

**Christ and the Inner Life.**  
By Rev. A. T. Guttery.

**An Open Letter to a  
Choirmaster.**

The

# Primitive Methodist Leader

No. 2308. Old Series.  
No. 374. New Series.

LONDON: THURSDAY, AUGUST 8, 1912. [REGISTERED] ONE PENNY



**ELMFIELD  
COLLEGE,  
YORK.**

## ENTRANCE SCHOLARSHIP

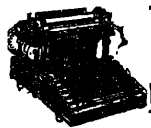
of £20 open to the sons of Old Elmfieldians, to be awarded for the Autumn Term on the result of a written Examination in Arithmetic, English Grammar, History, Geography, French or Latin, Algebra or Simple Science.  
For all particulars apply to the Headmaster at once.

Boys return for Autumn Term, 17th September.

**DEVON HEALTH AND  
HOLIDAY RESORT,**  
Bishop's Telford, nr. Teignmouth.  
A CHEERFUL CHRISTIAN HEALTH & HOLIDAY HOME.  
SEA AND MOORLAND AIR.

One of the loveliest spots in the Country. Beautiful Private Grounds. Turkish and other Baths. Established 30 years. Strongly recommended for those who need rest, and pleasant healthful change.

SPECIAL TERMS TO MINISTERS WHEN DESIRED.  
Apply to C. F. CARPENTER,  
Editor of "How to Live 100 Years."



**TAYLOR'S TYPEWRITER CO.**  
(Dept. Meth.) LTD.,  
74, CHANCERY LANE, LONDON.

HIRE REMINGTON or 10/- Month  
SMITH PREMIER 27/6 Quarter  
Deducted if Bought.

We Built the Hartley College Organ.

**HARDY & SON**  
CHURCH ORGAN BUILDERS  
STOCKPORT

We Built the P.M. Southport Organ (Church Street).

**MACKINTOSH'S**

"Mackintosh's Toffee is a most Nourishing Food for all, especially Women and Children."

—DOCTOR GORDON STABLES



BY APPOINTMENT.

**TOFFEE.**

VISITORS TO LONDON

Will find every Comfort and Accommodation at

**THE MAY TREE HOTEL,**  
152, MINORIES, CITY.

(Very Central to all parts of London.)

Single Beds, 2s. 6d. Double, 4s.  
Recently Enlarged and Adapted to Modern Requirements.

## THE EJECTMENT OF 1662.

ORDER OF  
**COMMEMORATION SERVICES**

For Church and also for Sunday Schools  
HAVE BEEN PREPARED BY

Rev. F. B. MEYER, B.A.

Price 1s. net per 100 (postage extra). Specimens post free.

## THE EJECTMENT OF 1662 AND THE FREE CHURCHES.

CONTENTS:—

FIDELITY TO CONSCIENCE The late Rev. Alexander MacLaren, D.D.  
(Reprint of an Address given in 1882.)

INTRODUCTORY Rev. H. Elvet Lewis, M.A.

PRESBYTERIANS AND THE EJECTMENT Rev. A. H. Drysdale, M.A., D.D.

CONGREGATIONALISTS AND THE EJECTMENT OF 1662 Rev. Henry W. Clark.

THE RELATION OF BAPTISTS TO THE EJECTMENT Rev. W. T. Whitley, M.A., LL.D., F.R.Hist.S.

LINKS BETWEEN THE EJECTED CLERGY OF 1662, THE  
WESLEYS, AND METHODISM Rev. George Eayrs, F.R.Hist.S.

THE EJECTMENT IN WALES Rev. H. Elvet Lewis, M.A.

Price 1s. net, post free 1s. 3d.

## NONCONFORMIST DISABILITIES, 1509-1912

By Principal W. Edwards, B.A., D.D.

(Ex-President of the Baptist Union.)

This volume gives an account of the disabilities under which Nonconformists have laboured during the last four centuries.

Price 1s. net, post free 1s. 3d.  
OF ALL BOOKSELLERS.

NATIONAL FREE CHURCH COUNCIL, MEMORIAL  
HALL, LONDON, E.C.

## HOW TO RAISE MONEY

FOR BAZAARS, SALES OF WORK AND ALL  
OTHER EFFORTS,

## SELL SMITH'S TOFFEE

Many Methodist Churches have been greatly helped in this way. Get your young people to secure weekly customers. This Toffee is made up in Penny Packets. Don't miss this opportunity. Special terms to you.

For terms, write—

**W. SMITH, Crown Toffee Mills,**  
Liversedge, Yorkshire.

## BLACKPOOL.

NEXT SUNDAY, AUGUST 11th, at 10.45 and 6.30

SPECIAL SUMMER SERVICES in the WINTER GARDENS  
(Church Street). PREACHER:

**Rev. JOHN BRADBURY.**

MONDAY, AUGUST 12th.—LECTURE BY REV. J. BRADBURY,  
ON "GLADSTONE."

## ADVERTISEMENT SCALE.

Page	...	...	...	...	£8
Half Page	...	...	...	...	£4
Quarter Page	...	...	...	...	£2
Per inch (Front page)	...	...	...	...	6s.
" (Broad column)	...	...	...	...	4s.
" (Narrow column)	...	...	...	...	3s.

T. M. BRINDLEY, Advertisement Manager, 4, Ludgate Circus, E.C.

## ON BALANCE IN THE CHRISTIAN LIFE.

I.

Mr. Gilbert K. Chesterton, in his "Orthodoxy," has contended that Christianity is peculiar in this—that it seeks to preserve a balance between apparently opposite qualities, each of which is kept at its full strength. The thought is a fruitful one. We have heard a great deal about Hebraism and Hellenism from Mr. Matthew Arnold and others, and quite recently we have been told once again that, for the self-suppression of the Puritans, the Greek genius substituted the ideal of self-realisation. We have grown suspicious of these short, sharp generalisations, which are put forward as though nothing more was to be said. There is no need to pit Hellenism against Puritanism, for Christianity makes room for what was good in both. This thought of Christianity as holding in equipoise opposite qualities is worth dwelling on for the light it casts on some of the urgent and complicated questions of our time. We find in it some guidance when we want to know how we are to adjust the claims as between Individualism and Altruism; between self-denial and self-realisation; between the "one thing" that must be attended to and the "whatsoever things" of the Philippine Epistle; between what we may call the leonine and the lamb-like qualities as they are to have place and play in the Christian life. Thus a wide field opens before us, and it will be convenient to restrict ourselves to the consideration of the last-named pair of opposites to be held in balance.

II.

Once more we must turn to Christ, the world's Redeemer. For the individual, the Church, and the world He is both pattern and power. He holds the programme of the world's advance. After this and this manner is the advance to be made, and in that advance He is the file-leader. However one-sided and incomplete we may be in our individual and corporate life, the ideal of what we *should* be shines before us. We "are complete in Him": the wrong balance may be redressed and our incompleteness completed.

Christ, let us say, was at once the Lion of Judah who "breaks every chain" and the "Lamb of God who taketh away the sin of the world." What dissimilar thoughts the words call up! And yet, though so different, the thoughts that rise are not discrepant, because they meet and were historically exemplified in Christ. To put this on canvas was beyond the old religious painters; and that is probably the reason one finds their representations of the Sacred Figure so far from satisfying. They have given us too sad and effeminate a Christ. There is, we feel, something wanting that ought to be there, and that historically was there. What was impossible for art to depict, and what is difficult even for us mentally to conceive—the co-existence at their full value and power of innocence and strength, of majesty and suffering meekness, has had its historic manifestation. As Bushnell has said in the famous tenth chapter of his "Nature and the Supernatural": "The figure of a lamb, which never was, or could be, applied to any of the great human characters without an implication of weakness fatal to all respect, is yet, with no such effect, applied to Him. . . . Christ accomplished the impossible. Appearing in all the grandeur and majesty of a superhuman manhood, He is still able to unite the impression of innocence with no apparent diminution of His sublimity."

There were times when men caught sight of this

truth and were profoundly impressed with the leonine side of the Christ. So it was when, as He strode forward with His face steadily set towards Jerusalem, the disciples who followed were overawed at the majesty and heroism of His bearing, and the people still farther in the rear who also caught a glimpse of that mysterious figure "trembled and were afraid." It was not the lamb-like side of Christ that showed itself when He cast out the money-changers from the Temple they were desecrating; or which made those who sought to lay hands on Him at His betrayal go backward and fall to the ground. What Christ was He still is, and will continue to be. The "wrath of the Lamb" is of all things in heaven and earth that which we ought to stand in holy awe and dread of the most. And the Church, as the embodiment of Christ's spiritual presence, should show something of her great Head's leonine quality. She should not only be tolerated, but respected. She should not only be respected, but feared. As Mr. Gilbert Chesterton, in his characteristic fashion, has said: "The real problem is—Can the lion lie down with the lamb and still retain his royal ferocity? That is the problem the Church attempted; that is the miracle she achieved."

### III.

At the present moment human affairs wear a very curious and bewildering aspect. There is such a confused rush of figures across the field of vision and, withal, such a deafening clamour, that the onlooker finds it hard to make out the true inwardness of it all, or to conjecture what will be the end thereof. As it is, he may easily misinterpret the signs that are before him, as Joshua did when he mistook the orgiastic worship of the golden calf for the tumult of battle. Certain features of our modern life, however, cannot fail to strike the attentive observer. He will conclude there is too little reticence and repose, too little self-restraint in speech and action, as witness the "new style" brought in at Westminster, with its deplorable lack of proportion and finish; both in vituperation and appreciation there is the riot of excess; the adjective, and especially the superlative, is having a "mafficking" time. There is also too little reverence for sacred things (as witness Tower Hill) and for constituted authority, and, above all, there is too much noise. The observer will ask himself: "Where is the Englishman of our tradition, with his phlegm and calmness and self-restraint? Has a subtle change passed over him, or is he suffering from an acute attack of nerves?" He will probably come to the pretty safe conclusion that Society is a little off its balance, and that the balance must by all means be redressed.

Mr. Gissing makes Henry Rycroft say: "Every day the world grows noisier; I, for one, will have no part in that unceasing clamour, and, were it only by my silence, I confer a boon on all." But is he well advised? Would it not be better to break his vow of silence and, like the admirable town-clerk of Ephesus, with a voice of authority command the zealots of all parties "to be quiet and do nothing rash"?

As Wordsworth invoked the shade of Milton—"Milton! thou shouldst be living at this hour—England hath need of thee."

so others think the advent of a "new" or "higher" Puritanism is what we need at this particular time in the state of unstable equilibrium in which we find ourselves. They are looking in the right direction, for though Puritanism as a body of thought or as a political experiment cannot be brought back, we certainly should be the better for a strong infusion of its spirit into the life of our time. We want the Puritan's serious, spiritual view of life as one lived "ever under his great Taskmaster's eye." Irreverence could not live in the realisation of that close relation to the eternal. The Puritan went forth from communion with God—calm, silent, determined—to take his place in the tented field or in the councils of the nation. He feared God too much to be under any fear of man. Puritanism as a life of serious endeavour, because rooted in the Eternal, is quite compatible and in perfect balance with the effort to secure for each man his rightful "place in the sun." If we see to it that we "walk in the light" that is behind the sun, and take care to cherish our communion with the Unseen, then, even amid the noise and turmoil around us, we shall not lose our reverence, our calmness, our self-control and hopefulness. "He that believeth shall not make haste."

H. BICKERSTAFFE KENDALL.

Mainsforth-terrace Church, Sunderland, under the ministry of Rev. W. E. Goodreid, is showing welcome signs of numerical and spiritual prosperity. After many quarters when deficiencies have been reported, the average income now meets the average expenditure. Proposals are under consideration for some alterations, and the thorough renovation of the church. A notable feature is the marked improvement of the church praise under the conductorship of Mr. W. Walker, who spares neither labour nor money to make the worship helpful.

## PRIMITIVES IN NORWAY.

### An Endeavour Holiday.

Nothing could have been more delightful than this Norwegian tour. Not, however, that all went well from the start. It was a cold and wet afternoon when the tender took the party from the Tyneside quay to the "Midnight Sun," lying toward the mouth of the Tyne. The whistling of the wind through the rigging provided sport for the merry crew, but the mirth was rather forced from anxious hearts that quaked in fear of the coming night. The ship was reached, but whispers passed round that a storm raged at the mouth of the river, and no boat would set forth that night. And so it was. We went below for dinner, and then awaited events. All turned in for the night, the deck being swept with wind and rain. At breakfast next morning less than ten of the 218 passengers appeared aboard. Kindly stewards conveyed coffee to groaning cabins, and tried to comfort the comfortless. But it was all a vain show. The North Sea was unfriendly, and throughout the day and the following night groanings which could not be uttered continued.

But the good ship began to skirt the Norwegian coast, and from this time things took a swift and glorious turn. From that second night all went as merry as a marriage bell and honeymoon added. As early as the fourth day, in fair sunlit Christiania, the capital of Norway, the ship's doctor said he fully withdrew every word of complaint he had uttered. He spoke for all. Everybody agreed that even the two days in the capital were a rich compensation for the ill manners of the North Sea and all its effects.

European Endeavourers were holding their Triennial Convention in Christiania. Most countries were represented. Eleven languages were spoken in the closing meeting. All speeches were translated into the three prevailing tongues. It was a new experience to see Rev. H. J. Taylor standing in the pulpit of the two-galleried church with an interpreter on either side of him. Sentence by sentence one repeated what he said in Norwegian, and the other in German. So it was with all the speeches. Rev. John McNeill could not get his description of David and Goliath rendered to his satisfaction, and so he steamed right on, leaving the interpreters to follow with condensed repetitions as best they could.

The ex-Premier of Norway visited the Convention and delivered a speech on "International Peace." The King and Queen gave the members of the Convention a special and brilliant reception at one of the Royal palaces. Sturdy Primitive Methodist democrats like Rev. A. T. Guttery, R. Fletcher, J.P., T. Fletcher, J.P., R. Quinney, E. W. Thomas, T. Maland, C. Humble, and all others were duly "received." Their Majesties freely chatted with their guests, and were graciousness itself. The Queen, in introducing Prince Olaf to Mrs. H. J. Taylor, said: "He is mine." "Past nine, mother," chimed in the fair Prince. Most impressive was the crowd of European Endeavourers massed on the Christiania Quay after the closing meeting at ten o'clock at night. It was quite light. Norway has next to no darkness in July. They waved flags, and sang and cheered with an unexpected enthusiasm.

Before midnight the anchor weighed, and the cruise to the Western Fjords began. Ten days of indescribable pleasure followed. Stravanger was reached in twenty-four hours—a quaint Norwegian town of 40,000 inhabitants. The sardine industry centres here. St. Swithin has a cathedral dedicated to his memory. Through the waters of the Inner Lead lovely islands, lonely lighthouses on solitary rocks, giant cliffs jutting hundreds and sometimes thousands of feet from the waters were constantly in view in almost bewildering succession. Then came the great Hardanger Fjord running one hundred miles inland. It is called the "Wondrous Beautiful," and well deserves the name. Then came Odde, with a charming land visit in Norwegian stolkjaeres—carriages for two persons—to Udsigten, for the celebrated waterfalls, a never-to-be-forgotten drive. The next day found the "Midnight Sun" anchored off Bergen, Norway's chief town next to the capital. A Viking's ship was seen in Christiania, his grave was visited at Fantoft Church, outside Bergen.

Sunday was spent aboard ship anchored off Bergen. Revs. H. J. Taylor and John McNeill preached. Rev. J. McNeill conducted a special service for the crew in the afternoon. Monday found the party in Norway's longest Fjord—the Sogne. It is said to be not less than 4,000 ft. deep in places. The following five days were crowded with overpowering scenery by land and fjords, waterfalls, and snow-capped mountain scenery. The life on board ship was everything that could be desired.

Life on board was charming. To scores it was a new experience and a rare treat. It was full of variety. Deck games were in full swing. Practically all joined in the fun. Primitive Methodists carried off their share of the prizes. Mrs. Wilshaw, B.A., distributed these. The night we left Leon for the return journey down the Nord Fjord and then across the North Sea, the villagers put out in boats to listen to the singing on deck. This went on until 11 p.m. Two Norwegian ministers came aboard, and sang in turn with great enthusiasm. In the still night air the effect was memorable in the extreme. Fitting recognition was made of the manager and his assistant. On behalf of the party Mr. Barnes made a book presentation to Mr. Brown Morgan and Mr. Tom Fletcher, J.P., and a similar acknowledgment to Mr. G. H. Fletcher, of Newcastle. It should be added that the Primitive Methodists agreed to present Rev. C. Humble with a framed photographic group taken on board and 100 views specially taken by Mr. Fielding during the cruise. Mr. Humble richly deserved this acknowledgment.

The "Midnight Sun" is a comfortable ship. All its berths were occupied, 218 in all, and sixty-three of them were Primitive Methodists. They were photographed together on board. Dr. Wilshaw, of Worthing, was the

ship's doctor—without much to do. Rev. C. Humble cared for the party. Mr. Tom Fletcher, J.P., and Mr. E. W. Thomas, Liverpool, served on the music committee. Primitive Methodists took their full share in all that was going, sports included, and all were proud that our Church was so well represented.

The following is a list of Primitive Methodists on board the "Midnight Sun":—Mrs. Smith, Burnley; Miss Bethel, Manchester; Miss Stokee and Miss J. Stokee, Newcastle-on-Tyne; Mr. and Miss Bell, Newcastle-on-Tyne; Mr. and Mrs. R. Davison, Darlington; Miss Masterman and Miss J. Russell, Darlington; Miss D. Holmes, Kirkham; Mr. Fielding and Mr. R. Cocker, Darwen; Miss Levereth, Manchester; Miss Hodgson, Leicester; Rev. J. Maland, Mr. and Mrs. Jordan, Wolverhampton; Miss Smith, Sheffield; Miss Dodsworth, Miss Horsley and Mr. Lancaster, Hull; Ald. and Mrs. R. Fletcher, Mr. and Mrs. T. Fletcher, Mr. Sydney Fletcher, Mr. W. Booth, Mr. T. Booth, Miss Booth and Miss Weatherhead, Silsden; Mrs. Smith, Penrith; Mrs. Watson, Miss Watson, Miss Doris and Miss May Watson, Hull; Mr. and Mrs. J. Cort and Mr. J. Walker, Blackburn; Ald. and Miss Turley, West Bromwich; Miss Grice, West Bromwich; Miss Sivill, Sheffield; Miss Walker, Bradford; Rev. C. and Mrs. Humble, Darlington; Rev. and Mrs. A. T. Guttery, Rev. and Mrs. H. J. Taylor, Mr. and Mrs. R. Quinney, Mr. Harold Quinney, Mrs. Hayward, Mr. and Mrs. Wigglesworth and Miss Crowson, London; Dr. and Mrs. Wilshaw, Worthing; Mr. E. W. Thomas, Liverpool; and Miss Crowson, London.

## RETROSPECT AND PROSPECT AT PLYMOUTH.

"Thanks be to God for last Sunday." So a devout soul exclaimed in gratitude for the rich manifestations of Divine love and power in the services at Cobourg-street, Plymouth, on Sunday, July 28th. The occasion was the anniversary of the pastor, Rev. D. T. Mann, who preached in the morning on "Love as Christ loved" and in the evening on "The Vocation of the Preacher." Splendid congregations gathered, with God mightily in the midst. And the Divine Spirit made the services memorable. A beautiful service of praise was held in the afternoon, with Mr. Ed. Watt (Baptist) as chairman, and the Christian Endeavour held an inspiring open-air service before the evening worship. On Wednesday, July 31st, a "faith tea" was held. The friends generously sent offerings of provisions, and a delightful repast was enjoyed. Then followed the anniversary meeting. A rainstorm prevented a large attendance, but there were showers of Divine blessings within the church. The beloved veteran, Mr. Edward Smith, who has done yeoman service for the progress of our cause, presided. Addresses—brief, devout, powerful, grateful—were given by Messrs. C. H. Mason, C. H. Dudge, A. Hocking, J. E. Down, P. E. Hall, and H. C. Blandford, representing the various departments of the church.

The pastor responded and reviewed the year, which, in spite of some vicissitude, has been a year of steady progress and increased power. He then sketched the programme of work and enterprise for the next year. A house-to-house canvass of the neighbourhood is to be made, to be followed by visitation concentrated on non-churchgoers. We greatly need a Sister of the People, but as the big financial liabilities forbid us engaging one, a number of voluntary Sisters of the People and Brothers of the People are to be appointed. Saturday evening open-air services are to be held in front of the church, as well as on Sunday. The Christian Endeavour is conducting a Mission to Young People in October, to be followed in February by a mission conducted by the Connexional Evangelist, Mr. J. B. Bayliffe. These efforts, inspired with prayer and the Holy Spirit, are to be our Increase Campaign. With this we must make great efforts for finance to meet our huge liabilities. We are to have visits from Revs. A. T. Guttery and H. J. Taylor. In December we are to have a big birthday party and reunion, and we shall be glad to hear from and to have the presence of all the old and present friends of our church. A grand bazaar is to culminate our efforts in March next. We face this big programme, rejoicing in past success through God's grace, inspired and hopeful for future triumph through the consciousness of His presence and power.

"Faith, Freedom, and the Future." By P. T. Forsyth, M.A., D.D. (Hodder & Stoughton. 3s. net.)

Mr. G. K. Chesterton says of the great Victorian writers, "They are sure they were right." That, at least, must be conceded to Dr. Forsyth. The book rings with convictions, hard earned and imperious. What is more, the immense amount of learning, the cogency of the argument, and the wealth of historical illustration contained here compels the serious thought of every reader. Occasionally one wonders whether some historical movements were quite as theological as they are made out to be. The Doctor's analysis of the conflicting currents of religious emotion, and the imperious demands of faith, is corrective, timely, and thorough. Two great religious movements are studied in their strength and weakness, affinities and antagonisms, supports and corrections—viz., Independency and Anabaptism, the objective and the subjective. On one side Luther and Calvin, on the other the Mystics and Anabaptists—the former supplying the truly historic Word, but in danger of becoming formal and aloof, the latter supplying the fervour and determination, but in danger of becoming wild, fanatical, and fantastic. Only by the combination, with the former as supreme and directive, can progress be secured and freedom develop. The bearing of all this on the present will be obvious. In the swirling currents of this age it is reassuring to find someone who knows the course of the main stream. We believe it is to be found here. S. K. S.

## THE STILL RETREAT.

By Rev. J. T. Goodacre.

Go when the morning shineth,  
Go when the noon is bright;  
Go when the eve declineth,  
Go in the hush of night;  
Go with pure mind and feeling,  
Fling earthly thoughts away,  
And, in thy chamber kneeling,  
Do thou in secret pray.

Remember all who love thee,  
All who are loved by thee;  
Pray, too, for those who hate thee,  
If any such there be;  
Then for thyself in meekness  
A blessing humbly claim,  
And link with each petition  
Thy great Redeemer's name.

"Having shut thy door, pray to My Father  
—Jesus.

"Having shut thy door . . ." Then our Master wishes His pupils to have in their religious lives the Still Retreat. That is what He Himself often had, and, knowing its priceless value for the soul, He counsels it. The world, with its tumults and tribulations, with its innumerable perplexities and sad cares, with its subtle and baneful influences, with its toils and strifes, that mar spiritual peace and progress, is to be shut without; the real self is to be shut in alone with God. As His disciples in the world of affairs we must always do our duty and live righteously, but all our best time must not be spent there. Good it is to gather and engage in social prayer and public worship, but it is of infinite importance that we draw aside and privately lift the heart heavenward. Wherefore, practise the still retreat. It may cost a great effort at times, but spiritually it more than pays. Respect the Master's wish, and translate His lesson into reality.

"Pray to My Father which is in secret . . ." Then the quietude of the inner chamber is to be used for devotion. The time spent there tells on the soul for eternity. Every moment is more than golden. In God's presence is the secret life to be unobscured. "Pray." Pour out your soul, or else rest in His heart. Wing your thoughts towards His throne. Pass not the time in vacuity, in desultoriness, in dreaminess. "To thy Father." God ever awaits the supplications of the inner life of His sons and daughters. With us alone He loves to be. He would have us name to Him our inmost wishes. Ah! is it not true that our finest and most rugged saints have lived most of all in God's holy of holies? As priests and priestesses they have often swung the incense of lowliness when away from the great congregations. He who would live the Higher Life needs to renew his soul's strength as he talks face to face with his Divine Father and Friend. He who would succeed must continually get his plans and orders and inspirations from heaven in quietude. In our social service it is not wise to be always on full stretch, for a man's soul needs its daily bread and leisure moments to eat it, its quietude for rest in and with God, its time when it can breathe an invigorating spiritual atmosphere. We are always stronger to deal with social maladies, more powerful in forth-telling Divine truth, more influential as spiritual personalities, when we come direct from the throne-room of God. And let me not forget that the Father yearns for His child; that His great heart hungers for my loving devotion and fellowship; and that it is unkind on my part to forget or neglect Him, and so leave His craving unsatisfied. That, perhaps, is one side of holy communion that I have not recollected. Even my manifold duties amongst my brother men must not be allowed to thrust aside this double pleasure of holy colloquy.

Loving Father! For a brief space I have shut the door. I am now alone with Thee. In my life I wish to practise more the still retreat. I desire to forget awhile the world with its fascinations and evil that chill my spirit. I long to be clasped by Thee. It is not that I want to shun in the least my life-task that I have secretly withdrawn from my fellows, but in order that I may be strengthened with might in the inner man, and inspired to attempt greater things. Deal with my soul as Thou seemest good. Cause me daily to remember Thy Son's gracious teaching and majestic example—that my bed-chamber may be transformed into a sanctuary; that true prayer is not in verbal repetitions, but in the communion of our spirits; that at any season I may enter into Thy blessed and immediate Presence; that if He, in the days of His flesh, sought solitude in order to pray unto Thee, I also have great need to follow in His steps. It is good for me to be here; for my life to be like the running brook that seeks in Thee the great Ocean; for my soul to be as a flower in Thy sunshine. Therefore I have come to bring myself, all I have and hope to be, unto Thee. I have come to show Thee my needs, which shall be my unspoken petitions. I have come to receive my heart's desires according to Thy will. I have shut my door that I may open my inner nature to the incoming of Thy Infinite Spirit.

