, having a real care for the salvation of the heathen, and ready in our own sphere by our gifts, by our prayers, by our efforts to do our utmost for those for whom Christ died, but who as yet have never heard of Him, the result would be more glorious than we have yet dreamed of.

Mr. Guttery announced that many churches and friends had sent contributions towards the collection, amounting to £45. Among these was their friend Alderman Morse, who had sent a cheque for £20.

FROM FERNANDO PO.

Rev. Jabez Bell's Address.

In Rev. Jabez Bell, of Fernando Po—the island in Spanish possession—off the West Coast of Africa, where

the missionary has not only to encounter the darkness of heathenism, but the frown of the favoured Roman Catholic Clericalism, Primitive Methodism has a missionary of the original stamp, the sort of man of whom it is said "God made the man and then broke the mould." He says, with a laugh, that his mother meant him to be original by the name she gave him. He loves a fight—he has fought Anglican clericalism tooth and nail at home, and one of his trials must be the necessity of restraining himself under the Spanish flag. But the missionary who loves a fight is the man who will not shrink from difficulties, but will welcome them for the joy of attacking and overcoming them. He has a lively sense of humour, and knows how to move the meeting alternately to laughter and tears by his stories from life and his deft touches of sentiment and humour.

Received with a great roar of prolonged cheering, Mr. Bell said it was almost as tropical there as in Africa. They made him in the Name of their dear Master a millionaire, that by their grace he might enter in the good old-fashioned way. There was a relic of West Africa in the separation of himself on the rostrum from his wife (a touch which was understood by those who knew that he had just joined his wife after an absence from her of two years). By her intelligent understanding of a very difficult man for outsiders to understand, she had been able to send him messages that greatly consoled him during his long days of isolation in the darkness of heathenism. He could spend a whole million upon her at once, and then he should not have paid her his debt. He must say how much the letters of Mr. Guttery and Mr. Taylor had been to him in West Africa. At the beginning of his twelve years' service in West Africa he suffered from a dangerous breakdown consequent on overstrain in a bush journey. He was in too great a hurry. He was nursed back to health by a devoted fellow-missionary, and had since enjoyed unbroken health.

Clericalism the Enemy.

They were living in an island under a system of priestism that meant death to personal freedom. He could say this, although some of the priests were personally friendly to himself, and he had an affection for them; though they had had much pleasant personal intercourse with each other, yet his friends had not hidden from him that, if they could have the logical conclusion of their system they would have roasted him. The mischief was in the system, not in the men. Those priests were forced to recognise that the half-dozen Primitive Methodist mission workers in Fernando Po were undertaking a task which might well daunt their own half-hundred men. Then they were face-to-face with a Government that regarded them as their enemy. It was difficult for men nurtured in a State Church to understand the genius of the Free Churches. They could not understand it. They could not get it into their minds that English Nonconformists were absolutely free from the Parliament of Great Britain. They believed that they were political emissaries. It was his duty to remember he was there on sufferance. He had no vote. When he was at home, if he got the chance, he should begin to say something and do something, of course. The priests were their enemies politically because they were afraid of them, and in days that were gone we stole a portion of the Spanish Peninsula—we took Gibraltar. The missionaries had to face this awkward situation. Every time they offended a Spaniard he got a piece of the rock of Gibraltar in his hand. When the intelligence of England rose to the right height this, he said, was a problem that the young women would have to help to solve. He told them humorously that he had promised that the first time the Primitive Methodists approached Sir Edward Grey they would persuade him to hand over Gibraltar in exchange for Fernando Po.

Opponents of the Work.

There were two classes of opponents of their work. One class opposed carrying the message of peace and salvation to those poor children of darkest Africa because they were ignorant of their condition. He was sure they would haste to the help if only with their eyes they could see the dark state of these people. There was another kind of opposition, which he thought he should not spend much time in discussing, which came from those who by the very vocations they followed were prejudiced against missionary work. There were men associated with the profession of war and with the liquor trade. Just recently a well-known man had made himself rather prominent in opposition to missions in Nigeria—Mr. E. D. Morel. He need not answer him, because Mr. Guttery had done so very effectually. He was not there to minimise Mr. Morel's services to the Congo, but he did say that, so far as Nigeria was concerned, his influence was entirely unwholesome. He defended the liquor trade. There was another class of critic represented by Sir Hiram Maxim, who told them that the whole missionary propaganda was a waste of good money. How should a man know anything about the problem of saving men who was making vast sums of money out of the wholesale manufacture of machinery for slaughtering them? The two things were absolutely opposed to each other. Not even the benediction by an Archbishop's wife of a "Dreadnought" could make it a holy weapon. All such opposition was best met, not by wasting time in answering critics, but by proceeding with their task. It was for those who followed Him of the pierced hands and thirsty crown to see that there should not be one left of a single tribe without Christian hands being stretched out to save him. They had attempted on several lines a distinct work. Some of his own past work had been splendidly furthered by the brotherly co-operation of his friend and brother Mr. Banham, who was to follow him.

Schools and "Sovereignty of Spain."

He felt it to be his obligation to teach all the little boys and girls he could gather morning by morning at Bottler Point. He knew that might get him into trouble, and he soon had to face a very definite order from the Government to close their station at Batipoto, where a brave

woman was prosecuting her task. They were ordered to close the school and to bring their school books to the Government House at Santa Isabel. He saw the Governor and argued the matter out. The Governor contradicted him three times. That was the measure of a Spaniard's courage! The accusation was that he was conducting a service of worship "contrary to the Sovereignty of Spain." These Royalties, said Mr. Bell, never entered into his calculations. It came to this, that when the Sovereignty of Spain came into collision with Primitive Methodism the Sovereignty of Spain must lick the dust. Providence did not send them to Mow Cop to come down and be confronted by any earthly royalty; it sent them to be the ambassadors of the King of Kings and Lord of Lords. If they could only see the six o'clock in the morning day school! They had 150 little children. He had a picture of them which they might have seen that day, only they were so busy with their luncheon and tea. It was one of the most beautiful pictures in London. They had a League of Worshipping Children. He did not copy that from Dr. Nicoll. It was not a "British Weekly." Primitive Methodism, of course, was the *Leader*. They called their little Sunday-school primer the "God is Love Primer." Over fifty of their boys and girls were to-day readers of their New Testament. They had seen the face of Jesus, and some of them could talk to Him, for they knew Him and loved Him as their Saviour.

The Industrial Work.

Then they had their industry. He need not attempt any justification of this industrial work. There was no other missionary organisation in this homeland that had the genius or the elasticity to attach itself and adapt itself to the peculiar necessities of Fernando Po.

The Children's Church.

Lastly, he wished to give them a half-minute picture of their Sabbath worship. They had no church yet. He knew nothing of building—that had been his inspiration. He got his idea from a Catholic monk in the island, and he could not bear to think that a Catholic priest could do what a Protestant missionary could not do. Little by little, with his "boys," he had been building walls that—if there were no earthquake—would last for a thousand years. The children were providing the means to build the church, for it was to be the children's church. The day was dawning when the natives whom they had taken the responsibility of teaching would all be gathered at the feet of Jesus.

A GOOD STOP-GAP.

Rev. R. Banham's Address.

Late as the hour—a quarter past nine—a very warm welcome was given to Rev. R. Banham, of Santa Isabel, the capital of Fernando Po. He spoke for a very few minutes. One day he went into a steamer entering the harbour, and got into conversation with some men coming from farther south. They talked about his work, and he was told of some men who had been to Fernando Po to work on the farms, and had returned afterwards to their own people. The sign of their having been on the island was that they had with them that little "God is Love" book which from their mission was spreading far and wide. His saddest hour in Africa was when he heard from their missionary secretary that the funds were down and there must be no extension work. A prominent citizen of Santa Isabel tried to cheer him by telling him how much influence they had exercised. Speaking of the people who belonged to the Church, and called themselves Protestant Christians, and comparing them with professing Christians of the Catholic Church, he said, "Do you know that nobody has much confidence in the work of the Roman Catholic Church?" He added that on a steamer trading in those seas a Spanish trader said: "If a Protestant Christian comes to my ship and asks me to give him trust, I allow it to him to a certain limit, because I know he has had it instilled in him that he must be honest and honourable in his dealing, and I never fear but what he will pay." But with the people trained in his own Church he dared not let them have one bit on trust, unless he had it in black and white that they promised to pay him when the fruit season arrived. That was a tribute of a Spanish Roman Catholic to the value and reality of their work. A Spanish woman was bereaved of her husband. He was a farmer, with a good house at Santa Isabel. The widow thought it necessary to return to Spain, and had to give over the house and business to a man to manage for her. She was disappointed with the management, and sent to the Bishop a power of attorney to appoint some suitable person who might be substituted to manage her property. The Bishop consulted with the Roman Catholic authorities, and they decided there was no one to whom they could safely entrust the management but a Protestant black man, who was a member of their own Primitive Methodist Church. That was how the influence of the Church was penetrating the hearts of the people, and, though they had had troubles beyond measure, when they thought of these facts they thanked God and took courage, and knew that in the end they would win.

