

Jesus in the Nineteenth Century and After. By Rev. H. J. Pickett.  
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**Jesus in the Nineteenth Century and After.**

**BY REV. H. J. PICKETT.**

The book bearing the above title, and now accessible for the first time to English readers, deserves, and will undoubtedly command, a very wide circulation. In the German original it has won great distinction since its first appearance in 1903, and the thanks of all interested in Christological questions will be readily given to the translator and pupil, Mr. Alban G. Widgery, M.A., who has evidently found a real joy in introducing his master, Dr. Weinel, to a still larger public. In its English form, as the translator confesses, the book is often an adaptation, amounting almost to dual authorship, an arrangement often making it difficult to know when we are reading the master and when the pupil. The treatment throughout is such a delightful blend of scholarship and reverence, revealing such a complete knowledge of the vast Christological literature of the last century, as to secure for it in England a position quite unique, constituting in itself a miniature reference library of the chief discussions of the last century, concerning the supreme figure of history. We pay this tribute to the value of the book the more eagerly that we are compelled to differ profoundly and utterly from what appears to be the main position of the authors. A review of the book is not here attempted nor desired. The reasons for our divergence will, however, appear as we set down certain general impressions, bearing upon what is so crucial for our Faith and for our Churches.

## I.

One reads afresh the commanding and unapproachable place of Jesus in the wealth of intellectual research, criticism, and discussion of which Jesus is the centre, and of no century has that been more conspicuously true than the century which has just closed. In the Gospels, which—despite the criticism summarised by our authors—still remain for us the norm or standard by which we approach the study of the historical Jesus, we read what was true then, but, as this book conclusively proves, is much more true now, that "He could not be hid." Dr. Weinel has done an incalculable service in summoning this long procession of learned witnesses to confirm the accurate and discerning judgment of our oldest Gospel. It is impossible for the intellect to ignore Jesus. Men may deny His essential Godhead, as this book does; they may criticise, oppose, even revile, as is the case with some quoted by our authors—and whom it is not necessary to further advertise—but they cannot escape Him. As students of philosophy, psychology, ethics, social science, aye, even of political economy, Jesus must be reckoned with. The bed-rock truth is, that Jesus is so interwoven with the centuries, has so profoundly influenced them all, is so completely their hope and answer, that men of schools entirely diverse, even antagonistic, moving in realms of thought worlds apart, must, in interpreting history, face this unique personality, so human, so much more than human, that the question voiced by Jesus Himself as He approached the crisis of His transfigured glory recurs to every thoughtful inquirer, and is urged with ever-insistent pressure—"Who say ye that I am?" However our conclusions may diverge, and for reasons

which will appear just now, we cannot withhold our wonder and joy at this compelled tribute of what may be described as the intellectual aristocracy of the last century to the supremacy of Jesus. Of this we may be sure: One who so challenges the intellect does not fear it. One who so compels and holds attention shirks no investigation. And the inevitable conclusion must be, that One who so survives the searching inquest of thought, research, and criticism, living on to challenge the centuries "after," must be more and better than the best thought has yet conceived, or the noblest statement set forth.

## II.

We rise from the study of this laborious research of a century on the part of some of its keenest intellects in England, Germany, and France to mark afresh the significance of the old question of Zophar: "Can a man by searching find out God?" We are moved as much by the pathos of the story here reviewed as by its wonder and greatness. For the failure of the purely intellectual and scientific to understand or to interpret Jesus is writ large across all the strenuous record. "We have two aims in view," says the translator. "We would present an account of Jesus as He appears to us in the light of a scientific study of the historical records. We would then, as our chief task, describe how leading men and the great movements of the century have regarded Jesus in relation to the problems that have arisen." But surely the first aim can only be realised as Jesus is examined in the light of the records of the Gospels and the Epistles (certainly these as the earliest), and as He was conceived and interpreted by the men and the age nearest to Him in historical perspective! Our complaint is that this is not attempted. Paul's conception of Jesus, for example, is not even mentioned, and, for all this book knows, Paul might be as mythical as a Greek legend. Nor are the Gospels examined, except as they are interpreted, in the main, by writers whose standpoint, like that of the authors, is humanistic, or scientific and intellectual. Our submission is, that to such an attitude Jesus must always be unknown.

It is the old difference of Anselm and Abelard in the middle centuries. "Believe, that thou mayest know," said the first. "Know, that thou mayest believe," said the second. The intellect is not the appointed way of entrance into the kingdom of the affections. We enter other kingdoms by the faculty or instrument which interprets them—literature by letters, music by notes, mathematics by numbers, and God, Jesus, Religion, by love. "He that loveth Me," said Jesus, in the great manifestation chapter, "shall be loved of my Father, and I will love him, and will manifest myself unto him." Sincerity is not enough, there must be surrender. Intellect is good, love is better. In every other realm the intellect reaches a point beyond which it cannot go, and we are up against the unknown. Small wonder, then, that of the Infinite as revealed in Jesus the intellect alone confesses failure, or, as here, reduces Jesus to the level of the purely human.

## III.

At this point we touch the fringe of what may be described as the theme of themes. The persistence and steadily advancing supremacy of Jesus is the

\* "Jesus in the 19th Century and After." By Heinrich Weinel and Alban G. Widgery, M.A. (T. and T. Clark. 10s. 6d. net. Pp. 451. 1914.)

## OUR CHURCHES AND PEOPLE.

master fact of this hour, and it holds the key of the future. It is, surely, an axiom of science, that "every effect must have an adequate cause." Yet, on the thesis of this book, that Jesus was only a son of God, as every man is a son of God, that he is simply "the good and powerful man of Nazareth" (p. 30), we have in this century, in all the centuries since Bethlehem, effects infinitely beyond any human cause. History breaks off into a new beginning with Jesus. What other "religious genius or saint" would be allowed to arrest men's reckoning, so that the authors of this book are bound to describe the century just closed as only the nineteenth? And the extended title "and after" is a misnomer on the basis of this book. Mr. Widgery says: "The truth He (Jesus) reveals may, indeed, be final for religion. The influence He exerts may never be surpassed." May! But how can he tell? What the purely human has done, however excellent or great, has been not only equalled but surpassed. How is it that the purely human evolution ceased so long ago as Jesus, and that, granted the human produced this type, what right has twentieth-century science to say that Nature broke the mould? No. On the "purely historical and scientific method" Jesus is not explained. He is a greater problem than ever. What of His own claim? Would the world have tolerated it in any man, however eminent? What of His effects during these centuries? What of the beneficent growths owing their gracious ministry, not to admiration of Him simply, nor to His teaching, but to the purest worship and passionate homage such as only should be offered to or received by the One we know as God! Experience is a better teacher than the unsundered intellect, and the experience of uncounted thousands leaps up to confirm the glowing tribute and whole-souled homage of Peter, as, answering His appeal for love, they say: "Thou art the Christ, the Son of the Living God."

### THE "SHOUTS" OF PRIMITIVE METHODISM.

By Rev. T. Stephenson.

had the pleasure this year of attending the annual missionary meetings held in the Metropolitan Tabernacle, and all present must have felt the spiritual uplift of such magnificent meetings. I was especially attracted by a happy reference made by Rev. Thomas Phillips in his able and vigorous address. Speaking of the fine work of Professor Peake, he said he had put the shouts of Primitive Methodism into his books. It may be a comfort to those who bewail the lack of audible responses in our churches at the present time to know that those shouts, expressions of true religious feeling, are still heard, even by those outside the pale of our own community. The same holy passion which characterised our fathers is finding effective expression in the luminous expositions of Christian truth by Professor Peake, the fine historical sketches of Rev. H. B. Kendall, the excellent romances of Rev. J. Ritson, the realistic pictures of "men on fire" by Mr. W. M. Patterson, the real live stories of Ramsay Guthrie and Rev. Samuel Horton, and in the able and faultless championship of popular causes by Revs. A. T. Buttery, W. Younger, and others in the columns of the *Leader*.

Not less audible are the shouts of Primitive Methodism in the social work of our Church. Rev. Thomas Jackson has long found an effective outlet for his love and compassion in the many social agencies he has set in operation for feeding the hungry, clothing the naked, healing the sick, giving rest to the weary, and in his tender care for the poor in general. Our South-east London Mission is another passionate outburst of true religious feeling, which is heard not only in this but in other lands. Time would fail me to tell of Clapton and other centres where they are putting the vigorous shouts of Primitive Methodism into their many and varied social ministries; and indeed, in many of our churches there are those whose voices seldom, if ever, rise in public prayer (we wish they did), yet they are giving expression to the true spirit of the Master in many helpful ways.

Perhaps the loudest shout of all is in the quickened interest in missionary enterprise which is sweeping over our churches. The inspiring meetings in the Tabernacle were but the climax of a record year in our missionary history; and as the spread of missionary literature, especially among our young people, removes that defective knowledge referred to by the President, that interest will deepen and broaden until we take a worthier place among those churches seeking the full realisation of the world-wide purpose of redeeming love.

We have been known by our shouts in the past. It was no discredit to us that we merited the name of "ranters." As Spurgeon once happily put it, "ranting is better than ranting." Our fervent proclamation of the Gospel message is still needed on the camp-ground and the village green, in the market square and the busy street. We must still seek to arrest the careless crowd by crying: "Behold the Lamb of God which taketh away the sin of the world." I rejoice, however, that the fervency of Primitive Methodism is also finding expression in the tear, spiritual guidance given by her cultured sons, in the social service rendered by her city workers, and in the fuller response to the cry of the man of Macedonia, saying, "Come over and help us."

The Mayor of Widnes (David Lewis, Esq., J.P.) writes: "I feel impelled to send you a word of congratulation on the growing value of the *Leader*. It gets better and better. This week's issue is splendid. Its educational value to our Church must be enormous."

#### The Approach of Conference.

With the advent of June the thought of the Church turns almost naturally to the annual Conference. To Methodists, although the word conference is with them during many parts of the year, there is but one Conference after all, and to us that one comes this month. Within two weeks it will be in full session. In Middlesbrough and the contiguous towns embraced in the Conference area there is already a spirit of unusual expectancy. It is the theme of conversation. It is but natural that with the Conference breaking new ground the local committee and the churches should be wishful to stand on an equality with other and older Conference centres; indeed, the desire is to create new precedents, and for this the prospects are good. The churches of the locality have a splendid record for enterprise, enthusiasm and generosity. In few parts of the denomination have the opening opportunities for aggression been seized as in this neighbourhood. Happily, the circuits have possessed laymen of the wisest type, and still possess them, while the ministers of the circuits keep up the very best traditions of the great days of the fathers. And all are aiming to make the Conference a record one. The Northern Primitive will be in evidence, particularly at the great meetings. He will have the experience of a lifetime, and will quote the Conference to his children in the days to come. The Conference will be a Pisgah from which he will survey the land and to which he will turn his mind in other years. Friends, delegates and visitors who hail from the South and the South-West and from localities where our Church struggles in comparative feebleness will find themselves in a totally different zone, and will return to tell of the churches in the North, how the people sung the old hymns and the new, how hearty they were, and with what warmth of soul they took in the sermons and addresses. For the Northerner is one of your best hearers when he has something to his taste.