"O not a joy or blessing  
With this can we compare—  
The power that He has given  
To pour our souls in prayer."

Rev. F. W. Brett informs us that the amount contributed by Miss Hurst at the Newton Heath stone-laying was £5 5s., and not £5 as reported.

## Table Talk.

The Editor's address is 45, Wolfington Road, West Norwood, London, S.E.

We are delighted to learn as we go to press that the most sanguine expectations have been fully realised in connection with the great Bank Holiday Effort at St. Annes-on-the-Sea, and the £1,000 on which the hearts of our friends had been set has been raised. Our heartiest congratulations are offered to them, and in their remarkable success our whole Church will rejoice. A full and detailed account of their wonderful week-end will appear in our next issue, and the scenes of blessing and power and victory will be described. It is a glorious triumph.

The Conversation on the Work of God in the Conference is among the events that ought to count as vitally affecting the Church's future, and because of this it has always seemed that the occasion chosen for it should be regarded as of prime importance. Usually the Conversation takes place on the resolution submitted on the state of the Church, which is the most natural and proper. Sometimes, however, the lateness of the occasion when the resolution is submitted practically shuts out one of the most helpful contributions of the assembly. We know the danger always attendant upon a free and open conversation. We have all had the sorrowful experience of hearing much talk that has had precisely the opposite effect of that desired and needed, but this could surely be avoided. To omit the conversation or to restrict it to one of the most congested sessions of the Conference is to reduce its value to a minimum. It could be, and should be, the occasion of the greatest spiritual impulse to the Church.

We have been the more impressed concerning this matter by what has recently taken place in the Wesleyan Conference just closed. As is well known, our Wesleyan friends have two divisions of their Conference, a Representative and a Pastoral Session. But in each they have a set Conversation; it is never omitted, it always has given to it an adequate occasion at the early part of each session, and usually not later than the second day. This is in harmony with the importance of the subject and its potential value to the Church. To obtain a mighty religious uplift early on in the session surely helps the whole of the subsequent proceedings. The formal business of any Conference may under pressure be rushed; the Conversation, the one specific occasion that should edify the Church, should always be secured, and that while both the hearts and the minds of the delegates are fresh and receptive. We can afford to subordinate many things at the Conference, but the Conversation ought to stand out with distinct prominence.

The new church at Motherwell—our best building in Scotland—was opened on Saturday last. Rev. H. J. Taylor preached the opening sermon, and Rev. J. Ritson preached on Sunday. Sir George Green presided at the unlocking of the doors, and Mr. T. Robinson, J.P., at the public meeting.

Last Sunday evening the Tabernacle, Newmarket-road, Cambridge, was favoured by a visit from the well-known evangelist, Gipsy Smith, who drew a congregation which filled the building. The address, which is described as one of the finest the evangelist has ever given, was followed with great interest. At the close of the service, six people entered the inquiry room. It is an interesting fact that Gipsy Smith was converted in Fitzroy-street Chapel, which preceded the Tabernacle. On Sunday evening he singled out his old Sunday-school teacher in the audience, and made public reference to his many kindnesses to him in childhood's days.

The preceding Sunday Rev. Jabez Bell, who has been on a visit to Cambridge, preached in two of the chapels and also spoke at a meeting on the Monday night. Referring to the University, Mr. Bell mentioned the immense importance of our Church being adequately represented in this academic centre. He declared that year by year our members on the West African missions were becoming more prosperous, and many of them eventually would have great wealth, and would be sending their children to England. Not a few of the latter, with their better education, would enter the University. It was necessary to have accommodation for this contingent from over-seas. The same Sunday evening Professor W. L. Wardle, M.A., a former Cambridge student, preached at St. Peter's-street Chapel, which he used to attend in his undergraduate days. Primitive Methodism in the University town is not robust, but several outstanding people are indebted to its influence. It is safe to say that if all our undergraduates had been retained, the effect would have been felt throughout the Connexion at large.

Mrs. Lightfoot, the wife of Rev. C. H. Lightfoot, of the Derby Fourth Circuit, passed away on Wednesday evening, July 31st, after a long and painful illness. The funeral service was held on Saturday in the Dale-road Chapel. The interment subsequently took place in Normanton Cemetery.

The whole of the Church will hear with sorrow that our venerable friend, Rev. Thos. Whitehead, died on Monday morning, the 5th inst. Mr. Whitehead had reached the ripe old age of ninety years. He has filled a great space in our Church life, and filled it well. He was a great and noble figure, a sagacious counsellor, and a trusted leader. The Church sorely needs such as he.

## THE PRICE OF PEACE.

By Arthur T. Guttery.

On the North Sea, the other day, the vessel in which the writer sailed was overtaken and passed by the Kaiser in his yacht. The ships were so near each other that spoken greetings could be exchanged. The English passengers deserted their deck sports and saluted the German Emperor with the waving of hats and three hearty cheers. A stately but cordial response was given from the royal vessel. Under similar circumstances George V. would have received a greeting just as spontaneous and loud from a German crowd. There is no hatred for each other in the hearts of the British and German peoples, though there is stupid bitterness in those who shape our policy and claim to speak in our name. The incident occurred upon the North Sea, the most important waterway for commerce in the world, which, according to political fatalists, is to be the scene of inevitable and final war between Britain and Germany. Such a war would be a madness and a crime; it would slay civilisation and bury it in blood. The men who talk glibly of such a horror cannot realise what it means. The highways of the sea would be covered with death; our ports of the East Coast would be closed; our trade would drop at one stroke by a third; our money market would fall into chaos, our banks tumble into ruin; our cities would riot in hunger, and our villages groan in pain. About such a war there could be no finality. Whatever was the issue, we should enter again the old vicious circle of suspicion and armament. Revenge would take the place of redemption, and conspiracy would make comradeship impossible. Such a tragedy ought to be impossible and unthinkable, and, if ever it comes, our statesmen will be covered with reproach and the rulers of these two nations will be cursed by our children's children.

Politicians tell us that we are drifting towards this abyss and cannot help ourselves. At the same moment Mr. Asquith in the House of Commons uses these words: "I say, and I say this deliberately, we have no cause, and, so far as I know, no occasion for quarrel with any country in any part of the world." Our experts refuse to be comforted. Sir Edward Grey says that democracies prefer arbitration to war, but that they are helpless. Mr. Winston Churchill would curdle our blood with dreadful pictures of two great Christian nations aiming their guns at each other across the narrow waters of the North Sea. The friends of peace are discredited, while the peoples of both flags seek to draw closer the ties of commerce, travel, literature, and fellowship. It is a cruel contradiction; there is a fatal fallacy somewhere, and the two democracies must find the means of restraining their rulers from the madness of war and the folly of the bloated armaments that create the conditions and temper of war.

It is a serious peril that the issues of peace and war on this side the North Sea should rest in the hands of Sir Edward Grey and Mr. Winston Churchill. The former lacks the vision of travel, the imagination that can kindle at a great ideal. He is cautious but timid; he is the victim of anti-German prejudice, and has allowed himself to be drawn into Continental alliances that have condoned crimes against freedom and order that should be hateful to all men who are Liberals. The latter has Jingo blood in his veins; he is dominated and fascinated by the brutality of power, and he has forgotten his faith in the delirium of Dreadnoughts. These two men have become dangerous to our peace; they move in a fatal circle; they are drugged by the horror they honestly dread; they pile up armaments in the name of peace, and when asked by the people, whose trustees they are, to give an account of their stewardship, they look impossibly wise and remain silent lest the follies of diplomatic prejudice and the alarms of naval experts should be exposed. These two men are suspect. They are victims of a system; they bow down before a fetish called "continuity of policy": they obey officials whom they should inspire and control. They are favourites with the Tory press, but they fill the most ardent Liberals with dismay, and they alienate Labour through their mad waste of resources that should be devoted to the sacred tasks of social reform. The fact is, modern diplomacy, with its artificiality and pretence, is breaking down, and peace will never be secure till the peoples of both nations come face to face and replace the etiquette of the Embassy by the rude simplicity of human brotherhood.

To talk of war between Britain and Germany as inevitable is utter folly and rank cowardice. The world is not governed by some malignant Puck; there is a righteous Providence upon the throne, and He will guard those who do His will. The cause of suspicion is deep rooted in that racial pride and economic prejudice that supposes that the growth of German commerce and wealth are injurious to us. The very opposite is the truth. National wealth is never self-contained; it overflows into the neighbouring communities. The more Germany grows in wealth, the more markets she enters, the better will she become to us as a customer. The principles of Free Trade and peace should save us from pursuing a policy that is only consistent for men who believe in Protection and conscription. Sir Edward Grey and Mr. Winston Churchill are both convinced Free Traders, and should have escaped a heresy that wastes our treasure on battleships and poisons foreign policy with prejudice. It is quite true that the fault is not all on one side, but there is no relief for the British conscience in that fact. Let a Liberal Government make it clear in deeds as well as words that they realise the historic kinship, the commercial bonds, and the unity of interest and faith that make peace a necessity for these two nations. If that failed we would defend our fatherland with the last ounce of our blood; but it would not fail; and until the resources of peace are exhausted the Liberal party must see to it that Sir Edward Grey and Mr. Winston Churchill are restrained from a policy that is vexatious and vain. Liberalism had better lose its Foreign Secretary and First Lord of the Admiralty than sacrifice its conscience.

## THE MAN AND THE SERMON.

Mr. W. Windsor, J.P.

If both were in clerical garb, the layman would always be easily distinguished in the pulpit from the professional preacher. In the layman of either rugged or artistic culture there is a certain tentativeness which a congregation feels immediately. It is due to a too infrequent calculation of a congregation's impressionability. The minister knows his congregation, and he also knows that it doesn't pay to be tentative, although it is a high mental quality, and so he bursts out into demand and assertion. The layman stands in the pulpit a unit, alone without an atmosphere, without that atmosphere which every minister knows is as important as truth for effect. But Mr. Windsor, cultured though he is, is not one of these laymen. He is not distinguishable from an appointed minister. The reason is, one would venture, that he probably does as much preaching as a minister, and has therefore been able quite frequently to calculate his congregation's impressionability. He is therefore not a unit without an atmosphere. On the contrary, knowing something of cause and effect in public oratory, he becomes in the pulpit a mass of generating and distributing enthusiasm.

In a friendly way, you might sit before this layman, receive his advice, and go away feeling that you had received life counsel incontrovertible. The face bespeaks it; it is so strong, so grave, so decisive. In the preacher you see a lithe body, with too much nervous movement to allow accretion of flesh; a body supple and thin as a prophet's. The mouth is a judgment box; it speaks its word, its phrase, its sentence, then closes quickly like a trap making a straight line along the contact. The variety of voice holds the sleepest. The scale of it seems complete. Threatenings of thunder; tearful appeal; awful warnings, cheerful enticement; shouts of triumph, woes of defeat; and with it all an arm action almost as eloquent as the voice itself.

Psalm i. 12: "The portrait of an ideal man. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord." "We want to put into modern words such a man. Obviously such a man does not accept the maxims of the world as his guide." "He walketh not in the counsel of the ungodly." "It is the simplest thing in the world to submit to Society's customs. Excuses are often made that the things we do are only small and do not matter. What details of moral conduct are ever insignificant? But this ideal man does not quietly acquiesce—he standeth not in the way of sinners. Unlike the man who stands by and whose presence does not condemn the indelicate speech and the unscrupulous conduct. In our time an intellectual arrogance is abroad, due to the large advances in science. Christian faith is treated among many writers as a worn-out system. One thing I have observed in all such writings, it is joined to a spirit of pessimism—chilling pessimism to the core. Passing from the negative to the positive. But his delight is in the law of the Lord. His delight, that is the keystone of this passage. He serves God, not because he joy, not because it is demanded, but because it is his joy. If our religion gives us no delight, there is something wrong. I want to insist on this. I must insist on it—I must. Because there is no more palpable lack in the church of God to-day than delight in God! There are many pleasures and benefits in the church, but this one, the chiefest, why is it lacking? Don't misunderstand me, I don't mean display of delight. The quietest of Christian people have given me the best sense of this delight in God. It is not vehemence. I'm not preaching about this question in any formal feeling this morning. I'm in earnest. I am not out of sympathy with the delights of youth; they are quite legitimate. But all these delights will be lacking, except you have this delight in the law of God."

In brief, the sermon is an appeal to "come back." The subject can do with iteration and reiteration. When you've put the spirit of the age on the dissecting table and analysed it, it will not produce on its credit side as much delight as comes from two barefooted newsboys at play. There is need for a call. A call back to simplicity, to foundations, to the law of God.

But this pressing message was accompanied by agencies of great power and prominence. Not often do we hear such vowel purity and such rich euphonious enunciation in our churches. There are few preachers in our denomination who can use the vehicle of expression with such purity and beauty. One can easily believe that there would be few slips more unforgivable to such a man than incorrect speech amongst educated people. If he has such a feeling, he has a right to it, for he finely embodies the principle behind it. The finality and finish of every spoken word is an inspiration to every listener. It is not either that Mr. Windsor only touches the pretty things of religion, for one would gather from his Bible readings that he is prepared to lay bare the most unsavoury sin, preach its horrors, and fight it until dead.

RANKIN, F. G.

## MEN AND MOVEMENTS.

By Rev. W. Younger.

## The Need of Leaders.

The complex conditions of modern life call eloquently for guidance and the direction of human energy. Under an autocratic or feudal régime the supply of leaders usually was easily solved. The factor of genealogy was applied as mortality asserted itself. The ruling royal or aristocratic houses were supposed to contain the human material for leadership. This conception is fast disappearing in its historic forms, though it is taking new forms in many departments of the State. The appointments in the Diplomatic and Civil Service are regarded by the Government of the day as the perquisites of those trained in the ancient universities. But the coming of the democratic idea is bringing the breath of a new time. The doctrine of equality has begun to permeate society. Its logic, illumined by the spread of education, is seen in the modern unrest, especially in relation to the multitude of strikes.

One curious feature of this survival of communal anarchy is the repudiation of the advice of the leaders of the strikers. There is a natural explanation of this mass revolt. A generation ago the men's leaders were in intimate touch with the workers. Nowadays the very growth and complexity of the trades union movement has caused the officials to live in more central places, where they are less intimately associated with the life of the toiler. The increase of distance has brought about a diminution of influence. There are those who argue that the working classes have entered upon a period of defiance of all rule and authority. Two considerations will reassure these timid misreaders of the times. The democracy has never carried defiance to the same lengths as the medical profession, which in the light of recent events, is a curious blend of cupidity and coercion. And the working classes would scorn to practice anarchy and civil war as openly preached by the Tory leaders of the country.

The other consideration is that the highest forms of civilisation will always require leadership. The doctrine of equality in its modern form needs to be rescued from the possible inference of human monotony. There will always exist a human geography. Amid the great plains there will always be peak men. The ideal of uniformity is based upon a false psychology. It broke down in the hands of Laud. It will be smashed by the potency of facts if it is preached in the name of democracy. Bernard Shaw's "Superman" will be realised. But in those days of spacious and profound human beings there will be diversity of endowment, acquirement, and achievement. The true reading of the modern revolt against leaders is that it is a demand for greater leaders. When fires are breaking out in fresh places in threatening intervals we may be sure that mere superficial extinctions are utterly inadequate to deal with the subterranean furnace.

Moses is an historic illustration of the importance of right leadership. His long course of forty years of quiet preparation in the wilderness were required to mature his judgment. At the time when he left Egypt he was incapable of settling a dispute between two men. He then had genius. He certainly lived in an atmosphere calculated to develop the legal mind. He subsequently created a nation out of untrained Hebrew slaves, by his doctrine of God. But at forty years of age God in effect told him that he was unfit for leadership, for if he could not settle amicably a quarrel between two men, he certainly would be incapable of dealing with an infinitely more complicated situation in the management of a whole people unaccustomed to self-government. To-day the pretenders to leadership are legion. Brag, bluff, and bluster are regarded by these platformists as the credentials for an authoritative exposition of the way to the Promised Land. Oratory, after all, is of little use unless there is behind it insight and judgment.

There are three essential qualifications for all who would claim the devotion and following of the crowd: (1) They should know the facts of history and of their own time. It is easier to predict a future than to master the past. That is why the maker of a programme is always more plentiful than the historian. The economic leader ought to be what Hugo calls the "geologist of politics." He should know the great formations upon which the economic structure rests. Every aspirant to generalship should know the main lines of human development, the great facts which have acted like watersheds in history, determining the subsequent movement of peoples and of centuries. (2) This historical equipment tends to the creation of vision. The leader must be a linguist. Facts provide "lodgings for principles." It is his duty to set these principles in radiant significance. He must know the direction in which the facts point. But his linguistic power must be adequate to a full interpretation of all that is necessary for the progressive march of a great civilisation. The leader must be able to read all that is best in human aspiration, "and all that can be designated as the visible currents of consciousness." (3) The true leaders must have a supreme love for spiritual realities. It is not necessary that this love should be revealed under customary guises, or expressed in venerable institutions. But there should shine through his nature a deep passion for the infinite, and a consuming zeal for men. His spiritual beliefs may vary from the ordinary creeds of good people. But reverence for sacred things and sacrificial devotion to the highest interests of his time must be present in full measure. For a democracy led by spiritually minded men, both in the field of religion and politics, is essential to the stability and expansion of the age.

## HOLIDAY SKETCHES.

## A Sunday at Redcar.

This year our holiday was fixed, by the powers that be, for Redcar, and of course at the appointed time to Redcar we had to go. It is a place with a wide expanse of sea and miles of lovely sands, making it a perfect paradise for children. There was no necessity on this occasion to search for the chapel—a search, by the way, that has had to be prosecuted with much diligence and great patience at some places we have visited—for we passed it on the way from the station to our apartments. The hall in which our Church in Redcar worships is well placed, and the people certainly do not hide their light under a bushel, for the hall is as easy to find as an hotel, which is as it should be. On the Sunday morning the weather was stormy and the rain came down heavily at the hour of service, but this did not prevent a fairly good attendance at worship.

Rev. W. Sutton, of Willington, was the preacher for the day, and his quick little step up the aisle and into the pulpit betokened a man full of vitality, vigour, and life. His sharp, somewhat abrupt giving out of the first hymn—724—brought a briskness into the atmosphere and shed some light on the businesslike methods of the preacher. Mr. Sutton's prayers were models of simplicity and brevity, and had a blend of new phraseology and old-time wording that would be helpful to both young and old. His reference in the evening service to the changing of ministers, and his prayer that all who meet with new faces, new situations, new churches, should have the blessing of God resting on them and should be at home, stirred our hearts, and we responded Amen. We were in no doubt as to the company we were in, for the responses were hearty and Primitive Methodist. The reading of the Scriptures was most commendable, the preacher evidently being of the opinion that the lessons are an integral part of the worship and in no wise to be treated as preliminaries and to be got through as expeditiously as possible. One got a glimpse of the possibilities that lie in the public reading of the Scriptures and felt the worth and majesty of the Old Book as its wonderful phrasing and eloquent message came clearly upon our ears.

Mr. Sutton had for his subject "The Need of the Present-day Church," and found his answer in "the power of prayer." He based his remarks on Acts xii. 5, the incident being the Apostle Peter released from prison by the angel while the Church was having a prayer-meeting in the house of Mary, mother of John Mark. The preacher contrasted the early Church with the present, and said that we had made progress, but it was only partial. We needed to revive the prayer-meeting, but it must be a prayer-meeting with a purpose. We had a straight talk from the pulpit to the pew on the necessity for the support of the Sunday evening prayer-meeting as much as socials and concerts. The speaker said the incident was a parable. Men to-day are bound, like Peter, with chains, yet, unlike Peter, with chains of their own forging, and the only power that could snap those fetters was supernatural. The Church must recover its passion for prayer; the passion that held our fathers in thrall; that worked in them and through them the mighty works of which we ourselves are witnesses.

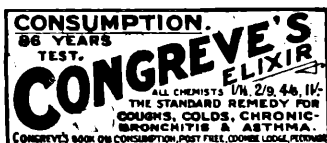
A good congregation gathered for the evening service, and Mr. Sutton based his sermon on Genesis xxviii. 19 and xxxv. 1. It was the story of Jacob, a going away from Bethel and a coming back to Bethel. "Our lives are not lived on straight lines that lead to our destination; we are continually returning, retracing our steps." "We are constantly making circular tours." He characterised Bethel as Jacob's starting-place. "Here Jacob commenced to live." "Whoever hears the voice of God stands on holy ground; he is never the same man again, earth is never the same place." He described the journey and stay at the house of Laban, and said that it was necessary for Jacob to come back to Bethel. "Jacob made his possessions into shutters that closed the highest from his soul." He needed to come back to Bethel to refresh his memory, to regain his vision, to hear the Voice, to get power. We were specially delighted with the graphic picturing of the Bible scenes, making them real and visible to our eyes. Mr. Sutton's staccato-like sentences, his clear, rather piercing tones, his characteristic gestures, his short, terse way of putting the truth, fill the mind and leave an impression that will last for many, many days. The prayer-meeting was a real live prayer-meeting, and the people had evidently profited by the morning's discourse.

H. R.

## IN MEMORIAM.

Mr. William Holden.

Higher Bridge-street Church, Bolton, has recently lost some of its oldest officials, and we now record the death of Mr. William Holden, aged seventy-three years, who died on June 12th. For about two years he had suffered from a painful complaint. He leaves a widow, two sons, and a daughter. He has had a lifelong connection with our church. In his younger days he took a deep interest in the young people, and had a large society class. Rev. John Whittle, now of Leicester, was a member with him, and he came at great sacrifice to pay his tribute of respect at the funeral. During the long years he had faithfully filled many offices—trust treasurer, school superintendent, etc. He occupied at the time of his death the senior position on the plan as local preacher. Although during the last few years he had not been able to take active work, his attachment to the church of his youth has always continued, and although of late suffering much pain, he was found as regularly as possible at the church until a few weeks before his death. He was carried into the church previous to interment at our Harwood chapel burial ground. Revs. J. Dudley, Richard Hall, and J. Whittle testified to the inspiration his attendance at the means of grace had helped them in their work.





# Christ and the Inner Life.\*

CONFERENCE SERMON BY REV. A. T. GUTTERY.

Text: "And this is the record, that God hath given to us eternal life, and this life is in His Son."—1 John 5, 11.

There is wonderful fascination in a study of the world-mission of Jesus. We delight to watch His majestic tread through the centuries, to see Him create civilisation, inspire culture, and make real the charities, that sweeten the world. He stands at the centre of the world-movement, and all the generations are inspired by forces that radiate from His Cross. He is the regnant figure that none can ignore; the Imperial Lord, whose conquests capture all the continents and illumine the Islands of the Sea.

In such a review of the ministry of Jesus, we are in danger of losing that direct and individual note that is the true key to His Gospel and His passion. We must not forget that His ultimate mission is to the inner life of each man. The kingdom He would establish is within us. He will regenerate the world by the vitality He gives to each soul. Because of this elementary truth, we shall study His place and power in the inner personal life.

You will agree when I say that all life is a gift of God. The truth of divine origins need not be argued; it is imbedded in consciousness; it is vindicated in experience, and it is admitted by science as never before. Behind all that is some majestic and mighty force, which we are glad to call the great Father of us all. In Him we move and live and have our being. In Him personality finds its fount and home. Both philosophy and faith give us the assurance that God is All in All.

From Him life flows. It is indefinable, but real; it comes out of the shadows and passes into the unseen, but we can never doubt its thrill. We know its pulse, and no metaphysics can make us doubt that our life is our own, a very real thing. This is the bed-rock of that realism that is the key-stone of our world and the keynote of our personality. It is vastly varied, no man can set bounds to it, it is deeper than consciousness. The natural life is rich beyond words and varied beyond thought; the intellectual life is higher still, more subtle and complex, and, I believe, more abiding. Spiritual life is most glorious of all, its powers are the highest, its horizon the widest, and its relationships the most divine. All are the gift of God: the body, with its growth, its delight, and its limitations; the mind, with its ambition and vision and majesty; the soul, with its passion and peace, its shadow and splendour, are God's gift. We are driven to this conclusion, for Atheism is not only an impossible faith, it is an absurdity against which our deepest self revolts.

This life is within; its seat is in those silent depths that lie beneath word and deep; deeper than thought and feeling. This is what our Evangel calls the heart, and out of it are the issues of life. It is there that Christ would establish His Kingdom. It is there that the real forces of human life are generated. There the battle must be fought and won. This question of the inner life is the supreme question for man stands alone and apart in the fact that in him the mechanical counts least and the spiritual most. He cannot live by bread alone. He moves on a plane more wonderful than the material. His happiness and power, his efficiency, and his triumphs are settled within and not without. His life is a constant miracle which shows that physical forces and physical laws can be made to obey spiritual energies that can never be defined. Man is not a machine, a carnal organism—that sort of definition misses the reality of his being. He is a spiritual force, conditioned but not created by a material embodiment. He is vastly more than an offspring of the flesh. It is not enough to say he has a soul. He is a soul; he is of God, the throb of his consciousness is the touch of the divine.

This truth lies at the heart of all true religion. The restless ambition that moves men is the desire for a fuller life—not so much longer in duration, though that is involved, but for a deeper, richer, fuller life. We see all Governments, that are civilised, bending their energies to the driving back of death. They challenge its sway and postpone its reign. We study our rates of average mortality with tragic interest; we begrudge no cost to make our cities healthier, to drive back epidemics, and to rid the world of diseases that scourge the race. With all this men of faith can sympathise and should co-operate. To believe in heaven does not make us careless of the health and happiness of to-day. To lengthen life is a good thing, though it may not be the greatest thing. But the ambition of men is deeper than this; they cry for a full-blooded, strong and songful life. The athlete will never cease to stand well with men. They admire the clean blood and clear vision, the straight limbs, taut muscles, erect figure, and broad chest. This is not gross, for the human body, as God meant it to be, is strong, swift, and beautiful. Believe me, it is as sacred as it is beautiful. But ambition rises higher. We want life full of interest and delight, full of variety and victory. This underlies our social unrest. Men strike for increased pay and shorter hours; they agitate for better homes and swifter, cheaper access to the land, and it is not all sordid and selfish. Their real protest is against dull, drab monotony; they revolt against the narrow limitations that shut them out from the joys and beauties, the ideals and sanctities which they believe God designed for all. Poverty is not a sacrament, but an evil to be fought. With this passion for the larger, fuller life the Church should have sympathy, and every sanctuary in our land should speak to the people of a richer, brighter, as well as holier life.