THE DAY'S FINANCIAL RESULTS.

£373 14s. 7d.

The Three Farthings.

Mr. Guttery announced that the collection that morning—including £25 from the Chairman—amounted to £31 14s. 7d. The collection that night, including a cheque from the Chairman, Councillor Speed, of £105 (great cheers) was £135 10s. 3½d. He wondered how they got that three-farthings! In addition to that was the £44 10s. London First and Second Circuits provided the luncheons and tea, the proceeds of which were £75. The London Women's Auxiliary had brought their collection up that afternoon to the total of £90. That brought the grand total for the day to £373 14s. 7d.

The Chairman called for the Doxology, which was sung, and the pronouncement of the Benediction by Mr. Guttery brought the meeting to a close at half-past nine.

THE GIFT OF THE HOLY SPIRIT.

International Lesson for Sunday, May 26, 1912:
Acts ii, 1-11. G.T., Zechariah iv. 6.

By Henry J. Pickett,

I.—We have in this Festival of Pentecost—known to us as *White-tide*, or, as our heathen ancestors called it, *White-tide*, from the white dresses worn on this day, signifying the change from spring to summer—a striking illustration of the “fulfilling” prominent in our study of last week. There we saw that to “fulfil” meant not destruction, but completion, enlargement, gracious development. Pentecost, the second of the three great Jewish Festivals—the Passover being the first and the Feast of Tabernacles the third—was the chief memorial feast of old Israel. It was held to celebrate the commencement of the wheat harvest, often called the day of first-fruits, and always took place on the fiftieth day (hence the term Pentecost), after the offering of the barley sheaf during the day of unleavened bread. At this feast it was specially required that Israel should remember Sinai and the giving of the law. How strikingly Christianity “fulfils” the old feast! Pentecost began for Christianity the “Feast of Harvest,” indeed (see ver. 41).

Pentecost shows us the “Sermon on the Mount” in a ministry of gracious victory, for the “love” which, as we have seen, is the key to it, is here seen, bringing its first messages of forgiveness and welcome to Christ’s murderers, and the crowd who but a few weeks before shouted, “Away with Him!”

Pentecost shows us the “new Israel,” called and trained by the great Teacher and Redeemer, going forth, “beginning at Jerusalem,” to the conquest of the world! It is therefore still our greatest memorial feast.

II.—Ours is often spoken of as the dispensation of “The Spirit.” That dispensation was ushered in at Pentecost, thus “fulfilling” or completing all previous preparation. It is the larger ministry of Jesus, doing on a scale, worldwide, what “He began to do and teach” in Palestine. It is, as it says, the “Ministry of the Spirit”—that is, it dominates the material or physical, the mental or intellectual, the society or the communal, as an atmosphere, and just as the atmosphere makes possible the functions of the physical and mental and social, so we can only live at our best when Christ is our atmosphere, coming over into our life as Sovereign, Autocrat, Everything! To be living below the conditions described in ver. 4 is to live below our own possibility and power. The highest call and culture of Christ is the call to the truly natural and reasonable. In the attainment and output of Pentecost, we see what life ought to be, and could be, when truly united to God.

III.—With this exposition before us, we are in a better position to examine the verses for study, setting forth

The Causes of Pentecost

alike on the human and the Divine side, for those who were thus gifted were disciples, and they had fulfilled certain Divine conditions. It is delightfully true that “a measure of the Spirit is given to every one to profit withal,” but this gracious admission into the high comradeship of the kingdom and its extension is only for lovers, willing, surrendered, eager lovers.

(1) And on the human side we see disciples:—(a) *United*, (b) *obedient*, (c) *prayerful*, (d) *expectant* (see chap. i, vers. 4-8 and ver. 1 of our lesson). These are the conditions of scholarship, efficiency, promotion, usefulness, in every kingdom. In their absence no kingdom reveals its secrets. If we would know and enjoy the “spirit-filled” life, we must supply these conditions.

(2) On the Divine side. (a) Pentecost was the fulfilment of a pledge (see John xiv. 16, 26, and xv. 26).

(b) The necessary enlargement and fruit of the earthly prophecy of Jesus’ work.

(c) The abiding means of Divine industry and extension. Every effect has a cause. If we are to know the joy, the freedom, the power of Pentecost in ourselves, in home and street, and work, we must supply our part of the conditions.

IV.—And we may always know how we are living, and test our own loyalty by marking

The Signs of Pentecost.

The central cause must be kept in mind. *Union with God*. That understood, all that follows as signs or symbols is natural and to be expected, just as when the car is linked to the live wire of electricity ease of movement follows.

(a) *Life* (ver. 2).—There was no actual rush of atmosphere, but the “sound as of wind.” Connect this with Gen. ii. 7. The breath or wind of God imparting an inrush of new life to those who had been seeking it in His way. It is so still. A new life, changed, lifted, altogether superior, tells its own story, every day and everywhere, if God and we live together.

(b) *Cleansing* (ver. 3).—Not fire, “but tongues like as of fire.” The purifier, cleansing the organ of communication, and setting it apart to God’s greater ministry. It is so still. Ours would be speech free of all bitterness, never harsh nor ungenerous, if the Spirit of Jesus got His opportunity with us. All our daily contact with others would be healing, not harmful. People would learn to welcome our approach, not dread it. These are the lives Jesus longs to send forth into the world.

(c) *Power* (ver. 4).—Ease of power. Abundance of energy. Doing the otherwise impossible, as seemingly impossible as crossing an unknown and hated sea, bringing to old and heathen peoples the strange doctrine of a Cross. No matter where we live or work, no matter how crude or insignificant our gift, His energy can make us sufficient. And mark the significance of the “all” in this verse; not the apostles only, but the whole one hundred and twenty (see chap. i. 15) were similarly

equipped. There are no “privileged” ones in Christian life, except those who choose to be, namely, ardent, eager lovers of Jesus.

V.—Vers. 5-11 mark the “first fruits” of an ever-widening harvest:

The Results of Pentecost.

See the wisdom of the Spirit! Pentecost, being held at a time of the year the safest and best for travelling, always drew the largest crowds to Jerusalem. Practically, the then known world was represented in the holy city, as may be gathered, if the teacher will fill in the geography indicated in vers. 9-11, here withheld by consideration of space. What more striking tribute could have been thus early given that the Gospel was for all, each language or dialect hearing it in “their own tongue!”

So we get the permanent notes of:—

(a) *Universality*, (b) *Wonder* (vers. 7 and 12), (c) *Triumph* (ver. 41). With how much more conviction and eagerness we should represent the “Spirit-filled” life, and carry on the Pentecostal witness? Now that no nation shuts its doors to us, and in more than 350 languages and dialects this Gospel is being preached throughout the whole world.

GIDEON THE CAPTAIN.

Endeavour Topic for Week beginning May 19:

Judges vii. 9-22.

No epoch of Hebrew history is more enthralling and inspiring than that of the Judges. Many things done in that iron age, brutal, revengeful, callous, may be condemned (although we moderns, with our dainty sentiment, need to remember the rough duties these warriors had to execute), but more call for admiration and emulation. The Judges were men of heroic daring, of sublime venturesomeness, defenders of Israel, champions of Jehovah, and, as such, did a work that gives them an abiding place in the grateful memory of humanity. Their exploits of faith and heroism live and inspire to-day. For—

“Great deeds cannot die;

They with the sun and moon renew their light

For ever, blessing those that look on them.”

Chief of the Judges is Gideon, called of Jehovah to deliver Israel from the Midianites. Long a nomadic people, the Israelites had at length settled to the work of agriculture. Year after year, however, when the fertile soil yielded a bountiful harvest, swarms of nomad Arabs came up from the Syrian and Arabian desert and snatched from them the fruits of their labour. So numerous and brutal were the Midianites, that the Israelites had to flee to dens and caves for safety, and so ruthless the pillage that “no sustenance for Israel, neither sheep, nor ox, nor ass” remained. Consequently, the Israelites were in danger, through sheer discouragement, of returning to “the nomadic habits which they had outgrown.” From such a retrograde step they were saved by Gideon.