#### And Its Personnel.

A survey of the list of delegates affords the great probability of a most efficient Conference in every respect, efficiency in the sessions and in the great meetings. Among the Methodist churches we have the smallest permanent element in our annual gathering, and we are quite aware that this is regarded by some as all in its favour. Sometimes it is, at other times it works in the opposite direction. Much depends upon the specific contribution to the whole by the Synods' elections. Among the ministerial delegates there are some who have done service before, who know the technique, who can calculate to a fine degree the bearing of a question upon the mood of the assembly and its effect upon the broad issues of the life of the churches. Such men are invaluable; they are guides of the safest order. Other of the ministers are young, and will be warmly welcomed, for to them in a few years will be committed the Church's destinies, and they cannot too soon begin to enter into those responsible deliberations which will affect the coming days. And of the junior ministers there are quite a number who have distinguished themselves within their districts. All will rejoice to find them taking a foremost place upon the broader platform of the Conference. The losses, many and great, we have had during recent years among the distinguished laymen of the Church, some of whom were almost always at Conference, and were among its greatest debaters and leaders, have left unusual opportunities open for the laymen of to-day. The same type is not being reproduced, probably because another type may be more suitable for our present needs. The other types we have, and they are to be seen among the lay delegates. The field is clear for them, and we anticipate they will occupy it with distinction to themselves and with advantage to the Church. There are quite a number of laymen attending Conference who should in the future be among the most trusted and powerful in the Church. They will, we hope, during the sessions, for their sake and that of the Church, find their "Conference feet" and fill out to the full our anticipations concerning them.

#### The Supreme Thing.

Few can realise the great responsibility that rests upon the guiding mind of a great assembly such as the Conference is. The General Committee Secretary, who is the Conference steersman, requires to possess not only a deliberative mind, but a judgment accurately balanced. He alone knows all the business, the relation of one part to another, and the differing values of the parts. Invariably he seeks to place before the assembly what is most suitable for the hour and the day. When all goes smoothly this art is not noticed, and fortunately our Conferences usually do work smoothly. The best laid plans and the subtlest art may, however, become unexpectedly disturbed. Sometimes a gust of wind will upset, not the directing mind, but those who are being guided, and judgment then becomes broken up into many confusing parts. It is here where the strong hand is needed, and where the quality of the secretary has hitherto made itself conspicuous. To know how to "tack" in squally winds is not only the result of training, it is of the mind's growth from within. We do not yet know the Conference Agenda, but because of what we have proved we anticipate with confidence that the secretary will, as before, separate the parts so that the chief affairs of the assembly will have conspicuous places assigned to them. The Conference is supremely a religious gathering, and all its interests are religious. Because of this its driving power

is spiritual. If the driving power is strong not only will the sessions themselves be powerful, but the strength current will be subsequently conveyed into hundreds of distant localities. This is why the devotional element should be maintained, and why an unimpeded opportunity should be afforded for a fitting conversation on the work of God. The Methodist Churches are just now at the parting of the ways. There are unmistakable signs that the days of drought lie behind, that years of plenty and of increase are before us. The nerves of the churches are stronger and anticipation is growing. A gracious spiritual uplift during the sessions of the Conference will inspire confidence and will act and react throughout the year upon all our churches. And if such an assembly of the Church's leaders can aid the Church just at this juncture to "put on strength," surely there is nothing else of equal importance, though many things are desirable, some even necessary.

#### The Conference and Methodist Overlapping.

We believe we express the mind of many who feel the responsibilities of the Church when we say that we hope the Conference will give most careful consideration to the resolution of the last Wesleyan Conference on the question of Methodist Overlapping. The subject is studded with difficulties as soon as we begin to look within it, and the timid may easily be frightened. The question, however, must be faced, and resolutely, too. And if the several Methodist Conferences resolve that something must be done, then the churches will settle down to the decision. And something ought surely to be done. The growths of the past, the interests that have struck deep roots and strong may well perplex the most hopeful, but while results in such places may be difficult to obtain, a new tone and temper can be begotten, so that the evil shall not be allowed to increase in the future, and once we can stop the growth we shall begin to lessen the difficulty. This is one of the urgent questions of the several Methodist Churches, they principally are affected, the difficulty is within the Methodist family and can and ought to be reduced. The resolution of the last Wesleyan Conference was frank, courteous to a degree; it breathed the most fraternal spirit and the approach on such a practical question having thus been made a great responsibility rests upon us, as the second strongest in the family, if we do not greet the resolution with the heartiest welcome. We know not whereunto this thing may grow. It surely is within the genius of the combined deliberation of the Methodist Churches to construct some proposals which will immediately affect the future for good, and gradually rectify some ancient errors. The Methodist Assembly in October next, to which the Conference will elect delegates, will be all the more genuine in its spirit if this initial step be taken with heartiness.

#### The Rev. H. J. Taylor's Greetings.

On Saturday last, May 30th, Rev. H. J. Taylor wrote us:—"My last letter before leaving home on this memorable Saturday morning must be to you and, by your courtesy, to the readers of the *Leader* throughout our Zion. Allow me to thank you for the ever thoughtful and generous way in which you have laid the columns of the *Leader* under tribute for the great cause of missions at home and abroad. And next may I wish you unusual blessing at the Conference and throughout your Presidential year. The Great Head of the Church be with you. And will you permit me further to say how grateful my wife and I are for the very many kind letters which have reached us re my African journey, and all it involves in the home we call our own. It has, amid the pressure of duties, been found impossible to make individual reply. But the gracious messages from all over the land are a great comfort to both of us. To know that hosts of our sisters and brothers will remember us, and the great objects of our mission, at the Throne of Grace is a joy unspeakable. I am quite sure that my devoted friends, Mr. and Mrs. Albert Shaw, would share this word of sincere appreciation."

#### Rev. W. H. Collins for West Africa.

In the Elder Dempster Company's ss. "Sokolo," Rev. W. H. Collins left the Harrington Dock, Liverpool, for Santa Isabel, West Africa, at noon on Thursday, May 28th. Mr. Collins is in the first year of his probation, but has caught the true missionary spirit, and has responded to the call to serve under Rev. H. Markham Cook in Fernando Po. It was refreshing and inspiring to see the enthusiasm and high hopes of our youngest missionary. The Harrington Dock is not by any means as accessible as the landing stage, or as easily reached, hence the friends who assembled to witness Mr. Collins' departure were not as numerous as usual. We noted, however, the following: Rev. A. Morton, Rev. M. T. Pickering, Rev. T. W. Hancox, Rev. B. Fell, Rev. W. T. Parnaby (Colechester), Miss Bennett, daughter of our President-elect, the Misses Milburn (Manchester), Mr. Morris Jones, and Mr. W. H. Caton.

#### "Bridget's Quarter Deck." By Amy Le Feuvre (Religious Tract Society. 3s. 6d.).

Those who are familiar with the name and work of this gifted authoress will need no word to assure them of the value of this book. It is a story of one who was hurried into marriage and a difficult situation, out of which she came a conqueror. It is more than a story; it tells how she found her way to Christ, and every lover of a good book will be charmed with this. It is an ideal book for the home or the Sunday-school library.

## NOTES OF THE WEEK.

### Wharfedale Colliery Calamity.

The country has again had its attention called to the terrific perils of the miners' lot by a disastrous explosion on Saturday last at Tankersley, a little mining village near Barnsley. Happily, most of the men employed had already left the pit, but of those who remained eleven were plunged to a terrible death. Of course, too, we have the story of arresting heroism in humble life in presence of which our admiration might be far more unstinted than it often seems to be. The cool bravery of Wilson Hartley in saving two of his companions is worthy of a poet's lyre, and yet these calamities repeatedly show how widespread it is. We often wax ourselves into a half-hysterical laudation of conduct which, after all, is little but recklessness—when, indeed, it is not a defiance of Providence—whereas the noble devotion of unnamed toilers, in the face of fearful perils, who readily risk their own lives in their anxiety to save others who are in danger, simply gets fleeting notice and is quickly forgotten. Men who face death almost every moment of their working life should be adequately remunerated, and their deeds of daring and sacrifice should have their due in praise and recognition.

### The Canteens Case.

Rather a lurid light has been flung upon some phases of our boasted British commercial life as the sordid story of plunder under the guise of bribery has been told in the notorious canteens case just closed in a court of justice. Some of the chief offenders have been brought to book, and one, at least, has been severely punished; but whether full justice has been meted out to some highly placed criminals is open to question. That one of our largest and best known firms has been so closely bound up with what, after all, is a very squalid story is a matter for more than regret. If such conduct as is now proved to have been practised is, for one moment, to be either tolerated or condoned, then not only are the foundations of commercial morality undermined, but only those firms which have enormous capital on which to draw for purposes of bribery can hope to have an equal chance with their competitors. It is much to be feared that this horrid system of "tipping" to secure trade is far more widespread than is often thought, but in any case it is wholly corrupt. It may be permitted to us to question also whether, under any circumstances, such huge commercial undertakings should fall into the hands of military men. They should be dealt with by trained business men of unimpeachable integrity.

### The Record of the N.S.P.C.C.

In our hasting and crowded times, it is more than probable that some of the finest Christian and ameliorative ministries get all too scant a recognition. The National Society for the Prevention of Cruelty to Children for the past thirty years has been quietly prosecuting a work for which, especially, thousands of little children should be glad as well as grateful, and for which hardly less the British public should cherish keen appreciation. By far the best and most of its work is done and never comes into the public eye, and only by the occasional cases which it drags into the courts are its beneficent operations brought under the notice of an enriched and benefited commonwealth. And its work has grown from more to more, and unhappily the need for its activity has also grown, unflattering to our vanity as the fact may be. In 1884 the number of children affected by the inquiries of the Society was 175, while in the past year it was 159,162. The number of children touched by the Society's operations during the whole of the thirty years of its life and work is not less than 2,260,292, the number of offenders involved being 1,073,088. 'Tis pitiful that the need for its work should be so acute and widespread; 'tis glorious that, seeing the need exists, the gracious work is done, and so well done.

### The Dean of Belfast's Outburst: Is it Blasphemy?

Those who contend that Nonconformist ministers constantly use their pulpits for political propagandism, and who simulate horror at what, after all, is a purely imaginary offence, would do well not to overlook the stirring outburst in which the Dean of Belfast is said to have indulged on Sunday week. He evidently claims the Lord of Hosts as the special portion of the Ulster Covenanters. They had offered their prayers, and, as we believe, had very sincerely presented their pleas. Whether some of their supplications were wise and sane there is room to doubt. On the assurance of the unprejudiced and large-souled Dean, God has strangely answered their supplications, and he proceeds to proclaim to his hearers that God "had answered them in guiding the good ship 'Fanny' through the dark nights and clear days of her voyage to our relief. God's hand guided her, God's fogs shielded her. He has answered them in the supreme wisdom and marvellous skill that planned and executed the safe landing of the arms we needed," and more of the same order. When this inane balderdash does not excite contempt because of its cool and impertinent assumptions, it will provoke regret and sorrow because of its blasphemy. And all this from an "educated gentleman," who is one of the rulers of Episcopacy. It is very painful and very contemptible.

### The Kaiser's Son and His Love-making.

We could well afford to affect amusement at the wretched snobbishness which has been reported to be associated with the matchmaking and betrothal of the Kaiser's fifth son, did we not know that our own "upper circles" are affected with the same malady. Prince Oscar, the son in question, has been guilty of the enormous crime of giving his affection to a mere countess, a maid of honour to the Empress, and his royal father has been greatly horrified. Though the young lady is reputed to be, in every way, choice and winsome, and worthy of all esteem, it is only by the special pleading of the Kaiserin that the strong objection of the Emperor

to the union on the ground of the lady not being of royal blood has been overcome. It is this kind of thing that covers the so-called nobility of the nations with ridicule, and provokes something much more serious than disregard. That two young people, in every sense estimable and fit for each other, should have their love cramped, if not positively frustrated, by such silly codes, ought to subject the slaves of such codes to well-deserved contempt. Those in high society may stand aghast at such a flouting of their crazy and snobbish regulations as that which the German prince has perpetrated, but they should be taught that there are hosts who question in such a matter whether blood is plebeian or aristocratic. Character is always more than lineage.