The finest enrichment we can seek is not material or commercial, but vital. Some seek intensity. They would crowd the moments with sensation; they quicken the pace; they will live fast, if not wisely. You have heard the story of the Eastern ruler who had been a noble ruler, but who was told by an oracle that he would only live twelve years longer. He determined to outwit fate. In that twelve years he would crowd twenty-four years of real life. He fitted up his palace gorgeously. He had it illumined from sunset to sunrise to escape all darkened hours; he denied himself no pleasure; revelry was never still; he rushed from feast to feast, and refused to rest. At the end of six years he died exhausted, worn out. His cunning had defeated itself. That legend is impossible in detail, but true in spirit. Many pursue that path of folly. They never rest; they refuse to be quiet; they rush from this place to that; they crowd sensation after sensation upon their nerves; they drive the body hard. They call it life; it is really fatal folly, to which there can only be one end—weariness, emptiness, and disgust. Fever is not life, and its delirium is only envied by the mad. Others seek the fuller life by broadening their interests; they tell us that what is wanted is breadth. This is a cleaner road to tread. It is good for us to pass from the narrow groove of mere egotism into the activities of commerce, the conflict of politics, the beauties of art, and the delights of literature. To take interest in a flower; to read the stars, to love a child, all add to the wealth and reality of life. This is the day of specialists. Men seek fame and efficiency by devoting all time and faculty and training to this detail or that. I will not altogether condemn this process, but I do say that the specialist is often to be pitied. His world is small, and his vision is narrow; his interests are microscopic; he misses the melody of the chorus and the glory of aggregate effects. Breadth is good, but its search does not solve the problem of a fuller life. Too often it brings with it superficiality. To attempt all things is to do nothing well; to love all is to love none with passion. The full life must have depth; it is rich in proportion as it is deep; and no life is truly deep that ignores that religious sense that lies away at the heart of consciousness. It is a historic truth that times of religious revival, times when men have been most conscious of the soul's shame, need, and possible glory, have always been the times when life has surged with the fullest tides and reform has hastened, literature has come to fullest flower, and science has won her greatest triumphs.

Religion is not a narrow thing; it does not impoverish our interests and chill our ambitions. It makes life full-blooded, because full-souled; it makes personality mighty and regnant, the Lord of the universe. It need surprise no one that when we seek the fuller life we turn to the New Testament and the Lord of the New Testament. There we have the truest definition of life. It is more than mere existence; it is more than fevered feeling or varied interest; it is pure, free, loving, spiritual. It is more than physical; it is higher than natural; it is the gift of God that we have tarnished and weakened, and it can only be restored to full beauty and vigour by Christ the Lord.

It is this fact that makes the New Testament the most joyous book in the world. It glows and throbs with indefinable gladness; it is the one bright spot in the literature of the first century. I am now quoting from van Dyke. The Christians were the happiest people in the Roman Empire, and they ought to be that in the Britain of to-day. They were poor, but rich in celestial treasure; they were persecuted, but they prevailed; they were martyred, but they conquered. They had learned the secret of a full, all-conquering life; they were slaves, the outcasts of the cities; they were hunted as vermin in every countryside, and, when captured, were flung to the beasts; but they were kings and priests, royal and sacramental, and to-day they possess the homage of the world. That was the secret of Jesus, and before its wonder the life of the Cæsars was a poor and pallid thing. They rejoiced in tribulation, and we mad do the same if we will will learn the secret.

It is impossible fully to analyse their joy, but the very echo of its song fills the epistles with a melody that the world will never lose. Strange to say, this joy of the New Testament is not killed by its lurid and awful conception of sin. It declares sin and death; there is no evasion of the issue, no juggling with words, no shirking the dreadful and cancerous fact. Jesus goes right to the root of the evil, and lays bare the hideous thing. There is nothing more dreadful in literature than Paul's account of sin, as found in the epistle to the Romans. He declares sin to be selfish, wilful, hateful, fatal, and accursed, a dreadful wickedness that takes the very life out of love. It crushes all beauty, and would rob goodness of all prerogative and power. And yet these men who confess their sin, the centuries with song as they exult in a life that laughs at prison bars, that defies death, and that with merry step passes through the shadow of the grave into the warm welcome of the Fatherhouse. Strange, blessed paradox, that turns the perplexity of the world into the psalm of a prevailing faith! It is the Christ who died, who says to the paralytic, "Son, be of good cheer, thy sins are forgiven thee"; to the bleeding woman, "Go in peace"; to the despairing disciples, "Let not your heart be troubled"; and to a crushed and saddened world, "Come unto Me, and ye shall find rest unto your souls."

Holy mystery! Joy begins at the Cross; victory comes through crucifixion; life is born out of death. When we have learned that secret, we shall possess the fullest life!

Let me remind you of one or two features of this redeemed life: There is peace with God; because Christ has swept away the black barrier. This is the deep conviction that throbs in the writers of the New Testament.

This peace springs from the conviction that the life and death of Christ declare the love of God. In Jesus God is Love, and in Him it is God who lives and pleads and suffers for us. The Cross is the consummation of love; and it is the love of God. This love is not the creation of the Cross, but its Creator; Christ did not die to placate an angry deity, to turn his heart towards us, to stay his vengeful hand. Divine love antedates the Cross. God has loved us from the foundation of the world; Christ's work is to break down the barriers of dread and mistrust; He rends the black veil that obscures from us the Father's face; He shows us God Eternal, delighting in love, and in that discovery there comes to the soul the life of goodness and the power of truth.

All this means life and the joy of life, for see what it means. It makes the ideal a real possession. All life has its ideal, which is only realised when its faculties are fully developed and its powers are fully exercised. Life to be full, must be at its best. Look round you. The bird is made for flight; its life is full when its wings are swift. The fish is at home in the waters, and its powers claim their true environment. The wealth and realm of life are exactly proportioned to the power and variety of faculty. If this is so, the life of man should be full and grand beyond all words. He has physical sense, intellectual faculty, the power of love, the reality of the spiritual and the consciousness of God. All these should flood him with power and thrill him with unfading joy. That is the ideal. To it we should be true, and yet for vast masses of men life is poor and mean, dull and drab, sensual and degrading. Their faculties are deadened and their vision dull. How shall a man be at his best? That he can never be till He receives the word of Jesus and apprehends the life He died to make ours. Then our faculties are in unison with the world of sense, of spirit, of time and of eternity. This is fullness of pulse and royalty of power. This is life eternal. John says with exultation: "This is the record that God hath given to us eternal life, and this life is in His Son." That mighty saying sums up the message of this service. This Christian religion is life, full-pulsed and victorious. It is no dead thing; it is not formalism or professionalism; it is more than the assent of the mind to certain dogmas; it is more than the acceptance of certain emotions. It is an urgent, living reality; it is spiritual life; it has the thought of God. It knows the presence of God; it moves in the ways of God. The Christian lives with a fullness and power that none other can know. There is an old Greek saying, full of meaning: "You may take a man and set him by the pillar of the temple, but unless the god who inhabits it touches him he cannot move a step." The Christian knows that divine touch and moves forward to conquest and service.

This is life, royal and abiding, strong and conquering; it is the victory of goodness, and that alone is paradise for the soul. See what it involves! Would that I had vivid words to lay bare its splendour! It is the life of supremacy. It makes a man a king; it places the poorest upon the throne, and kindles a destiny that is triumphant. This is true always. It was this fact that enabled scattered bands of feeble, lowly folk, without power, or prestige, to conquer the Roman Empire. To-day it is this principle that forces the government of the world into the hands of Christian nations, even though their faith is stained and imperfect. It makes the individual supreme over pain, triumphant over death and loyal, though the flesh should decay. My brother, thy throne is at the Cross, and thou canst reign only when thou dost bow in homage at the feet of Christ the Lord.

It is the life of full devotion; its watchword is "Not my will, but Thine be done." It fills the world with a self-sacrifice that is the marvel and glory of highest literature. Have you ever thought what we owe to the devotion of the saints? They pour out their tears and blood to cleanse the world? They have ever been the world's saviours, and they carry their Cross with steps that do not falter. Think of the men and women to-day who serve the poor in dreadful haunts, who nurse the diseased, wash the dead, and contend with cruel and hideous vice. They are not fired by denominationalism or doctrine; their life is in Christ; from Him they draw their motive and their might, and when you stand amazed before their devotion, do not forget that this is life eternal, the life to which we all are called.

It is the life of highest knowledge. It has won the secret for which philosophy makes its empty guesses and science seeks in vain. This knowledge is quick, intuitive, inward; it belongs to the peasant, quite as much as the pedant; it is not the gift of the schools, but the thrill of experience; it is not derived from bookshelves, it is the throb of the new life. It has faith in mystery; it finds interpretation for sorrow, and it can read the word of life in death. This is wisdom of the highest, truest quality; this is to know God and Jesus Christ whom He has sent, and that is life eternal. Have you not often been amazed at the swift insight of simple Christian folk? The literature of the class-meeting, if it could be preserved, would be full of light as well as warmth. It is begotten of the testimony of the Spirit; and the witness of the Spirit is the gift of the Christ who has become our Life.

It is to this wonderful life that I call you to-day. I would fire your ambition to reach this royal goal. While this life is supernatural and sacred, it is full of power and interest for to-day. Christianity need not be open to the reproach of other-worldliness; of course, it delivers you from passionate absorption in the temporalities and secularities of life, but it makes all life a bigger and mightier thing. The world is a grander, greater place since Christ died in it. There is nothing insignificant now. The home is more sacred, because it is near the gate of heaven. Business is holy, when we seek in it an opportunity to serve men and glorify God. Social and political problems have a new importance because they

Continued on page 558.

\* Sermon preached in the Conference Church, Queen's Road, Norwich, on Sunday morning, June 18th, 1912.

# THE TEST.

By Rev. EDWARD McLELLAN.

## CHAPTER III.—A LOSING GAME.

If Bender had appeared irritable and gruff on his introduction to Rose Cottage his sullen taciturnity became ogreish before a week had passed. The old couple served him mutely with sidelong glances, and were fervent in his behalf at the throne of grace.

"May be it's a love affair," old John whispered quietly, as if fearful of being overheard.

"I won't say as love wasn't mixed up in it," Mrs. Parrish remarked sagely, "but there's more than love to this. Love 'ud touch his stomach, but he ate three eggs and a big rasher of ham to his breakfast. No, John, love 'ud make a man sigh, but he vows under his breath. Besides, if it had been a love affair he'd 'a told me. No, it isn't love, it's devils."

"Aye, lass, and I've known love play the very —."

"John! John!" and the old lady shook an admonitory finger at her jocularly reminiscent husband who was wagging his head in great glee. "Dunno thee be profane about sacred things. It isn't love. He's too educated to be soft to that extent. It's devils. Just what sort they are I can't rightly tell, but he needs the Saviour as much as the Magdelene woman ever did."

"I'm thinking he's too educated or too stubborn to think so himself."

"Aye, but mark my words, he'll have to come to it before he finds peace. There he goes again."

They peaked through the muslin curtain like two naughty children as their guest strode down the little path, and started off down the winding lane as if the devils Mrs. Parrish believed possessed him held the reins and insisted on a double quick from the start. They had watched him go thus every morning to return at noon with his drawn face whiter and more haggard than ever, devour his dinner as ravenously as a starved man, only to dash off again with the same feverish haste, returning at nightfall exhausted. Where he went or what his business was they could not even faintly conjecture. Friends who called to pass the time of the day told of having met their strange guest on the hills miles away, walking with tremendous strides, and anxious face, staring straight ahead, and noting not the road he travelled nor the passers-by.

The only break in his sullen humour was when little Mary appeared with his evening meal. Then he would fix her serious face with his glittering eyes, and an expression of such malicious cruelty would creep into them as would have startled most children into terror, for they were deeply sunken under rugged brows, and shone like basilisks. But Mary, timid enough of most things, found nothing in that troubled face to dread. She was aided by an intuition that she could not understand, and could not have analysed if she had thought about it, which she never did, and met his thrusters with a simple shield of innocence that made them harmless.

"Do you go to Sunday-school?" he asked her on the evening of the day above mentioned.

"Oh, yes, I have seven prizes for good attendance."

"Oh!" he sneered, "so that's why you go to school for!"

"It isn't the prize I go for," she corrected him simply, pouring out his tea, for he had insisted on her doing that from the very first, in order that he might have her with him a minute or two longer.

"They give me the prizes because I attend regularly."

"But would you go if there were no prizes?" he demanded triumphantly.

"But they always give prizes."

"Now you are begging the question—running away. Tell me straight out, would you go if there were no prizes? Yes or no."

Mary replaced the teapot on the stand, covered it with the cosy, and then lifted her blue eyes to the staring face, and said softly, "Yes. I haven't thought about it before, but I know I should."

"Why?"

"Because it helps me to be a good girl."

"Oh! Oh!" laughed the scornier in mockery. "Oh! Oh! It helps you to be a good girl, does it? Why, you little simpleton, you don't know anything else but to be a good girl."

"Oh, yes I do, I could be a very bad girl if I wanted to."

Bender laid his cup down as he was in the act of drinking, and a puzzled look crept into his eyes, but he remarked viciously, "You are like the rest of them—just a little hypocrite, but you'll get over that. You'll be a big one some day."

"I'm not a hypocrite, and Granny's not a hypocrite, and Jerry Fisher isn't a hypocrite."

"Well, you don't know much about it yourself yet, and Granny doesn't think she is, which amounts to the same thing. And who is Jerry Fisher?"

"He's my Sunday-school teacher, and he used to be the most drunken man in the village, and he says it's the Grace of God that's saved him from the drink, and we know that's true, and if we know it's true, how can he be a hypocrite?"

Bender's frame stiffened, and he clutched the arms of his chair as if he would crush them between his long sinewy fingers, and he hissed through his clenched teeth.

"So Jerry Fisher was the village idiot, was he, and he's been saved by the Grace of God, has he? You tell

that story to the Marines. Listen, little girl, you mayn't think so; that's a lie. The Grace of God had nothing to do with it. If Jerry Fisher is a sober man, it's because a doctor made him sober by drugging him, or because he had will enough to determine to be sober."

"That's where you are wrong, Mr. Bender," the undaunted child retorted, "It was prison that made him sober, and it's the Grace of God that's kept him sober ever since he came out. He's told me so many a hundred times—and he ought to know."

She left the room with the honours, for Bender couldn't articulate the words that were crowding his throat. When she returned to clear away he looked less vitriolic, but he began the talk with the peremptory question, "You said you could be a bad little girl. What did you mean by that?"

"Well, sometimes, I could get very angry over little things, and say nasty things, and be mean and spiteful."

"Well, and why don't you get angry, and be mean and spiteful, if you want to. Other people are. I am. What does it matter?"

"I don't want to be like that. It isn't nice to be like that." "Besides," she added softly, pausing in her brushing up of the crumbs, and facing him, "I pray to Jesus to keep me from being like that, and He wouldn't love me the same if I didn't try."

"So that's it, is it? You're afraid of Him. You think He'd send you to Hell if you did, I suppose. Is that what your precious Jerry Fisher teaches you?"

"No, I'm not afraid, and Jesus didn't come to send men to Hell. He came to save men from Hell. But when you love someone, and He's helping you all He can, you try to remember what He wants, and to be the best you can for His sake."

Bender's only reply was to rise from his chair, go to his coat which was hanging behind the door, and to take from the pocket a bottle of brandy, which he placed on the table before the now astonished child. After gloating over her astonishment for a second, he said curtly,

"Could Jerry Fisher see that bottle of brandy on the table, and not want to drink it?"

"He might want to, but he wouldn't," she affirmed stoutly.

He held the bottle up to the light so that the liquor shone and sparkled, and as the glow of it fell upon his face, his lips twitched, his thin nostrils quivered, and his long fingers trembled.

"I could drink that if I wanted to, and I want to, but I won't," he muttered thickly, the sentences coming in jerks. "I don't need any of the Grace of God to help me. If I will, I will, and if I won't, I won't. I don't want any of your Sunday-school hocus pocus to help me. Neither would Jerry Fisher if he were a man. What do you think of that, my little Puritan?"

Mary steadied herself to think. And the lessons that the faithful Jerry had poured into her wise little head crowded through her brain, and with an inspiration that made the heavily-breathing Bender stagger, she replied,

"If you drink that, that will send you to Hell, as surely as if sent Jerry to prison; for Jerry said he was in Hell when he was there. And if you get there, only Jesus can pull you out."

"That sent him to Hell!" he exclaimed, aghast at her terminology. "Why, I've drunk dozens of bottles like that, and I'm not in Hell!"

"Then where have the devils come from?" she asked earnestly.

Bender crashed the bottle on the tray with a bang that made the tea things rattle, and thrusting his face close to that of the astonished maiden, he demanded fiercely,

"Devils! What Devils?"

"Why the devils Granny says have got you. She says they are in your eyes, and they drive you when you go out for a walk. She says you have a legion of them, and everybody knows there are devils in brandy," she went on mercilessly. And pointing to the bottle she continued, "You see that bubbling there. Jerry says every bubble is a devil, and if you were to swallow them —"

She paused, as something in the man's changing face arrested her. There was something horribly fascinating in the gaunt, ashen countenance in which those startled eyes were set like pools of fire. She could hear his teeth chatter as he vainly strove to hold his jaws rigid, and she saw the beads of perspiration start out on his forehead, and the hollow cheeks grew damp and clammy. For the first time she felt fearful of this tall, fierce man, who hitherto had only attracted her, as if some sleepy maternal instinct had but partly awakened to minister to a crying need it could feel, but could not understand. With a fierce effort he controlled his shaking frame, and said slowly,

"I said I wouldn't, and if I so will it I won't even now. But now I will differently. Do you hear, you little saint? I will differently, and because I will differently I'm going to drink these devils to keep the others company. We'll make a night of it, and if a multitude of friends make a merry Gehenna, then here's for a night among the skulls."

Taking a knife he struck the back of the blade smartly across the neck, and the next instant he was drinking deeply. With a cry of dismay Mary fled the room.

(To be continued.)

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

## CHRISTIAN ENDEAVOUR.

### II.—PLEDGE AND PRINCIPLES.

By Rev. J. H. Hirst.

The founder of Christian Endeavour built better than he knew. This world movement was primarily intended to meet the spiritual needs of the young people of one American church and congregation. The failure of other organised effort to keep young folk had impressed the minister—Rev. F. E. Clark; social, educational, instructive they might be, but the call to earnest religion was not realised through them, and Dr. Clark was concerned to found a society in which the spiritual was supreme, believing that in this way the young people could be won and their energy directed to useful service. Christian Endeavour was the outcome of his thought and purpose. It was the direct result of the need of the hour, and there was no idea of wider usefulness than the local church presented. That Christian Endeavour had permanent elements of value is proved by its reception and its immediate success.

The original society was simple in its organisation. A pledge (or covenant), carefully prepared by Dr. Clark was the binding link. The first form of pledge is still in common use, and with some little change of wording, and the addition of one later clause, "I will support my own Church and its services," is the one we officially recognise. A model constitution was drafted, the cardinal points of which are (1) the pledge in which certain acts essential to Christian life are undertaken; (2) the weekly prayer-meeting for fellowship and worship; (3) committees to focus endeavour and train for service; (4) covenant service for renewal of vows and consecration.

The principles embodied are as stated by the founder: (1) Outspoken devotion to Christ; (2) constant service for Christ; (3) fellowship with Christ's people; (4) loyalty to Christ's Church. The British Council's setting is: (1) Personal devotion to the Lord Jesus Christ; (2) presence at and participation in the weekly meeting; (3) monthly covenant service and response; (4) loyalty to the Church and training for its service through committees. The Consolidated Minutes emphasise fellowship, testimony, prayer and consecration. With the principles all Christians will surely agree. Consecration, fellowship, service, soul-culture by daily Bible reading and prayer, as ideals, commend themselves. Methods are challenged. Pledge, weekly prayer-meeting, programme of service, consecration service, and suggested lists of topics are all arranged. The topics are said to be superficial, and "the triviality of Christian Endeavour" is dogmatically asserted. The charge of "triviality" so far as I know Endeavour, is unfair and unjust. Careful study of the topics for the past few years would make this manifest. Continuity in series of studies has been observed, and with the series, other subjects set touched the great issues of life in its varied duties. Further, it should be remembered no Christian Endeavour is bound to the lists suggested by the National Unions. Any society can arrange its own topics, and here is a fine field for the constructive genius of the critic.

Much has been said against the obligations imposed by the pledge, and probably in our Church the clause dealing with sending "a response or an excuse for absence" from the consecration meeting has been least adequately fulfilled. In some churches, however, it is observed most sacredly. Here, again, it is not the letter but the spirit that is desired. The form of the pledge is not unalterably fixed. The British Council has issued an alternative, whilst in America there is a four-fold option; but all these are issued only as "models." The essential idea is a standard of action, voluntarily adopted by the young people and their leaders. No form of words is inserted in the Constitution, and the Covenant, so long as embodying the vital principles, may be drafted to suit the individual society. The last framed by Dr. Clark—and which I commend—is as follows:—"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons; and in them all I will seek the Saviour's guidance." Features to which objections have been raised are omitted, and "the wording is so generalised as to throw the responsibility for details upon the conscience of each Endeavourer, and remove all possibility of criticism on the ground of legalism." Actually, any pledge which is true to Christian Endeavour principles, is sanctioned by the British as by the American Union. In this Christian Endeavour again shows its adaptability, and many criticisms are therefore altogether wide of the mark, whilst of the pertinent ones Christian Endeavour can take note and learn.

Judged by its principles, which are "as broad as the religion of Christ," Christian Endeavour has an abiding ministry, and the elasticity of its methods, and flexibility of its covenant, should commend it as specially fitted in its appeal to the ever-changing mood of young life.

Continued from page 557.

affect the humanity which Christ died to redeem and save. This gospel of regeneration lets in upon life the light of a vaster day, bringing out all its possibilities; making trivialities great, and dull things noble, by linking them to the destinies of the race and the will of God. This is to live at the heart of Universe, and that is the love of God, which has been declared in the Christ who is still here to give us life and to give it more abundantly.

## What our Readers Say.

### The Message and the Man.

SIR,—I would be glad if you would permit me the privilege of a public expression of my appreciation of Sir William P. Hartley's offer in relation to my Hartley Lecture. As the lecture was prepared with a purpose, I am naturally very glad of any circumstance likely to forward the accomplishment of that purpose, and, as I derive no pecuniary advantage from the sale of the book, I may venture to express a hope that Sir William's desire to increase the circulation may be abundantly realised. I am happy to be able to say that there seems to be every promise of this. It gives me much pleasure to know that while, of course, the volume is written especially for preachers, many who are not preachers are reading it. I have tried in my poor way to show that the preacher's people are largely responsible for his preaching, and that the Church will get the kind of preaching she wants. For this reason I am glad that the book is being read by those to whom these facts ought to appeal.

May I send you an extract from a letter signed "A Lay Preacher," which has just come to hand? "But there is another class to whose notice this Hartley Lecture should be brought. In the Bible classes of our Sunday-schools, in our C.E. societies, in our congregations there are many young fellows who, to the discerning eye, possess what our fathers called 'gifts and graces,' and who, though at present they themselves seem to be unconscious of the fact, undoubtedly would be 'the right men in the right place' in the pulpit. There is many a father who would give much to be able to turn his lad's thoughts in this direction, but who fears to defeat his own ends by spoken words of his own. To many of these young men the reading of 'The Message and the Man' might be the turning-point. . . . A timely present of the book might work wonders." Mr. Editor, it is complained on the circuits that now-a-days we are making very few preachers. It would give me great joy if I could think that the "Fourteenth Hartley Lecture" were doing something to help fill up the vacant places on our plans.—Yours, etc.,

26, Holborn Hall, W.C. J. DODD JACKSON.

P.S.—As I put this letter into its envelope, a friend names to me a circuit that has not made a local preacher for thirty years! Time something should be done!

### The Hartley Lecture.

SIR,—I have read with much profit and pleasure, and gratefully acknowledge the inspiration derived, from reading most works published during the last forty years. It would be invidious to state which has been most to my liking. Dr. Dale's proved most stimulating to thought, while Dr. Stalker's sent me to "the secret place" and heart-searching. Each served a definite purpose, and, doubtless, induced in all ministerial readers a determination to magnify their calling. I am free to confess that no book on preaching quite fills the place of Rev. J. D. Jackson's *The Man and the Message*. For many years I have regarded the author as among our finest stylists. How beautiful, how pure, and arrestive is his English! We should like to quote some of those gems of phrasing did space permit. But the form is secondary to the substance of the lectures. The treatment is sane, wise, and sympathetic. Mr. Jackson is the last to expect acceptance of every thing advanced, especially some of the beautifully expressed generalisations, but within his limited space he has produced a book that is bound to hold a very high place in the homiletic literature of the Church. I hope every minister and local preacher will avail himself of the generous offer of Sir W. P. Hartley and secure a copy, and read it: This year's Hartley Lecture is a much-needed message. Let us listen to it and learn.

Bridlington. ROBERT HARRISON.

### Primitive Methodism and the National Services.

SIR,—I was more than pleased to read Rev. G. Standing's article in the *Leader* on the above subject. I have long felt that, as a Church, we ought to seek official recognition of the fact that the Navy contains a large number of Primitive Methodists, and we should certainly claim, as a Church, our right to minister to them.