His overthrow of the Midianites is one of the most thrilling chapters of Hebrew warfare. Gathering an immense army of 32,000, by Divine command, they are reduced to 300. Divided into three bands, armed with torches and pitchers, by night they surround the camp of Midian. At a given signal the torches flashed, the pitchers crashed, and through the darkness of the night rang a great shout of battle. “The sword of the Lord and of Gideon.” Surprised, terrified, “the undisciplined hordes of Midian fled in wild panic and confusion.”

Now, what is the message of Gideon to us? It has been well stated by Canon Otley: “In this case, even more clearly than in that of the other Judges, the purpose of the Biblical narrator is to bring two points into prominence: first, the fact that Israel’s ‘saviours’ were men divinely chosen and inspired by Jehovah; secondly, that the Divine will could be executed even by lowly and despised instruments.” How true that is any student of history can verify. The mighty acts of righteousness have been wrought by men of lowly origin, called, taught, led by God, who has made again and again the weak and feeble things to confound the strong and the mighty. Gideon from the threshing-floor called to be the captain of the Lord’s host. Twelve Galilean peasants called to establish the Kingdom of Christ. Cromwell called from his farm to lay the foundations of our free institutions and our religious liberty. Luther, the miner’s son, called to resurrect Christianity from the grave of formalism and priestism. Carey, the cobbler, called to win India’s millions to Christ. Wesley, the son of a poor clergyman, called to found the mightiest Protestant Church in the world. These lives and deeds are set for our imitation. We have our battles to fight, our deeds of heroism to perform; linked to God we shall conquer, as did Gideon and his warriors bold.

JOSEPH MALAND.

HOW TO RAISE MONEY

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Kind
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AFTER EIGHTY YEARS.

Some men were sawing up the trunk of a tree, which had been growing for about a hundred years. It was very thick and hard, but the circular saw—driven by steam—cut its way through quickly. Suddenly, when near the centre of the tree trunk, the saw struck something harder than wood, and, after a lot of trouble and time had been taken, it was found to be an old horseshoe. The men at once began to ask how it had got there. Once upon a time people might have said it was magic, but we have grown wiser now. Over eighty years before some boy had nailed fast the horseshoe to the tree. As the time went on the tree kept growing, and little by little the bark grew over the horseshoe, until it was quite covered up. Then ring after ring of wood grew over the iron shoe, until at last it was buried and held fast in the heart of the tree. Only when the tree was being cut up was the horseshoe discovered.

It is several years since I read of this, but often I have noticed how nails and spikes and fence-wire are grown over by the bark of trees, and some day, if ever those trees are split up, the spikes and big nails will be discovered. So things done by us in our youth are fixed in our mind and our heart, and some day we shall think of them again. Over eighty years ago a little girl of seven, named Minnie, deceived her father. It was in this way. Her parents were poor, and food, especially flour, was very dear. It cost twice and three times as much money, as it costs now, and people had less money to spend. One day Minnie's father found a crust of bread in the backyard, and he was very cross. He told his children that bread cost so much money that they could not afford to waste even a crust, and if any of them threw away another crust he would flog them. A few days after he found another piece of crust in the yard. He picked it up and took it in the house, and asked who had thrown it away. Nobody answered. Then he said:

“Well, Minnie, I am sure it wouldn't be you. And if you had thrown it out you wouldn't tell a lie; you would confess it. It must be you, Freddie.”

Freddie said: “It wasn't me, father!” But the father concluded it was, and gave him a severe flogging.

When Minnie went to bed she was very troubled, and her mother heard her crying. So she went upstairs and said to her daughter, “What's the matter with you?”

Minnie replied: “I can't go to sleep. It was me that threw the crust away.” She sobbed very bitterly.

“And Freddie got flogged for it,” she went on, “because I wouldn't confess I'd done it. And—I'm sorry, and—I want father to forgive me, and—I'll promise never to do it again.”

Father had to be fetched, and when he was told what Minnie had confessed, he kissed her very tenderly and said: “Well, I'm sorry you did not confess you had done it; but now I forgive you. So give up crying and go to sleep.”

In a few minutes Minnie was fast asleep; but a few weeks ago a friend of mine called to see her. She is now eighty-nine years of age, and she told her visitor how, as she laid in bed, there had come back to her all the memory of that sad evening over eighty years ago. To my friend she told the story as I have told it to you. She remembered it as vividly as if it had just happened. Buried deep in her memory, it all came back to her as she lay ill upon her bed.

Some of you will live for seventy or eighty years. Then you will remember the things you have done in your youth. Never tell a lie. If you do anything wrong, own up. As often as you can, do a kind deed. Help people out of trouble, so that you may have glad memories stored up for the days to come.

Short Stories.

1. *Irish Humour*.—“I met an old acquaintance yesterday,” said an Irishman to his friend, “and I was sorry to find there's nothing left of him. You're thin, and I'm thin, but he's thinner than both of us put together.”

2. *At the Fox-hunt*.—Cockney: “The fox went down there a quarter of an hour ago.”

Huntsman: “Why didn't you halloo, then?”
Cockney: “What did I want to halloo for? 'E never bit me!”

Our Roll of Members.

We welcome the following new members:—Mr. F. W. Clarke, Cosby, near Leicester, sends the names of Sunday-school scholars: 5185 Addie Starnmer, 5186 Violet Clarke, 5187 Gladys Hook, 5188 Tillie Merry, 5189 Phyllis Starnmer, 5190 Emily Burrows, 5191 Irene Burbage, 5192 Tillie Neale, 5193 Ivy Pougher. Wm. Charlton, of Urpeth Colliery, Birtley, sends the following list:—Seniors: 5194 Mrs. Urwin, 5195 Mr. Robert Urwin, 5196 Mrs. Charlton, 5197 Thomas Graham. Juniors: 5198 Eva Urwin, 5199 John Wm. Muncaster, 5200 Robert Muncaster, 5201 Norman Tiffen, 5202 Charles Busby, 5203 John Busby, 5204 Dixon Pearce, 5205 Norman Sayer, 5206 Harry Laidler, 5207 Dora Laidler, 5208 Hubert Bulmer, 5209 Reginald Bulmer, 5210 William Milburn, 5211 John H. Suggett, 5212 William Gibbons, 5213 Christopher Moody, 5214 Katie Moody, 5215 Thomas Kelly, 5216 William Dunn. May each Guild member do kind deeds every day!

New members enrolled at any time. To join the Guild, send name, age, and address, with promise to make kindness a rule of life. To secure our beautiful badge send one penny stamp for each badge required, and an extra stamp for return postage. Mark letters “Guild” and send to Rev. ARTHUR JUAN, 10, Princes-avenue, Grimsby.

Services and Preachers.

SUNDAY, MAY 19th.

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

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

CALEDONIAN ROAD, N. (corner of Market Road), Rev. W. Roberts, at 11 and 6.30.

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

HARRINGAY, Mattison Road, Rev. J. Dodd Jackson, at 11; Rev. G. Bromley, at 6.30.

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

MORECAMBE, Parliament Street, Rev. P. Nume, at 10.30 and 6.30. C.A. Services; Public Meeting, Monday.

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

NEWCASTLE-ON-TYNE, Maple Street Church, Rev. H. Davenport, at 10.45; Rev. R. Ferguson, at 6.30.

SOUTHPORT, Church Street, Services.—Rev. T. A. Young, at 10.30; Rev. J. T. Barkby, at 6.30.

SURREY CHAPEL, Central Mission, Blackfriars Road, S.E., Rev. J. Tolefree Parr, at 11 and 7; Brotherhood, at 3.30.

Connexional Evangelists' Engagements.

MR. J. B. BAYLIFFE, Hull, Ebenezer, May 19th and 20th.

MISS PERRETT, Hayes Lane, till May 24th.

Evangelists' Engagements.

TOM HOLLAND, Stanton Hill, Notts, May 18th to 26th.

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.

DEATHS.

ALLISON.—At his residence, 37, Hainton-avenue, Grimsby, on Wednesday, May 8th, Robert Allison, in the sixty-first year of his age. An old and valued official of Bethel Church, Grimsby Second.

ASPINALL.—On April 12th, at her residence, 190, Katherine-street, Ashton-under-Lyne, Hannah Aspinall. "A mother in Israel."

LINDON.—At 72, Hamer-street, St. Helens, on May 2nd, in his seventy-fifth year, James Lindon. A strenuous, earnest Christian worker and local preacher for fifty years.

PARKINSON.—At Beechwood, North-road, Wingate, on May 11th, 1912, Elizabeth, widow of Ralph Parkinson (blind evangelist), aged seventy-six years.