### Trade Union Combine.

It is noteworthy, and not wholly assuring as to economic peace, that the leaders of the great Unions and Federations of workers are contemplating action which, if it shall ripen, will bring into a huge combine for defensive and offensive action in trade disputes not fewer than two million workers. Remembering the ease with which overgrown bodies become oppressive and unjust, the movement will be viewed with some anxiety by many who are keenly anxious for the best interests of the workers themselves. A joint committee, appointed by the recent conference of the executives of the Miners' Federation of Great Britain, the National Union of Railwaymen, and the Transport Workers' Federation, has met and drafted terms, on which the three organisations should agree as to action they may take in cases of trade differences. The scheme is to be submitted to a joint conference of the executives, which is to be held in London this week, and subsequently will be laid before the annual conferences of the three organisations for any final decision. The workers long ago learned the power there is in union, and so long as movements for further union be sanely led, and so long as great bodies will consent to follow well-tried leaders in new projects, nobody but those inclined to tyranny need have fear. The acute need is for strong, sagacious and Christian leadership.

### The Builders' Strike.

It is undeniable that the refusal by such an overwhelming majority of the London builders to accept the latest proposals of the masters creates an extremely critical situation, and may quickly and easily result in such a deadlock as will precipitate a national lock-out. Though the dispute has now been reduced to a narrow compass, and turns mainly on the question of the employment of non-unionists, both sides seem so dogged and obstinate that the hopes of stopping short of a national struggle are fast fading away. Should the National Federation of Employers endorse the decision of the London master builders, a national stoppage seems inevitable. Already there must have been incalculable suffering during the nineteen weeks over which the London dispute has been dragged, and, as is always the case, the weak and innocent have suffered the most. Should extreme counsels prevail, not fewer than half a million men will be thrown out of work. In the interests of the men, women and children most of all affected, it is greatly to be hoped that a peaceful settlement may be speedily reached. But a dispute on this colossal scale will affect the whole country to a painful degree, and every commercial interest in the land will be prejudicially affected. We cannot but earnestly hope that a moderate spirit on both sides may be operative.

### The Prince of Albania's Troubles.

Though he has so recently come to the throne, Prince William of Wied must have already realised the uneasiness which is reputed to be the lot of those who wear the crown. Nor is his bed the easier because such conflicting advice is being tendered to him by such highly placed personages in more than one nation. The racial and religious conditions which prevail in Albania are such as to call for the strong but wise handling of a clear-sighted ruler. Whether Prince William is fit for the position in which he has been placed it is too early yet to clearly see. Anyway, the signs are not propitious, and it is to be feared he is daily losing prestige. The aftermath of the struggle of the last two years is now proving to be very heavy, and almost at any moment such upheaval may take place as will issue in the deposition of another monarch.

### Prospective Candidate for Oswestry.

It is confidently reported—and Primitive Methodists can hardly be deaf to the report—that the name of Mr. T. Ward Green, of Maesbrook, Shropshire, is to be submitted to the Oswestry Liberal Four Hundred as prospective candidate for the Division. Those who wish to see high-principled men in politics could hardly wish for any other issue than Mr. Green's adoption. He has long taken a most active and influential part in local politics, and, as a member of the Salop County Council, has rendered distinguished service. He is not least of all famous as a Primitive Methodist local preacher, and has been in constant request and given ungrudging service. Should he be accepted, we prophesy for him a very successful course.

### BIRTH.

WATSON.—At 22, King-street, Barnard Castle, on May 27th, 1914, to Mr. and Mrs. R. Watson, née Phoebe Peart, a son.

### DEATH.

JOHNSTONE.—On May 19th, at Willington, co. Durham, Mary, the beloved wife of James Johnstone, entered into rest, aged seventy-one years. "Absent from the body; at home with the Lord."

### IN MEMORIAM.

MILSON.—In loving memory of Enoch G. E. Milson, son of Rev. Parkinson Milson, who passed away in great joy and triumph, June 1st, 1909. Tenderly loved.

## A GREAT DENOMINATIONAL RALLY.

### Endeavourers at Surrey Chapel.

It was evident on Whit-Tuesday afternoon that their visit to London had not shaken the denominational loyalty of the Primitive Methodist delegates to the National Christian Endeavour Convention. They came to their own Rally at Surrey Chapel in large numbers. It was truly a young people's meeting. There was every evidence of fresh interest and keen enthusiasm. The platform was well filled with ministers, including some who were delegates to the Convention. After words of welcome from Rev. J. Tolfree Parr the meeting was opened by the President-Designate of Conference, Rev. George Bennett. He received a rousing reception, and urged the Endeavourers to take the fire of these meetings back to their homes. Great days were before us, said he, and it was for our young people to set the pace. The opening hymn, "All hail the power," was sung with vigour, and prayer was offered by Rev. J. W. Whitaker.

No better choice of Chairman could have been made than that of Mr. George Jennings, of Leicester. In a speech full of practical suggestion, charged with enthusiasm, and sparkling with humour, he appealed for "Endeavour Heroism." Christian Endeavour has been said to be moribund, but, he asserted, it was not yet out of its swaddling clothes. To suggest its tombstone would at least be premature. It knows no sect, yet it was built up of sects, and to-day we were none the less Christian Endeavourers because we were expressing loyalty to our own Church. Amid applause, he said he was proud of his "yellow ribbon," his denominational badge. He had been asked that day, "What does Primitive Methodism do?" "Why," he replied, "if you take Primitive Methodism out of the C.E. movement it would fall to bits." He asked that Endeavourers should have the heroism to wear their badge, but to be careful where they took it. Rev. Charles Humble, who made several announcements, was heartily received. He reminded the Endeavourers they were part of a great Primitive Methodist host, comprising 3,658 societies and 117,401 members.

A charming and effective speech was then delivered by Mr. W. Sydney Walton, M.A., of Harrow. Crowded with felicitous quotations, full of pictures of haunting fascination, and expressed in chaste and appropriate language, it was above all a lofty call to a lofty ideal. Like the majestic architecture of the Cathedral of Durham, erected high above the movement and confusion of busy streets, so worship, said he, should stand supreme over all the kingdoms of our life. About all "Endeavour" there should be a certain alpine splendour. Gladstone, in his school days, refused to subscribe to a certain loose indelicate toast amid the scoffs of his companions. And yet, when he went from Eton to the University, there were those who wrote home for permission to go with him to Oxford, because, said they, to live in this man's presence was to live as on the mountain. The path of ascent to the mountains, the speaker continued, may be steep and rocky, but the reward was vision. Another gift of the heights was health. Of those peaks for our choice in the "Divine range of Mountains" he suggested Mount Sinai that gave us the necessary element of sternness, the mount which is called Beatitude, inspiring tenderness and winsomeness, and Mount Calvary, which was rosy with morning light. It was, he concluded, by our mountain experiences that we were prepared for service in the plains beneath.

It was quite to the satisfaction of the meeting to know that the next speaker, Rev. W. Spedding, had been appointed the new Chairman of the National Executive. One of the happiest features of our age, said he, was the birth of many new enthusiasms. And among these he claimed that Christian Endeavour was best of all. What, he asked, does Christian Endeavour stand for? First he placed "Spiritual culture in young people." It was true that the C.E. was a meeting-ground for young people, but it was more than that, it was primarily a prayer-meeting. Moreover, Christian Endeavour stands for "social regeneration by young people." Endeavourers are needed to go out and slay the dragons of drink and lust, and all that is degrading. Finally, said he, C.E. stands for "Christian comradeship among young people." This comradeship is broader than any one particular church. It is both inter-denominational and international. In referring to the value of great ideals, he went on to describe a painting he had seen in the Liverpool Art Gallery. It was the picture of a man climbing to reach the ideal, which, however, was just beyond his grasp. But, said he, although he had not reached his aim, what a fine example he was of manhood. And he came to be like that by climbing upwards from beneath. Just at this moment the new President of the National Council, Miss Jennie Street, entered the meeting amid great applause. As she ascended the pulpit the whole audience rose to greet her, and, as Mr. Spedding laughingly said, spoilt his final peroration. In her brief address Miss Street hoped that the holy fire of Primitive Methodism that could keep ablaze in the loneliest village and in the smallest mission would infuse the whole C.E. movement. The Doxology and Benediction brought to an end a meeting which will remain an inspiring memory.

The National Christian Endeavour meetings in 1915 will be held in Paris next Whitsuntide. The great event is already awakening considerable expectations among Endeavourers throughout the country. Our own Central Endeavour Council, through its energetic secretary (Rev. C. Humble), has already decided to organise a party of Primitive Methodists to visit the French capital in connection with the Whitsuntide meetings.

The British Christian Endeavour Council at its annual business meeting on Tuesday, June 2nd, elected Rev. W. Spedding chairman of the National Committee. This usually precedes election to the Presidency.

## AFTER FIFTY YEARS.

By H. Bickerstaffe Kendall, B.A.

## V.—Probation Then and Now: Some Impressions.

It requires a mental effort to realise things as they were in the 'sixties. The process to be gone through is like that of peeling an onion; coat after coat is taken away till the residue looks poor and shrunken in comparison. The cinematograph, aeroplane, wireless telegraphy, the motor and bicycle, the facilities for travel and holidays, the E.F.C. Council and all it stands for—have all to be eliminated. Then, too, there is the cheap newspaper, and, associated with it, the camera and process-block that have now such immense vogue. To have lived before all these things came in was to live in a simpler and slower world. It was in this world that we probationers of the 'sixties lived, and we were conditioned by our medium. We were, if you please, "the men of the dawn"—a rather early dawn; for there was no Connexional newspaper to notice us and give our portraits. These things belong to the day rather than the dawn. I have the impression that probationers of those days had to be content to fill a little space and to play a humble rôle. There was, in comparison with the present, no fraternising with other ministers and churches. If the probationer had his ambitions, their realisation was looked for at some distant day. We were slow growers in those days. Circuits were large—the first three I travelled have been sliced into eleven—so that much time was spent on the roads, sampling weather and soil and in thinking of many things. I shall not attempt to strike the balance between the two periods. Each period had, or has, its advantages and disadvantages. In the 'sixties the danger was that a young fellow, lacking stimulus and guidance, should lapse into mental stagnancy, or rest content with the stolid performance of duty. But, if he were of other mettle, and could hold on and hold out, patiently biding his time, he might in the end bring success from his disadvantages. Your slow-growing tree often makes good timber. To me it seems the pace we are moving at now, the general speeding-up of life, the insidious influence of an advertising, declamatory age, the immense amount of officialism, the almost glare of publicity, in which even the most sacred work has to be done—all these create a set of conditions involving peculiar perils, that even the probationer has to reckon with. I am not sure that the probationer of the early 'sixties had not, compared with his brother of to-day, a lot less trying and perilous.

I know it will be said that fifty years ago probationers had not to grind for their examinations as they have now. That is true. But I hold that no man is educated but by himself, and that every student worthy of the name will "grind" as surely and joyfully as another man will "golf." I sometimes dream of what may perhaps one day come true: When all compulsory studies shall be compressed within, and end in, a sufficiently long college course. If a man has not learned how to read his author—how to make his mind do anything in reason that may be required of it—after a three, or say four, years' college course, he never will learn. On probation, then, whether shortened or not, let him do his own grinding. It is more agreeable, and likely to be better done. Let him follow his bent and specialise, getting stimulus and guidance when he needs it from the quarter whence he knows it will be readily given—his *alma mater*. But at the end of his probation, having handed in beforehand his list of books and subjects, let him undergo a kindly but searching examination, covering every side of a Primitive Methodist minister's life. This is not prospective legislation, but only an old man's dream.