When I was labouring in Plymouth (1855-7), a considerable proportion of our godly and devoted workers were connected with the Navy. While I am writing I can see the faces and almost hear the voices of Mrs. Hoskins, Mrs. Searle, and others pleading with God for the salvation of their husbands and others who were fighting their country's battles in the Crimea. These godly women were our greatest helpers at open-air services and at cottage prayer-meetings. Certainly more than half of our people at that time were associated with the two branches of the Navy, the Bluejackets and Marines. In Australia I have frequently come in contact with our own men in the Naval Service. One day, while labouring in Newcastle, N.S.W., I had the great joy of receiving a letter from a petty officer on one of H.M. ships, then on the Australian Station. This man I had never met nor communicated with in any way. On opening it I found it commenced: "My Very Dear Grandfather." Then the writer went on to explain that he was converted in the cockpit of his ship through the prayers and songs and conversations of a petty officer, who told him he was converted under me at Plymouth; and then he went on to reason, if my spiritual father was converted under you at Plymouth, you must be my spiritual grandfather. Then he went on to tell me what glorious times they had in their meetings for song and prayer, as quite a number of them had been saved on board their ship. One day a strong, well-built young fellow about twenty came to me in Sydney and requested me to baptize him. He explained that he wanted to join a British man-o'-war then on the Australian Station. He had passed the doctor of the ship, and everything was

right, only that he had no baptismal certificate. He offered the officer his certificate of birth, but the officer said that would not do; he could not take him without his baptismal certificate. I baptized him and duly filled up a printed Connexional form and gave it to him. The officer was perfectly satisfied with it, and he was received into the British Navy. Thank God the cockpit of many a British man-o'-war has been made to resound with the happy song and earnest prayer of Primitive Methodist sailors, and many a poor wanderer has been saved on board. My experience has led me to think that the two branches of the Naval Service (Bluejackets and Marines) contain many more Primitive Methodists than all the regiments of the British Army.

I hope Mr. Standing's action will be vigorously supported by the officials of our Church, and that very soon we shall have chaplains in the Navy. I shall be pleased to become an annual subscriber of £1 ls. to a special fund for this object.—Yours, etc., E. COOK PRITCHARD.

Ely Lodge, Braintree.

### The Secular Solution.

SIR,—Nearly nine years have passed since the writer was first summoned in the police-court for non-payment of the sectarian education rate. For nearly seven years of that time the Liberal Government have been in power, and yet we are still suffering under Mr. Balfour's sectarian endowment Acts. Why is it, then, that up till now no relief has been granted, no alteration made in the iniquitous education laws? Because such a large number of our Free Church leaders—not "the man in the street," nor "the man in the workshop," but ministers and wealthy laymen—are, like Rev. F. Pickett, afraid of this terrible bogey, the secular solution. The Liberal Government cannot pass another Education Bill until Nonconformists are ready to carry out their professed principles in the matter of compulsory State education. Is it possible, is it just, to wish to retain the Bible in the schools as Rev. F. Pickett wants, in the face of the statement of Lord Hugh Cecil that "simple Bible teaching is Nonconformist teaching and undermines Churchmanship," and the fact that numbers of our fellow-citizens are Jews, Romanists, and Agnostics, men and women who are as conscientious as we Dissenters are, and just as much entitled to their convictions? No, sir, the only remedy which can be final and bring educational peace, the only solution for this long-drawn-out quarrel between the sects is secular education only in State-supported schools, whether elementary or secondary, with increased opportunities for those children who have the ability and wish to climb higher up the rungs of the educational ladder.

Sooner or later the secular solution must come, and while our leaders are hesitating to accept the inevitable, the children, the teachers and the nation are losing, while the great Sunday-school movement is patiently waiting for the only thing possible to give it such an impetus that will make it throb with over-increasing vitality—the secular solution in the day-schools. All honour to such men as our President and Rev. Jabez Bell, who are not afraid to advocate a cause they believe to be right because it happens to be unpopular to-day.—Yours, etc., H. W. HAGGER.

St. John's-road, Wembley.

SIR,—I hope courtesy is not a vanishing controversial quality among Primitive Methodists. I have repeatedly made statements, and asked pertinent questions concerning the essential nature of Cowper-Templeism. Every opponent of my views who has written in your columns has ignored them. I scarcely expect a reply now, but repeat my inquiries for the benefit of your readers, who may judge of their quality for themselves, and the possible reasons for such unusual treatment of both writer and writing. (1) Is Cowper-Templeism the State establishment of religion, or is it not? It is reasonable to expect a categorical reply, with reasons. (2) If it is, How can Primitive Methodists support it? (It will be well here to consider whether any reasons advanced do not apply with equal force to the particular establishment which we all condemn.) (3) If the answer is "expediency," then why (witness even your recent correspondence) is Cowper-Templeism being advocated on its own merits as preferable to the secular solution? This is couched in as plain English as I can command, and I will not detract from its clearness by touching other points which have been raised at present.—Yours, etc.,

Penrith.

SAMUEL HARRY.

SIR,—Rev. Jabez Bell evades the question, and states the secular solution is the Christian solution; but where does Christianity come in for some children? It would be much better for Mr. Bell and others to drop the word secular, or tell us what is meant by it. Do they intend to shut the Bible out of the school or not, because it is very evident the people of this country will never allow the Bible to be closed again either in the school or anywhere else, and those who wish it are either a long way behind or before the times. The country provides schools, compels children to attend, selects the text-books. Cannot Bible lessons be given by the teachers without saying religion is being taught at the expense of the State? It is time the Free Churches made up their mind and agreed as to what they want, else the present Government will never move in the matter, and take very little notice of resolutions passed at the Free Church Councils or conferences. If the Government had gone in for universal School Boards in earnest in 1906, the question might have been settled; as the House of Lords would have passed it, had the Nonconformists been united. The new Education Bill has not yet arrived.—Yours, etc.,

Louth.

J. MCKINNEY.

SIR,—It never occurred to me to ask, "Have you given over beating your wife yet?" Our inquiry concerned treatment of the child, and not the mother. I do not

recommend the secular solution of "beating your wife" for the problem of domestic infelicity. Moreover, "off with your head" is not an exact translation of my request for a simple "Yes or No." I sought to remind Mr. Pickett that he ought not to have two heads—one Erastian, the other Nonconformist. Now that he is "content to be so far inconsistent" as to sacrifice principle to "religious feeling," my interest in him grows faint.

My thanks are due for the correction that it is New South Wales and not Victoria that has the double distinction of State-supported religious teaching, and the highest percentage of crime in Australasia. I also offer apology to Victoria in mistaking her for the sister colony. Fortunately, she has not bartered her honour for the gold of Cæsar. This correction of name does not put Mr. Pickett's statement right. He is still wrong in saying: "In our Australasian colonies where the secular solution has been tried, they are all getting rid of it, if it has not quite gone."

I am desired to "set about to show why we should work for the secular solution, and wherein it is the true Christian solution." Once again I reply. The secular solution is Christian because it makes Christians solely responsible for teaching Christianity. It does not break the golden rule by compelling people to pay rates and taxes for what they do not believe. We should "work" for this because, as Free Churchmen, we profess that our faith can only be taught by those who believe, and that secular channels cannot completely convey spiritual truth. The school-picture by Mr. Mundella deserves hanging outside! "Whole rows of hooligans or infidels going out of school" is truly a wonderful sight. That is one picture. But there is another. When Christians have full responsibility for teaching religion, there will be no "rows of hooligans or infidels" to come in. I plead for the help of my esteemed friend in this worthy work of making the "glorious old Bible" a saving message to the children of our land. To make a compulsory task-book of the Bible, taught by State teachers—believers, unbelievers, and mis-believers—is gross violation of Free Church principle, injustice to the teacher, wrong to the child, and an offence to Christ. Bone-idleness and heart-indolence have tempted us to neglect our duty. We are now reaping the sad harvest, best described by Mr. Pickett himself when he says, "A rapidly growing secularisation of the Sabbath, and a falling Sabbath-school register."—Yours, etc., Morecambe. JABEZ BELL.

### Allocations and Ministerial Appointments.

SIR,—*"Circuit Steward"* credits me with saying that the "old system" of uncertain income to meet regular expenditure is a failure. I repudiate this charge. Such claim emanates from *"Circuit Steward's"* own letter of the 20th ult., which states:—There are (few) circuits where the old system . . . now holds. The great majority have adopted . . . allocations, etc., etc. Let *"Circuit Steward"* prove these assertions or quote authority for making them; your readers can then judge of the charge, also of their authenticity. I must ask *"Circuit Steward"* to stand to his guns. *"Circuit Steward"* refuses the phrase "reverse of healthy" and prefers "natural failure" as relating to (both) above systems, both breaking—in same direction—the latter differing in degree. The choice is far from envious and does not even minimise the deplorable Connexional conditions implied in the case presented for reform in regulating circuits uncertain incomes and allocations. Permit me to point out that there is a wide difference betwixt an inversion of negligible fractions and an extension of figures. The large society (A) is shown by the example as paying less than one farthing per member per week more than the small society (C), and shown as receiving special ministerial oversight, service, and support rendered by members of the family plus ten Sunday ministerial appointments per quarter. Perhaps *"Circuit Steward"* will say if he requires further evidence from his own pool of "Mereshau."

*"Circuit Steward"* is still in error in dividing the yearly amounts by twenty-four instead of ninety-six, which gives one ministerial appointment for about each £14, instead of about £3 10s., avoiding fractions. This is referred to as a mere quibble, notwithstanding the fact that a pooling system is presented for the consideration of your readers with determining factors giving the face value of ministerial appointments (rightly or wrongly) to operate throughout the whole station. Why does *"Circuit Steward"* run away from his own scheme? Your readers will be well advised not to accept the scheme in anything like its present form. The Connexion's best and highest interests will be in danger of being rendered by far too precarious. I am glad *"Circuit Steward"* appreciates the labours and sacrifice of the local preacher, but serving under the proposed scheme, he will be in full employment keeping the small societies moving that the station may hold together, and the large societies, with large expectations, kept up. Large bodies move slowly. When the "Angel of self-Abnegation" troubles the pool the small societies will find a friend to help them into the waters and receive warm attention. *"Circuit Steward"* may state that the scheme is healthy, and therefore brotherly, but has miserably failed to prove the title to such claim both in the example and in last reply. In the (first) letter an interchange of opinion is invited; in the (second) letter it is regarded as (merely wasting time) to examine and consider the scheme in other bearings. For the value of the system your readers can judge.

LAYMAN.

The united camp meeting of the Gateshead circuits has been held, and was marked by spiritual fervour and good attendances. Among the ministers present were Revs. B. Haddon, W. Dawson, H. Pratt, W. Gellay, W. A. French, and J. Clementson.

To Ladies who read my Advertisements and do not profit thereby

## DO IT NOW!

How many times have you said to yourself when reading Sydney George's Advertisements, "I must send him an order to do it." DO IT NOW. Every single lot on this page is a gutted bargain, and many lots are less than half the usual price, simply because they are Remnants and Oddments accumulated during the season, and the fixture room is required for new stock on the way from the mills.

## SYDNEY GEORGE,

The Mail Order Warehouse,  
GEORGE STREET,  
BIRMINGHAM.

ILLUSTRATED BARGAIN CATALOGUE of Blouses, Skirts, Costum-  
s, Dresses, Boots, Corsets, Underclothing, Babies' Outfits,  
Bath-tubs, Bedding, Lingerie, Hosiery, Drapery, Men's  
and Boys' Suits, Hosiery, etc., sent Post Free to any address.

### DRESS REMNANT LENGTHS FOR SKIRTS, BLOUSES, FROCKS AND DRESSES.

LOT 1.—5½ yards of pretty helio silk-finished Shantung, 40 inches wide, excellent wear and most effective in appearance. Reduced from 11/6 to 5/4, post free; another length of 3½ yards of the same for 3/6.  
LOT 2.—5½ yards of dark electric blue silk-finished Alpaca, excellent quality, for 6/8; another length of 2½ yards for 3/9, post free.  
LOT 3.—6 yards of good serviceable sand-colour Beige, 36 inches wide, will wash and wear, for 9/3; another length of 4½ yards for 2/6, post free.  
LOT 4.—4½ yards of fine quality red silk-finished Alpaca, 36 inches wide, for 3/6; another length of 2½ yards for 2/1, post free.  
LOT 5.—5 yards of dark green silky-striped Repp, 38 inches wide, for 3/9; another length of 3½ yards for 2/6, post free.  
LOT 6.—5½ yards of pretty pink silky stripe Delaine, 38 inches wide, an extremely pretty dress length of good quality, for 5/6, post free.  
LOT 7.—3½ yards of old rose silky stripe Dress Material, 38 inches wide, a thoroughly serviceable length for 3/8; also another piece of 2½ yards for 2/2, post free.  
LOT 8.—5½ yards of pretty Quaker grey silk-finished Alpaca, 42 inches wide, a choice bargain for 7/6, post free.  
LOT 9.—3½ yards of dark electric blue Repp, 38 inches wide, good substance, for 3/1; another length of 2½ yards for 2/2, post free.  
LOT 10.—5½ yards of heavy navy blue wool Motor Serge, good wear, 40 inches wide, for 4/4; another length of 2½ yards for 2/4, post free.  
LOT 11.—6 yards of dark grey all-wool Flannel Tweed, 40 inches wide, an excellent-wearing dress length for 5/6, post free.  
LOT 12.—5½ yards of dark green neat mixture heavy Wool Tweed, 40 inches wide, for 5/1; another length of 3 yards for 2/9, post free.  
LOT 13.—4 yards of navy blue neat mixture good substance Tweed, 40 inches wide, for 5/1; another length of 2½ yards for 2/10, post free.  
LOT 14.—5 yards of blue silk-finished Alpaca, 36 inches wide, for 3/9; another length of 3½ yards for 2/8, post free.  
LOT 15.—3½ yards of cream silky-striped Dress Material, 38 inches wide, good substance and will wash nicely, for 3/2; another length of 5 yards for 4/8, post free.  
LOT 16.—5 yards of very dark grey neat mixture Dress Material, 54 inches wide, a good useful length, for 4/1, post free.  
LOT 17.—5½ yards of dark helio neat mixture good substance wool Tweed, 40 inches wide, capital wear and a grand bargain, for 4/6, post free.  
LOT 18.—3 yards of navy blue all wool Tweed, with small white flake effect, plenty of substance, 40 inches wide, for 3/6, post free.

### BLACK DRESS REMNANTS.

LOT 19.—5 yards of all-black silk-finished neat broadened Alpaca, 40 inches wide, beautiful quality, for 7/6; another length of 3½ yards for 2/10, post free.  
LOT 20.—5½ yards of all-black pin spot Cashmere, excellent quality, 42 inches wide, for 8/6, post free.  
LOT 21.—6 yards of all-black open work silky stripe Groundslee, 40 inches wide, worth 15/1, for 8/6; another length of 4 yards for 5/8, post free.  
LOT 22.—5½ yards of splendid quality fine and heavy black double warp Cashmere, rich silk-like bloom, and a dress length that will scarcely wear, and worth 25/1, for 12/6, post free.  
LOT 23.—5 yards of heavy black wool Motor Serge, 48 inches wide, excellent wear, for 5/10; another length of 3½ yards for 4/2, post free.  
LOT 24.—6 yards of all-black silky stripe wool Voile, 40 inches wide, a 15/- dress length for 9/6, post free.  
LOT 25.—5½ yards of black Venetian Cloth, good substance, spotless finish, 40 inches wide, for 4/1; another length of 3½ yards for 2/8, post free.  
LOT 26.—6 yards of black Dress Material, with very neat white pin spot effect, thickly covered, 38 inches wide, for 3/10; another length of 3½ yards, for 2/6, post free.  
LOT 27.—5½ yards of good black silk-finished Alpaca, 40 inches wide, for 6/10; another length of 3½ yards for 4/3, post free.  
LOT 28.—4½ yards of plain black British Cashmere, 42 inches wide, excellent wear, for 6/1; another length of 2½ yards for 3/6, post free.

### WASHING DRESS LENGTHS.

LOT 29.—5 yards of butcher blue Drill, with neat white line stripe effect, 27 inches wide, for 2/8; another length of 3 yards for 1/7, post free.  
LOT 30.—6½ yards of pink and white neat stripe best quality Dress Shirting, excellent wear, 30 inches wide, for 4/2, post free.  
LOT 31.—7 yards of navy blue silk-finished Saten, with neat white line stripe effect, 31 inches wide, for 3/9, post free.  
LOT 32.—6½ yards of good quality black silk-finished Saten, 31 inches wide, with neat white-figured design, for 3/6; another length of 2½ yards for 1/5, post free.  
LOT 33.—7½ yards of plain butcher blue Nurses' Cloth, 26 inches wide, fast colour, for 2/3; another length of 5 yards for 1/7, post free.  
LOT 34.—4 yards of dark brown and white neat shepherd cheek Zephyr, 28 inches wide, for 1/7; another length of 5 yards for 2/1, post free.  
LOT 35.—5½ yards of butcher blue and white neat striped Nurses' Cloth, 26 inches wide, for 1/9; another length of 3½ yards for 1/2, post free.  
LOT 36.—6 yards of fine quality plain black Cambric, 36 inches wide, for 2/6; another length of 4 yards for 1/8, post free.  
LOT 37.—8 yards of pretty golden brown Delainette, with neat white-figured design, 27 inches wide, for 2/6; another length of 6 yards for 1/10, post free.

**SYDNEY GEORGE,**  
The Mail Order Warehouse,  
GEORGE STREET,  
BIRMINGHAM.

Telephone—SOUTH 94. Telegrams—UBIQUE.  
Established 1877. Bankers—London City & Midland.

### Just Issued.

## THE MINUTES OF CONFERENCE for 1912,

Containing Reports and Balance Sheets of all Connexional Committees, Names and Addresses of all Ministers, new Legislation, Connexional Officers, Committees, &c., &c.

Indispensable to every Minister and Official.

Paper Covers, 1/- Cloth Boards, 1/6.  
Postage, 3d.

### THE HANDBOOK FOR THE SCHOLARS' EXAMINATION, TO BE HELD NOVEMBER 6th, 1912

ENTITLED:

## "THE BIRTH AND BOYHOOD OF JESUS,"

AND

## "THE PARABLES OF THE KINGDOM,"

By Rev. W. Spedding  
(General Sunday School Secretary).

Price **Twopence.**

Post Free, **Threepence.**

## SIR W. P. HARTLEY'S GENEROUS OFFER.

### The Hartley Lecture for 1912,

ENTITLED:

## "THE MESSAGE AND THE MAN,"

By Rev. J. Dodd Jackson

(Connexional Editor),

Published at 2/6,

Offered at 1/-  
(Postage 4d. extra.)

Through Sir William's generosity we are able to offer this valuable Lecture on "The Man and the Message" to all our Ministers, Local Preachers, Sunday School Workers and Class Leaders—at the small cost of 1/-—Sir William kindly offering to pay the difference in cost. This is on condition that 10,000 copies are sold. Surely this can easily be done and the workers of our Church receive inspiration and help by this timely message.

### ORDER OF YOUR MINISTER.

## "THE CHURCH THAT FOUND HERSELF."

By Rev. J. Day Thompson.

The Story of our Centenary Celebrations. No record of that period is complete without this work. Very suitable for a Sabbath School Reward.

Published at 1/- net.  
(Postage 3d. extra.)

London: W. A. HAMMOND,  
HOLBORN HALL, E.C.

**Mr. JOSEPH STANLEY,**  
Primitive Methodist Evangelist,  
297, WOODSEATS ROAD,  
SHEFFIELD,  
IS BOOKING APPOINTMENTS  
FOR THE COMING SEASON.

In writing, please state desirable dates.

Several Week-Ends Open Free  
of Charge.

### THE POSITIVE ORGAN.



A real Pipe Organ, giving the effects of two manuals and pedals on its single keyboard. Prices from £70. Over 800 supplied. Estimates given for Repps, Rebellas, Two and Three Manual Organs, etc.

THE POSITIVE ORGAN CO. (LTD.)

44, Mornington Crescent,  
London, N.W.  
(Opposite Tube Station.)

### Increase of Membership Campaign.

Leaflets by well-known Church Leaders; also *Conversion Leaflets*, by Rev. J. T. Goodacre, with announcement of special services on back, 500, 8s.; 1,000, 4s. 6d. post free. Hymns for Mission Services, 100, 1s.; 500, 4s.; 1,000, 7s.; larger series, 500, 10s., or with strong paper cover with name of church printed on, 500, 15s. All carriage paid. Cash with order.

Write for samples —  
PENDLEBURY & SONS, P.M. Printers,  
17, Blackburn Road, Bolton.

**INDIVIDUAL COMMUNION CUPS**  
HAVE BEEN SUPPLIED  
TO OVER 1250 CHURCHES  
IN THE U.K.  
PUREST IDEAL  
NON-REFLECTED  
COURTESY  
MOST PERFECT  
SAMPLES  
ON APPROVAL, 1250  
CARRIAGE FREE. ILLUSTRATED LISTS.  
TOWNSEND'S L. BIRMINGHAM

**IRON BUILDINGS**  
FOR ALL PURPOSES.  
Estimates Free.  
**GINGER, LEE & CO.,**  
PRACTICAL BUILDERS,  
Plymouth Avenue,  
Longsight, Manchester.  
Extended Payments  
if desired.

**CHEAP CHAIRS**  
For Churches, Chapels,  
Mission & Schoolrooms.  
From 1s. 8d. each.  
Buy from the factory,  
Save middle profits.  
MEALING BROS., High Wycombe

WANTED, a middle-aged, domesticated  
person as Housekeeper; P.M. preferred.—Apply,  
T. S. Post Office, Vowchurch, Hereford.

## TO PREVENT SICK-HEADACHE

on land or sea—to correct sensations of giddiness—to remove the biliousness caused by change of diet—change of air—change of environment—you must take Beecham's Pills. You will then lose all your "liverishness," have no more pain after eating, and your sick headache and giddiness will vanish. It is impossible

## TO ENJOY YOUR HOLIDAY

If you are out of sorts. A box of Beecham's Pills will take up very little room in your travelling bag, and you never know when they will come in handy and most probably save you much suffering and expense. If you find that the change of living does not agree with you, or your appetite is not what it should be, you can at once put yourself right if you

TAKE

## BEECHAM'S PILLS.

Prepared only by THOMAS BEECHAM, St. Helens, Lancashire.  
Sold everywhere in boxes, price 1/1½ (56 pills) & 2/9 (168 pills).

Telephone Nos.—Sheffield 1952,  
Newcastle 46.  
Every . . .  
System of **HEATING.**  
Success Guaranteed.  
**WM. TRUSWELL & SON, Durham Foundry, SHEFFIELD,**  
and Caloric Works, NEWCASTLE, Staffordshire.

**WM. P. HARTLEY'S  
SEVILLE  
ORANGE MARMALADE  
IS ABSOLUTELY PURE.**



### THE DUCHESS OF DEVONSHIRE DAIRY CO.

confidently claim their butter to be  
of the highest class and finest quality.  
Through the use of the most up-to-  
date Dairy Appliances the essential  
characteristics of health-giving and  
strength-restorative properties are  
fully maintained.

Head Office:—

**THE DUCHESS OF DEVONSHIRE DAIRY CO.,**  
Tiverton Junction,  
CULLOMPTON, DEVONSHIRE.



# THE Primitive Methodist Leader

INCORPORATING

"THE PRIMITIVE METHODIST" &amp; "THE PRIMITIVE METHODIST WORLD."

THURSDAY, AUGUST 8, 1912.

All literary communications other than Church News should be sent to the Editor, 45, Wellington Road, West Norwood, London, S.E. Advertisements and all communications relating thereto, must be sent to Mr. T. M. Brindley, 4, Ludgate Circus, London, E.C., and must arrive by Tuesday morning.

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

## Current Events.

By Joseph Ritson.

### "Bonar Lawlessness."

We referred last week to the extraordinary speech delivered by the Tory leader at Blenheim. Mr. Bonar Law was compelled on Wednesday week to make some reference to it in the House of Commons. He repeated his statement, declaring that not a man behind him disagreed with him, and as Mr. Balfour, Mr. Austen Chamberlain and Mr. Walter Long were absent there was no dissent. The declaration had been long considered and committed to writing. The Premier demanded how the Tories would meet the situation if, having defeated Home Rule, the rest of Ireland adopted the policy of Uster. The whole United Kingdom must accept the decision of King, Lords and Commons. The citizen must obey the law even if it is distasteful, and the whole forces of the Crown will be ranged against Orangemen if they pursue their outrages against the Home Rule minority in Belfast. No responsible British statesman has ever been guilty of such incitement to rebellion as Mr. Law. Unfortunately, this is characteristic of the Tory Party at the present time. Their policy of anarchy will bring its fitting reward. They are recklessly sowing the wind and will reap the whirlwind. One thing is clear—Ulster is to be organised and used by the Tories for their own purposes, and its rebellion turned on or off as may suit the convenience of the latter rather than the convictions of the former.

### Sanatoria for All.

The extension of the proposals of the Insurance Act in relation to the provision of sanatoria will give general satisfaction. Parliament voted the sum of £1,150,000 to assist in the establishment of sanatoria for the treatment of consumption, and an annual fund, estimated at about £1,000,000, for their maintenance. During its passage through the House a clause was introduced extending the benefits to the dependents of insured persons. Local authorities were to receive grants equivalent to three-fifths of the expenditure on sanatoria, and four-fifths of that on dispensaries out of the vote of a million and a half. The Chancellor of the Exchequer intimated last Thursday that the Government have decided to place at the disposal of Local Government Boards a sum of money which will represent approximately one-half of the total estimated cost of treating non-insured persons, as well as the dependents of those insured. This means that a resolute effort is to be made on a large scale to stamp out the scourge of consumption among both the insured and the non-insured of the masses of the people.

### Cheap Sugar.

At last there is a prospect that the nation will escape the payment of the heavy fine imposed on it by the last Conservative Government. Mr. Chamberlain's essay in Protection has cost the country some ten millions a year without achieving the objects, in any appreciable degree, for which it was brought into operation. The Government announce that they propose to denounce the Sugar Convention September 1st, 1913. It has been found impossible to secure satisfactory terms in relation to the export of Russian sugar. We are very glad of it. Through all these years the people have been compelled to pay more for their sugar for the benefit of other nations, and various industries dependent on sugar have been penalised as well. The Convention has, contrary to the predictions of its authors, greatly increased the price of sugar, while the West Indies have sent us no more sugar. The whole business is a capital object-lesson in Protection. The policy has inflicted heavy loss on the consumers of sugar, and it has been difficult to get rid of. We shall get rid of its effects immediately we withdraw from the Convention.