POWELL.—On May 4th, Thomas Powell, of Welsh End, near Wem, Deed Poll member, aged seventy-nine years. An acceptable local preacher for sixty-four years.

SCOTT.—On May 10th, 1912, at 11, Morton-terrace, Gainsborough, after a long and painful affliction, borne with great fortitude, Betsy Seneschall, the beloved wife of Walter Scott, aged fifty-five. She fought the fight and kept the faith.

IN MEMORIAM.

FAIRHALL.—In sweetest memory of our darling Elsie, who passed from life to immortality on May 12th, 1907. Safe in the Father's holy keeping.—Father, mother, and auntie.

HARRISON.—In loving memory of John Harrison, of Billington, who passed away May 20th, 1911. Gone from our home, but not from our hearts.—From his loving widow and family.

THANKS RETURNED.

Mrs. T. Jones and family wish to thank the kind friends who have sent them letters of sympathy in their bereavement.

MR. R. ALLISON.

Our Bethel Church, Grimsby Second, has suffered a severe loss in the death of Mr. Robert Allison, who passed to his reward on May 8th in his 61st year. A valued worker and official. Converted in his youth, he ungrudgingly gave of his best to the Church of his choice, even refusing civic honours to do so. Although the proprietor of an important saw-milling industry, he always found time to regularly attend the means of grace Sundays and week-days. His name stood on the local preachers' plan, but he served little in that capacity. It was as Sunday-school teacher, president of the Christian Endeavour, class leader, trustee and secretary that he was specially useful. He was most punctual and methodical in all he did. Slipshod work he abhorred. Being well versed in the rules and usages of the Connexion, he was a valuable asset in circuit courts. Bright and cheerful in disposition, upright and honourable in all his dealings, he will be long missed. The interment took place in the Scartho Cemetery, Saturday, May 11th. The six bearers were officials of the Bethel Church. Revs. C. Mathison, G. W. Meadley, J. J. Alderson, and F. G. Wallis all took part in the service. Our brother leaves behind a widow, three sons and two daughters, on whose behalf we invoke the Divine blessing.

PERSONAL.

The West Midland District Meeting nominated Rev. J. Pearce as Vice-Sunday School Secretary.

Rev. W. Dickinson, of Halifax, has been elected President of the Halifax Free Church Council.

Mr. J. T. Giles, 98, Birch-grove, Porth, Glamorgan, will be glad to hear from any minister or circuit official of an iron schoolroom which may be for sale in the near future. Send dimensions as soon as convenient to the above address.

Rev. M. T. Pickering has been nominated by the York and Scarborough District as vice to the Sunday School Secretary.

Rev. W. B. Bache desires to acknowledge the receipt of 2s. 6d. sent to him without any address being given, towards the Wolstanton Distress Fund.

Members of the General Committee are hereby notified that the amended report of the special Finance Committee will be considered at the next meeting on May 24th, at 11 o'clock.

The "Ilkstone Advertiser" in a lengthy notice of the impending removal of Rev. J. H. Hemshall from Ilkstone, speaks sympathetically of the great prospective loss to the town. During his residence in Ilkstone Mr. Hemshall has won considerable distinction, and has wielded great influence. The recent Synod held at Ripley paid a warm tribute to Mr. Hemshall's ministry in the Nottingham District, where he has laboured for twenty-five years.

Alderman J. V. Mainprize, J.P., of Bridlington, was the special preacher at St. George's-road Church, Hull, last Sunday week. Alderman Mainprize is a most effective and popular preacher, and his visits attracted the attention of the "Hull Daily News" special correspondent, who wrote a two-column report on the service. The article throughout was very appreciative. The preacher was described as an attractive personality and a lay preacher of commanding ability.

In connection with the York and Scarborough Synod, the complete report of which we were unable to insert through delay in arrival, Rev. J. S. Francombe was heartily recommended for the Approved List. A Missionary Convention was held on the Monday afternoon, when Mr. J. L. Hopwood, jun., presided. Mrs. Hancock, Coun. A. Moore, Revs. T. J. Gladwin, J. Reavley, G. Hind, W. Franks, and others took part. At the evening meeting, which was excellent in every way, and over which Mr. J. G. Brough presided, addresses were given by Revs. T. J. Gladwin and G. Hind.

IN MEMORIAM.

Mr. George Hunter,

One of the founders of our church at Withernsea in the Patrington Circuit, passed away on April 22nd in the person of our late brother George Hunter. Coming to the place above fifty years ago, when it was a small village, he threw in his lot with two or three others, who united to form a "class," who also opened their houses for services. The growth of the village necessitated greater accommodation, and when the building project was put forward our brother became a trustee and energetic worker. With another of those early workers he commenced a Sunday-school, which for many years was the only one in the village. The "anniversary" was one of the great events of the year for the inhabitants. As a local preacher he continued in active service until a few months ago. The advance of age in no way lessened his interest in the services, which he attended with exemplary regularity. One of his regrets during his protracted illness was that he was cut off from "the means of grace." His death, at the age of eighty-one years, is the removal from us of one of the fathers of our local church. The interment took place on Thursday, April 25th, when many circuit officials and friends gathered to pay a token of respect to one who had long borne a testimony to the grace of God. The service in the chapel was conducted by the circuit ministers, Revs. W. T. Cole and G. Preece, the former of whom also officiated at the graveside in the Hull-road Cemetery.

Mr. James Lindon.

Another good man gone to his rest and reward. An honour official of the St. Helens Circuit for many years, Mr. James Lindon will be much missed from his place and work. Happily he had been spared to the Church to a good old age, for he was within a few days of his seventy-fifth birthday when, on May 2nd, the call came to him, and his spirit went to God. With the exception of a brief period he has lived and laboured for the spread and development of Primitive Methodism in St. Helens the whole of his life. He was one of the first scholars in the first Sunday-school opened on the Greenbank nearly seventy years ago. His conversion at nineteen marked a real crisis in his life, and he became forthwith an earnest, devoted worker in the Sunday-school and in the young church. After his marriage in 1861 he removed to Widnes, where he and his young wife set their hearts upon establishing Primitive Methodism in that centre. A cottage was secured, and a Sunday-school commenced, of which our friend was superintendent, and also assistant class leader of the newly-formed society. After four years he returned to St. Helens, and has for most of the time since been associated with the toils and triumphs of the Westfield-street Church. Over fifty years he has been a local preacher, and has filled many other positions with acceptance and success. He has rendered singularly valuable service, and was most enthusiastic in his devotion to temperance and Band of Hope work. On the Free

Church Council and on the Executive of the Federated Council of the Free Churches of West Lancashire, he has had an honoured place up to the time of his death. He has also been delegate to the Liverpool District Synod and to the Conference; all of which shows the esteem and confidence in which he was held. An earnest, active worker in the Church through all the years, he has done a full day's work, and will be remembered for his faithful and conscientious labours. For nearly twelve months his health has been failing him, and it became increasingly manifest that his useful career was hastening to its close. Of course he was sustained and comforted, and proved the all-sufficiency of the grace of God. Not a cloud gathered on his horizon as his sun went down into the West. He leaves behind him the wife of his youth to await the glad re-union, also two sons and two daughters. After service in the Westfield-street Chapel, conducted by Rev. B. Fell and Rev. F. Smith, of Birkenhead, his mortal remains were committed to the dust in the St. Helens General Cemetery on Saturday, May 4th.

Mr. Charles Yates,

Mr. Charles Yates was born at Wavendon, Bucks, June 23rd, 1847. His father and mother were godly people, and members of our Church there. They tried to bring their two children up in the fear of God. They came to Oxford when Charles was nine years of age, and joined at New-street. He was converted under the preaching of Rev. J. Herridge, then stationed at Oxford. Soon he became a local preacher, and a little later, under the influence of Rev. — Bull, entered the ministry, having been already a hired local preacher at Oxford, and his first station was Chacewater, St. Day, Cornwall. Having a hard circuit and exams. to prepare for, his health gave way, and he was compelled to resign. He afterwards became hired local preacher, and relieved Rev. M. Simmonds for twelve months in the Cirencester Circuit, and afterwards in the Southampton Circuit. For about two years after marriage he went to reside at Compton, in the Newbury Circuit, and worked hard for our cause there. Then, after thirteen years, he returned to Oxford. He was a preacher for forty-four years, his last regret being that he wanted to live to put in more service for the Master. He has left a widow, three sons and two daughters, four of whom, with their mother, are members and earnest workers in our Church.