But have you earned the right even to dream such a dream as this? As I look back on the fifty years, I am rather surprised to find how much of what I may call my extra work for the Connexion has had to do with ministerial candidature and ministerial education. I was a students' examiner in Rev. James Macpherson's time and probationers' examiner for the old Sunderland District. From distant Whitehaven and Berwick and other circuits the examinees came together to Middlesbrough—an event of much interest to our people. Then came the period, which is rather out of the picture, when I was Principal of East Keswick College for the preparatory training of men intended for the ministry. It was a time of darkness and stress. I had been superannuated, and, as strength slowly returned, I was obliged to do something, and for a time the Connexion could give me no work that lay within the range of my powers. It did with hearty goodwill find me something, when in 1887 it appointed me Vice-Editor. But in the meantime East Keswick was provisionally opened to me. At one time there were twenty-one students in residence. I succeeded in making the institution interdenominational. There are seven old students now in the Primitive Methodist ministry. There must be a dozen belonging to the Wesleyan English Conference, and fifty at least in the Methodist Churches of Canada, Newfoundland and the U.S.A. Four are filling Congregational pulpits; two are Baptists, one a Presbyterian, and one an Anglican. Later, some of the hardest and most interesting work of my life was put into the annual oral examination of candidates. Lastly, I ceased only in 1913 to be a member of the Probationers' Examining Committee. I trust I may fairly claim that, like a thread, there has run through my life sympathy with our young men, and a solicitude that they should become true students and true evangelists.

## REV. A. T. GUTTERY AT HOME.

By a Visitor.

A recent visit to Prince's-avenue Church, Liverpool, refuted the well-worn phrase about the prophet being without honour among his own people. Mr. Guttery may surely be numbered among the prophets; and to-day is kinder than was the wont of the yesterdays, and the prophet is coming to his own. Mr. Guttery's ministry in Liverpool is among the most honoured, and his popularity as a preacher is without a serious rival in the city. Prince's-avenue Church is one of the most attractive in Primitive Methodism, beautiful for situation, an interior graceful in design, and a form of worship which ranks among the very best. Evidently it is a church with an ideal, probably of many ideals, but doubtless it aims to lift the hearts of the people to God through the comely and the beautiful, rather than through the repression of the lovely, which so largely dominates the idea of what is fitting in our churches.

On this particular Sunday evening the church was practically full, a sight which could not be other than an inspiration to both preacher and hearer. It was easy to discern that the congregation was to some extent a floating one; the exercise of courtesy displayed by the stewards showed that they were not sleeping partners in the business of the church; they were fully alive to the needs of the stranger within the gate. Special commendation must be given to the choir, which led the choral portion of the service so tastefully; the singing of "God of our Fathers," from the Supplement, a copy of which, by the way, was handed to all visitors, will long remain a memory. The Lord's Prayer was sung to a new and beautiful setting with much effectiveness. An improvement could be made if the hymns and tunes were all placed before the beginning of the service in a stationary board; the present system is old-fashioned, illegible, and the constant turning of the board is disquieting.

Mr. Guttery, who had just recovered from a breakdown, appeared in good form, and entered into the singing with great heartiness. He was announced to preach the last of a series of sermons on Modern Religion. The sermon was based on "Unto you it is given to know the mystery of the Kingdom of God." Mr. Guttery had saved himself for his sermon, and he held the vast congregation under the spell of his oratorical power, swaying it at his will to a smile or to an intense sobriety, and an almost breathless eagerness to drink in the message he had to give. As a preacher Mr. Guttery is a modern of the moderns; the thing of the day and of the hour fascinates him, and he is continually asking what is the attitude of Christianity to this and that and what ought it to be? Modern religion is presented with problems on every side of life, he said, problems which it must solve. Christianity is here to save man from sin; it is also here to save him from foul conditions of life, and the Church has not reached the ideal of modern religion until she accepts the widest interpretation of salvation. There is no section of life—social, physical or spiritual—but Christianity in its fullest sense must touch. Christianity has a message for the woe and wickedness of the world. The gospel alone can heal the wounds of the race. Christianity is the great law of life; it says we must live for others and not for self; its law is a life of self-sacrifice. We must refuse to scramble for mere material good, and seek the good of others. Not only is it the highest law of life, it is supreme wisdom. It is sanity to say, "Seek first the Kingdom of God and His righteousness." Christianity stands for purposeful choice; it is a passion of the heart; it is the flame of an ideal. "Be ye perfect," said the Scripture. The unlimited saving power of Jesus Christ is the dynamic which will alter the social evils of the day. The Church should be a social force; its great work is to transform life. We live in an age of tolerance, and the Church is moving away from its former narrowness and bigotry, and recognising the greatness of its resources and the breadth of its scope. It has too long played the part of the good Samaritan, pouring on the oil and wine and paying its little penny; the supreme duty of the Church is to make the road safe.

The literature about Jesus is the marvel of the twentieth century. The New Testament is becoming a new book. To-day we go to it for social guidance. The great fact of the age is the social conscience. Public opinion is not always the social conscience. The social conscience says, "I suffer when others are wronged"; and the social conscience cannot be separated from the Christian religion; it is only found in lands where Jesus is known and loved. The duty of the Church is to inspire the social conscience. A Russian writer has said with striking boldness that "men are made for happiness, and no one who is not completely happy has the right to say, 'I am doing God's will on earth.'" But happiness is mutual; happiness is social. Only when the Kingdom of God has gathered us all into its embrace can we be truly happy; when a world-wide brotherhood has been established; when the King of Peace rules on earth; when the Lord shall see of the travail of His soul and be satisfied.

The service was a memorable one, and we left the church feeling that such a ministry must inspire the worshippers with a larger vision of responsibility, and a fervour to make the vision a new factor in life.

Dr. White, of Greenbank Church, Darlington, has offered himself for medical missionary work, and has been accepted by the Missionary Committee. Prior to entering upon his medical missionary career, the doctor will take a divinity course at Hartley College, and will, it is anticipated, enter into residence in August next. The doctor's interview with the Missionary Committee last week created a most favourable impression.

## OXFORD AND RE-UNION.

By A. V. Murray, Magdalen College.

It seems to be the case in religion, no less than in politics, that the modern democrat is impatient of Oxford, and to him Matthew Arnold's remark on "the home of lost causes" is the conclusion of the whole matter. The reason of this is largely that the Oxford which appears in the public eye on occasions like the debate on the opening of divinity degrees to Nonconformists is vastly different from the real Oxford. These events cloud over the true condition of things, and the University is represented by a majority of non-residents who have got quite out of touch with modern movements. As a matter of fact, the real Oxford is extraordinarily alive, and very deeply interested in the problems of the present day. In this and two succeeding articles I hope to consider one of these problems, that of Christian reunion, to show how it is being dealt with in Oxford and how conditions there are peculiarly favourable to a solution; and finally to attempt in some way to indicate the relations of Nonconformity in general and of Primitive Methodism in particular, to the work of reconstruction.

There is no subject on which more clear thinking is necessary than on this of reunion. The problem is not an easy one, and neither can nor ought to be settled on the basis of a loose, informal "camaraderie." The divisions have their roots in history and their justification in experience, and it will only be by patient investigation that any definitive result will be obtained. Already there are many things which bring us together. We can stand on a common platform on questions of social service, the Y.M.C.A., and Christian Endeavour, and these make us feel that there is an ultimate on which all are agreed. Yet there is something beyond all these activities, and they should not be allowed to obscure the fact that division arose originally on points of faith or of order. The fundamental work, therefore, must be done by the theologian and the historian. It is not sufficient to find out something on which we all agree and stick to that; it is not even sufficient to isolate the points on which we all differ. The true questions to ask are: What do we ourselves stand for? What has our witness been in history, and what is our characteristic contribution to the complete expression of the faith? From this it follows that before there can be reunion there must be restatement, and that each Church must restate its own position not only in terms of present-day thought, but also in the light of the experience of other Churches. Negative principles will have but little place, and the quarrel will be not with those who assert what their experience has taught them to be true, but with those who deny any weight to the experience of others.

All this, of course, has been said before, and said much better. There is, however, good reason why it should have been said again. The violence of the Bishop of Zanzibar, and the subsequent violence of some of his opponents, have obscured the fact that he really has a witness. He is deceived in thinking that it is the only witness worth having, but it is still there and to be reckoned with, and no work that is done towards reconstruction will be complete unless his position along with all others is studied sympathetically. In other words, there is no Christian society, be it ever so small or insignificant, which has contained within its fold men through whom the Spirit of God has been pleased to work, but has a right to be heard on this subject. And there is no Christian Church, be it never so tyrannical or uncharitable, but may witness to the truth it enshrines. While there is representation of minorities, there must also be toleration of the intolerant.

It is probably true, as a prominent High Churchman declared the other day, that there is less *odium theologicum* in Oxford than in any other place of learning in the kingdom. There is no one party so completely in the ascendant as there is, for instance, at Cambridge, and where all views are more or less on an equality they all find equal expression. This is due to a variety of causes, on some of which older men will be able to speak with more authority than I can venture to assume. Scholarship binds people together as strongly now as it did at the time of the Renaissance, but this is true of other places besides Oxford. Apart from some general causes, however, there are others which within recent years have had great influence. First of all, I think, must be placed Mansfield College. There were a good many who wagged their heads when it was opened in 1889, but Dr. Hatch's words at that time have been justified: "I cannot help feeling a strong sense of the services which in coming here you are rendering not only to the University, but to the Church of England." In coming here you are helping the Church of England to do its work by doing yours, showing how it is possible in actual practice . . . to realise by working together in a common spirit that which is the New Testament ideal—one Lord, one faith, one baptism." The founding of a Nonconformist college in Oxford has been to the good of Nonconformity as well as of Oxford. Oxford has gained by having within its boundaries a centre of vigorous Protestant thought and activity, and, instead of judging Dissenters at a distance, it has been able to work with them at home. Dissent, too, has gained greatly. It has entered into the heritage of the University and drunk deep of all that was good in the old religion. Nor has the purifying element in the "Oxford movement" been lacking. Nonconformity, and for that matter the Church of England, are probably less political here than elsewhere.

The situation as regards the Church of England itself is also very favourable. High Churchmen are represented by Pusey House, which is a kind of college for lectures only, and whose dons devote themselves to pastoral care of the undergraduates whom they know. Wycliffe Hall is an evangelical theological college, and does not do much in the University as such. Pastoral care is exercised by a body of three evangelical clergymen, who keep in touch



with the undergraduates. It is often regretted by some that Oxford is not more evangelical, but, without expressing an opinion on that somewhat thorny subject, it is certain that the general mixing up of all opinions in the one University in nearly equal proportions is for the good of all concerned. It should be mentioned with regard to the Presbyterians that they, too, have a resident pastor, and that just this week the foundation stone is being laid of a students' church.

The general system of tuition at Oxford and the opportunities there are for intercourse of people of widely different views all lend themselves in the direction of a better understanding. There is very little emphasis placed on actual book-learning and examinations. This, however, cannot now be dwelt on further, and I must leave it for a brief mention of one factor which has been of great weight with the younger men, of whom I shall have to speak in the next article. I mean the Student Christian movement. Most of the younger dons have come under its influence and have brought back the atmosphere of the Swanwick conferences to their work in Oxford. Such theological study as they have done here has been in the knowledge of the fact that there were in their midst friends who were working away at the same problems as those which beset them, but from the opposite point of view. The natural result has been that there has been more co-ordinated work, and questions have been viewed in their right perspective.