### The "Titanic" Report.

Lord Mersey's report on the inquiry into the loss of the "Titanic" is pretty much what the evidence had led us to expect. If it errs at all, it is on the side of leniency. The disaster was due to collision with an iceberg brought about by excessive speed. Captain Smith received warnings of the ice, but the course and speed of the "Titanic" were maintained in accordance with custom. However, Captain Smith is not blamed. He made a very grievous mistake, but one in which negligence had no part. There was inadequate boat accommodation, for which the Board of Trade was largely responsible. There was no truth in the suggestion that third-class passengers were unfairly treated. Provision ought to have been made for boat drill. The ship seen by the "Californian" was the "Titanic," and if Captain Lord had pushed through the ice, as he might have done safely, most of the people on the "Titanic" might have been saved. Lord Mersey makes various recommendations for the prevention of similar disasters, most of which, we have no doubt, will be carried into effect. But with all our precautions absolute safety can never be guaranteed.

### End of the Dock Strike.

A second time the strike leaders have advised the men to return to work on the old terms. This means that the strike has proved a disastrous failure. There has been a pretty general response on the part of the men, and it is desirable that if the strike is to end it should end promptly. On all grounds we regard this result as most unfortunate. It settles nothing except the strength of Lord Devonport's will, and the fact that the men acted with extreme unwisdom in striking when they were not in position to hold out. Thousands of men will not be able to return to work because their places have been filled by others. The real grievances of the men will remain unredressed, and the organisation of the dockers will receive a serious set-back just when there was a prospect of their emerging from the disabilities of casual labour. That smooth and effective working of the Port which is essential in the interests alike of the masters, the employers, and the public is further off than ever. There have been deplorable riots, and terrible suffering continues among the women and children.

### North-West Manchester.

The by-election in North-West Manchester, caused by the resignation of Sir George Kemp, occurs at an inconvenient time. The holiday season will occasion no little difficulty in getting voters to the poll. Sir John Randles, the Unionist candidate, is, as usual in a constituency of the type, insisting that Tariff Reform is not an issue at this election. Yet the Tariff Reform League is hard at work. If the seat should be won by the Tories we may expect them to regard it as a triumph for Tariff Reform. Mr. Gordon Hewart, the Liberal candidate, is a man of great ability, who may play an important part in the politics of the future. Of course the Insurance Act will be made a foremost issue by the Tories, and North-West Manchester will be asked to disregard Free Trade, which is vital to its existence, for the sake of flouting the Government because it has passed a great measure of social reform.

### The Doctors and Insurance.

"A member of the British Medical Association" entered a plea for the medical practitioners in last week's issue of this journal. Readers would be glad to have that side of the case presented. The writer of these notes, however, has not been so oblivious of the doctors' view as the writer of the letter supposes, and is well aware that medical men do not all accept the facts as to payment set forth in Sir John Plender's report as entirely conclusive. We do not blame the doctors for trying to exact better terms for their services in connection with the Insurance Act, but we do think they have been somewhat grasping and unreasonable. The figures given by last week's correspondent may serve to show that the doctors have been insufficiently paid for their club attendance in the case cited; but the Insurance Act—which the writer of the letter warmly praises—gives an increase of some 75 per cent., and this for every insured person. In face of that, to argue that the doctors are willing to undertake an immense amount of new work at about two-thirds of their present fees, is puzzling. If, as is alleged, most of them have all the work they are capable of doing properly, that is an argument for more doctors, and perhaps for a national service. We hope the doctors will still show themselves amenable to reason and compromise.

### Bank Holiday Disasters.

Storms of wind and rain, of thunder and lightning, characterised Bank Holiday. The weather was quite abnormal during the Saturday and Sunday, snow-balling in the hayfield being indulged in in one place,

and heavy and continuous rain was general. Bridges were swept away in some parts of Scotland, and the Loch Eck route for tourists was impracticable on Tuesday on this account. There were many bathing and boating fatalities. At Workington, Carrick-on-Shannon, Scarborough, Roker, Winton and Lowestoft cases of drowning occurred. The saddest cases of all were those at Leysdown and Brighton, which cost the lives of no fewer than thirteen Boy Scouts. Apparently no blame attaches to anybody, and the conduct of all concerned seems to have been admirable. The efforts made to rescue the unfortunate youths were marked by promptitude and splendid courage.

## A HOLIDAY AT WESTON-SUPER-MARE.

Weston-super-Mare is in many respects an outpost of Primitive Methodism. It is out of the main stream of Connexionalism, and at some distance from any other circuit. Yet within the last eight years Rev. J. Anderton and his band of faithful workers have succeeded in establishing a cause of which we may be proud, considering all the disadvantages that had to be faced. Our first impression on entering the school chapel last Sunday morning was that of lightness and brightness, and this impression the service deepened. We were glad to learn that Rev. J. Anderton has just been received into the ranks of our recognised ministry, for few men have deserved such recognition more than he. He is not of the ascetic type, and the note of health in his appearance is well sustained in his service and discourses. After singing Hymn 790 we were all put into the right devotional spirit by his prayer, in which, as he phrased it, "a window into the unseen" was indeed opened for us. A certain tenderness was noticeable all through the prayer, and extended also to the reading of the lesson, Psalm lxxxiv. There followed a brief and interesting talk to the children on "Fishing"; we were glad to notice quite a number of little ones in the service. The note of tenderness was again sounded by the preacher, who, in a brief preamble to his sermon, told us that we were singing the favourite hymns of the late Mrs. Fox, wife of Rev. H. Fox, of Sheffield, who has just died at Weston under very sad circumstances. The sermon was of a consolatory order, and was based on Psalm lxxxiv. v. 6, the preacher dealing with the things that bring us into the valley of weeping, suffering, bereavement, failure, etc., with the transformer of the valley, Jesus Christ; and with the lessons of the valley. Throughout the address there were many telling and appropriate illustrations, so that the speaker never once lost our interest. Mr. Anderton has the open eye and the freshness of outlook so essential to the modern preacher. A sure sign of the "liveness" of the church was evident at the prayer-meeting after the evening service, which was marked by much fervour, and a pleasing absence of those silences of which some of us have, unfortunately, had so much experience.

We must not omit a word of praise to the choir (conducted by the brother of Mrs. Fox), who rendered Stainer's familiar and beautiful anthem "What are these?" at the evening service in a manner worthy of the highest praise. The singing and playing of the hymns were alike most tasteful and expressive, and there was that attention to detail which makes a service reverent and impressive. We must not forget to mention Mr. S. Betts, whose devotion and labour have helped to make all this possible. All Primitive Methodists must make a point of visiting their own church when in Weston.

W. D.

## Primitive Methodist Ministers' Wives' Union.

SIR,—Kindly allow me to say that Mrs. H. L. Hered, 119, Camp-street, Broughton, Manchester, is the newly appointed treasurer, and that she will be glad to receive the yearly subscriptions from any member or district of the above Union. Thanking you in anticipation,—Yours, etc.,

HESTER J. JONES (Hon. Secretary).

Exmouth, August 5th.

The annual rally of the Thornley Circuit was held at Dene House on Bank Holiday. In spite of the unpromising morning, large numbers flocked to the beach, and faith was rewarded later by fine weather and sunshine. Rev. E. Dalton, D.D., preached in the afternoon on "What think ye of Christ." At night a great public meeting was presided over by Councillor E. Brown (Vice-President of the Connexion). Addresses were given by Mr. T. Campbell, of Sunderland, and Dr. Dalton. Each speaker was imitable. Miss Davison, of Gateshead, rendered fine solos at each service. The circuit ministers (Revs. A. Ryder and T. Dale) supported the proceedings. The effort is on behalf of the Horden Church, the members of which show great enterprise in catering for the bodily needs of the visitors.

## DEATH.

WOODALL.—On July 4th, suddenly, Job Woodall, in his 62nd year. Local preacher and class leader for many years in the Darwen and Burnley First Circuit. Interred Burnley Cemetery.

## BANK HOLIDAY FESTIVAL.

## South-East London Mission.

St. George's Hall, Old Kent-road, S.E., in spite of the cloud of hunger and depression hanging over Bermondsey, was the scene of some marvellous services and meetings last week-end. Anxious to see what was to be seen, I attended all the meetings except the early morning prayer meeting, as where I was staying, some three miles from the hall, precluded that privilege. The programme commenced with a united prayer meeting on Saturday evening under the leadership of the superintendent, Rev. Joseph Johnson, whose opening prayer, together with the responses, indicated that they were in for a grand time. Sunday began with an early prayer meeting led by the junior minister. At 10 o'clock the brass band assembled, and to the lead of some members of the mission staff marched through the neighbourhood, playing and singing and speaking at intervals. At eleven we were all back at St. George's Hall, where a splendid congregation had assembled for worship. I found the Children's Guild of Worship splendidly organised by a group of young men, and, to my surprise, Rev. James Flanagan, who was the preacher for the day, with remarkable aptitude gave the children a suitable address. Then followed one of Mr. Flanagan's characteristic sermons, a sermon full of genius and illumination. The superintendent, in giving out the notices, looked very much worn, and no wonder, when he incidentally referred to the past month as one of the most trying and harassing he had ever known. The widespread suffering in Bermondsey, consequent upon the Dock Strike, had absorbed all the strength and energy of the mission staff. He never remembered such a month, and he hoped he should never see the like again.

At two o'clock, the brass band undertook another evangelistic tour through the drab streets of Bermondsey, and promptly at 3.30 Rev. Joseph Johnson took charge of the P.S.A., at which there was a large audience to listen to an address of considerable power from Rev. R. S. Povey, M.A. A fine feature of this afternoon gathering was the performance of the orchestral band, conducted by a young man whose whole soul was in it. This, in addition to the marvellous singing of Sister Florence, made this indeed a pleasant afternoon service. About fifty workers and friends remained for tea in an adjoining room. Tea barely over, we saw the Cripples' Hall rapidly filling with unemployed dockers who were assembling for tea, and an evangelistic service. An excellent Gospel address was given by Rev. Joseph E. Gilbert. At the same hour the brass band gathered again for another evangelistic tour through the neighbourhood. What a splendid body of men constitute this band, and how well most of them could either speak or pray! I felt persuaded as I heard them that no mission in the country can boast a better band. At seven the evening service began, when Mr. Flanagan gave one of his finest sermons. And then the prayer meeting which followed; how shall we describe it? The body of the hall was full, and what delighted me even more was to see degraded men spontaneously leave their seats and go and kneel at the communion rail and give their lives to God. It was a beautiful sight, and I was pleased to learn that this was a frequent occurrence, and rarely ever a Sunday passed without conversions. We finished shortly after 10 o'clock.

Monday was an equally great day. I was not able to be at the early prayer meeting, but I did manage to be in time for the 10 o'clock open-air campaign led by the brass band. At 11 o'clock a lovefeast of unusual power was led by Rev. Joseph Johnson. It stirred my soul to hear men who bore the mark of their past lives on their faces get up one after another and tell how degraded their lives had been until they were laid hold of by this mission. Reclaimed and converted drunkards testified how on last August Bank Holiday Monday they would have been found in the public-house drinking, but during the year the mission had captured them and led them to the Saviour. And it was the large number of such testimonies that thrilled and delighted me. I was sorry when at 12 o'clock this wonderful lovefeast had to be closed for another sermon by Rev. James Flanagan. It, however, proved to be most appropriate, for he gave a marvellous sermon on "Adorning the Doctrine." Luncheon over, the brass band was out again, and then came the Sisters' Meeting at 3, presided over by Mrs. Johnson, the esteemed wife of the superintendent, who so zealously gives her great abilities to the work of this mission. Stirring addresses were given by Sisters Agnes, May, Florence, and Ellen, and, after hearing them, I was not surprised to hear the superintendent pay such a fine tribute to the excellences of this Sisterhood. After tea another march through slumdom, and oh! the sights we saw, they beggar description. Promptly at 7 o'clock the Chairman (Councillor H. Speed, Esq., of Birkenhead) announced the opening hymn, which was followed by an earnest prayer, led by Rev. Joseph E. Gilbert. The Chairman then asked Rev. Joseph Johnson to give a brief statement of the work and achievements of the mission during the year. As Mr. Johnson mentioned the institutions one after another in quick succession, and gave us a bird's-eye view of them and their work, I was bewildered at the marvellous network of agencies at work here, and wondered how they could all be kept in such splendid harmony and under such perfect control. I should say there is not another mission in the whole of Methodism so comprehensive, and I was proud of it. The extensiveness of the mission's operations will be appreciated by this one statement, that "at St. George's Hall alone 217,706 adults and 161,130 children had entered these premises for one purpose or another during the twelve months ending March 31st last." The Chairman followed with a stirring address, in which he expressed his unbounded delight with the work of this mission, and addresses followed by Rev. George Trusler, of Croydon; Rev. John Jameson, who is pastor of a neighbouring Congregational Church; and Rev. James Flanagan. I left St. George's Hall at 10.30, thanking God that

Primitive Methodism had such a mission in such a crowded neighbourhood, and accomplishing such grand and glorious results. I trust the over-burdened superintendent will soon be cheered by the completion of his great Extension Fund. He only requires £118 more, I understand, and the £6,700 will be raised. He has given his word that the balance shall be raised this month, and I shall send another contribution toward it.

A MAN OF THE PEAK.

## A "TRAVELLER."

## A Sermon with a Past.

Those who know anything at all about sermons will know something concerning the species called "travellers." It is a technical term. Some travellers have become famous. There is a legend of two that served at anniversaries for forty-two consecutive years. They travelled also in the intervals, and gained name and fame. There are others that have missed such repute. Some years since, at the opening service of a Conference, when the preacher announced his text there was an audible protest. It was a minister who remarked: "This is too bad; it is the fourth time."

The "traveller" is not a new invention. There has come into my possession an eighteenth-century specimen, the journeyings of which extend over nearly a hundred years. The manuscript is of considerable interest, although it is of no intrinsic value. The sermon attained some dignity in its day, having been preached from such notable pulpits as the Charterhouse and St. Botolph's, Bishopsgate. It was eventually more than a traveller; it became a treasure. This is witnessed not only by its longevity, but by the fact that at least three clergymen cherished, preserved, and preached it. The first date recorded is St. George's, Queen-square, August 6th, 1738; the last Croxton (in Norfolk), September 28th, 1834. The first break in continuity follows the date September 10th, 1749. The new owner rules a straight line on the paper before entering the dates of his not-too-straight course. The interval is of twenty-eight years' duration. His successor uses the sermon in 1783, after an interval of less than five years, and makes no distinguishing mark. The times had degenerated. There is no evidence that all three possessors of this sermon preached it in the same church, but the first and second of them preached it in one church at an interval of thirty-nine years to a day, and the second and third in another church, at an interval of twenty-six years. After remaining unused for thirty-one years, it is brought out for a last time by its owner, but not its maker, "in age and feebleness extreme," and preached where he had himself preached it forty-seven years earlier. It is said that once a local preacher delivered in a village chapel a sermon not his own. He called upon a brother local to close the service with prayer. The congregation was thoroughly awake when the petition was urged: "Bless the sermon we have heard, bless the man who made it, and also the man who has preached it." Ecclesiastical usage does not allow such honest utterance in an Anglican church, even when such practice is detected.

The interest of this sermon lies in the evidence it affords concerning the preaching heard from Church of England pulpits at the time of the Methodist revival. Its first date, August 6th, 1738, is little more than two months after John Wesley's conversion. At this time he was in Germany studying the principles of evangelical religion as practised by the Moravians. On September 17th he is back in London. "I began again," he says, "to declare in my own country the glad tidings of salvation, preaching three times, and afterwards expounding the Holy Scripture, to a very large company in the Minories." On this same Sunday this sermon was preached in the Church of St. Peter-le-Poor. It would have been a strange contrast—the exposition of the Scriptures in the Minories and the preaching in the Church of St. Peter-le-Poor.

The preacher was evidently a latitudinarian. His text is a word of Christ's: "Neither do I condemn thee; go and sin no more"; but the sermon is not Christian. It is only a particular way of repudiating Christianity. There is as little in it of Christ as the Mediator of forgiveness as possible. The teaching is that God knows how easy it is for men to sin, and He is exceedingly good-natured—"A Good Fellow," as the old Persian poet puts it—so it is of no purpose to despond. On the whole, virtue is the best, and it will be well, if possible, to practise it. There are passages enclosed in brackets, evidently intended to be left out in fastidious congregations, to whom a too-pressing plea for amendment might be distasteful. And it might be cited as evidence that Methodism did not win assent everywhere, that the emendations of a later owner of this sermon show a strong distaste for dogmatic statement concerning man's duty and destiny. The sermon and its history, as far as it can be read, reveals the clamant need for the revival of evangelical preaching furnished by Methodism in the eighteenth century.

Probably this sermon has affinities with Wesley's own preaching in the days before his conversion. After his ordination, "on Sunday morning he rides alone through Oxfordshire lanes towards Witney, and, halting at the quaint old church at South Lye, with frescoed walls, he presents his authority, signed by Bishop Potter, and preached from an exquisitely neat little manuscript." "At this time the sermon is 'writ,' 'preached,' that is all. There is no record of effects, either for himself or others." It cannot be said that this manuscript is exquisitely neat, but it is carefully written, and was perhaps as carefully preached, from a sense of duty. The people would listen if they did not sleep, and would

agree with the sentiments expressed by Tennyson's "Northern Farmer."

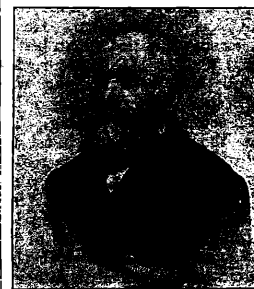
"I niver know'd whot a meán'd, but I thowt a 'ad summut to saáy,  
And I thowt a said whot a ow't to 'a said, an' I coom'd awaáy."

When such sermons could be preached, religion was asleep. The awakening was near at hand. Soon preaching in this country was to know another note—an insistent, arresting note. We know to-day that the Methodist revival meant, among other things, the revival of preaching. But this old manuscript, with its long list of dates and its many emendations, affords evidence that this revival was not easily accomplished. While the joy of the Gospel was ringing throughout the land, the old formalism was trenching itself, and becoming more formal and narrow. It was because Methodism was "instant in season, out of season" that it carried with it the secret of victory. The end of the battle for evangelical preaching is not yet, but the fact that this "traveller" is at rest affords evidence that we have travelled far, and are nearer the victory. With all the faults of the pulpit of to-day, this is to its credit; such a sermon would have no chance to travel at all.

J. C. MANTRIFE.

## A VETERAN WORKER.

## Mr. John Edwards.



Mr. John Edwards.

The little Norfolk town of Watton is, from the standpoint of our church, famous for the number of young people connected with the church. This happy condition is due to the earnest and sympathetic attention of many workers, some of whom have gone to their reward. Amongst those that remain and are still busy in making the church a home for our youths and maidens, is Mr. John Edwards. He is an example of what the

willing spirit can do in Christian work in spite of serious disabilities. When he was twenty-one years of age he lost one of his legs, and has had to use a crutch and stick to get about ever since. Added to this has been the prolonged affliction of his wife, but with quiet, persistent courage our friend has kept at his post. For fifty years he has been in membership with the Church. He was one of the first scholars in the Sunday-school founded by the late Mr. Daniel Dunnett fifty-four years ago. He has held the offices of assistant superintendent and secretary, and has been the President of the Young People's Endeavour Society since its formation. As a local preacher he has always been welcome in the Watton pulpit, and for several years was able to visit the other places in the circuit. But, perhaps, the most effective service he has rendered has been as teacher, for the past twenty-five years, of the Sunday afternoon Bible Class.

The Watton friends do not believe in allowing their valued helpers to die before they give evidence of their appreciation and esteem. The June Quarterly meeting decided to give Mr. Edwards a testimonial in this Jubilee year of his membership, as an expression of the high regard in which he is held, and in recognition of the valuable services he has rendered to the church. This took the form of a purse of gold which was given to him at the Circuit Gathering recently held. Mr. E. Harvey, the Circuit Steward, made the presentation, and in glowing terms bore testimony to his friend and co-worker's worth. The presentation was a complete surprise to Mr. Edwards. Many of the members of the Bible Class now in different parts of the country responded to the appeal, and wrote expressing their indebtedness to Mr. Edwards' labours. His two sons are in membership with the church, one of them being a very acceptable local preacher. Our friend is an example of what persistent Christian sincerity can accomplish in influencing the lives of many for Christ and the Church.

## IN MEMORIAM.

## Mrs. Esther Gill.

One of the oldest members of our London-street Church, Reading, in the person of Esther, the beloved wife of Edwin Gill, passed away on July 26th, at the advanced age of eighty-one, after months of suffering. Owing to increasing physical infirmities, our sister had been debarrd from attending the services of our church for some years, but she has always retained a very close interest in its welfare. Though unable to be actively engaged in God's work in the church, she yet worked quietly at home for its welfare. She was deeply interested in the Home Missions in London, and every year garments of her own making, fruits of a winter's industry, have been sent to Rev. J. Johnson for distribution in the neighbourhood of the mission he superintends. Mrs. Gill was a queen of the home. She exercised a quiet but powerful influence for good upon her sons and daughters by her tact and thoughtfulness and kindness of heart, with the results that several members of her family are amongst the most devoted workers our church at Reading contains. In her home she will be greatly missed. The funeral took place on July 31st, and was conducted by Rev. E. C. Fisher (a former minister of the circuit), and Rev. J. A. Alderson. Our friend rests from her labours, and she has left behind her an inspiring example to others.

## OPEN LETTER TO CHURCH OFFICIALS.

### X.—To a Choirmaster.

DEAR BROTHER,—When the other night I modestly seconded the request of an elect lady of the church that you would favour us with a particular tune, you were good enough to tell me that as I was no musician my preference for a tune was like a blind man's preference for a picture. You also delivered yourself rather dogmatically about the audacity of unmusical people airing their musical views, and you laughed loud at your own jest when you said, as for me I did not know the difference between B natural and C flat. You were wrong, as it happens, in thinking I never had a lesson in music. But let that pass. Old Skinfint says that what he gives is "nothing to nobody," and you can say the same if you like of my knowledge of music. I am quite content for the moment to assume the musical ignoramus for the purpose of making a few observations on religious music from the standpoint of those who have always to listen and never hope to sing alone.

I want, then, in all friendliness and sincerity, to challenge your contention that technical knowledge is essential to artistic judgment, or even to artistic enjoyment. If that were so, then only musicians need go to a concert, only painters need look at a picture. But great art yields enjoyment, not only to those who can produce it, but to those who can never even know how it has been produced. "I cannot talk about the sunshine," said Sinfi Lovell, "but I do enjoy letting it soak in." The plain man has no technical jargon with which to describe his pleasure in music, but he does enjoy letting it soak in. It is no reproach to the best religious music that the common people hear it gladly. After all technique has to do with processes, and the final artistic judgment must be of results. My friend Pickles is an expert in jam-making. He knows every step of the process by which "the best berry that God ever made" reaches my table as strawberry jam. The common housewife knows nothing of this process of modern manufacture. But when it comes to knowing if jam is sweet, her taste is as good as his. And music must be judged in the last resort by its effects, and its effects not only on the esoteric few who know how it has been produced, but on the common human soul. The highest art makes its appeal, not to select knowledge or select ignorance, but to a touch of nature that makes us all akin. We need not despise a melody because the whole congregation delight to have it sung.

Lord Morley once spoke of the preciousness in politics of the criticisms of the uninitiated. Some of the happiest suggestions have come from those who were least convention-ridden, least in bondage to use and wont. The biggest blunders in history have been made by experts. The stone which the builders rejected became the headstone of the corner. And even in musical judgment "I put a plain man's common sense above the pedant's pride." The special temptation of the skilled artist who has mastered the technique of his craft is to mistake technical difficulty for artistic value, to think that what is hardest to do is best worth doing. But degenerate art is always complex and difficult of execution, and always restricted in its range of appeal. One has listened to catchy anthems, of which one had to say when they were finished what Dr. Johnson said of the dog walking on its hind legs, "This sort of thing is never done well, but we always marvel that it is ever done at all." But the highest art is always the simplest, for the best and simplest way of doing a thing is not what we find out first, but last. The greatest artist in speech is he who can make us marvel at the wondrous power of a few simple words, and the greatest artist in song is he who can make us marvel at the wondrous power of a few simple notes. I find some confirmation of these views in the statement of an eminent critic, that all great art has two qualities—simplicity and infectiousness. By infectiousness he means the artist's power of transmitting to others the feeling that first stirred his own soul. Now music that is simple and music that stirs his soul is what the plain man wants, and what the critic of culture says he ought to have.

A severer artistic simplicity would shorten our overloaded musical programmes. Books, speeches, lectures, concerts, and services all tend to lengthen to weariness and sermons to the greatest weariness of all. I know how those who love to spread themselves reproach those who feel this weariness. But it is no sign of a shallow understanding or a depraved taste to be jaded when you have had more than enough even of a good thing. There is a limit, I will not say to human endurance, but to the human capacity for enjoying even the best. This simple psychological law must surely have been forgotten at our last anniversary. We had three anthems, three children's melodies, two solos, as well as the usual liberal allowance of sermon and hymns. For the first hour we listened with unstinted gratitude and unalloyed delight. After that we found that "the art of life consists in knowing how to enjoy a little and endure much." For another mortal hour and for a further forty minutes that were not mortal, we sighed, in a broiling heat, for the end that seemed as though it were never going to come. The memory of that service is a weariness. For this you blamed the preacher, and he blamed you. As an impartial sufferer I blamed you both. I wished he could have remembered Bunyan's counsel about seeking out words that are "picked and packed," and that you could have heard how John Wesley used to improve his brother Charles' hymns. He always improved them one way, by striking out some of the verses. The Dutch colonists of Java cut down one-half of their precious spice-trees to add to the value of those that remained.