Up to the end of March he was in labours more abundant. The breakdown of his health, and sudden removal to the better home, thrill all hearts in Oxford Circuit with sadness. His mortal remains were buried at Watford, May 2nd.

Mr. Richard Shaw.

We regret to announce the death of Mr. Richard Shaw, of Rose Bank, St. Bees (Whitehaven Circuit), which took place on May 3rd at the age of fifty-eight years. By his death this circuit has lost one of its most devoted officials. He has been a member of Moor Row Society for over thirty-seven years, and a local preacher about thirty-five years. He has held the office of Class Leader, school superintendent, and circuit steward, and for many years represented the circuit on the District Committee. He was a man of sterling integrity, and his death is deeply deplored. About twenty-three years ago he emigrated to Johannesburg, where he was associated with a Mission Church, which was superintended by Mr. Wm. Bradshaw. He constantly used his efforts to persuade our great Connexion to follow its members to the "Golden City," and his heart was gladdened by the knowledge that churches have recently been established by us in Johannesburg. He came home ten years ago to retire, and up to the time of his death has devoted himself zealously to the welfare of this circuit. He leaves a widow and three sons to mourn his loss. Two sons are at present in South Africa, one being a member of one of our newly-established churches there. The other son is in our ministry, and at present stationed on the Shildon Circuit. The interment took place at Egremond, and was very largely attended. Revs. J. Graham and J. Henderson officiated, and Rev. T. P. Ellis paid a high tribute to the worth of our departed brother.

SOUTH-EAST LONDON MISSION.

Sisters' Settlement Anniversary.

The workers at the South-East London Mission have had a great week-end in connection with the anniversary of St. George's Hall, Sisters' Settlement and Training Home. Beginning with a midnight service on Saturday evening, at which seven men and women were converted, and continuing through the Sunday, with Rev. G. Bichenor preaching in the morning, Rev. H. J. Taylor in the afternoon, and Rev. A. T. Guttery in the evening, the anniversary reached its climax on the Monday. The noon-day service on the Monday was conducted by Rev. T. Sykes, of Newcastle-on-Tyne. A large congregation was present, and the service was one of great power. A record attendance graced the tables at the luncheon presided over by Mr. Lewis Barnes. This was followed by the Sisters' Meeting, presided over by Mrs. H. J. Waters, of Norwich, and addressed by Sisters Agnes, Elsie, Ellen, Lillic, and Sister Kate, of Chester. Mrs. Johnson gave the report. In the evening a large congregation assembled under the presidency of Mr. Councillor T. Fletcher, J.P., Vice-President of Conference, and powerful addresses were given by Revs. G. H. Mann, of New Zealand, J. G. Bowran, of Stockton-on-Tees, and A. T. Guttery, the report of the Sisters' Settlement for the past twelve months and its future programme being outlined by the superintendent, Rev. Joseph Johnson. Mr. Tom Holland sang effectively at the Sunday services. It has been the most successful anniversary this institution has ever had.

SOCIETY FOR BIBLICAL STUDY.

By An Associate.

For five years a movement has been quietly organising which promises new and interesting developments in the Christian world. While creed and ecclesiastical order may be the bonds of denominational life, this movement is making the Bible the attractive centre around which scholars and students of all the churches are gathering in a new fellowship. Already, the leading Bible scholars of Europe and America are in touch under its auspices, and the hands of these in turn are being grasped by experts and student-missionaries on the wide mission fields. The object of this article, however, is not to describe the wider operations of the Society so much as to attempt to show what it may mean for Primitive Methodist ministers and thoughtful local preachers.

The aim of the Society for Biblical Study is stated to be: To encourage and advance the study of the sacred Scriptures and of the departments of knowledge more or less in immediate relation therewith. Its position is analogous to that of the great Royal societies which promote interest and research in astronomy, economics, statistics, or art, as the case may be. Such a society, it was suggested, if formed upon sufficiently comprehensive lines, would create fresh interest in Biblical research, awaken many to the importance of and the enlarged possibilities for Biblical studies, and encourage those who were anxious to keep pace in this subject with the rapid progress which is being made in other branches of scientific inquiry. Following this statement of the aim of the Society, it may fitly be said that the President is Dr. Herbert Ryde (Dean of Westminster), and the Vice-President, Dr. W. T. Davison (Wesleyan). The council consists of professors of the British Universities. Dr. Peake is a Fellow, a member of the Executive Committee, and also associated with Professor Allan Menzies and Professor J. Patrick on the Biblical Criticism section of the Advisory Committee. The movement is so generally supported by Biblical scholars that it is difficult to recall a well-known name that does not appear either in the list of Fellows or in some connection with the Society's manifold operations.

The members are divided into two classes.—Fellows and associates, more roughly into those who help and those who are helped. But this description is far from being exhaustive. The principals, presidents, and professors find their own special interests met in the Society. From below it is pleasant to see these doctors of all the churches in such close co-operation; it even equals the stimulating feeling that if a humble associate wants information any one of them will kindly and fraternally place his stores at the applicant's disposal. Those who have attended the summer schools of theology know how fraternal and free these religious leaders usually are, not only with each other, but also with students. One re-

calls, for example, seeing Dr. Deissmann listening intently and with unfeigned pleasure to one of Dr. Peake's Pauline lectures. And parallel with that reminiscence is another of chatting (in the proper manner of summer schools) with a smart young fellow, and later discovering that he was a scholar with a European reputation. Through the various notes, booklets, and magazine of the Society one gets a similar feeling of comradeship.

The Society is like a news agency for matters of interest in the sphere of Bible study. One can hardly have any need that the Society cannot meet. There may be ministers specialising in Assyriology, Archæology, or some other rather remote subject. They will find help such as cannot be got elsewhere with the same facility. If one is working on Biblical Criticism, Hebrew or Greek, the Septuagint, Church History, Comparative Religion, or Divinity, there are bodies of experts to advise and guide. Should information be required on degrees, diplomas, examinations, libraries, courses of study, or even on the purchase of books, it can be obtained from the Society. Facilities are available for research, and for both professional and non-professional students.

Membership is useful for men and women whose circumstances do not permit of special and advanced studies. One can work at the Greek or English text of the New Testament. But apart from formal studies, association with the Society and the reception of its publications tends to keep a Christian worker fresh and informed. Taking up some copies of the quarterly statement, one finds articles on "Divinity Degrees," Dr. Geden on the "Study of Comparative Religion," Dr. Wendt on Harnack's work on the Acts of the Apostles, Mrs. Adam on "Greek Ideals of Righteousness," and a long treatment of the Society as a manifestation of a New Catholicism by the Ven. Willoughby C. Allen. In the occasional papers and notes we have news of the Colleges, personal items concerning theologians well known by name or face, and suggestions for study in various directions. Foreign correspondents in all parts of the world contribute articles, letters and notes on subjects of interest to all students and to thoughtful Christian people. This quarter, Dr. H. M. Gwatkin supplies a bibliographical guide to students of Church history. Very shortly, Dr. Driver will revise his earlier contribution of a bibliography of the Old Testament. Special mention should be made of leaflets containing schemes of studies in New Testament books. These are written by Rev. Hewlett Johnson, and are most valuable. Other writers are being arranged with a view to an extension of this valuable line of service. Local preachers who wish to keep abreast of modern Christian thought could hardly do better than follow Mr. Johnson's guidance in these papers.

Whatever the Society offers, it is the best. Students on the ordinary levels will glance at much that is quite out of reach. But it is interesting to see men of learning pursuing their work. For an earnest man, the Society creates an atmosphere it is good to breathe. Five years is not a long time for a movement to shape itself when

its interests are avowedly world-wide. Its first success is undoubtedly among the scholars in promoting fellowship and opening mutual avenues of assistance. At the present moment, more than in any previous stage of its existence, the Society seeks touch with the rank and file of Bible readers and students. Many testimonials could be quoted to its assistance of missionaries and others working in lonely places. It offers as much to ministers, local preachers, and Sunday-school teachers, both men and women, who seek to become efficient expositors of the Book of God. In the current quarterly issue of papers there is a form of inquiry. The Society asks what it can do to help members in personal studies, study of special subjects, bibliographies, day or Sunday-school requirements, missionary establishments, in gaining members entrance to libraries, or in promoting local co-operation and fellowship in study. These questions show that students of all classes can find comradeship and practical help in the Society. A reference to libraries brings to mind the fact that a membership ticket will admit to libraries that are closed to all except bona-fide and credentialed students, and access to the great University libraries of Britain and the Continent can be arranged. The very moderate fee for membership is 5s. 6d. per annum, which includes the cost of the "Interpreter," the organ of the Society. The hon. secretary, Laleham Lodge, High Welwyn, Herts, will be glad to send a prospectus on application.