Next week I hope to be able to show these causes at work in Oxford to-day, and producing what can only be called a passion in the minds of some for the reunion of the Christian Church.

## HONOURING A STALWART.



Ald. W. Allison.

Now seventy-three years of age, Alderman W. Allison, of Birtley, has attained his jubilee as a local preacher, and the opportunity has been taken locally of reviewing and recognising his varied work. It was on the plan of the old Hetton Circuit that Mr. Allison's name first appeared in 1864 as No. 42, and to-day he and Rev. M. Drummond (then No. 1) are the only survivors of those forty-two preachers. Long distances had to be walked in fulfilment of his appointments. And it was not uncommon for him to sit up all night studying until the caller came and he found he had just time to change his clothes and go to the pit—but

this is a practice he does not recommend to students! His ministry has been distinctly evangelical, and he has had the joy of seeing a considerable number of conversions under his preaching. Public life claimed Mr. Allison a good while since. Rev. J. G. Soulsby tells how he first heard him during a strike twenty-two years ago. Mr. Allison was then addressing from a wagon an open-air gathering of miners. For twenty-two years Mr. Allison has been a member of the Durham County Council, of which nearly six years ago he was elected an Alderman. In private life he has endeared himself to a wide circle of friends by his kindly spirit, and his unobtrusive acts of generosity have brightened the lives of many. Mrs. Allison has worthily seconded her husband in all his endeavours, and warm testimony was given at the presentation meeting to her noble co-operation.

To recognise Mr. Allison's jubilee as a local preacher, and also his fifty-five years' service in the Sunday-school, as well as long years in the capacity of class leader, church treasurer and trustee, a social evening was recently arranged. Mr. J. Hall, of Ouston, presided. Letters regretting absence were read from Rev. W. Gellay and Mr. G. Urwin. Speeches were given by Messrs. J. Clark, B. Bolan, J. P., J. Smith, F. Knox, and G. Hepple, Rev. J. G. Soulsby, and the circuit ministers. Mr. J. English made the presentation of an illuminated address and purse of gold to Mr. Allison and a handbag to Mrs. Allison. Refreshments were served during the evening, and a musical programme was rendered by the Birtley Co-operative Prize Choir.

## WHAT NERVOUS PEOPLE SHOULD EAT.

People who suffer with their nerves do so because their nervous system is under-nourished.

The brain and nerves depend for their strength on the phosphorus contained in food, but nerve sufferers and those subject to overwork, worry, and anxiety do not get enough phosphorus in this way, and the nervous system becomes starved.

This results in nervousness, depression, brain fog, loss of energy, sleeplessness, headaches, indigestion, and other nervous ailments, and it is necessary to feed and strengthen the nervous system with phosphorus taken separately and in addition to ordinary food.

The simplest and best method of doing this is by taking Dr. Birtley's Assimilable Phosphorus, which feeds and strengthens the brain and nerves in a wholesome, natural manner.

You can obtain it at most chemists' at 1s. 1½d., 2s. 9d., and 4s. 6d., but Gordon Murray and Co., Ltd. (Dept. Y.B.1), 10, Adam-street, Strand, London, will send you a special size introductory bottle (in value 3s.) at the nominal trial price of 1s., if you enclose also 4d. for postage and apply within ten days.

Take a teaspoonful morning and evening for just the month this trial bottle will last, and you will be surprised at the wonderful improvement it will make in you.

## THE AFRICAN DEPUTATION.

### Godspeed to Rev. H. J. Taylor and Councillor A. Shaw, J.P.

It was a happy inspiration of the General Missionary Secretary to suggest a valedictory gathering in honour of Rev. H. J. Taylor and Councillor A. Shaw, J.P., prior to their embarking on their weighty mission to our South and South Central African Mission Stations. The suggestion was quickly acted upon by the London Ladies' Missionary Auxiliary and a large number of friends gathered in Holborn Hall on Thursday, May 28th, to bid the deputation godspeed. After refreshments had been served prayer was offered by Rev. J. Tolfree Parr. A few cordial introductory words were then spoken by Rev. S. Horton. He referred to the great success of our African work and the fresh problems this success had created. Hence the decision of the General Missionary Committee to send out a deputation to make full inquiries concerning the problems, difficulties, and opportunities, and to report thereon. They had every confidence in the brethren who had been chosen for this onerous task and wished them all success in their enterprise. Words of warm appreciation and sincere goodwill were spoken by Revs. J. Dodd Jackson, James Pickett, Mr. James Sivil, Revs. J. Mayles, John Day Thompson, Mrs. T. Proud (who voiced the good wishes of the women of our Church), Mr. W. M. Patterson (Vice-President of Conference), Revs. W. A. Hammond, and A. T. Guttery.

Few men understand our missionary genius and policy better than Rev. James Pickett, and his remarks had additional interest, as he was one of the first deputations to visit our West African Missions. He was desirous that the deputation should not go with any feeling of depression in their hearts. They would need to banish all preconceptions, as they would meet with constant surprises, suggestively adding that they would require large note-books to record the impressions which would crowd in upon them. They were to convey greetings, and in turn they would receive a warm welcome from the black Primitive Methodists of Africa. Mr. Pickett asked that the deputation might be cheered and sustained by the kindly thoughts and prayers of friends at home.

It was especially fitting that the ex-Missionary Secretary, Rev. A. T. Guttery, to whom the idea of the deputation is due, and whose term at the Mission House was marked by a fine aggressive policy, should offer his congratulations and good wishes. Mr. Guttery laid his finger on one of the weaknesses of our Church in speaking of its parochialism, and expressed the hope that the result of the deputation would be to emphasise the imperial spirit.

Councillor Shaw and Mr. Taylor were warmly received in responding to the good wishes that had been expressed. Their supreme qualifications for the work to which they have been called is their intense love and loyalty for their Church, but each of them has other endowments and gifts which inspire confidence. Mr. Shaw is a man of proved ability, with a keen inquiring mind, practical business instincts, and is held in high honour and esteem in the West Midland District. Mr. Taylor is not only an effective missionary advocate, he is a capable administrator, and alive to his finger-tips in all that concerns missions. Mr. Shaw's reply was marked by genuine feeling and appreciation of the confidence of his Church in him. He stated that both Mr. Taylor and himself came from the old Brierley Hill Circuit, which has sent many able men into our ministry. He made mention of his early love for Africa, his passion for missions, and his eagerness to get to business in the land of mystery as Africa has been happily described. Mr. Taylor also feelingly responded. He said he was deeply grateful to the Connection for the honour it had conferred upon him. It was a speech of Rev. D. T. Maylott which first won his heart for missions, and he deeply regretted that circumstances had prevented his becoming a missionary. Mr. Taylor then gave an outline of the programme they hoped to carry out. They would sail on Saturday, May 30th, from Southampton, and expected to reach Cape Town on June 16th. After a stay there of three days they take train into the interior, calling at mission houses of all Churches on the way, according to the time at their disposal, to make inquiries respecting industrial, educational, medical, evangelistic work, etc. They hope to reach Livingstone, a distance of 2,200 miles by rail, on June 25th or 26th, and will there hold a Conference of all the Churches. Soon after leaving Livingstone they would cross the frontiers of civilisation, and would trek some hundreds of miles at the rate of fifteen miles each day, visiting our South Central African stations and holding conferences. They would then return to Victoria Falls, and proceed to Johannesburg, and from thence to Aliwal North with its ninety-eight out-stations, completing their itinerary at Lovedale, a famous missionary centre in Africa.

The programme will call for great physical endurance and mental alertness. It is fraught with immense possibilities and there is every reason to believe it will result in fruitful suggestions in the way of further missionary advance. Missionaries will be cheered and heartened as they plod along their lonely furrows. It was suggested that the deputation should be remembered in public prayer while on the high seas, and as they push forward into the heart of Africa. We hope that those whom they have left behind will also be remembered. Hearty thanks were accorded to the ladies in arranging the meeting by Revs. H. J. Pope and John Watts, two Australian ministers over for the Conference. Two veteran missionaries—Revs. G. E. Butt and D. T. Maylott—were present, and Mr. Maylott's heart must have been warmed by Mr. Taylor's kindly reference to himself. A memorable meeting was concluded by sing-

ing "God be with you till we meet again," and the Benediction by Rev. Geo. E. Butt.

## At Waterloo and Southampton.

Soon after eleven o'clock on Saturday morning last a group of friends began to gather on the platform at Waterloo Station to bid adieu to Rev. H. J. Taylor and Mr. A. Shaw, J.P., on their departure for South Africa, via Southampton. The train was a special, and was very heavy, all passengers being bound for Africa per the "Balmoral Castle." Both Mr. Taylor and Mr. Shaw were in the best of spirits, and were full of hope concerning their visit. There were many parting words and good wishes expressed. In addition to Mrs. Taylor and Miss Mary Taylor, both of whom faced the parting with calm restraint, there were present Revs. S. Horton, J. Day Thompson, J. Dodd Jackson, Joseph Johnson (who still required the official signature of Mr. Taylor to some urgent legal document, the train compartment being used as office), W. Spedding, G. Bennett, G. E. Butt, D. T. Maylott, E. J. T. Bagnall, J. Dinnick, Miss Tolson, Mr. T. Proud and others. Punctually to time the train departed, amid silent prayers and the waving of hands.

On alighting at Southampton from London a number of friends and missionary enthusiasts were present to welcome the African deputation and to wish them a good voyage. Among those present were Rev. and Mrs. George Wood, Rev. and Mrs. J. S. Buckley, Rev. and Mrs. J. T. Evans, Rev. J. A. Ashworth, Rev. T. Watkin, and Messrs. H. Hull and B. Hellier. The photographer was busy, and in due course interesting souvenirs of the occasion will be obtainable. The weather conditions were most favourable when, at five o'clock, that comely vessel, the "Balmoral Castle," commenced her voyage, amid the waving of hats and handkerchiefs by those who were leaving, and by those who remained. And all hearts joined in wishing the deputation a successful mission and a safe return.

## TALK-O'-TH'-HILL CENTENARY.

The centenary celebrations in connection with Talk-o'-th'-Hill Church and schools were commenced on Saturday, May 23rd, and closed on Monday, May 25th. To find the beginnings of Primitive Methodism in Talke, it is necessary to go back to the year 1811, when William Clowes conducted services in the open air. Two years later—towards the end of the year 1813—Hugh Bourne built, at his own expense, the first chapel on the site of the present school. From an interesting and valuable poster in the possession of the circuit steward it appears that Sunday-school work in Talke was commenced in January, 1814, and that the first "Charity" sermons were preached on June 12th, 1814, by James Steele. To-day a handsome chapel with 750 sittings, a schoolroom providing accommodation for the 356 scholars and 26 teachers, two cottages and a plot of land for future building operations stand as a monument to the devoted labours of the noble workers of the past and present. The centenary celebrations commenced on Saturday afternoon with a re-union tea. This was followed by a public meeting, presided over by Mr. Charles Lawton, of Matlock (former church official). Addresses of welcome were given by Mr. Joseph Jackson (member of Talke Church for sixty-three years, and circuit steward for thirty-six years), and the resident minister, Mr. Hugh Bourne, of Chesterton, Councillor Finney, of Burslem (former members), also spoke. The services on Sunday commenced with a prayer and praise meeting at 7 o'clock, conducted by Mr. R. Ray. At nine o'clock a procession of 400 members, scholars and friends, started from the school and made a tour of the village, accompanied by the Kidsgrove Brass Band. In the afternoon a musical thanksgiving service was held in the Church. Mrs. Broomfield, of Alsager, presided, and an interesting address was given by Rev. G. Bennett. The church was well filled for the evening service, when Mr. Bennett delivered an inspiring discourse.