I have been much impressed by a comparison which Marion Crawford makes between the Italians and the Germans. He ascribes the greater German progress to the greater German capacity for co-operation, to the

greater aptitude of Germans for acting together, for marching in step, for singing in chorus. "The Italians," says he, "are soloists, both in their music and their principles. But the Germans are a nation of chorus-singers and their great music masters do not aspire to sing themselves, but to conduct the singing of others." I may be a musical heretic—I think you will have concluded by this that I am—but I have a feeling that it is a finer achievement to lift the singing of a whole congregation than to train a few picked soloists. But if the congregational singing is to be lifted the congregation must be encouraged to sing and most of the music must be such as they will sing. In the service of praise there is a power in familiarity as well as novelty, in hallowed memories and sacred associations as well as in varied and original music. We all appreciate your diligence in searching out new tunes. But it is not necessary that we should learn three new tunes at every service. And when you introduce a new tune be sure the choir knows it first. There is nothing more destructive of the reverence of worship than a scrambled choir practice in a religious service, with a bewildered congregation looking on.

But a truce to this and all other criticism. In pleading the plain man's preference for simple, soulful music and for hearty, congregational singing I may have been more polemical than I meant to be. But I trust the button is still on the foil. When you and I have agreed to differ most, I have yielded to no one in my appreciation of your worth and work. I know something of your manifold temptations. Had you been less loyal to your father's church, or could you have been seduced into the haunts of pleasure, you might have turned your gifts to gold. I know something of your troubles with the stupidity against which the very gods may war in vain, and with the vanities and jealousies of that small-minded, artistic temperament, which is most vain and jealous when it has least art. It used to be said that to manage a staff of writers, or conduct a company of singers, required more nerve than to lead an army in the day of battle. And the experience becomes still more nerve-shattering when the chief church officer's daughter wants to sing a solo with the voice of a cornet. We at Southtown cannot follow you in all your fights, but we do honour you for that skilful and tactful leadership which has made our choir second to none. I have one chamber in my memory where I keep the mental portraits of the best souls I have ever known. I have just paused to look round the walls of this chamber, and have been astonished to find how many of the most inspiring personalities it has ever been my privilege to meet have been choirmasters. The Church's ministry of music has yielded as rich a variety of piety and talent as her ministry of the Word. Some of our choicest spirits are consecrated choirmasters. May my right hand forget her cunning and my tongue cleave to the roof of my mouth if I write or say a single word that shall wound the least of them or cause the least perfect to be lightly esteemed.

—FRATERNALLY YOURS,

Myrtle Hill, Southdown.

FIDUS ACHATES.

## PRESIDENTIAL WANDERINGS.

By Thomas Jackson.

An Episcopal clergyman, and one with whom I have had the pleasure of being associated in non-sectarian public work, favoured me with an interview recently. He had many kind things to say about Primitive Methodism, and complimentary references were made respecting myself and other ministerial brethren. Before this pleasant interview ended, the validity of our Church orders, ministerial ordination, and Apostolic succession had to be canvassed. To the surprise of my clerical friend, I assured him that I could furnish him with absolute proof of my being in the Apostolical succession; that in the Conference Bible I could show him my name written on the same page, and in the identical column, where my recent predecessors and apostles, Saints Edwin Dalton and Samuel S. Henshaw, had their names written, and what

further proof of validity and finality was needed or possible. Whether the interview effected any change in our opinions or not, he assured me that he would pray that much blessing might attend my labours, and wished me health and happiness. The clergyman's prayer is being answered.

My visits to Salisbury, Boston, Crewe, Audley, Burslem, Stratford-on-Avon, Church Stretton, Sturminster Newton, Bradford, and other places have been seasons of spiritual refreshing. My health was never better, and my happiness, were it not for the hunger and suffering the Dock Strike has occasioned many of our East End people, would be equal to my health. The hearty welcome and generous hospitality I have received have been such as only Primitive Methodists could give. At one time I ventured to suggest that we should return thanks after dinner to the accompaniment of the missionary piano, which was the empty missionary collecting-box on the sideboard. The box was accordingly put on the table, and the tune produced five shillings for the missionary fund. I wish to see, and shall do my best to promote, a revival amongst the missionary boxes in the homes it will be my privilege to share.

In some places I have visited a revival of punctuality is needed. At one church when the hour announced for commencing the service arrived, neither organist nor choir conductor was present. Being responsible for conducting the service, I commenced punctually, and acted as precentor. The organist looked surprised when, ten minutes late, he appeared and found the service so far proceeded with. I hope to see a revival of interest in public worship that will ensure a dislike in being a second late in attendance thereat by worshippers. I have on several occasions recently endeavoured to magnify the office of doorkeepers to the House of God, and ventured to state that in my opinion the pew steward with a smiling face, a genial bearing, and courteous manners will render most valuable assistance in filling unoccupied seats in our chapels. If our doorkeepers and pew stewards will give a cheery greeting, and when possible a hearty hand-shake, to our boys and girls, youths and maidens when they attend our services, they will render most effective aid in the effort to revive joyous and inspiring worship in some of our churches. I have been delighted with some of the robust rustic Primitive Methodists I have been brought into touch with. There are still to be found earnest souls who can plead with God, and bring the glory down upon the people. One dear old Dorset saint to whom I was introduced said, "Be you really Thomas Jackson that we reads about?" I replied, "Yes, I believe I am, mother." "Well," she said, "I have often prayed for you, and wished I could help you, but I have only the old age pension to depend upon. I have a few nice cabbages in my little garden, and if you likes you can have one of the best to take back with you to London." I thanked this generous saint, but wished her to retain her best cabbage for her own use.

My Presidential predecessors have been so extravagant in the expenditure of their time and energies, and have been such experts in travelling from Dan to Beersheba, that I begin to suspect they secretly made use of an aeroplane to accomplish their tasks in wandering to and fro in the discharge of their duties.

## OUR QUESTION BOX.

Legal, Social, and General.

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

Questions answered by post on receipt of 1s. postal order, and prepaid envelope. Proceeds go to S.M.W. and O. and Local Preachers' Funds.


E. B.—I employ a washerwoman one day in a fortnight, and pay 2s. 6d. per day. Am I compelled to pay part of her insurance as well for that week, although she goes out washing three or four days in each week.

As you employ her regularly, you must pay the weekly insurance contribution in respect of her during each week in which you employ her (of course deducting 3d. from her wages), unless a person by whom she has been previously employed during that week has already paid the contribution, in which case you will pay nothing.

"Vale."—We have a chapel keeper who receives £37 per annum, payable quarterly, and only does odd jobs besides, receiving a small fee. Should we insure under new Act, and, if so, should we pay the whole 7d.?

If your chapel keeper's employment is only part time employment, he is exempt from the provisions of the National Insurance Act, 1911, and you will pay no contributions in respect of him. If his employment is whole time, he comes within the compulsory insurance and you should only pay 3d. and deduct the 4d. from his wages.

It is hoped the New Ferry School Chapel, in the Birkenhead II. Station, will soon become a reality. The stones are to be laid later in this month. It marks a much-needed advancement. For many years this church has worshipped in unsuitable premises. Progress was an impossibility. To Councillor H. Speed a debt is owing, for the new scheme is largely due to his generous offer to contribute £200 if a resolute effort was made to secure new and better premises. The dawn of a new day is upon the church at New Ferry. Other generous helpers have come forward. Sir W. P. Hartley has promised 10 per cent. on all moneys raised to six months after the opening. Sir W. H. Lever, who will be accompanied by Lady Lever, will preside. Rev. W. Spedding laboured diligently in the earlier stages, and his successor, Rev. M. T. Pickering, is seeking to carry it to a successful issue. We are pleased to know that Rev. F. Smith is to lay a special stone. This is real advance in the Liverpool area.



## HUBBY CHILDREN

are reared on  
**ROBINSON'S**  
"Patent" GROATS

made with milk. Thousands of  
sturdy, muscular little lads and  
lasses all over the kingdom are  
living witnesses to the wonderful  
body-building powers of this  
stamina-giving food. There is no  
more strengthening and nutritious  
food for weaned children than

# Robinson's Groats.

Send for free booklet "Advice to Mothers."  
**KEEN, ROBINSON & CO., LTD., LONDON.**

## THE RULER'S DAUGHTER.

International Lesson for Sunday, Aug. 18, 1912:  
Mark v. 21-43. G.T., Mark v. 41.

By Henry J. Pickett.

**LINKS OF HISTORY.**—If the view taken in our lesson of last week is correct, that the taming of the furious sea and the still more troubled mind took place in the evening, the "other boats" accompanying the Master would bring back the thrilling story, thus doing two things:—(1) The morning of Jesus' return, and the excited, expectant, novelty-loving "great multitude" would be explained. The crowd would be much greater than the "multitude" He had left the night before (see chap. iv. ver. 36). (2) But, much more, the advance news of what had happened would excite the longing and strengthen the hope of the well-known ruler and the unnamed, afflicted woman. For faith, in this respect, poor as it is, has roots in a past, or in declared facts, or in the object-lesson of another's salvation. No one of us liveth to himself.

I.—We have in this lesson a proof of Christ's abounding, over-flowing power and mercy, coming from such extreme cases of distress as we studied last week, and without interval or preparation proceeding to cases apparently more extreme, His healing flowing from Him as He walked, so that we have a *miracle within a miracle*, the raising of the ruler's daughter being the first of three recorded instances in the life of Jesus where He demonstrated His dominion over death.

II. We are moving in the midst of the greatest deeds in these piled-up narratives of Christ's beneficence. And all of them cases entirely beyond human resource. Yet, while we wonder, it is the wonder, the adoration of reason. Granted the supremacy of Jesus, all that we read here is *natural*, quite in keeping with the expectation legitimately excited by such an one as Jesus. This is part of the thrilling Gospel, the permanent teaching of last week's lesson and this, that *no set of circumstances*, however desperate, are *outside the range of Jesus' might and mercy*, we may confidently face conditions otherwise hopeless in the all-encompassing companionship of our Master.

III. In the appeal of Jairus and the touch of the woman (vers. 22, 23, 27, 28) we note

### The Urgency of Need.

Even from the cold, printed page we feel the hot breath of anxiety, to the point of desperateness and despair. Matthew's account, connecting the incident with his feast, represents Jesus as in the midst of discussion, when Jairus bursts in with his piteously worded supplication. And immediately *controversy* is dropped for *action*. Common to both suppliants for help are these qualities, and, where they are, the answer of Jesus never fails:—

(1) *Earnestness*. (2) *Sincerity*. (3) *Effort*. Let the teacher examine both incidents in detail, especially remembering the prominence of the one and the risks of boycott he ran by those with whom he was so constantly allied, and the sensitive, retiring woman, longing to preserve her obscurity, yet both moved to desperation by the sorrow peculiar to each.

(a) We take our needs to the only *true centre* when we bring them to *Jesus*. To seek satisfaction in society, in pleasures, in heeding the calls of our own lower nature is fatally wrong.

(b) Bringing the *three-fold conditions*, with our need to Jesus, we may be assured beforehand of immediate response. The only unanswered prayers are those which represent no deep feeling or cost on our part. The touch which finds Christ has first cost sacrifice on our part.

IV.—Because the suppliants supplied *earnestness, sincerity, and did what they could*, Jesus answers first by

### The Training of Faith.

Common to both suppliants, and altogether to their credit, is the belief that Jesus was able to help them. We are not far from the Kingdom of God, if we have reached that position. And such confidence is always met by *training*, if we proceed to let Jesus have His way. In both, but particularly in the case of Jairus, there is a large element of *superstition*, for, in his view, a journey to the home, and a sort of magical touch is necessary (ver. 23). Very unlike the faith of the centurion (Matt. viii. 8), who said to Jesus, *Only say the word, and my servant shall be healed?* So also the woman, who stole in upon Jesus, naturally anxious to hide her identity, while her faith is nobler, yet it had in it some element of superstition, and she also viewed Jesus in the light of a great wonder worker. Yet Jesus in both cases, as always, honouring genuineness, meets these suppliants where they are, and encourages such faith as they have. So He trains by (a) *sympathy*, (b) *companionship*, and (c) *service*, proving Himself worthy of their fullest faith by the work He does. With us, and our larger knowledge, *no outward sign* should be asked or desired. Jesus loves to be entirely trusted for what He is, and for His word's sake.

V.—In condescending to the detail asked for by Jairus, Jesus includes

### The Training of Lovers.

See ver. 37. In each new development or crisis Jesus makes the same selection. The transfiguration, Gethsemane, are illustrations. As we have seen, this was the *first case* in which Jesus called back the dead to life, and for the sake of the faith of the leaders, and through them, of the whole band, Jesus separates these from the staring, novelty-seeking crowd, that in the solemnities of the death chamber, where death reigned as monarch, they may witness the triumph of the Lord of Life. Christ has nothing to hide in the whole realm of His work, and, if we supply the *completer love*,

He will tell us *all His truth*, and call us to assist in *His highest work*.

VI.—Both cases present us with the view of

### The Complete Saviour.

We have now seen Him Lord of Nature, of Mind, of Disease, of Death. There are no difficulties to Him. He moves with the utmost ease among all. And His thoroughness extends to care for the *physical need* of the one He had recalled to life (see ver. 43). The only difficulty He encounters is with us, our *indifference*, our *unsympathetic attitude* to His eager longing, our *wicked unbelief*. If we will honour Him with our unreserved loyalty, He will prove Himself to us the perfect Saviour.

## Guild of Kind Hearts.

### PLEASING STORIES.

Nearly thirty years ago—twenty-eight years ago to be exact—I visited London for the first time. Amongst the things that most surprised me were the pigeons. All around St. Paul's Cathedral and the Houses of Parliament and many other places there were scores of pigeons, most of them so tame that they would run about our feet, picking up the crumbs we threw them. And they flew in and out amongst the horses' feet and the carriage wheels as if afraid of nobody. Archdeacon Wilberforce has told a pretty story about himself and one of these pigeons. He was one day coming away from the House of Commons when he saw a pigeon which had been run over. It lay in the road a quivering and crumpled heap of feathers, with its back bruised and bleeding. He spoke to a policeman, and asked him what was best to be done. "Kill it," answered the bobby. "But I can't do that," said the Archdeacon, and he picked up the bruised pigeon, placed it beneath the breast of his coat and took it home. There he bathed and tended it, and to the best of his skill set a broken bone, and after four weeks of attentive care the bird was able to fly away to rejoin its old comrades on the roof of the House of Commons.

One Sunday morning a gentleman was on his way to chapel when he saw something very special. Right in front of him a man in a frock coat and silk hat was climbing up a lamp-post. He wondered whoever it could be, and as the climber's hat was not on quite straight he thought perhaps his head was wrong, too. But when he got nearer to him he found out it was a man he knew, who went to the same chapel as himself, and he was busy showing kindness on the Lord's Day. Somehow a little bird had got inside the glass of the lamp, and the man had climbed the lamp-post in his best Sunday clothes so that he might set the bird at liberty. He put his hand inside the glass, caught the fluttering little bird, and in a moment or two let the bird fly. It flew away at once, and the man slipped down the lamp-post, gave his knees a pat to knock off the dust, and said, "There! that's all right." And I think it was, don't you?

You have read how Jesus taught the people about keeping the Sabbath, and He gave them plainly to understand that it was right to show kindness to animals on God's holy day, so I am sure He would be glad for the man to be a friend to the imprisoned bird, even though he had to climb the lamp-post for it. One of our Sunday-school superintendents in Cologne was walking along the street one morning when he saw a dog sitting on the doorstep of a shop, intently watching all the passers-by. There came along four boys, each holding in his fist a big bun. When the dog saw them he was all attention, and looked wistfully into the face of the first boy—in his own way asking for a piece of bun. But no bun was given. The first boy passed, and the second, and the third. But the fourth boy broke a piece off his bun and threw it to the dog, who quickly ate it, and wagged his tail as a sign of his gladness. The superintendent, in passing, found that the boy was one of his scholars, and was also wearing the badge of the Guild of Kind Hearts. He was very pleased to see this little deed of kindness, and so was I when he sent me a letter telling me. For such things are pleasant to see and read about. Thoughtful and kind-hearted people can often be showing kindness. One girl stooped down in the street and picked up some lettuce leaves thrown away by a greengrocer. At the end of the road was a tradesman's cart, with a horse looking very hot and tired, and to him the girl presented her most welcome gift. Another day a lad of about sixteen was eating a big apple. He could not eat it all, but when he had eaten enough, instead of throwing the remainder carelessly away, he opened his knife, cut the piece of apple in half and gave it to two horses attached to a van.

I wonder! have you shown kindness to a bird, or a dog, or a horse? Some of you keep rabbits; do you clean out their house and give them clean sawdust every week? And do you remember to feed him every night? Or has he sometimes to go without his supper, because a certain boy forgets? What about your cat? Are you always kind to pussy, never hurting it on purpose? And when you go for your holidays do you take care that pussy is well fed, and gets some nice new milk every day during your absence? Well, I hope so, for if our Father in Heaven cares for the sparrows, as He does, He cannot but be pleased when we help Him to care for any of His creatures.

On April 20th last I saw a delightful little poem for children in the London "Daily News." It was written by John Lea, and is entitled "Someone in the Well."

"There's someone in the well;

Whoever can it be?

For when I say 'Hullo!' to him

He says 'Hullo!' to me."

It can't be Johnny Horner,  
He's in the house at play.  
It can't be Willie Wynkie,  
For he is making hay.

It can't be Jack nor Jill, for see,  
Up yonder hill they run,  
While close behind them with his pig  
Is Tom the Piper's son

Yet someone's in the well;  
Whoever can it be?  
For when I say 'Hullo!' to him  
He says 'Hullo!' to me."

We welcome to our Guild: 5346 Arthur Smart, 5347 Aubrey Smart, 5348 Dulcie Smart, 5349 Edgar C. A. Fortescue, 5350 Agnes Freda Young.

To join the Guild, send name, age, and address, with promise to be kind. Badges are one penny each. An extra penny stamp to be enclosed for postage. Mark letters "Guild," and send to Rev. ARTHUR JUBB, 10, Princes-avenue, Grimsby.

## THE SECRET WISDOM.

Endeavour Topic for Week beginning Aug. 11:  
Proverbs iii. 11-24.

I.—We learn from the Book of Proverbs—which is especially a young people's book—that wisdom is the most precious of all possessions. It is compared with and prized above the most valuable things, gold, silver, rubies, and "all the things thou canst desire." What is this wonderful treasure? It is something we may have or refuse. While, however, it is compared with gold and rubies, it cannot be received like them; we must attain rather than obtain. The beautiful figure in the lesson will help us to understand. Of wisdom it is said "She is a tree of life." Now a tree has three things, a root, a branch, and fruit. So has wisdom. Here is the root: "The fear of the Lord is the beginning of wisdom." It is a double root, the *acknowledgment of God and reverence for God*. Wisdom is not only knowing about a great many things, but seeing that behind all, as Creator and Sustainer, is the great and good God. To deny God is folly—"The fool hath said in his heart there is no God." It is also to have a holy reverence for God, who is so great and so beautiful. The tendency to-day is *nil admirari* (to wonder at nothing). Flee this blight if you would save your soul. All truly great men and women have been reverent. Sir Isaac Newton, who discovered the law of gravitation, took off his hat and bowed with reverence every time God's name was mentioned in his presence.

II.—But wisdom has a branch as well as a root. Now a branch is that part which you can see; true wisdom then, is the *proper regulation of our life and conduct*. So often it is reiterated in this book; true wisdom "is to depart from evil," and to do what is right and good. Wisdom is the right use of knowledge, and that use is to put ourselves right and keep ourselves right. "The best knowledge wisely used for the highest ends." To have vast information, to be skilful in arts and yet lack proper self-control, is not wisdom, but folly. The man who is conceited, refuses advice, resents correction, is not a wise man, but a fool. True wisdom is not only an enlightened mind, but a teachable spirit. Wisdom is goodness, vice is folly. A friend had a beautiful standard rose. One day he found the branches drooping and the choice buds dropping off. It withered and died. A tub of brine—salt and saltpetre—had been upset, and reached and killed its roots. Why do we see so many withered lives to-day? Because vice is killing the root of reverence for God and good things.

III. This Tree of Life bears rich fruit. Now the fruit is not only what we may see, but taste, and the fruit of wisdom is very sweet. "Her ways are ways of pleasantness and all her paths are peace." That is, *true wisdom brings us a contentment and gladness of heart that nothing else can*. To acknowledge God in all our ways, to have reverence for Him, and to regulate our life according to His will is to secure unspeakable joy. We can eat the sweet fruit of the Tree of Life and "have length of days." You may have seen a string of pearls on a lady's neck which cost £1,000, and yet the heart beneath might be ever so sad. But to have the wisdom to live for God is not only an ornament, "grace to the neck," but "life to the soul." Wisdom is joy, folly is misery. "Happy is the man that findeth wisdom." In Burma there is a Valley of Rubies, where the most perfect in the world are to be found, high up, 4,500ft. among the mountains. To go in a straight line would only be eight miles. But the range is rugged and impassable. So a journey of two hundred miles is involved, through malarious jungles and across dangerous passes. Yet for the sake of those rubies some will attempt the journey. What should we not do then to secure that wisdom which is more precious than rubies?

WILLIAM OUBRY.

Mr. Harold Raistrick, of Pudsey, has recently distinguished himself as a student. He obtained the B.Sc. degree with first class honours in Chemistry at Leeds University, and will therefore receive the M.Sc. next year without further examination. He has also been elected an Associate of the Institute of Chemistry (A.I.C.), which entitles him to Fellowship of the Institute (F.I.C.) in three years without an examination. Mr. Raistrick is a devoted member and Sunday-school worker in our Pudsey Church, and we heartily congratulate him upon his success.



## Services and Preachers.

### SUNDAY, AUGUST 11th.

**BERMONDSEY, ST. GEORGE'S HALL, OLD KENT ROAD, S.E.,** Rev. Joseph Johnson, at 11 and 7; P.S.A., 3.30, Ald. J. W. Speer.

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

**BLACKPOOL,** Central Road (Lune Grove), Mr. H. C. How, at 10.45, Mr. J. Chadwick at 6.30.

**CALEDONIAN ROAD, N.** (corner of Market Road), Mr. Ellis at 11, Mr. Applegate at 6.30.

**CULLERCOATS,** Rev. J. Pearce, Temperance Sec., at 10.30 and 6.30.

**GREAT YARMOUTH,** The Temple (North end of Market Place), Rev. W. H. Curtis at 10.45, and Rev. R. Robinson, at 6.30. Visitors heartily invited.

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

**HARROGATE,** Sir J. Compton Rickett, M.P., at 11 and 6.30.

**MORECAMBE,** Parliament Street, Rev. J. Shepherd, at 10.30 and 6.30.

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

**NEWCASTLE-ON-TYNE,** Maple Street Church, Mr. T. Dixon, at 10.45; Rev. R. Ferguson, at 6.30.

**SOUTHPORT,** Church Street, Rev. T. Mitchell, D.D., at 10.30, Rev. W. A. Hammond, at 6.30.

**SURREY CHAPEL, Central Mission, Blackfriars Road, S.E.,** Rev. W. Vardle, at 11 and 7; Brotherhood, 3.30 (Surrey Crusaders).

### The President's Engagements.

The President of Conference, assisted by Rev. J. S. W. Stanwell and Mr. Tom Holland, will conduct evangelistic and missionary services as follows:—Driffield, August 1st; Filey, 11th and 12th; East Hartlepool, 13th; Loftus, 14th; Saltburn, 15th; Ripon, 16th.

### Connexional Evangelists' Engagements.

**MR. J. B. BAYLIFFE,** Silloth, Seaside Mission, till August 18th.

**REV. J. ODELL,** with Bro. Bayliffe, Silloth Convention, August 3rd to 17th.

### Evangelists' Engagements.

**MR. T. WILSON (GIPSY TOM)** is returning to full Evangelistic Work. For terms and dates apply, 101, Beckett Street, Leeds.

**ALBERT SHAKESBY,** Bargoed, Wales, September 14th to 24th.

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

### Births, Marriages, Deaths.

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

#### BIRTH.

**CHARLTON.**—At North-road, Wingate, August 3rd, to Rev. J. and Mrs. Charlton—a son.

**MORTON.**—At 67, Silverdale, Sydenham, S.E., on August 5th, to Mr. and Mrs. J. H. Morton—a daughter.

#### MARRIAGES.

**COLLINS—DAVIS.**—August 3rd, at the Albion Congregational Church, Southampton, Stephen Henry, only son of the late Rev. Thomas Collins, to Violet Muriel, second daughter of Mrs. F. Davis, of Southampton.

**CRIPPS—BALL.**—On Saturday, August 3rd, at the Nottingham Chapel, Loughborough, by Rev. R. W. Keightley, Mr. Percy Cripps to Miss Elizabeth Ball, both of Loughborough.

**JONES—VINER.**—July 30th, at the Primitive Methodist Chapel, Witney, by the Rev. J. Jones, assisted by the Rev. F. J. C. Dyer, Percy Wynn Jones, of London, to Gladys E. Viner, of Witney.

**PARLOW—MORGAN.**—July 31st, at Wellgate Church, Rotherham, by Rev. F. J. Morgan, assisted by Revs. S. Parlow and G. C. Martindale, Rev. Jos. J. Parlow (Douglas) to Miss Sarah E. Morgan.

**PICKERSGILL—BREED.**—On August 3rd, at the Primitive Methodist Church, Garforth, by Rev. J. P. Osborne, Mr. Percy Pickersgill to Miss Lily Gertrude Breed.

#### DEATHS.

**FIELD.**—July 27th, at Brize Norton, Joseph, the beloved husband of Mary Field, and the oldest local preacher in Witney Circuit. Aged eighty-three years.

**FUGILL.**—On July 30th, at Hull, Ann, the beloved wife of the late John Fugill, and mother of Rev. J. W. Cotton. Aged seventy-five. Safe home.

**HOLDEN.**—In loving memory of William Holden, formerly of Halliwell-road, Bolton, who died June 12th, 1912, aged seventy-three years. "To be with Christ, which is far better."

**KNOX.**—July 30th, at Kildale, Frank, the dearly-beloved husband of Jane Knox. For many years Circuit Steward of the Middlebrough Station and devoted worker at Gilkes-street Church.

**LIGHTFOOT.**—July 31st, at 234, St. Thomas'-road, Derby, after seventeen months' affliction, Mary Elizabeth, the beloved wife of Rev. C. H. Lightfoot. Aged forty-nine years.