DEED POLL MEMBER DEAD.

The Wem Circuit has sustained a heavy loss in the death of Mr. Thomas Powell, of Welsh End. For half a century he was church treasurer and class leader. He was an honoured and a very acceptable local preacher for the last sixty-four years. His preaching was truly evangelical and fervent. The Southport Conference honoured our brother, electing him a member of the Deed Poll. He was worthy of such Connexional recognition and distinction. He belonged to a school of thought and action in Primitive Methodism which is fast passing away. He will be missed, for he was a unique personality and character. His attendance at the means of grace, both public and private, was exemplary. He was taken on May 1st with a paralytic seizure and never recovered consciousness, and died May 4th, aged 78. A large company attended the funeral service at Welsh End Church. The service was most impressive. He was placed in his last resting-place in the burial ground attached to the church with reverence and respect. The funeral ceremony was in the hands of Rev. Isaac Ashworth. The district was represented by Mr. T. Ward Green, J.P., and the General Committee by Rev. W. Wilcock. The deepest sympathy is felt for the widow and members of the family.

Church News.

Bollington.

Dr. E. Dalton (President of Conference) preached the school anniversary sermons on Sunday, May 12th. It was his first visit to Bollington, and all want him to come again. The collections amounted to £51 11s. 5d., being £5 in advance of last year.

Bradwell.

The chapel anniversary services were held at Bugsworth Tabernacle on Sunday, May 12th. Mr. S. Credland, of Sheffield, preached two excellent sermons. Special hymns were sung for the occasion. The choir rendered several anthems, the solo parts being rendered by Mr. L. Hallam and Miss May Ashby. Mr. T. D. Fletcher officiated at the organ. Collections over £8.

Bromyard.

On Tuesday last a new organ was installed in our church here. Admiral Baker unlocked the instrument, and presided over the subsequent meeting, when recitals were given by Miss K. Lewis, A.L.C.M., Mr. A. A. Newbold, A.L.C.M., and Mr. J. Murdoch, and solos were rendered by several friends. The organ is a very fine one, both in appearance and tone, possessing a pipe top of rich design, and containing eight sets of reeds, and fifteen stops, is rich in tone and powerful in expression. The cost was £47 5s., but we have secured it for £16 16s., the whole of which has been raised. Mr. H. W. Harding, of Hill House Farm, Bromyard, has also very generously presented the Bromyard Church with a very handsome individual Communion service.

Camden Town.

On Sunday and Monday last the sixty-second Sunday-school anniversary services were held, conducted by Rev. H. Sutcliffe, who preached special sermons. In the afternoon a special service was presided over by Mr. A. Rampton, and the address was given by Mr. J. Gilbert. Special hymns were rendered by the scholars. On Monday evening the public meeting was presided over by Mr. W. J. Hansom, with

Mr. T. Stocker as vice-chairman. The scholars acquitted themselves with much credit. An interesting feature of the evening was the presentation of a dressing-case to Mr. Frank Webb, the late secretary, in recognition of his many years of loyal and able service on behalf of the school. The financial proceeds amounted to over £12.

Easingwold.

Rev. E. S. Emmitt, of Glasgow, rendered welcome service at the chapel anniversary, preaching on Sunday and lecturing on Monday on "John Ruskin: His Life and Teaching." The choir rendered a cantata on the Sunday afternoon, Mr. J. S. Chapman occupying the chair. Mr. T. Sandham, B.A., head master of the Grammar School, presided at the lecture. Mr. Councillor A. Brownlow and others heartily thanked the friends for their services. On Tuesday we had the honour of a Presidential visit, Rev. E. Dalton, D.D., preaching in the afternoon, and lecturing at night, Councillor Andrew J. Brown presiding. The ladies of the church very kindly provided and served tea and supper on both occasions.

Grimsby First.

On May 8th and 9th a bazaar was held at Lord-street Mission. It was opened on the first day by the Mayoress of Grimsby (Mrs. A. J. Knott), supported by the Mayor. The Deputy-Mayor (Councillor J. W. Wilkin) presided, accompanied by the Deputy-Mayoress and Councillor Beels. A beautiful bouquet was presented to the Mayoress by Miss Mabel Scoffin, on behalf of the officers of the bazaar. On the second day our Flottergate ladies filled the place of honour. Mrs. B. Corringham presided, and Mrs. C. Thompson opened the sale, supported by Mrs. J. C. Wright, Mrs. J. W. Corringham, Revs. T. Storr and N. M. Cuthbert. On each day Rev. A. Jubb stated the object of the effort, which proved to be an encouraging success. The total receipts were £73, made up as follows:—Women's meeting stall, £20 10s. 8d.; refreshments, £14 3s. 10d.; Sunday-school teachers, £13 4s. 8d.; sweets and flowers, £10 1s. 3d.; opening ceremonies, £10 2s. 6d.; profits on toffee sold by young people, £2; sundries, £2 17s. 1d.

Handsworth.

A pleasant evening was spent at the Rookery-road, Handsworth, Church, Birmingham (Forward Movement) Mission, on Thursday, May 9th, when a visit was paid by Rev. A. T. Guttery, who delivered his popular lecture on "Church and Socialism" to a most appreciative audience. John Scott, Esq., who is a popular and energetic official, connected with a neighbouring circuit, was the chairman. Mr. T. H. Hands, of Gravelly Hill, rendered a suitable solo.

Leicester Second.

Hinckley-road Senior School anniversary was held on May 5th and 6th. Rev. John Watts was the preacher morning and evening, and in the afternoon the scholars gave a most interesting object-lesson, "The Golden Ladder," under the presidency of the Mayor of Leicester. The anthems and solos at each service were of a very high order. For the Monday evening a grand reunion of old scholars had been arranged. Many old scholars were present, and letters from scholars in India, Africa, South Australia and America were read in the course of the evening. Financial results most encouraging, and in advance of last year, altogether a very successful anniversary.

Manchester First.

The Sunday-school anniversary at New Islington (Ancoats) Mission was very successful. Rev. J. W. Waddell preached morning and evening. Rev. J. O. Cochrane (Wesleyan) gave an excellent address to children in the afternoon. Collections over £5. Our young men's effort (tea and concert) on the Saturday evening was the best we have had for years and realised over £15 clear. Last Sunday was the anniversary day of the Hartley College students, who continue their work in connection with this mission, their services being much appreciated. Mr. A. H. Richardson preached in the morning, and Mr. W. Huck in the evening, at which one young woman accepted Jesus Christ as her Saviour. On the Saturday evening the Hartley College students' choir gave an excellent concert, proceeds being for the Deeply Vale Children's Holiday Home, which is worked by the students during their summer vacation.

Morpeth.

In connection with our church at Morpeth a week of self-denial was observed by the members during the week ending May 9th. Envelopes during the week were given to the various families represented on the membership roll, and on Thursday, May 9th, they were returned. The self-denial week was brought to a close by a concert and faith supper. The concert was arranged by the church organist, Mr. J. T. Procter, and presided over by Alderman Hood. At the close of the concert the pastor announced that the denial had realised close upon £10.

North Bow.

The thirty-fourth anniversary services of the Driffield-road Sunday-school were held on the 5th and 6th inst., conducted by Rev. B. B. Portnell, who preached morning and evening, and address the children in the afternoon. The annual tea was held on the 6th. The public meeting was presided over by Mr. Beasley. A cantata, entitled "The Coming of the Flowers," was rendered by the children, followed by the distribution of prizes. The services were continued on the 12th, when sermons were delivered by Rev. Joseph Scarlett. Mr. E. W. McCullum addressed the school in the afternoon. At the public meeting on the 13th, the chair was taken by Councillor Hall, supported by Councillor M. Dalton, and the children rendered the cantata.

Portsmouth Second.

The Southsea Central Hall choir anniversary was held on Sunday, 12th inst., when special sermons were preached, morning and evening, by Rev. E. T. Cole. The great feature of the day was the rendering of the chief numbers from the first part of "Elijah." The choir was augmented by several members of the Jubilee Primitive Methodist choir, while a large and efficient orchestra provided the instrumental music. There was a large audience, and the whole performance reflected great credit upon the conductor, Mr. B. H. Bendell, and the principals, Miss Humphries, Messrs. G. and C. Barber, and Messrs. J. Siddle and E. Pafford, each rendering their parts with considerable skill and efficiency.

Sheffield Eighth.