On Monday, following a sermon by the President elect, a well-attended public tea was held in the schoolroom. In the evening the public meeting was held in the church, presided over by Mr. John Cooper (formerly superintendent of school), of Watford. Interesting addresses were given by the chairman, Rev. G. Jones, of Wellington (minister at Talke when the present church was built), Mr. Herbert Alcock (old scholar), of Alsager, and Rev. G. Bennett. The choir, trained by the organist, Mr. John Burndred, and conducted by Mr. Frank Brough rendered magnificent service throughout. The sum realised from collections and donations amounted to £187 10s., which, with further promises of donations, will wipe out the existing debt on the church. On the motion of Rev. J. H. Thornley a hearty vote of thanks was passed to Mr. A. J. Ray, the energetic secretary, and his assistant, Mr. George Smith, and all who contributed to the success of the effort. The services of Rev. G. Bennett were highly appreciated, and the friends are eagerly looking forward to his next visit, on the occasion of the circuit demonstration in July next.

"Stories of Blessing." By Rev. Robert Middleton. (Jarrold and Sons. 1s. net.)

This book will interest every Primitive Methodist. The writer is an earnest evangelistic clergyman. In the first chapter he tells of his experiences as a young churchman amongst the Primitive Methodists, how he was thrust into the pulpit, and, without any training, made into an evangelist. The book is worth its money for this section alone. The other chapters tell of difficulties and successes in the endeavour to win souls to Christ, and will carry blessing to every Christian who will read them. If all ministers and clergymen were as earnest as this writer, the days of revival would quickly be here.

# THE CHURCH OF THE RAILWAY MEN.

BY RAMSAY GUTHRIE,

*Author of "On God's Lines," "Neddy Jacques," "A Son of the Silence,"  
"The Doctor's Daughter," etc.*

## XXIII.—THE LAMP-CLEANER'S SON.

Peter Dean had not always been a lamp-cleaner. A fireman he had been, and well on the way to a driver's post. One dark night, while shunting operations were in progress, he was the victim of an accident. Between the buffers he was caught. It was a miracle how he escaped death. His scream had brought his mates to the scene, and he was picked up crushed and bleeding. Straight to the Infirmary he was taken, and there for weeks he lay. By-and-by he recovered, but it was seen that he would never be able to mount a footplate again. His strength was depleted, his nerve was broken. With every consideration and kindness he was treated by the management, and, when he was fit for work, he was installed in the lamp-cabin. The duties were not too onerous. It was his business to see that the lamps were perfect in all their parts, cleaned and ready for use.

There were many things in Peter that drew pathetic glances. When he walked he limped. A leather patch permanently covered his left eye. He was one of the few men who sported "the circular whisker." His upper lip and his chin and cheeks were shaven clean. Only beneath his chin and around his neck the hair was allowed to grow. A suit of black corduroy he wore on week-days, and a white leather collar with lines of blue.

A quiet man he was, with little to say at any time. A simple religiousness was diffused by his presence. Without the slightest advertisement of piety, all with whom he associated knew him to be a man of God. Peter Dean was a Presbyterian. He was never known to have been absent from his own church save on the railway servants' camp-meeting Sundays. On those days he felt that he must ally himself with the religious men of the line.

Peter's wife, Elizabeth, was even quieter than he and far more shy. Only on the Sabbaths at church-time was she seen abroad. When she walked her eyes were always downcast, and she seemed to run on the way. A feeble, weakly woman she was. All her life was wrapt up in her husband and her boy.

Arthur was their only child. He might have been spoilt, but his mind was bent on the highest things. Something of the stillness of his parents characterised the lad. He never had a chum. He was never known to play like other boys. Books were his world and reading his ceaseless enjoyment.

The time came when Peter and Elizabeth were regarded with kindly envy. Important folks they were, and their singular honour lay in the fame of their son. Marvellous it seemed to the eyes of the neighbours and multitudes in the town. The shy lad became a great scholar, the lamp-cleaner's son a gentleman of genius.

One of the best things in Tynegate was the Railway Men's Library. In later years the municipal authorities provided a public and a free library. The library of the railway workers was a boon to the growing borough. It was the only library in the place. Provided in the first instance by the directors of the railway company, it was replenished by them at varying intervals. All kinds of books were found on the shelves, scientific volumes, the great essays and poems, biographies by the score and novels by the hundred.

Even in those days fiction was the favourite reading. Jules Verne, Captain Marryat, Captain Mayne Reid were the favourite story-tellers for the sons and daughters of the railway-men. Each night the library was open, and there was also a reading-room, which was largely used. In the latter there were newspapers and the popular magazines.

When quite a boy the lamp-cleaner's son became known as a voracious reader. The librarian and he were great friends. For hours together they would chat about books and their authors. Many a profitable line the custodian of the books suggested. And the memory of the lad was an unceasing marvel. Every Saturday he seemed to live on the place. When the rooms were deserted the boy was permitted to mount the ladders and pick and choose among the treasures. Many a discovery he made. When just in his teens he was spoken of as a book-worm and pointed out as a prodigy.

There was no astonishment when it was known that he had decided to follow the teaching profession. He was just twelve years of age when he was appointed a monitor in the school he had attended since his fourth year. Each morning he had to meet the master at 8 o'clock for an hour's tuition, and often in the afternoon he stayed for another hour for further instruction. From 9 till 12 a.m. and from 1.30 till 4 p.m. he was teaching.

A born teacher he proved to be. Standard I. he took, and though just a boy himself, he exercised a man's authority. His master watched and wondered. Many a pupil he had trained, but none that showed such aptitudes and cleverness as the lamp-cleaner's son.

Busy indeed was the young lad's life. There were yearly examinations he had to take, and the curricula were quite appalling. Each night he had home-lessons. Immediately after tea he retired to the little attic. In the corner stood his bed and at the window was his table. On the shelves were his lines of books. Till supper-time he was thus engaged. Study was easy and pleasant to him. Never once did he face the master with his lessons unprepared. A fine sense of honour and an insatiable hunger for knowledge were the distinguishing features of the young scholar.

All his scholastic successes were taken for granted.

Surprised indeed everyone would have been if he had ever failed. Year by year he faced the ordeal of the written examinations, and always with honour. As a pupil-teacher he was famed among his fellows in the town.

Then came the entrance test for one of the training colleges. It was the London college he wished to enter, and he knew that only a "high pass" would give him the claim.

His master never doubted him. Granting that Arthur was in physical form, his tutor knew that he was thoroughly conversant with all the subjects. Long practice, too, had given the youth expertise. He had no terror of examinations. His nerve was untroubled by any such test. He had perfect control of himself in the examination-room, and the power of self-exclusion, even though the room was crowded.

His success in the Scholarship Examination was chronicled in the newspapers. One of the first six in the land he appeared on the list. The door of the London college was open, and two years of training were to be his reward.

The joy of this to his parents can be imagined. How proud they were of their dutiful and eager son! How pleased they were when their minister called to offer his congratulations! How grateful they were to receive the commendatory note from the Sunday-school teachers' meeting!

Arthur Dean, in his twentieth year, was a man in knowledge and character. The pious atmosphere of his Presbyterian home and church was his very breath. He was in love with God and truth and goodness and duty. The light of genius shone in his eye, he wore the air of a bookman and student.

But in the joy there was grief. His success meant his departure. The open door to the college involved separation from home. That was a pressing pain. How could the father and mother bear his absence? The house would feel dead without his genial smiles and filial ways. He was all they had, their one love, their one pride.

Truth to tell, the father pined in secret and the mother wept. But in his presence they struggled to maintain their equanimity. How could they dull his ambitions? How could they spoil his dreams? It was for them he meant to succeed. When he had won his position and the gains had come his efforts had acquired, they would be the objects of his care and the recipients of his bounty.

Well they knew his generous instincts. They did not want his money. They hoped that they would never need a penny of his. It was his self-fulfilment they begged to see, the development of his powers, the discovery of the place God had assigned for him in the leading ranks of life. That he would be a great man they well perceived. No credit to themselves they took. No virtue they claimed for his genius. A wonderful thing it seemed to them that their son should be so gifted.

And all the while the mother was busy, sewing, knitting, saving, spending, preparing for the glad, sad day when he would go off to London. Many a private talk she had with his father. Even the details were discussed. They were glad that they had practised economy, and that they had the savings to spend so wisely. Through all the years they had saved the salaries he had earned and a little more besides.

Arthur Dean was a collegian, and in the Metropolis at that. How far away the capital seemed! In the early weeks of his absence his mother was almost inconsolable. Then she pulled herself together and nerved her husband to be brave.

"Peter!" she said that night. "D'ye ken what I've been thinkin'? Supposin' the lad had failed, hoo mortefied we'd hev been! We'd hev wished that he had passed. If London had been shut to him we'd hev fretted an' fumed. It's a sin an' a shame to repine. We should be glad an' grateful. He's got his way, he passed, wi' honours. Didn't we see his name i' the papers? 'Lord!' I said, 'forgive me for bein' sae selfish an' help me to show hoo pleased I is by bein' happy an' content'; and, thus schooled, Peter, too, found brightness and peace of heart."

Then came the joy and pride of the scholar's home-coming. The vacation at Christmas and the long holiday in the summer—these were precious times to Peter and his wife. Well they knew that their scholar son was the observed of the townsfolk. The minister loved to have his company, and the friends of the church paid him many courtesies.

No hint of the honour ever came to Arthur Dean till it was proposed to confer it. So brilliant had been his collegiate record, so marked his abilities in the practising-school, that the heads of the college proposed to appoint him as an assistant professor. With grateful heart the astonished pupil accepted the preferment.

Professor Arthur Dean was now a person of more than common importance. He deprecated the use of the title, but it was too much to expect his local admirers to drop it altogether.

Thereafter through the years he seemed to scale the ladder. He became a gentleman of influence in the Teachers' Union. He was elected to their Council, and to their journals he furnished articles on educational subjects.

Before he was thirty he had laid his mind on his colleagues in the Council. The whole syllabus of elementary class-work needed revising and changing. Nature-teaching, object-lessons, the singularising of pupils, the opening of the wider door to the gifted and eager, the early introduction of boys and girls to the classical things in

English—all these and kindred reforms he pressed on the Council of the teachers' organisation.

It was a great day when he became their spokesman to the Minister of Education. This member of the Cabinet had agreed to meet the deputies of the teachers. At the start he liked the young professor who with such politeness, clearness and zest explained their ideals and programme. "Dean's Syllabus" commended itself to the gentleman in authority, and he undertook to give it his closer attention, and heartily thanked the professor and his friends.

Repeatedly the Education Minister sent for our hero. When changes were to be made and details needed to be discussed the Minister was wishful to have the counsel of the other. The professor never forgot his place. His spirit commended his suggestions, his disposition captivated the man in power.

For years and years "Dean's Syllabus" was the national ideal. In administrative ways the reforms were gradually initiated. Code after code approximated more and more to the new ideal.