**WIDDOWSON.**—On July 31st, at 38, Shrewsbury-road, Harleiden, after a short illness, William James Widdowson, aged thirty-six, a devoted local preacher and secretary of the Sunday School Union.

#### IN MEMORIAM.

**EVANS.**—In affectionate remembrance of Rev. W. Evans, who passed away at Macclesfield, August 10th, 1910. The memory of his beautiful life is always an inspiration to higher things.

**LAWTON.**—In fond remembrance of our dear mother, Harriet Lawton, of Skelmanthorpe, who entered into rest August 8th, 1907. Constantly remembered.

### Ministerial Engagements.

#### Engagements for 1913.

Rev. A. Naylor from Tetney to Wakefield Second.

### PERSONAL.

Master H. Sugden, son of Mr. E. Sugden, of Skipton, has just gained a county minor scholarship, tenable at Skipton Grammar School.

Master E. E. Carter, son of Mr. E. H. Carter, of Skipton, has just gained a county minor scholarship, tenable at Skipton Grammar School.

Master Norman Hindle, son of Rev. J. H. Hindle, has just gained a "Petyt" scholarship entitling him to free education at Skipton Grammar School.

Miss Olive Davison, daughter of Mr. and Mrs. E. R. Davison, Rydal Mount, Blaydon-on-Tyne, has secured a three-years' scholarship in the Blaydon-on-Tyne Secondary School, Durham County Council.

Master Howard Hill (aged twelve years), son of Mr. W. H. Hill, of Stratton (a local preacher in Swindon First Circuit), has gained a junior county scholarship, tenable for four years, at the Wilts County Technical School, Swindon.

Master Frank Shuker, a scholar in the Mattison-road (Harringay) Sunday-school, has been successful in winning a valuable Middlesex County scholarship, tenable for five years, and of the value of £50. We congratulate our young friend.

Miss Hilda Mary Pickett, the youngest daughter of Rev. James Pickett, of Harringay, London, has passed her Matriculation Examination at the London University, with honours in Mathematics. She is a scholar at the North London Collegiate School for Girls.

### SUNDERLAND AND SEAHAM CHURCH COUNCIL.

The Quarterly Meeting of the Sunderland and Seaham Church Council was held in the Williamson-terrace Church, Sunderland, and was largely attended. Mr. J. Nelson presided, and among those present were Revs. E. Phillipson, T. Sellors, W. E. Goodred, G. Fawcett, and S. Palmer (secretary), and Messrs. G. Holland, W. Gibson, R. Campbell, R. Witty, T. Witty, W. S. Swinburne, C. Forster, Henderson, T. Campbell, J. W. Stores, C. Peacock, J. Butterfield, J. M. Nicholson, and R. Brewer, and the Vice-President, Councillor E. H. Brown. Arrangements were made for a foreign missionary demonstration in March, at which Rev. A. T. Guttery and the Vice-President will be the principal speakers, with Mr. G. Holland Chairman. After the business the members were entertained to supper in the schoolroom by the Mayor and Mayoress (Councillor and Mrs. E. H. Brown). About sixty sat down. Congratulatory speeches on the Mayor's election to the Vice-Presidency were given by Messrs. G. Holland (Tatham-street), W. S. Swinburne (Cleveland-road), J. W. Stores (Williamson-terrace), J. M. Nicholson (Mainsforth-terrace), Rev. E. Phillipson (Seaham Harbour), and S. Palmer. In replying, the Vice-President said how pleased he was to see so good a gathering. He appreciated highly the civic honours and the Church honours that had come to him. They made no difference to him in spirit. He was more anxious than ever to recognise the salutes of the bare-footed and bare-headed boys in the street. They were as precious to him as the congratulations of the high placed. He was kept unusually busy, but not too busy when at home to attend his Sunday morning class, though to do so he had to walk two miles. He wished success to the Council, and great spiritual and numerical prosperity to our great Church.

### MARRIAGES.

On Saturday, August 3rd, Miss Lily Gertrude, daughter of Mr. John B. and Mrs. Breed, of Lidgett House, Garforth, was married to Mr. Percy Pickersgill, son of Mr. and Mrs. Benjamin Pickersgill, Garforth. Both being members of the Primitive Methodist Church, teachers in the school, and members of the choir, the chapel was nearly filled with relatives and friends to witness the ceremony, which was performed by Rev. J. P. Osborne. The bride was given away by her father, and the bridesmaids were Misses Hettie Breed and Cissie Pickersgill, sisters of the bride and bridegroom. Mr. Alfred Pickersgill, brother of the bridegroom, acted as best man. The bride wore a lovely dress of white satin, with silver trimming and pearls and a wreath of orange blossom and veil. The bridesmaids wore grey dresses trimmed with cerise, and the mother of the bride a lovely dress of grey silk. The service was choral, under the conductorship of Mr. F. Hebden. The choir sang "The Voice that Breathed o'er Eden," etc. F. V. Hardingham, Esq., presided at the organ, and most effectively rendered the Bridal March by Wagner and the Wedding March by Mendelssohn. The bride and bridegroom have received

a large number of beautiful presents from relatives and friends. After the ceremony a reception was held at the bride's home, after which, amidst the good wishes of many relatives and friends, the happy pair started for their honeymoon at Southport.

A very interesting wedding took place in Nottingham-road Chapel, Loughborough, on Saturday, August 3rd, the contracting parties being Mr. Percy Cripps, assistant society steward, and Miss Elizabeth Ball. Both the bride and bridegroom have been associated with Nottingham-road Sunday-school and Church from childhood, and both are active workers in connection therewith. Rev. R. W. Keightley officiated, and a large number of friends assembled to witness the ceremony. A reception was subsequently held, and the best wishes of all present were tendered to the newly-wedded pair.

A marriage ceremony arousing great interest was celebrated in the Wellgate Church, Rotherham, on Wednesday, July 31st, the contracting parties being Rev. J. J. Parlow (Douglas) and Miss S. E. Morgan, youngest daughter of Rev. F. J. and Mrs. Morgan, of Rotherham. The service, which was fully choral, was conducted by the bride's father, assisted by Revs. S. Parlow (Tunstall), the bridegroom's brother, and G. G. Martindale. Best man's duties were carried out by Rev. J. W. Pattinson (Doncaster). The bride was becomingly attired in cream silk taffetas artistically braided, and carried a shower bouquet of sweet peas, lilies of the valley, and asparagus fern. She was attended by her two sisters, Miss Morgan and Miss Emily Morgan, as bridesmaids, who respectively wore pale green and pale blue reseda taffetas dresses. Mrs. Morgan's dress was dark violet. The bridegroom spent the whole of his probation in this circuit, and won many friends. The bride has been a member of the choir, and in other capacities rendered helpful service to the church. The ceremony therefore was witnessed by a large audience, and choir and organist (Miss C. I. Morris) rendered bright and appropriate music. The reception was held in the schoolroom, and the presents were both valuable and useful. Best wishes were accorded the happy couple for a long and successful ministry.

A very attractive wedding took place at Broad-street Primitive Methodist Church, Pendleton, Manchester, on Wednesday, July 24th, when the contracting parties were Mr. Alfred Walker, son of Mrs. Walker, of Compstall, and Miss Hambleton, only daughter of Mr. and Mrs. W. Hambleton, of Pendleton. The bride wore a beautiful dress of cream silk with veil and orange blossoms, and carried a lovely shower bouquet. She was attended by two bridesmaids, Miss Barlow and Miss Crawford. Mr. John Hambleton was best man, and the bride was given away by her father. Rev. H. L. Herod, assisted by Rev. H. Ross, officiated, and during the service the hymns, "The Voice that Breathed o'er Eden" and "O, Love Divine and Golden," were sung. The organist (Mr. J. Salthouse) also played Mendelssohn's Wedding March. At the conclusion of the ceremony a reception was given in the schoolroom adjoining, when over 100 guests were present. The usual toasts were proposed with great heartiness, and a pleasant evening was spent. The bride had been a most useful member of the Broad-street Church for some years, and, with the bridegroom, had a host of friends. They received a large number of valuable and useful presents. The happy pair left during the afternoon for Scarborough, where the honeymoon is being spent.

The marriage was celebrated, at the Primitive Methodist Chapel, Witney, on July 30th, of Percy Wynn Jones, of London, to Gladys Eliza Viner, of Witney. Both belong to well-known Primitive Methodist families, the bride being the youngest daughter of Mr. Caleb Viner, of Staple Hall, steward of Witney Circuit, and the bridegroom the elder son of Rev. John Jones, of Basingstoke. The father of the bride performed the marriage ceremony, assisted by Rev. F. J. C. Dyer. The chapel was prettily decorated for the occasion, and the service was fully choral. The bride, who was given away by her father, was charmingly attired in a white silk dress with silver trimmings, and wore a Brussels net veil with orange blossoms, and carried a shower bouquet, the gift of the bridegroom. She was attended by her nieces, Misses Doris Viner and Sybil, Gwendie, and Marjorie Westmacott. Mr. W. Matthews, an old college chum of the bridegroom, was best man. After the wedding a reception was held at Staple Hall, where a large number of handsome wedding presents were on view. The future home of the newly-married couple is at Forest Hill, London. The honeymoon is being spent at Eastbourne.

### IN MEMORIAM.

#### Mr. Joseph Field.

Joseph Field, the oldest local preacher in the Witney Circuit, passed to the higher service on July 27th, aged eighty-three years. He will be sorely missed. For over sixty years he served Brize-Norton society faithfully, and for the same period was a local preacher. He was an exceedingly good singer, and for many years no camp meeting was considered complete without his presence as precentor. He walked long distances many Sundays a quarter after his week's arduous toil as an agricultural labourer. It was, however, in his own village where he did his best work. As class leader and school superintendent he did a beautiful work. Though a very poor man, no one was more respected in the village. In the early days he had to defend the preachers against violent hostility, but lived to see his Church enshrined in the affections of the people. From his class and school many have gone forth to preach the Gospel. His was a noble spirit. Out of his poverty he gave liberally to the cause,

and kept open house for the preachers. He loved his church, considered the ministers second to none, and successfully held his flock away from those evils which sometimes wreck churches. He was a sturdy Free Churchman, a strong progressive in politics, and, above all, a devout and humble follower of His Lord. For the aged widow and family our prayers ascend.

#### Mrs. Ann Fugill.

Mrs. Ann Fugill, a most devoted member of our Lambert-street Church, Hull, has been suddenly called to her rest at the age of seventy-five. She was converted when eighteen years of age at a love feast conducted by Rev. John Petty, in Great Thornton-street Chapel, on the evening of the Hull United Camp Meeting. She became acquainted with and esteemed by many of our senior ministers while engaged in domestic duties with her cousin, Mrs. Samuel Beecroft, of Hull, whose home was for many years a most welcome resort for ministers.

Sister Fugill was quiet, devout, consistent, and highly esteemed. She was an ardent lover of the Class Meeting, a regular attendee of the means of grace, took a keen delight in open-air missions and camp meetings, while her devout attention and expressive countenance frequently proved an inspiration to those who preached the Gospel. By the death of her first husband (William Cotton) she was left with three children to face a severe domestic struggle, but untiring diligence, strict economy, and calm reliance upon God, she overcame all difficulties. After six years' widowhood she was married to John Fugill, an exemplary Christian, who became an ideal husband till removed by death in 1897. One of her greatest joys was that her only son became a successful minister (Rev. J. W. Cotton, F.R.A.S.), and is now the superintendent of the Swindon First Circuit, while her two daughters (Mrs. W. Tylor and Mrs. G. Wiggleworth) are valuable members of our Hull churches. Sister Fugill was on her way to chapel for the Sunday evening service on the 28th ult.

(feeling overjoyed that her son had come to spend a few days with her), when she had a seizure, and two days later passed to the service of heaven. The funeral service was conducted in the Lambert-street Church and the cemetery by Rev. F. Holmes and Rev. W. Smith, in the presence of a large company of friends.

#### Canning Town Appeal.

Sir,—Will you allow us to record our thanks to those who have already helped us to gladden heavy hearts and relieve the hungry and sick. This week we have received from Mrs. Sapsed 10s., "A Northerner" 10s. Money, provisions, or clothing are yet sorely needed.—A. Morter (minister), 74, Wanlip-road, Plaistow, E.; W. East (steward), 144, Portway, West Ham, E. Parcels of clothing should be sent to Mrs. Morter, 74, Wanlip-road, Plaistow.

## Church News.

#### Bradford Second.

Sunday, July 26th, was an auspicious day at Dirkhill. The Sunday-school anniversary is always the great day of the year, and this time the expected presence of the President of Conference gave an additional interest to the event. The church was practically full at the morning service. At the afternoon and evening services, particularly the latter, the church was full to overflowing. Mr. Jackson preached two powerful sermons, and in the afternoon gave an address in his own inimitable and irresistible style. The musical portion of the services contributed largely to the success of the day. Mr. A. W. Rhodes presided at the organ, and Mr. N. Blagbrough conducted an augmented choir. Madam Bussey, of Leeds, delighted the congregation with two solos. The children had a choral share in each service. The financial result was eminently satisfactory. We had thought £50 might be realised, but when £80 was announced as the total amount collected there was pleased surprise. This success has given an impetus to the workers.

#### Bristol First.

Anniversary services were held at Whitehall on July 28th and 29th, when the services were conducted by our new minister, Rev. T. Sandford, who preached powerful sermons to large congregations. At the evening service the church was filled to overflowing. The children's singing under the able conductor, Mr. Wm. Headington, was of the best. A beautiful duet was rendered by the Sisters Tyler. The orchestra was in full force at the evening service, many players from other churches came to help. A children's service was held at 2.45, consisting of special singing, recitations, etc., by the teachers and scholars, with a full orchestral band, under Mr. Bruton; chairman, Mr. George Small, from Ebenezzer. Rev. T. Sandford gave a short address. On Monday a public tea and meeting were held. Addresses were given by Rev. T. Sandford and Mr. W. C. Oatway, secretary, Bristol S.S. Union.

#### Bristol Fifth.

On July 28th the anniversary of Fishponds Choir was held. Sermons were preached by Mr. S. J. News, M.A., of Chippenham. Solos were rendered by Master Manfred Nolan and Miss Evaline Ingram, A.L.C.M. In the afternoon the choir rendered the service of song, St. Paul. The connective readings were given by Mrs. Williams; accompanist, Miss A. Williams; organist, Mr. Herbert Haskins. The services were well attended and much appreciated. Both the preacher and evening soloist were once in our Sunday-school. Through the perseverance of the organist a promising choir has now been organised.

#### Brompton.

On July 28th the anniversary of the Sunday-school was held. A good congregation was present in the afternoon, and in the evening the church was full. Mr. J. H. Wright, of Thirsk, conducted both services, and liberally contributed to the school funds. The children acquitted themselves well, as also did the choir, who rendered several anthems under the leadership of Mr. W. Watson. Miss Atkinson presided at the organ. The services were continued on Monday under the chairmanship of Rev. James Clark. Proceeds considerably in advance of last year.

#### Cambridge.

The school anniversary services at the Tabernacle were conducted in the morning by an old scholar (Mr. H. E. Brown) and in the evening by Mr. Rhodes. In the afternoon a special united service of New-street Men's Bible-class and the Tabernacle Sunday-school was held, when a recitation, with music, "A Dream of Heaven," was recited by Mrs. Heber Harrison. The singing of the children was splendid, and reflected great credit on Mr. Archer, who had trained them. Mr. Reg. Archer was the organist, whilst Miss Reenie Archer sang the solo at the afternoon gathering. On the Monday the meeting was presided over by Mr. Oswin Smith. Mr. D. Gentle, the superintendent, gave a report, and the children recited. The anniversary was most successful. On July 21st Rev. Jabez Bell preached at St. Peter-street in the morning, and in the evening at the Tabernacle. On the Monday Mr. Bell gave a most interesting account of his work in West Africa to a good company in St. Peter's-street Church, and a collection was taken on behalf of the Missions. On the same Sunday the school at Fen Ditton held its anniversary, when the children sang splendidly, conducted by Mr. Archer, of Cambridge. An address was given by Mr. Thoday. In the evening a number of scholars from the Tabernacle sang their action song, "A Child of Jesus." July 28th was a day to be remembered at the Tabernacle, and one which had been eagerly looked forward to. Gipsy Smith had promised to preach at the evening service. When the service commenced the building was packed. The preacher said, in the course of his remarks, that his presence there carried him back to his boyhood days, when, as a little gipsy lad, he attended the Tabernacle Sunday-school, and, pointing to his old Sunday-school teacher, Mr. Rayment, acknowledged his debt for the help he had received in his young days. The service was most impressive. As a result, six went into the vestry desiring to yield themselves up to Christ. Mr. Archer, the choir-master, sang a solo during the evening, as did also Gipsy Smith. This effect of the service will long remain.

#### Camden Town

On Sunday and Monday, July 21st and 22nd, the second anniversary of Rev. Alfred Sutcliffe was held. Large congregations assembled. A well-attended musical service in the afternoon was presided over by Mr. W. B. Palmer, with Mr. A. Smith (Harwich) as vice-president. On the Mon-

day, under the presidency of Mr. W. F. Urry, a public meeting was held, when addresses were given by Revs. W. R. Bird, P. Kay and Messrs. W. Heal and A. Dell. This was followed by a coffee supper provided by the members of the Young People's Bible-class, to which a large company sat down. The choir rendered special anthems at all the services. The future outlook of the church is bright with promise, all the organisations being in a flourishing condition, and the financial results highly satisfactory.

#### Canning Town.

Through the kindness of Mr. A. Arnold 300 children were given a good square meal in the Mary-street Schoolroom at 4.30 p.m. last Tuesday. Eager and hungry as they appeared, they heartily joined in singing the grace announced by Rev. A. Morter. Mr. and Mrs. G. Barnes presided at the feast, and with their helpers did splendid service for the youngsters. The smiling faces and cheery words which followed was a veritable inspiration.

On Sunday and Monday at Mary-street church the pastor's anniversary was held. Sermons were preached morning and evening by Rev. A. Morter and on the Monday a tea was held followed by public meeting. Addresses were given by Messrs. W. Turner, J. Howlett, G. Barnes, S. Everett and the minister. Mr. W. East presided.

Special services have recently been held at Steele-road, conducted by Sister Winifred. Many attended and were blessed. On Sunday, July 28th, a special service was held, at which Mrs. Buckenham gave the address. Special hymns and solos were sung. On the Thursday a social tea was held, followed by a service of song entitled "Princess," heartily rendered by the Women's Own. Miss L. Bond presided, and Mrs. A. Morter gave the connective readings. Miss Snug presided at the organ.

#### Chester Second.

There was a good company present at Hunter-street Church last Tuesday to welcome Rev. F. Morgan Ridge as the newly-appointed minister. Mr. J. H. Beswick took the chair. Hearty and hopeful words of welcome were spoken by Messrs. W. Barker, H. Mealing, F. Merrett, J. Worrall, Ellis Williams, and Revs. W. Moore, German Hunt, and F. W. Henshall, to which Mr. Ridge suitably replied. Refreshments were served by the ladies of the church, and a programme of music was provided by Mr. Formston (choir master). At the close Mrs. Brown presented Mrs. Ridge with a beautiful bouquet.

#### Custom House.

Rev. W. E. Bellew commenced his ministry on Sunday, July 21st, by preaching at Colne-street. On July 20th a reception meeting was held at Custom House Chapel, when representatives from the various societies on the branch gave him welcome. During the absence of the late minister, who left for America in April, the various meetings of the branch were well sustained by Sister Winifred (Miss McRow).

#### Glascote Mission

The reception of Pastor and Mrs. H. P. Ellis was held at our Glascote Church on Wednesday, July 31st. Rev. James Tristram preached an eloquent sermon at four o'clock. There was a public tea at 5.15. The evening meeting was presided over by Mr. W. Davies; vice-chairman, Mr. E. Goodwin. Messages of welcome were sent by the neighbouring Free Church ministers, who regretted their inability to attend owing to holidays. Adjutant Askew, of the S.A., gave a very stirring address. Rev. J. Tristram,

Mr. and Mrs. F. Harding, and Miss Snaddell also spoke. Messrs. G. Radbourne (Alvercote), J. Atkins (Aminington), A. Pratt (Birmingham), W. Atkins (Glascote) spoke words of welcome. The meeting was largely attended.

#### Ipswich.

On July 24th the choir and friends of Clarkson-street had their outing in brakes and carriages to the historical Dedham. A very pleasant and enjoyable day was spent. All the arrangements were ably carried out by Mr. W. Ward and Mr. Southgate. On Wednesday, July 31st, an "At Home" was held in the schoolroom to welcome Rev. F. C. France and family. The chair was occupied by Mr. H. Ramm, who was a scholar in the school when Mr. France was here before. Excellent addresses were given by Mr. W. White, Mr. A. E. Marjorum, and Rev. R. Banham, who was on a visit to the scene of his first labours. Rev. F. C. France replied in terms most encouraging. Solos, duets, and recitations were rendered. A bright prospect is before the church and minister.

At Rope-walk Church, on July 15th, a recognition service was held to welcome Mr. F. C. France to the circuit for a third term of service on the station. The chair was occupied by Mr. Watson, and the vice-chair by Mr. Lewis. Mr. H. Winkworth (the circuit steward) in a neat and hearty address welcomed Rev. F. C. France and family, and assured them of the willing support of the members and officers. Mr. C. Simpson, Mr. W. Commons, and others gave excellent addresses, and the united choirs of the town churches rendered excellent services under the leadership of Mr. F. C. Hills. Rev. F. C. France, in a thoughtful and encouraging speech, suitably replied.

#### Kendal.

Anniversary services were held on July 22nd, when the minister occupied the

## RUPTURE CURED.

### NO FURTHER USE FOR TRUSSES.

There are people who have been torturing themselves for years with trusses, when a method has been perfected which has effected hundreds of permanent cures without causing pain, loss of time from employment or enjoyment of life, without operation or loss of blood. If you are ruptured you should visit at once for full information about this method.

Mr. Ralph Rawlinson, Woodacre Cottage, Barners, Garstang, was cured by this method at the age of 60 years and has no further use for trusses.

Rupture is more than an annoying trouble: it is a danger to your physical and sexual welfare. It has ruined the prospects of hundreds of men, women and children, and will sooner or later cause you serious trouble unless you have it cured. The detailed information we will send you will prove to you at once that rupture can be cured just as easily as any of the human ailments when you go about it in a reasonable commonsense manner. Thousands have accepted our advice and are now cured of rupture.


T. convince you and your ruptured friends that this method actually does cure rupture, we will send, together with our book giving valuable information to every ruptured person, a Free Trial of the method. This offer is too important to neglect a single day. Write now and begin your cure at once.

### FREE TRIAL COUPON.

WM. S. RICH, L.D. (B. 1231), 8 & 9, Stonecutter Street, London, E.C.

Send me your Book on Rupture together with the Free Trial you offer, entirely free of charge.

Name \_\_\_\_\_ Address \_\_\_\_\_



**MISS HETHA RICHARDS**  
Contralto Vocalist,  
Elocutionist, and  
Pianist.  
will be pleased to book RECITALS in conjunction with the following:—

1912—Aug. 31 & Sept. 1		*Hamsterley Colliery (Co. Durham)
Sept. 2	—	*Waterhouses
" 7-8	—	Catchgate
" 9	—	Oxhill
" 14	—	Rhodes
" 15-16	—	Sedgfield
" 21-22	—	Burnhope
" 29-30	—	Ushawmoor
Oct. 2	—	*Peases West
" 4-7	—	*Corseley Colliery
" 10	—	*Mapplewell (Barnsley)
" 13, 14, 15, 16	—	*Lydbrook (Glos.)
" 17	—	*Clanfield (Glos.)
" 20, 21, 22, 23	—	*Gloucester (G. Wales)
" 27-28	—	*Cwm (South Wales)
Nov. 3-4	—	*Castledrop (Yorks.)
" 8-10	—	*Ripon (Yorks.)
Dec. 15-16	—	*Widney (Lancs.)
" 17	—	*Rochdale (Lancs.)
1912—Jan. 5-6	—	*Northampton
" 11-12	—	*Sibley (near Loughboro')
" 19-20	—	*Widening Moor (near Chesterfield)
" 28-27	—	*Talks (Stoke-on-Trent)
Feb. 8	—	*Pillowell (Glos.)
" 9-10	—	*Lydney (Glos.)
" 16-17	—	*Swindon (Wilts.)
April 9	—	*Westcliff-on-Sea (Essex)

\* Return visit.  
For Terms, Specimen Programmes, Press Notices, etc., address: **MISS HETHA RICHARDS, MONTAGUE, WESTFIELDS, NEWBURY, BERKS.**

pulpit. In the afternoon the choir gave a musical service, the soloists being Miss Dwyne Evans, Master Geo. Robson, and Mr. S. Palmer, and a quartette was sung by Misses Atkinson and Robson and Messrs. Palmer and Higginson. Mr. A. W. Hardcastle presided at the piano.

#### Leven Hornsea.

Our commodious church and Sunday-school premises at the above village have been undergoing a much-needed renovation, and the acetylene gas light has at the same time been installed. We have just finished our reopening services. On the Thursday Rev. Dr. Dalton preached a characteristic sermon in the afternoon to a large congregation. A public tea followed, which was well patronised. In the evening Dr. Dalton delighted a crowded audience with his lecture entitled "Show Your Tickets." Sir Robert Aske, LL.D., presided. The reopening services were continued on the following Sundays, when Revs. Fredk. Ash and G. Stewart Hooson respectively occupied the pulpit. The Garton family, who have bravely struggled with the heavy debt left on the property when erected, and their co-workers in the church, were wishful in addition to raising the cost of renovation, lighting, etc., some £70 to liquidate at the same time the remaining debt of £75. The amount raised towards the project is over £120. Mr. J. N. Garton's book (including his own donation of £10) realised £20, Mr. N. T. Garton's book (including £5 from self, £2 from Mr. and Mrs. Robert Garton and £1 from Mr. J. T. Garton) produced £61 7s. 5d., Mr. W. Hallgarth collected (including his own gift of £1) £15 4s., and Miss Scrowston's book brought in £4 2s. 8d.