The Sunday-school anniversary was held at Ann's-road on April 27th, 28th and 29th.

and has been an unusual success. On Saturday the children paraded the district, headed by the Salvation Army Band, after which a successful tea and concert were held. On Sunday Rev. G. E. Wiles preached appropriate sermons morning and evening, and in the afternoon a children's service was addressed by Mr. J. Batey, under the presidency of Mr. F. Law. On Monday a public tea (given by Mrs. C. Swinburn and Mrs. M. H. Riley) was partaken of by a large company. A very successful public meeting followed in the church, addressed by Revs. A. Glen Smith (Baptist), G. Graves (United Methodist), and G. E. Wiles. The singing of the choir and children, under the direction of Mr. Matt. J. Shipman, was of a very high order and greatly admired. Proceeds over £34.

Coal Aston.—A very successful bazaar has recently been held at Coal Aston, Sheffield Eighth Circuit. The opening ceremony was performed by Mrs. D. Flather, of Boroshaw Hall, under the presidency of Mr. A. Grattan. The day's effort realised £30, which will be devoted to debt reduction. The church anniversary was held on Easter Sunday and Monday. Mr. F. J. Slater preached on the Sunday, and on Monday a large company of friends from Sheffield gathered for tea, after which a well-attended meeting was addressed by Revs. G. E. Wiles, Allen Spencer (Wesleyan), S. H. Pashley, M. Hawkins, and other brethren. Mr. M. Ward, of Gleadless, presided. Proceeds over £7. The most successful effort for several years.

Woodseats Church.—A very pretty and highly successful floral bazaar has just been held at Woodseats for the extinction of the debt on the present site and iron church and the formation of a new building fund. The Lord Mayor of Sheffield opened on the first day, Mrs. Wiles on the second, while on the third day a company of scholars rendered the cantata "The Queen of Choice," and then presented purses, which were received by Mrs. C. Swinburn, Alderman J. Derry, J.P., presiding. At the close of the bazaar Rev. G. E. Wiles announced the following as the result:—Donations and opening ceremonies, £26 19s. 2d.; church stall, £52 6s. 8d.; school stall, £43 9s. 2d.; refreshment stall, £12 14s. 6d.; men's stall, £10 4s. 1d.; flower stall, £3 5s. 4d. Other items brought up the amount to the grand total of £166. The result was highly gratifying to all concerned, and a happy climax to much devoted and self-denying labour. It is hoped that in the near future a new church may be erected in this rapidly growing suburb of Sheffield.

Skegness Bank (Alford).

Here we have a new church with a debt of £460, a membership of 10, and they have to repay annually the sum of £30 off the principal in addition to interest. To meet these tremendous obligations they have risen splendidly to the occasion in a two days' bazaar, which was held on April 18th and 19th at Roman Bank, Skegness. Opened on the first day by Mrs. W. Riggley, of Bulwell, Mrs. S. Sadler, of Bestwood Colliery, presiding; and on the second day by Mrs. J. Rawson, of Wath-on-Dearne, when Mr. W. Savage, of Skegness, presided. Two Societies—viz., Huttoft and Chapel St. Leonard's—furnished a stall each, and with a subscription list the whole circuit has been laid under tribute by Rev. J. Nicholls. The results were as follow:—First day, £27 14s. 2d.; second day, £14 12s. 3d.; poultry farm, per J. N., £3 3s.; profits on handbook, £2 16s.; Rev. J. Nicholls' subscription list (to which many old friends in Wombwell and Wath have generously contributed), £31 14s. 7d., making the grand total of £80. Hopes are entertained of realising £100 by Conference, and any contribution sent to Rev. J. Nicholls at Skegness will be gratefully acknowledged.

Tottenham.

Northumberland Park.—The Church Anniversary was held March 10th, when Rev. J. Day Thompson preached all day. A public meeting was held on March 11th. Revs. Bush-Stone and J. Day Thompson were the speakers. Mr. F. Hunter presided. Proceeds over £12. On March 24th Rev. W. A. Hammond occupied the pulpit, and on Monday gave a lecture entitled "The Age and its Message." Mr. G. Neale presided. On April 25th a springtime "At Home" was held, when Mr. and Mrs. H. Skinner were host and hostess. Miss Winnifred Timms provided a splendid programme. The evening realised nearly £2 10s.

Wood Green Temple.—Easter Sunday and Monday were regarded as the Temple Choir Anniversary. Mr. W. Plumb preached in the morning and Rev. W. H. Wright in the evening. After tea on Mon-

day the choir gave a sacred cantata, "The Saviour of Men." Mr. W. Hurling ably conducted. Proceeds nearly £4.

Edmonton.—On Good Friday a circuit Sunday-school conference was held, at which Mr. W. Plumb gave a most helpful paper on "The Failures and Successes of Modern Sunday-school Methods." A public meeting, at which Mr. C. Sear presided, was addressed by Councillor S. H. Platten, Mr. A. T. Hill, Mr. W. Plumb, and Rev. W. H. Wright. The choir, under Mr. W. Watts, sang well. The effort realised for the Trust Fund over £4.

Walkden.

The church have recently presented the organist, Mr. John Jones, with a purse of gold and an illuminated address on his retirement after forty years' valuable services, and to the choir-master, Mr. John Hall, an illuminated address and group photograph of the choir, on his retirement after forty-four years' connection with and twenty-five years' devoted service as choir-master. On Sunday, May 12th, school anniversary sermons were preached by Rev. H. Davenport, of Newcastle. The services will long be remembered for their high spiritual tone and excellent singing. The collections were over £5 in advance of last year, being £100 1s.

Wigan.

The school sermons were preached at Douglas Bank last Sunday by Mr. W. Blundell, of Southport, the address in the morning being given by Mr. J. Diggle, of Crawford. Both gentlemen served well. The children and choir rendered special selections at all the services, and greatly delighted the large audiences. Collections £24, which is above last year, notwithstanding the recent coal crisis. Thirty-five pounds have been paid off the trust debt, and a very hopeful and encouraging outlook prevails.

Yeovil.

May 9th was a red-letter day at South-street Church and Sunday-school, for on this day the Mayoress of Yeovil, accompanied by the Mayor, opened the new Primary Schoolroom, with the necessary equipment to accommodate fifty children. The silver key was presented to the Mayoress by Rev. E. W. Lees, who made a brief statement as to the scheme, which not only includes the building of the new room, but also the re-seating, new orchestra, pulpit and communion rail in the church. The preacher for the afternoon was Rev. Wm. Westlake, Wesleyan. After this service 120 sat down to tea. The public meeting was well attended, the chairman being R. H. Southcombe, Esq., of Stoke. The speakers were Revs. Gummer Butt (Baptist) and R. Newell (Congregationalist), who gave very inspiring addresses. About £65 has been raised, including the day's offering. The whole scheme is estimated to cost about £350, and the church is looking forward with great expectancy to larger usefulness when the scheme is complete.

Women's Missionary Federation.

Bristol.

A meeting of the Bristol branch of the Women's Missionary Auxiliary was held at Ebenezer on May 9th. A most interesting address was given by Mr. E. G. P. Cotelingam, the Indian lecturer and traveller, on "Western Women in Eastern Lands." Mrs. Gay presided. Tea was served by the Ebenezer ladies.

Liverpool.

Mrs. Hy. Speed, Birkenhead, gave a charming address at the monthly meeting held at Tue Brook on May 8th. There was a good attendance. Miss Hunter presided, supported by Mrs. Bird and Mrs. Burton. The missionary letter was received with smiles and emotion as read by Mrs. Bridge. Two most acceptable solos were rendered by Miss Pickering. Miss Crebbin was appointed collector for the Tue Brook society. Mrs. Irvine, Revs. G. Armitage, J. Burton, H. J. Pickett, and Mr. M. Jones took part. Tea was gratuitously provided, and six guineas were realised.

Sunderland and Seaham.

A successful meeting was held in the Mainsforth-terrace Schoolroom on May 7th. Mrs. Sellors presided, supported by the Mayoress of Sunderland (Mrs. E. H. Brown). Mrs. Snowball, of Sunderland, gave an interesting address on "Missionary Work among the Women of India." Miss Dobbie rendered a solo. The monthly missionary letter was read by the secretary (Mrs. D. Bell). Collection was taken in aid of the Missionary Fund.

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LOT 30—6 yards of black fine COATING SERGE, 40 inches wide, for 4/9, post free.
LOT 31—6 yards of superior quality black silky striped WOOL VOILE, 40 inches wide, for 12/6, post free.
LOT 32—8 yards of fine black POPLIN, 42 inches wide, excellent wear, for 11/10, post free.