And what of the professor's parents? Their gifted son would gladly have had them in London with him, but Peter was obdurate and Elizabeth was "fixed." Peter loved his cabin and the many lamps. He could not bear idleness. Elizabeth was born in Tynegate, and London sounded like transportation. To all his appeals they were impervious. Hence all his kindnesses were poured upon them in their home. All kinds of gifts were their enrichments.

By-and-by he passed from the professorial chair to a permanent post at the Board of Education. A confidential adviser of the Minister he became. This seemed the honour of honours. His photograph appeared in educational and social journals, some of the popular magazines gave sketches of his career. Arthur Dean was almost at the top of the educational ladder.

Twice or thrice a year he was seen in Tynegate. Sometimes for a week together he was at home with his parents. In the little upstairs flat in Dent-street, in a congested part of the town, he stayed. In the very attic of his boyhood, in the very bed of his early years he slept. It never occurred to him to do otherwise. His parents were there, and home was home.

The night was never forgotten when he came to distribute the prizes to the successful students in all the elementary schools of the town. The gathering was held in the Town Hall, and it was crowded in every part. A specially selected juvenile choir had been trained. The Mayor and the members of the Corporation, the ministers of all the churches were there. The lamp-cleaner's son was the lion of the night. The people were charmed with his humility and grace. He spoke of his pride in Tynegate, of his old day-school, and his splendid master, of the Sunday-school and the Presbyterian community and its minister: his indebtedness to these he confessed. His father and mother were seated at the front, and these he publicly honoured, telling of their sacrifices for his sake, and describing the little study in the attic.

Finally, before distributing the prize-volumes, he exhibited the first prize-book he had ever received. A thin, tiny volume it was, a simple bit of fiction. "True to Principle" was the title, and it told of the hero's triumph through loyalty to the right. That, he confessed, had been his aim, his life's one endeavour. To God he gave all praise, and out of a ripened experience and a righteous heart he gave counsels to the crowd of boys and girls. He was cheered to the echo, and so too were his parents on the call of the Mayor.

The future was never dimmed. In countless ways his beneficial life found extensions and enlargements.

To this day the folks of Tynegate delight to tell the romance of the lamp-cleaner's son.

## Missionary Demonstration.

The annual demonstration in aid of the African Mission Funds was held at Bishop's Waltham on May 27th. It was a great and inspiring effort, and is a fine testimony to the untiring work of Rev. J. S. Buckley and the generosity of the people on this small country circuit. They had already done wonders for the Missionary Fund, but again responded to the call of the Salisbury and Southampton District Missionary Committee. The circuit brass band assembled in front of the church, where brief addresses were given by the minister and Rev. R. Fairley, after which the beautiful building was filled to listen to an excellent sermon by Rev. T. Jackson, of London. There was a large gathering for the tea. The provisions were all given by the societies in the circuit. A capital open-air service was held in the market place. A crowded and enthusiastic public meeting followed. Mr. F. W. Harrison, of Rockbourne, presided, and he and the vice-chairman, Mr. F. Wooley, of Southampton, gave brief addresses. Rev. R. Fairley dealt in a most interesting manner with the work in Africa. The address of Rev. T. Jackson made a great impression, and will long be remembered for its passion and fervour. The singing was conducted by an augmented choir, Miss Pepploe presiding at the organ. Miss Sharpe, of Winchester, delighted the crowded audience with two excellent solos. The financial statement, given by Mr. Buckley, showed that the profits of tea were £4 10s.; collection, £4 10s. It was one of the finest meetings in the history of the circuit.

"A Boy's Adventures in the South Seas." By Frank Elias. (Religious Tract Society. 2s.)

This is a capital story for boys. The hero was left fatherless when eleven years of age, and soon after he commenced a roving life on ship-board. His adventures, both with whites and blacks, were many. There are thrilling escapades and many dangers, which go to make a story which every boy will love. The name of the publishers is a guarantee of its quality, and a number of good illustrations add greatly to its value.

## What Our Readers Say.

### Children and the Communion.

SIR,—I am pleased to see this question raised in Prof. Peake's Correspondence Column, and to note Dr. Peake's view. I have long felt that our administration of, and preparation for, the sacrament of the Lord's Supper leaves much to be desired. Restricting oneself to the relation of children to the communion service, our ordinary practice seems to be to leave the children to themselves. They may remain to the sacramental service for various reasons. Sometimes they await their parents, sometimes it may be curiosity, and sometimes, one would hope, the child remains from a desire to side with Christ's disciples. But the same treatment seems commonly to be meted out to each class. If the conductor or some friend, or a parent urge it, every child present may partake, often without the slightest preparation, in many cases without even the slightest desire, and not infrequently without any explanatory word from the leader of the service. On the other hand, in other circumstances the children are left without any invitation to partake, and the dimly burning wick is, maybe, quenched. We say much about child conversion and junior membership, but what does it mean practically? I hold with Dr. Peake that children should not be invited or urged to thoughtlessly or meaninglessly partake, but why should not our children gain "an intelligent apprehension of what the service means"?

Of course, this implies, what I judge the Professor would desiderate, some previous preparation of the children who were to partake. And that is not beyond us, surely. May I give my own experience? After long consideration I have adopted the following plan. Previous to the communion service pulpit intimation is made that the minister will be in the vestry at a certain hour during the week to meet with any who desire to be Christian disciples and to become junior members of the Church. At that meeting Christian discipleship and Christian membership are simply expounded, and, after opportunity for consultation with parents has been given, such children as are fully resolved hand in their names, and at the Communion Service they are publicly welcomed as junior members after a few words of counsel, thereafter partaking of the Communion with the others present. I find everything to commend in the working out of this policy. I go further, and meet personally those above fourteen, who are to become church members, and they are publicly welcomed at the sacramental service also, not without a careful attempt to make the service memorable and consecrating to each. It would be helpful to know how others attempt to solve the problem. Of one thing I am certain—that our administration of both the sacraments is far from the ideal. We ought either to become non-sacramental churches, or we should give the sacraments a truer place amongst us. "Let all things be done decently and in order."—Yours, etc.,  
Shawlands, Glasgow. F. J. SAINTY.

### Our Church Decrease.

SIR,—The letter of Mr. T. L. Scott in your recent issue will be read with great interest by all lovers of our Church. One could not read it without expressing high appreciation and regard for the lofty and spiritual atmosphere of such a church. Would to God we had more churches of similar experience. We can have them when we copy the example of this church which has learned the grand secret. They have gone in for the blessing of entire sanctification and a baptism of the Holy Ghost, and have put first things first. Then, as always follows, the church is filled, and practically no debt, the missionary increase raised from £3 15s. to £80. No wonder conversions are taking place at this church frequently. The question comes to us: Have we that passion and enthusiasm our forefathers possessed? Does it concern a great number of our officials whether there is an increase or decrease? Have we that heart-ache and concern when the work of God is neglected? We are apt to blame our ministers; rather let us blame ourselves. We often expect our ministers to do what we ought to do ourselves. How often has the minister to be the money-raising machine for the church, when there are scores of men in the churches practically doing nothing. If every chapel committee would undertake to finance their church and so free the minister from financial obligations, he would then have more time for pastoral visitation. The Church will regain her lost power when officials and leaders will band together, and set an example by staying to the Sunday night prayer meeting, attend the weekly meetings as far as possible, and thus encourage the young life of our churches, and, above all, do a little visiting themselves.—Yours, etc.  
73, Carter-lane, Mansfield. F. SMEDLEY.

SIR,—May I repeat Mr. T. L. Scott's question in the last sentence of his valuable letter in your recent issue. "Why not get back to our real business not to entertain the people but to save them?" There are two sources at least from which our churches are replenished: First, from our Sunday-schools, and, second, from the conversion of the adult. Much attention is now directed to save the youth to the church, and we cannot too highly praise and esteem such effort for such a noble end. But I would press home the question of the hour: What can be done to reach the people outside the churches? The old Gospel ship, though as trustworthy as ever, is no longer the passenger boat as of old, but sails largely for the safety of the crew. Will our June Quarterly Meetings earnestly consider the very important business of camp meetings and regular open-air services on their various circuits and mission stations during the summer months. As a local of fifty years standing allow me to give my opinion as to equipment for this holy and blessed work. Is not the most important point the man behind the message? Is he such a character the Holy Ghost

will lay hold of and use? Note the connection between the good man and those who are added to the Lord: "For he, Barnabas, was a good man, and full of the Holy Ghost, and of faith, and much people were added unto the Lord" (Acts xi. 24). Professor Humphries, in a recent sermon, truly remarked that what we lack in our day is passion. What is needed is a band of men whose hearts God hath touched.—Yours, etc.,  
OUT-OF-DATE.

SIR,—It was delightful to read Mr. Scott's letter on the above subject in the *Leader* of May 21st. The church of which he speaks has found the solution of the problem of decreases, and, to my mind, the only one. A baptised church, a church living in a perpetual Pentecost, is bound to be mighty and magnetic. It is deplorable how little of this we hear from our pulpits, and when it is preached by the few it seems to many as an idle tale. Our history proves beyond doubt that when the doctrines of holiness, purity, sanctification, were preached, and written about, that we reported large increases yearly, but since it is now seldom heard, the opposite is true. There is no substitute for the Holy Ghost, the flaming soul, and the baptism of fire. But my purpose in writing is to suggest that Mr. Scott's letter should be re-printed, and copies sent to every minister and local preacher in our Church. If this suggestion is acted upon, I should be pleased to buy a supply for the three Grimsby circuits, Tetney and Cleethorpes.—Yours, etc.,  
Bull Ring, Grimsby. W. COLLINS.

### The Temperance Bill—a Betrayal.

SIR,—I have been waiting to see what comment, if any, might be made respecting Mr. Delafeld's letter which appeared in your issue of the 14th ult. Like him, I was keenly disappointed when I heard that the Bill had been rejected by the Commons. The suggestion is made that Liberal and Labour members should be written to ascertain how they voted, or, if absent, whether paired; and so far as this is concerned I may say the division list showing who voted for and against appears in the "Alliance News" of May 14th, and the "Licensing World" of the 16th, from which it will be seen that while two Liberals and four Labour men voted against it no single Unionist member recorded a vote for the measure, and that the Leader of the Opposition went into the lobby against it. Certainly it may be of service so far as the future is concerned to obtain an explanation from those Liberal and Labour members who were absent unpaired, but this is very much like looking the stable door after the horse has gone. We should have been wide awake like the trade before the vote was taken.

To the many Free Churchmen who returned the present Government to power at the last General Election, chiefly in order that this question should be dealt with, and who are feeling sore because this has not been done, I would point out that Mr. Austen Chamberlain attended his first "trade" meeting on May 13th, when he stated that the attitude of the party to which he belonged was not one of hostility to their trade or to their interests. He thought the House of Commons exercised a wise discretion the other day when it declined further to restrict the hours of their trade, and he hoped, though he was not sanguine, that a majority of the House of Commons might still be found to act upon that resolution whenever the Government brought in again the Licensing Bill they had once tried and promised to re-introduce. From this it will readily be seen that to look to the Unionist party for temperance reform is to look in vain. Are we Primitive Methodists really in earnest about this matter, and do we mean business? If so, we shall see to it that others clearly understand what we mean.—Yours, etc.,  
T. S. BALL.

Violet-street, Derby.

### The Metropolitan Hospital Sunday Fund.

SIR,—Will you allow me to call the attention of our London circuits to the near approach of Hospital Sunday, June 14th. Sir W. P. Hartley, with his characteristic generosity, has promised to double the amounts raised by our metropolitan stations for this fund. We would urge our friends to do their best on June 14th or some other near convenient date. Hammersmith Circuit has taken time by the forelock, and reports an item of £6 for this fund. Will all our churches go and do likewise? A card to me intimating the amount raised will ensure in due course a cheque for a similar amount from Sir W. P. Hartley.—Yours, etc.,  
J. LEARMOUTH.