#### Lincoln Second.

A gold and silver tree took place at Glenham on July 29th, when many small gifts were received towards the cost of the renovation. Mr. D. Lingard gathered the fruit, assisted by Mrs. Ingleby and Mrs. R. Bowness, who had laboured hard to achieve success. Rev. T. Graham presided. At the close Mr. R. Bowness (treasurer) announced that over £5 had been made, making £17 raised for the purpose within twelve months. On the previous day Mr. J. Bradshaw, of Sturton, occupied the pulpit.

#### Liverpool Third.

Rev. T. A. Fairweather celebrated his second anniversary as minister on Sunday last at Jubilee Drive, preaching both morning and evening. The choir and organist rendered excellent service during the day, as also did Miss Flossie Caley, Miss Grant (City Missionary), and Mrs. Waller as special soloists. The congregations were good, and collections over £6, which is considerably in advance of last year.

#### Loftus.

The quarterly council of the Cleveland C.E. Union was held at Loftus. Rev.

## Herb Beer for REAL Refreshment

No summer drink is so pleasant or wholesome. Mason's Herb Beer is the regular family beverage in thousands of British homes.

Send to-day 2 penny stamps for bottle enough to make one gallon  
NEWBALL & MASON,  
NOTTINGHAM.

"good! it's  
**MASON'S**  
Extract of Herbs."

**IRON AND WOOD BUILDINGS**  
IRON CHURCHES, CHAPELS, KITCHEN ROOMS,  
and IRON BUILDINGS of all descriptions.  
Send for Designs and Prices to  
**T. MUNDY,** PORTABLE BUILDING EXPERT,  
234, Ayres Road, Old Trafford, MANCHESTER.

G. J. Lane presided. After the business Mr. E. Outhwaite gave a paper, entitled "How Can the New Union Help My Society." Rev. T. Tyres opened the discussion, which was well sustained and which will prove profitable. It was decided to hold the next Council meeting at Guisbrough on the October 12th, and to hold a convention in the evening, when the speakers will be Rev. G. J. Lane, president, and Mr. J. Hudson, of South Shields. Tea was then partaken of, and a very pleasant afternoon was thus brought to a close.

#### Manchester Ninth.

The school anniversary at Higher Openshaw was held on July 28th and 29th; preacher, Rev. Joseph Prestwich, of Blackpool. The large congregations were held spellbound. On Monday Mr. Prestwich gave his popular lecture, "Tit-bits from a Land of Wonders; or, A Trip from New York to California." An old friend, Councillor Maurice Owen, J.P., of Montgomery, presided. Mr. Owen was eighty years of age a few weeks ago, but his interest in the church at Openshaw is so great that he undertook the journey once more, and the friends gave him a hearty welcome. The singing was all that could be desired. On the Sunday afternoon Rev. John Sutton gave an address; chairman, Mr. John Price. This has been one of the best anniversaries held. Collection, £35 10s., £4 5s. increase.

#### Oldham.

The Oldham and District Council held on Saturday last its annual summer picnic in the grounds of the Chadderton Hall. At the evening gathering Rev. George Parkin, B.D., presided, when Revs. J. W. Venables, S. H. Woodall, J. Yearsley, and W. E. Farndale joined in the expression of welcome to Rev. and Mrs. F. L. Cull, newly appointed to the Fourth Circuit. Councillor Jas. Fitton, J.P., led the singing.

#### Stanley.

In connection with Greencroft Endeavour Society, a great tent demonstration was held on July 6th to 8th in a picturesque plantation. The preacher for the Saturday afternoon was Mr. T. Campbell, of Sunderland, whose sermon was inspiring and helpful. In the evening a great public meeting was held, speakers, Rev. J. Odell, of Birmingham, and Mr. T. Campbell. Mr. T. Spears occupied the chair. Duets were sung by the Misses Thompson with great fervour. At the close of the meeting a roll call was conducted by Mr. Spears, in which many societies were represented. Rev. J. Odell preached to a large congregation on Sunday morning. In the afternoon the choir of Greencroft Church gave a concert under the leadership of Mr. J. Robinson. The accompanist was Miss E. E. Robinson. Mr. T. Laverick presided. In the evening Rev. J. Odell excelled himself, preaching from the words "Onesiphorus was not ashamed of my chain," to a congregation of over a thousand people. On the Monday these inspiring services were brought to a conclusion by a lecture on "Consecrated power," by Rev. J. Odell. Mr. A. Atkinson presided.

#### Stratford.

On July 14th successful school anniversary services were held at Cobbold-road, when Rev. Geo. Walmsley preached two appropriate sermons. In the afternoon a scholars' service was held, addressed by Mr. J. Hinton. On Wednesday a tea and public meeting were held. Mr. J. Lloyd, jun., presided, and Mrs. Lloyd distributed the prizes to the children. Mr. Barnard gave a good report, which revealed the flourishing condition of the school. Great credit is due to Mr. A. C. Thurston and Mr. Reed for the efficient training of the children.

#### Wakefield.

On July 20th the summer meeting of the Wakefield and District Local Preachers' Association was held in Outwood Park, near Wakefield (by the kind permission of Mr. Robinson Bramley). In the afternoon a service was held upon the lawn, conducted by the president of the association, Mr. A. Cooper. A forceful address was given by Rev. T. Whitehead, newly appointed minister of Wakefield First. His subject was "Spiritual Power and the Conditions of its Attainment." We also had an interesting address from Rev. B. Haddon, of Gateshead. After the addresses tea was served under the shade of the trees. In the evening a public meeting was held in the Wesleyan Schoolroom adjoining the grounds. The vice-president, Councillor G. Young gave a very stirring address on the Church's need for confidence in herself and a belief in the possibility of conversions. This was followed by an



## LEMONS MAKE THE COOLEST DRINK.

The choicest Lemons the world produces are used in making Eiffel Tower Lemonade—that is why it is such a healthful, cooling and refreshing drink during the heat of Summer.

TRY A BOTTLE TO-DAY.

Sold in 4½d., 1/-, and 2/6 Sizes.

As supplied to the House of Commons.

# Eiffel Tower Lemonade

## ARMY BLUCHERS.

All Sewn Bluchers, very best leather, any size, 5/6 pair, post free.

**H. J. GASSON,**  
Government Contractor, RYE.

**REAL HOME - FED WILTSHIRE**  
BACON from 7½d. to 10d. per lb. Buy direct from users; Price List free. — COUNTY BACON FACTORY, Chippenham, Wilts.



## HAVE YOU NEVER WONDERED

How it is that so many of our clients year after year send us their orders for **SUITS and OVERCOATS?**

### THE REASON IS SIMPLY THIS—

- ¶ Our own expert cutters cut every suit, our own skilled workmen make and finish it.
- ¶ Our charges are strictly moderate.

### THEREFORE THE RESULT IS

That in fit and price we are giving real solid satisfaction.

Can you say that is your experience? If not, write us for particulars, patterns, style sheet, and measure forms (free).

**HOLMES & CO., LTD.,** \* 80, Mosley St., MANCHESTER.

THE P.M. TAILORS,

original and instructive address on the subject, "The Ideal Local Preacher," by Mr. T. Westwood, of Ossett. From the next speaker, Rev. B. Haddon, on the subject of spiritual development, we had a strong appeal for Christian progress. The meetings were a decided success. A good number attended and were fully repaid for their attendance.

The United Camp Meeting of the Wakefield, Dewsbury, Horbury and Ossett Circuits (under the auspices of the Wakefield and District Local Preachers' Association) was held at Belle Vue, Wakefield, on July 28th. A goodly number gathered from each circuit. The proceedings commenced with an open-air service at 9.30, followed by an ordination service in the chapel, conducted by Rev. E. W. Gibson, when Mr. T. Bailey, of Dewsbury Circuit, and Mr. A. Stott, Wakefield, related their experience and call to the lay ministry. Mr. F. Laughton, in a thoughtful address, gave the "charge to the young men," urging them to realise their high calling in Christ Jesus. On behalf of the association, Bibles were presented to the young men, after which Councillor George Young, of Dewsbury, gave an earnest and inspiring charge to the church. Throughout this service was very impressive, and will be long remembered. In the afternoon the streets were missioned, but this was eventually abandoned owing to the rain. The friends returned to the chapel, where the service was conducted by Mr. S. Jacks. Addresses were given by Mr. T. Cooper and Hiram Ellis, the former speaker addressing his remarks to the adults and the latter to the children. Preparatory to the evening service, an open-air service was held, and then an evangelistic service, in the chapel. Rev. E. W. Gibson was the leader. Sermons were preached by Mr. B. Walker and Councillor H. Westwood, J.P. The day was fittingly closed by a splendid prayer-meeting. These yearly meetings increase in interest and power.

#### Woodley.

On Saturday, July 27th, a garden party was held at "Bankfield," the residence of

Mrs. Samuel Buckley, to welcome Rev. and Mrs. J. W. Richardson. A large number of friends sat down to tea, after which a meeting was held in the grounds, presided over by Mr. Arthur Ormerod, circuit steward. Rev. H. Johnstone, of Hyde, introduced Mr. Richardson to the circuit, after which hearty welcome was extended on behalf of the churches by Mrs. Higginbottom and Messrs. Bolland and Harrison. Mr. Richardson suitably responded on behalf of Mrs. Richardson and himself.

#### Wooler.

On the occasion of the removal of Rev. John Upright from Wooler, where he had spent his probation, the society had a concert and supper to bid him Godspeed. A small charge was made, and £110s. secured for the Sunday-school funds. During the proceedings a presentation was made of a purse of gold. It was gratifying to know that during the four years the Wooler Society had nearly doubled its membership. Lowick Endeavourers had a happy social evening to bid welcome to the two new ministers, Revs. T. K. Upright and L. Brown. Speeches were made and solos sang, and a very happy evening spent.

## Women's Missionary Federation.

#### Birmingham.

The Birmingham Auxiliary held their monthly meeting on Wednesday, July 31st, when they were the guests of Mrs. Elk. Invitations were given for a garden party, but the weather proving unfavourable, the meeting was held in Springfield-road Church, B. D. Elk, Esq., presiding. Solos were rendered by Miss Cave, and an address given by Rev. J. Pearce. Thanks were expressed to all who contributed to the success of the meeting, particularly to the hostess, Mrs. Elk, who has been a very enthusiastic vice-president but is shortly removing to Bournemouth. The collection amounted to £2 10s.

#### Bradford.

The monthly auxiliary meeting was held in our Calverley Church on July 17th, under the able presidency of Miss Pearson. Rev. George Welbourne gave an excellent address, and the foreign letter was read by Miss Johnson. A large number of friends sat down to tea, which had been very generously provided by our Calverley ladies. A very good collection was taken.

#### Grimsby First.

On Tuesday, July 30th, Mrs. J. C. Wright arranged for a garden party at her home, Bourne Villa. Heavy rains on the previous day made it inadvisable to be out of doors, so the friends were received in the house. Dining, drawing, and breakfast rooms were all filled, as was the entrance hall. Mrs. B. Corringham presided. Solos were rendered by Miss Elsie Hogg, a mandolin solo by Miss Markham, a violin solo by Miss Jessie Thompson, Mr. A. C. Storr being the pianist. A most helpful address on our African missions was given by Rev. J. W. Bowden. Friends from Cleethorpes and the other Grimsby circuits were present, and Mrs. Wright and her helpers served afternoon tea. The gathering was very enjoyable, and will yield the sum of £7 for the fund.

#### Kendal.

It was arranged that the monthly meeting should be held in the minister's garden, but as the weather would not permit, the proceedings were held in the house. Rev. E. Evans presided, and Miss Gaskell made a very interesting report of the Conference meetings. Tea was served, after which a very enjoyable time was spent in music and song. Collection, 23s.

#### Newcastle-on-Tyne Second.

On Wednesday, July 24th, in connection with the West End Auxiliary, a successful garden party was held in the North Elswick Park, kindly lent by Maple-street P.M. Cricket Club. There was a goodly number present, tea being provided in a large marquee, following which excellent addresses were delivered by Mr. Tom

Featherstone and Sister Jessie. In addition an interesting letter was read from Africa by Mrs. Henry Davenport. Solos were rendered by Miss Gladys Waters. Revs. Henry Davenport and Robert Forgy also took part. Mrs. Joseph Stephenson presided. Master Walton was the accompanist. The success of the effort was largely due to Miss Park.

#### Oldham Second.

A drawing-room meeting in connection with the Oldham Second Women's Auxiliary was held last week at Mrs. H. E. Judson's "Elmfield," when a good number sat down to a sumptuous tea, generously given by the hostess. Mrs. J. W. Venables gave an excellent and interesting account of the Conference Missionary meetings which she had attended as delegate. Mrs. Windley sang two solos. Copies of the report were sold, and orders taken for the two new missionary books on Orin and Fernando Po.

#### Swindon.

A very successful garden party, tea and meeting were held in the grounds of "The Croft" on Saturday, July 27th, by kind invitation of our President, Mrs. L. L. Morse, about 100 persons availed themselves of her kindness, and a very enjoyable time was spent. Sister Agnes, from the S.E. London Mission, gave a very powerful address on her work in London, and aroused much sympathy in the work of the mission. Much interest and pleasure was caused by Mr. Salmest, the airman, who alighted in a field near by and gave exhibition flights. Proceeds, £5.

#### Tredgar.

The first annual meeting of this auxiliary was held at Commercial-street on August 1st. Rev. G. Osborne presided and gave an effective address. Mrs. G. Osborne was elected president. Mrs. Sayers, Mrs. Holly, and Mrs. Lewis were elected vice-presidents. Mrs. Pattinson and Mrs. Hodges were re-elected secretary and treasurer, and Miss Padfield organist.

#### APARTMENTS.

**BLACKPOOL.**—Mrs. DEDMAN, 42, Dickson Road; Home from Home for old and new friends, with or without board; P.M. piano.

**BLACKPOOL.**—Mrs. T. Wood, 19, Nelson Road, minute from sea: Apartments; piano, bed, cooking, attendance, 2s. one or two persons per day inclusive.

**BLACKPOOL.**—Comfortable Apartments, with or without board; two minutes from Central Station and sea; P.M. — Mrs. J. HEWITT, Gilcar Lane 40, Hull Road. Stamp.

**BLACKPOOL.**—Change of Address.—Old and new friends will find a "Home from Home" with P.M.; every comfort; piano and bath.—Apply, Mrs. J. G. ASHBROOK, 224, Central Drive.

**BLACKPOOL.**—Do you want a home replete with every comfort? Write, Mrs. WALKER, "Hullif House," 21, Hull Road, Blackpool. Central; near sea. Terms moderate; highly recommended; P.M.

**BLACKPOOL.** 88, Lytham Road, Mrs. JONES. Reliable Apartments, highly recommended; near sea; sitting and bedroom, cooking and attendance, 2s. per day two persons; bath, piano.

**BLACKPOOL.**—Mrs. BOOCOCK, Salem House, 2, Sea Bank, Promenade, S.S.; public and private Apartments.

**BLACKPOOL.**—BLACKER'S, Granville House, 8, Tyldesley Terrace, Promenade; situate on the best part of the promenade, and commands an uninterrupted view of sea and three piers; public and private apartments; well-fitted beds; small tables; P.M.; Tel. 297.

**BLACKPOOL.** Bispham — Sea and country combined; two minutes from cliffs, sea, and tram. P.M. home.—Mrs. HALSTEAD, Cliffe Mount, 33, Hesketh Avenue, Bispham, Blackpool.

**BLACKPOOL.**—Change of Address.—P.M. will find a quiet, comfortable home at Mrs. TURNER'S, 107, Central Drive.

**BLACKPOOL.**—Comfortable, clean Apartments; sitting and bedroom, cooking and attendance, 2s. per day two persons; piano.—Mrs. MARSHALL, 18, Main Road.

**BUXTON.**—HADDON HALL HYDRO (Ltd.),—Charming position; most comfortable; Radium water treatment; a speciality; season terms 3s. guineas to 3s. guineas inclusive; Phone 4; Telegrams, Haddon Hall, Buxton.—J. LITTLE, Managing Director.

**BUXTON.**—In visiting Buxton P.M.'s will find comfortable and homely Apartments, good cooking and attendance, at Miss KARRER'S, Somerset House, Terrace Road, Buxton. Delightfully situated; overlooking crescent; near bath.

**CAMPING.** "Centre of Lakeland" the best liberal table; good accommodation; beautiful situation; second to none; "Camp Review" free.—Wm. FATTIN, The Derwent Holiday Camp, Keswick.

**CLEETHORPES.**—Mrs. G. JOHNSON, 60, Burnes Street; comfortable Apartments; terms moderate; ministers' references (P.M.).

**COMFORTABLE APARTMENTS;** sea view and splendid beach; near P.M. Church; Apartments on board; pleasure sailing boat; organ, etc.; P.M.—Mrs. WATKINS, 11, Sea View, Haverigg, Millom, Cumberland.

#### APARTMENTS.

**DOUGLAS, I. o. M.**—Do you want a reliable, comfortable home? Go to the Carlton Private Hotel, Lock Parade. Beautifully situated on the margin of the Bay; highly recommended.—Proprietress, Mrs. OATES (P.M.); terms (inclusive), from 5s. 6d. per day.

**DOUGLAS.**—Mrs. BEASLEY, "The Mona," York Terrace, Broadway.—Comfortable Apartments, close to shore; cable cars to door.

**GREAT YARMOUTH.**—Visitors seeking a comfortable Primitive Methodist Private Apartments should write Mrs. DUFFIELD, 123, Lichfield Road; pleasant and quiet neighbourhood; terms moderate.

**HARROGATE.**—Private and Public Apartments; open stray view; good cooking; terms moderate; P.M.—Mrs. AUSTIN, 7, Legent Parade, Harrogate.

**HARROGATE.**—SPA HYDRO, near baths and pump-room; billiard, smoke-room; moderate terms. Phone 402.—MANAGERESS.

**ILFRACOMBE.**—"The Osborne," on the Level; minute sea and bathing beaches; home comforts; good cooking; chef; liberal menu; sixty bedrooms; separate tables; inclusive terms.

**LAXEY, I.O.M.**—The place to spend a healthy and happy holiday; beautiful mountain, glen, and coast scenery; mild yet racing atmosphere; comfortable Apartments at Miss KEWLEY'S, Spring Villa, Laxey Glen; terms reasonable; within few minutes' walk of electric railway and beach.—References to Rev. W. SPREDDING, Birkenhead; and to Rev. W. CARR, Laxey.

**LONDON.**—Mrs. BLACKWELL, P.M., 52, Huntingdon Street, Caledonian Road, King's Cross; comfortable bed and good breakfast 2s.; very central; highly recommended.

**MARGATE.**—P. M. and others will find happy, comfortable home at Gladys Boarding House, Dalby Square Cliftonville; facing sea; terms moderate; well recommended; good table.—Mrs. PHILLIPS, late of May Tree Hotel, London.

**MORECAMBE, E.E.**—Mrs. BAXTER, Lyndhurst, Thornton Road; comfortable Apartments; 5 minutes from Promenade; minister's reference; terms moderate.

**MORECAMBE, West End.**—Mrs. LARLEY, The Manxles, 17, Sea View Parade, W.E. Homey and comfortable Apartments; public and private; board optional; bath and piano; sea view; highly recommended; P.M.

**ROTHESAY, SCOTLAND.**—P.M.s who visit this beautiful and popular resort will find Campbell's Boarding Establishment (Christian) a comfortable and congenial home; finely situated; 7 minutes from pier.—Prospectus from COLIN CAMPBELL, Argyle Lodge.

**SCARBOROUGH.**—Comfortable Public and Private Apartments; near sea; minister's and other references; terms moderate.—Mrs. B. JACKSON, 68, Trafalgar Square. This is a P.M. home.

**SCARBOROUGH.**—Mrs. POTTAGE, 55, Trafalgar Square.—Comfortable Apartments; one minute sea, glens, new park, and tram; terms moderate; piano and organ.

#### APARTMENTS.

**SCARBOROUGH.**—Comfortable Apartment, public and private; 4 sitting-rooms, 10 bedrooms; facing sea, Clarence Gardens; fine view of Castle, Marine Drive, cliffs, country; close to new lake and new improvements; trams; experienced cooking (35 years); 10 years with railway superintendent; highest references including Dr. Dalton (35 years).—Mrs. ROWLAT, York House, Queen's Parade.

**SCOTTISH HIGHLANDS.**—Y.M.C.A. Holiday Camp and Club, Lochgilfhead.—Floored tents and indoor accommodation; magnificent scenery; terms from 21s.; prospectus free.—Apply, Secretary, Y.M.C.A., Glasgow.

**SOUTHPORT.**—Mrs. DYSON, Moray House, 10, Victoria Street, off Promenade. Comfortable Apartments; bath and piano; sea view; sunny and central; well-fitted beds.

**SOUTHPORT.**—Apartments, near Promenade, Lord Street, stations, and P.M. Church. A home from home.—Mrs. STAPLES, 20, Seabank Road, Southport.

**SOUTHPORT.**—Matlock House, 60, Bath Street.—Apartments or Board; near Promenade, Lord Street, churches; real Methodist home; well furnished; highly recommended by ministers; piano; bath; invalids specially studied.—Mrs. HALL.

**TORQUAY.**—Two or three rooms. Permanent or otherwise; comfortable, quiet, healthy part.—REV. E. GILSON, Warbro Road, Babbacombe.

**WESTON-SUPER-MARE.**—Comfortable Apartments.—Apply, Mrs. H. J. PARSONS, St. Govan's, Brighton Road.

## EMIGRATION.

**AUSTRALIA—ASSISTED PASSAGES.**—Farm-hands and Domestic.—NEW ZEALAND.—Domestic, Fare, 60s. Deposit, £2.—Farmers, Fare, £10. Deposit, £10.—CANADA.—Lowest Fare, Farm-hands, experienced or otherwise. Situations assured. Domestic wanted everywhere. Apply now. Methodist Emigration League, Norwich.

#### TRADE.

**BAZAARS.**—Barnstaple Rustic Baskets are very popular, and sell well at good profit. Illustrated price list from BLACKWELL and SON, 20, Cross Street, Barnstaple.

**PAZAAR, STONE-LAYING, &c., PEN-GLIS.**—Gilded with name Church, date. Special Effort FOR Sample 8d., value 6d.—BARNES & CO., "Greta" Works, Kewick.

**BOOTS.**—Save nearly 50 per cent., buying from Factory direct. Agents wanted.—Send postage 2d. for large illustrated list and particulars.—BATHING BOAT CO. (Dept. 376), Portland Square, Bristol.

**HIGH-CLASS TABLE CUTLERY AT WHOLESALE PRICES.**—Desert Knives 4/- half-dozen, Table 4/6 (trade price 16/- doz). Best Sheffield steel, with Waterbury bolsters. Beautiful ivory grained xylolite handle, egg shaped. Guaranteed secure handle and perfect balance. Sample desert knife on approval, free.—HARRIS, Cutler, BLACKPOOL.

**STRONG BLEACHED APRON LINES,** 4s. 11d. wide, 18 yards, post free, for 6s. 3d. very special value. Dress Holland, all new washed a double width, 6/6d. per yard. Hollands for Aprons and Overall, 8/6d. wide, 6/6d. per yard; 8 yards for 4s. 9d. post free.—Diss Linen Co., Belfast.

#### TRADE.

**BONELESS CORSETS. PERFECT FIT.** Full support without pressure. Lightest weight ever produced. Made of special New Material. Unbreakable. Send for List. Please mention Primitive Methodist Leader. **KNITTED CORSET & CLOTHING CO., 118, Mansfield Road, Nottingham.**

#### MISCELLANEOUS.

**PULPIT COMMENTARY,** 49 vols., complete set, blue cloth pub. 41s. for cash £26 10s.—E. S., care of T. M. Brindley, 4, Ludgate Circus, London, E.C.

**TRADESMAN,** life-long P.M., desires additional capital, about £100 to £140; 10 per cent. paid promptly; highest references.—TRADESMAN, care of T. M. Brindley, 4, Ludgate Circus, London, E.C.

**TO INVESTORS.**—For Sale, a large timber limit in British Columbia, containing three hundred million feet.—For price terms and particulars, apply H. WHITELEY, 27, Bridge Street, Thorne, Doncaster.

**WANTED TO BORROW £250 on Note of** Hand, on Langsett Road Chapel property, Sheffield, at 3s. or 4 per cent.—Apply, Mr. J. WRIGHT, 19, Willis Road, Hillsboro, Sheffield.

#### EVANGELISTIC.

**MAY HARRISON and FLORENCE ELKINS,** the Young Evangelists, have only a few vacant dates in September and October.—Write at once for particulars, 36, West Street, Hesthorpe, D. near Leicester.

**WILLIAM HALL,** "Southport Evangelist," attractive Preacher of Gospel, is open for engagements for Missions: Soul Winner; adapted to young people; easy terms; recommended by members of Free Church Council, Southport.—Apply early, 60, Bath Street, Southport.

**WANTED HIRED LOCAL PREACHER** for the Newbury Circuit, to commence duties October 6th; salary £13 per quarter; candidate for the ministry preferred.—Apply, stating age and recent testimonials, to Rev. T. C. RIGG, The Manse Newbury.

**RECITALS.**—"A Prince among Eloquents." "Marvellous powers of Elocution." Xmas Carol, excellent Recital.—Eva. "Brilliant Elocution, audience spellbound." "Xmas Carol, admirable Recital."—Stage, Dramatic and Sacred Recitals.—BARNISH BARNSDALE, Elocutionist, Rochdale.

**YORKSHIRE EVANGELIST** has only two or three vacant dates for Missions; earnest, powerful, successful soul-winner; highest references; marvelous results; adapted young people.—Apply for terms, F. F. BENTLEY, Cratwick, Beverley, East Yorks.

## INCREASE CAMPAIGN.

### MISSIONS AND SPECIAL SERVICES.

When advertising these, or any other Meetings, do not fail to use the **NOTTINGHAM GOSPEL LEAFLETS**. Price, with an announcement printed on one side, 500, 7s. 1,000, 4s. 6d., prepaid. Temperance Series for Temperance Sunday, Festivals, Circulars, Tickets, &c. Good work and low prices.

**WM. WARD, CITY BUILDINGS, NOTTINGHAM.**