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LOT 35—3 yards of brown, black, or dark green DELAINETTE, with neat white figured design, 27 inches wide, for 1/-, post free.
LOT 36—3 yards of white ground BLOUSE MUSLIN, with neat dark helio or new green small spot effect, 36 inches wide, for 1/-, post free.
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Church News.

Bradwell.

Tideswell Chapel anniversary was held on April 28th, when Rev. John T. Goodacre preached appropriate sermons to excellent congregations. So full was the chapel in the afternoon that forms had to be placed in both aisles. Special singing had been arranged by the choir-master, Mr. Aaron Slack. "God is a Spirit" was splendidly rendered as an unaccompanied quartette by Miss Hudson, Mrs. Ingham, Mr. Hedley Grattan, and Mr. Joseph Owen. The total collections were in advance of last year, being £7.

Bramley.

At last Sunday's services (April 28th) attention was drawn to the fact that the National Health Association had set apart this week (April 28th to May 4th inclusive) for the special promulgation of the principles and laws of health, and at each service Mr. Cranston Waddell, of Warwick Bridge, Cumberland, gave an excellent and valuable address on this subject prior to his sermon. At the close of the prayer-meeting Mr. Waddell solicited questions, and many took advantage of the opportunity, the questions being satisfactorily answered. Mr. Waddell is a member of the sub-committee of the National Health Association, and is very enthusiastic in its objects and ideals. A very happy and instructive day was spent.

Brighton.

At Queen's Park-road Primitive Methodist Church, Brighton, on Thursday, April 25th, a bazaar and sale of work was held on behalf of the funds of the church. It was opened at 3.30 by Mrs. Teasdale, supported by Alderman Lowther, Councillor Teasdale, Hon. J. E. Gordon, M.P., Revs. Clark Hallam and A. Smith, and others. Capt. G. C. Tryon, M.P., wrote regretting his inability to be present. The total sum realised was £15 16s. 3d., and included donations of £5 by the Hon. J. E. Gordon and £1 by Capt. Tryon. The amounts received at the various stalls included: Needlework and Sewing Stall, £5 6s. 6d.; Young Men's Stall, £2 2s.; Sunday-school Stall, £1 15s. 8d.; refreshments, £1 13s. 7d.; and others.

Cressbrook.

On April 29th an illuminated address was presented to Mr. J. Burton, sen., who is seventy-eight years of age. Every scholar has subscribed to the fund. The presentation took place at the close of the service in Mr. Burton's house. Mr. Burton has done yeoman service for our church in the villages, and for fifty-six years has devoted himself to the interests of young people. The presentation was made by Rev. J. T. Goodacre in a felicitous speech. In replying, which Mr. Burton did under strong emotion, he said that the address would be greatly treasured because it was from his own much-loved church and young people.

Hexham.

The friends at Hexham had a great time last week-end. They were visited by a musical party from Stockton, consisting of Miss F. Trotter (soprano), Madame L. Moreton (contralto), and Mr. W. J. Jones (baritone), together with Mr. G. Trotter, organist and composer. With the assistance of the church choir a concert was given on the Saturday night, over which Mr. J. Howcroft Riley, the distinguished choir-master at Paradise-row, Stockton, presided, Mr. J. W. Gargent, another prominent official of that church, occupying the vice-chair. On Sunday Rev. M. P. Davison preached morning and evening, the singers giving a programme of music at each service. The visit created great interest, the congregations were splendid, and the day closed with a prayer-meeting of much spiritual power.

Isle of Wight.

The third annual festival of the Primitive Methodist Choir Union was held at the Cowes Church on Thursday evening. Rev. S. Ainsworth occupied the chair, and the combined choirs from Newport, Ryde and Cowes were ably conducted by Mr. A. P. Chiverton. Mrs. W. Chinchin presided at the organ. An excellent programme opened with the hymn, "Praise ye the Lord," after which the president delivered a most interesting and suitable address. The choir sang the following selections: "Praise ye the Mighty God," "At Even ere the Sun was Set," was given tastefully. "Great is the Lord" was sung in good form, but the greatest effort was the rendering of the chorus from Haydn's "Creation" entitled "The Heavens are Telling." Vocal solos were given by Miss May Locke (Ryde), Mr. Arthur Russell (Newport), Mr. E. J. Gatrall (Ryde), and Miss A. Peach

(Newport). Quartettes were given by Mrs. C. Chinchin, Miss F. Stewart, Messrs. C. Chinchin and W. Henley, and the Excelsior Male Quartette of Newport. Messrs. C. H. Russell and F. Spanner (Newport) also sang a duet. The address "Musical Musings," by Rev. J. A. Ashworth, was greatly enjoyed. An organ selection was artistically rendered by Mrs. W. Chinchin. Mr. C. H. Russell again satisfactorily carried out the secretarial duties. Next year's festival will be held at Newport, Rev. J. A. Ashworth (Ryde) being president, and the conductor and secretary as before.

Norwich Third.

Mrs. A. G. Bennington (Miss Warn), upon her return from her honeymoon, was on Sunday, April 28th, made the recipient of useful presents from the choir and Sunday-school of the Scott Memorial Church, Norwich Third Circuit. Rev. Albert Lowe, Alderman H. J. Waters, J.P., and Mr. F. J. Noble voiced the high regard in which Mrs. Bennington and her husband are held by their fellow-members and friends of the church.

Ossett.

The Quarterly Meeting of the Wakefield and District Local Preachers' Association was held at Queen-street, Ossett, on April 27th. In the afternoon a sermon was preached by Mr. H. Jeffs, of London, from John xvii. 3, the subject being "Life Eternal"—what is it, how to get it, and how to be sure when we have got it. Rev. E. Lacey assisted in the devotions. Tea was provided, and an exceptionally good number were present. In the evening a public meeting was held, presided over by the president of the Association, Mr. A. Cooper (Horbury). Mr. H. Jeffs addressed the meeting, speaking of the local preacher as a teacher, evangelist and prophet. Rev. W. Pedley followed, and emphasised our duty to understand the problems of the age and to attempt to preach the full Gospel of Jesus Christ. Both addresses were very helpful and inspiring, and all present were greatly helped.

Seven Kings.

Special services were again held on the 28th and 29th ult. On the Sunday the pulpit was occupied by Mr. J. W. Oliver in the morning and Rev. Albert Goodacre in the evening. At the evening service the Seven Kings Mission Choir rendered three anthems. On the Monday the Leytonstone Primitive Methodist Choir, under the able leadership of Mr. F. G. W. Brawn, B.Sc., gave a magnificent programme; every item was beautifully rendered and loudly applauded. A silver collection, taken for the bazaar fund, was highly satisfactory. The chair was occupied by Mr. J. H. Bush, supported by Rev. A. Goodacre.

Stoke Newington.

Within the last few weeks our church has lost by death two long-attached and highly esteemed members in the persons of Mrs. Frank Collison and Mrs. W. Brightwell. Mrs. Collison had been a member of our church for forty-two years, and had served actively in various capacities. Mrs. Brightwell was the first to be converted in the old Stoke Newington Chapel, and had kept her membership for fifty-nine years. By her kindness to the needy, although herself in somewhat straitened circumstances, and by her unflinching interest and support of her church, she long ago won the highest esteem of ministers and all who knew her. On Sunday last Rev. T. H. Rickerton conducted a memorial service for both. The choir sang Tennyson's "Crossing the Bar."

Thirsk.

Last week-end we had a visit from the lady evangelists, May Harrison and Florrie Elkins. We began on Saturday evening with a reception service. On Sunday we had good services, when May Harrison preached, and Florrie Elkins sang at all the services and gave much pleasure to our people by her beautiful Gospel songs. The P.S.A. was well attended. On Monday we had a Gospel service, and on Tuesday a pleasant evening. The visit has been much appreciated.

Witney.

A unique service was held at Curbridge on April 23rd, when Messrs. W. Faulkner and H. J. Wilkins were publicly received as local preachers. Both young men have passed their examinations and given promise of much usefulness. The charge to the candidates was given by Mr. Turner Gentle, and to the church by Rev. F. C. Dyer. Mr. C. Viner, who presided, presented the young men with a copy of the Scriptures on behalf of the circuit.

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5 p.m.—PUBLIC TEA. Tickets 6d.

7.30 p.m.—GREAT PUBLIC MEETING.

Chairman: His Worship the MAYOR OF SUTTON COLDFIELD. Speakers: Revs. A. T. GUTTERY, D. L. JONES, B.A., B.D., HARVEY ROE, T. SANDS, supported by other Ministers and Laymen of the District.

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On WHIT-MONDAY: Convention and Demonstration.

11 a.m.—Great Fellowship Meeting.

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Yours gratefully,

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