Secretary, London Church Council.

4, Oakington-road, Harrow-road, W.

### Debt Reduction.

SIR,—Your readers will have read the paragraph in your last issue, giving a brief account of my visit to Dragon-parade Church, Harrogate. That paragraph, I believe, was written by the popular pastor of that church, Rev. W. Younger. It was a joy to me to serve him. I was delighted to read that Dragon-parade Church was benefited to the extent of £11 by my visit. Will you kindly permit me to inform your readers that I shall be glad to give my limelight lecture on "Glorious Devon" to other Primitive Methodist churches who are endeavouring to get out of debt. I want to serve the Church that did so much for me. When a boy I was led to Christ by my Sunday-school teacher at the Lye Primitive Methodist Church. I was for years a local preacher in the Brierley Hill Circuit. For many years I was a missionary working in connection with town missions and various evangelical churches. I am back again in the bosom of Methodism. Being free and having leisure time, I can give my services to any of the Free Churches, so shall be glad to hear from any Primitive Methodist minister who would like to have my lecture. I visit the Midlands and the North in November and March.—Yours, etc.,  
LEVI POWELL.

"Sharon," Christian Holiday Home, Torquay.

### "Touting" for Office.

SIR,—May I be permitted, as a layman, to express my views with reference to your correspondence, "Touting" for Office? Surely, it is to be generally accepted that a man must have the necessary ability before he is voted into any Connexional office! All the "touting" in the world should have no influence upon the voters, whose motto should be, "The best man for the vacancy." If anybody interested will have the patience to study the men who hold, and have held, Connexional offices, they will be unable to find many "touters" amongst them. Ability and fitness for office have been appreciated, whilst "touting" has met with abhorrence. This is only natural. But I can imagine how easy it is for some revered ministers to let unchristian jealousy flood their very souls. When they see ability honoured they set about making inquiries why such-and-such a reverend sir ever attained Connexional recognition, and, upon summing up the bulky evidence secured by their persistent and extensive inquiries, they announce their decision through the press, "Oh! he 'touted' awfully." And they wonder why they themselves, with all their humility and innocence, were not appointed. Yet I have a lurking suspicion that Mr. Uriah Heap had humility. But, Sir, how is it that each week we can scarcely pick up our *Leader* without coming across the same names in flashy reports and personal items? These names are of those who have no ambition to be well known in our ministry, no desire for Connexional honours, no desire to "tout," have filled their bosoms with the humblest of humblest humility. They tell us these things in your columns (when they can).—Yours, etc.,  
A LAYMAN.

### Healing by Faith.

SIR,—I read Rev. A. T. Guttery's article with very deep interest, but wondered whether he has sufficiently considered the character of the committee before drawing his inferences from its report. It seems to have been a clerical and medical committee, composed entirely of the orthodox schools of medical and religious thought. As far as I can see, no religious or medical Nonconformist was permitted to take part in their recent deliberations. If so, we can understand how easy it was for it to condemn process of faith healing not conducted on so-called scientific lines. I wonder the committee did not also define it necessary that, in order to make faith healing successful, faith should be exercised only by orthodox clergymen in conjunction with the scientific treatment of disease. That would have formed a complete taboo of all forms of quackery, both religious and medical.

But does Mr. Guttery wish us to understand that he believes healing by faith is dependent on the application of the allopathic treatment of disease. He says: "There is no warrant here for the extravagance of Christian science, no refuge for quacks," etc., and, "further, in the name of faith we have no right to be content with prayer over appendicitis; if the victim dies and we have prevented the needed operation, it is manslaughter." He does not tell us what it is when the patient dies under scientific operation, which so very frequently occurs. He reminds one of Dr. F. B. Lees, who said, when a poor cobbler dies under the treatment of a quack doctor, the cry is raised of manslaughter, but when a prince dies under the treatment of a "qualified" medical man, it is natural death; he was treated *secundum artem*. Now, whilst we do not deny the necessity of medical treatment in connection with the exercise of faith, we do most sincerely believe that God, in His healing power, is not dependent on any particular method. He can hear and answer prayer on behalf of the faithful, apart from all scientific or amateur application. To say He cannot is a limitation of His power, and renders Him dependent on mere mechanical means for the performance of a spiritual act. There is no Scriptural authority for any such contention.—Yours, etc.,  
G. A. G.

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INCORPORATING

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

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## THE CORRESPONDENCE OF PROF. A. S. PEAKE, M.A., D.D.

SCIENTIA.—Man is the creature of God, and, even though sinless and perfect, must, as compared with God, be thought of as being subject to certain conditions and limitations which God transcends. The doctrine of the Incarnation that our Lord was "perfect God and perfect Man" must mean either (a) that while on earth He was strictly subject to the conditions and limitations proper to Man, in which case His life could not constitute any revelation of His Godhood, but would be merely the manifestation of ideal Manhood; or (b) that He transcended those conditions and limitations, in which case it is incredible, as involving a contradiction in terms, that He could also be strictly subject to them and therefore be truly Man.

The problem is, of course, very difficult, but within certain limits it is possible perhaps to formulate a statement which shall not be open to the objection of self-contradiction. If one were to criticise the formulation of the problem in the question, I should object to the assumption that a life strictly subject to human limitations could not constitute any revelation of His Godhood. Godhood and Manhood are not such mutually exclusive terms. Nor can we assume that up to a point the one may not be a true and satisfactory vehicle for the revelation of the other. Man is made in God's image, and he is God's son. There is an affinity of nature between them. They do not stand against over each other as fundamentally different in quality. Otherwise an Incarnation could hardly take place, since the Divine and the human would be so radically distinct that they would simply lie side by side in an artificial relation instead of being fused into a single consciousness. Further, it would have been well to state more definitely what the certain conditions and limitations are, inevitable for man, but transcended by God. I agree that there are attributes which we commonly associate with God, such as omniscience, omnipotence, omnipresence, which could not be possessed by any being living under our human limitations. Accordingly, I think the assertion that our Lord's human life was real, and not mere appearance, requires us to admit that in His humiliation He did not exercise these attributes. But it is assumed, I gather, that such an admission involves the denial that He was perfect God. Here, again, I should have welcomed a clearer statement of what is understood by this phrase. If Jesus could not be such without possessing the attributes I have spoken of during His earthly life, then I think the Incarnation would involve that He was not perfect God. Nevertheless even then He might have been truly God, living within the limitations inseparable from a genuine human experience. Of course, we are not committed to such a definition as "perfect God and perfect Man." It is obvious that Incarnation involves an adjustment between the two factors, such as shall eventuate in a perfectly unified consciousness. But the question may be asked whether perfect Deity necessarily involves the possession of these attributes. According to the orthodox doctrine of the Trinity there are qualities possessed by each of the Persons of the Trinity which are not possessed by the others, and it would, of course, be conceivable that the attributes of which I have spoken might be the essential properties of the Father alone, and shared by the Son simply in virtue of His perfect union with Him. Yet we should not on that account regard the Son as removed from the category of Deity. And in any case what we may call the innermost attributes of God are the spiritual and the moral, the love and the holiness. Now these are not attributes which are necessarily surrendered or even limited by Incarnation. Indeed, we might say that Incarnation carried them to a fuller expression. In other words, I consider it a mistake in method to start with such a formula as "The Incarnation implies that our Lord was perfect God and perfect Man," and from this to work out the logical consequences. The result is almost sure to be that we should insist that such a definition involves impossibilities, and deny the fact of the Incarnation itself. Rather we should start from the fact of His genuine human experience, and combine with it the fact of His Divine self-consciousness and His Divine achievement. Then, since we must at all costs hold to the unity of His Person, we must infer that He was during His humiliation without the active possession of qualities which would have been inconsistent with the leading of a truly human life. If the facts are not covered by the formula, "Perfect God and perfect Man," we must drop the formula and maintain the facts. But this may not be necessary if the phrase "perfect God" is not pressed to cover what I have set aside.

ARTHUR S. PEAKE.

Gairloch, Freshfield, near Liverpool.

## THE TERROR OF THE SEA.

By A. T. Guttery.

Britain and Canada have been flung into utter grief by the wreck of the "Empress of Ireland," with the loss of over a thousand lives. The great St. Lawrence River is shadowed by an awful fatality, and we are reminded that Atlantic travel has its perils, in spite of all inventive genius and constructive progress. One dare not let imagination depict the full horrors of those swift moments when the "Storstad" crashed into the stately liner as the passengers slept in their cabins, and the rushing in of the cruel waters, the sinking of the great ship, and the leap of sudden death upon the multitude that lay unconscious in fancied safety. The tragedy has touched both sides of the Atlantic, and the heart of the world mourns that homes should be wrecked, families broken, and lives lost in so cruel a disaster.

Of all the terrors of the sea, fog is the most cruel and deadly. It fills the bravest with fear, and in land-locked waters the danger is multiplied a thousand-fold. It shuts out the sight of sea and sky; it deadens and confuses sound; it is the ambush where death lies in wait for the bravest and strongest of men. We have been told often that submarine signalling, mighty sirens, unsinkable ships, had almost disarmed the fog of its fatal terror. But we are rudely reminded that ocean travel will always be invested with dangers, which wise men must take into their reckonings. We fill our ocean liners with conveniences and luxuries of which our fathers never dreamed. Our ships are floating palaces, in which the population of a small town may make a temporary home; but when the chill and silent fog settles upon the waters, we must fall back upon those elemental virtues of courage and prudence that are the strength of every generation.

There is some comfort in the fact that, according to the reports which have come to hand, there was no neglect or folly on the "Empress of Ireland." All that watchfulness, courage, and science could suggest was done. The captain was on the bridge, engineers and crew were at their posts, the Marconi operator was in touch with lightning messengers. The life-saving apparatus was sufficient. The ship did not attempt to rush through the gloom; she stopped her impatient engines, and waited for the light. It was the right thing to do, but, with a cruel irony, death, and not safety, was the swift reward. We have to wait for the story of the "Storstad," but, as far as the wrecked ship is concerned, these seem no room to attach blame to those whose work it was to guide her safely to the Mersey. There was no heedless rush amid the ice in spite of warnings, no mad challenge of the darkness to make a record, and in this fact the bereaved may find some comfort. The honour of British seamanship is not besmirched.

Nature insists on humbling our arrogance. We wrest her secrets, harness her powers, question her methods, and civilisation grows boastful. We claim to have conquered the sea, and are resolved to make a highway of the upper air; and just when we have launched our biggest ship, and when the First Lord of the Admiralty would make a picnic among the clouds, Nature reminds us that she brooks no rivalry, still has the final word of life and death, and casts our vaunted pride in the dust. It may be a lesson we need to learn, but the price of tuition is vast and cruel. Dr. Delbruck, the German Secretary for the Interior, said in Parliament "that in a contest with the powers of Nature man will always be the weaker." It is a bitter truth we cannot forget. We shall never be able to ignore the risk of disaster; it will always be the undertone of human experience, and we must grasp the truths it would enforce. Our dominion has its frontiers, our victories are limited, and boasting is folly for the greatest of men.

The tragedy is relieved by the higher glories that Nature cannot destroy in her most ruthless mood. The soul of man is greater than his science. Devotion and love, faith and prayer are mightier than the terror of the sea. Already we are told thrilling stories of self-sacrifice; of a marriage-love that welcomed death with a kiss; of rough seamen who strove madly to save a drowning babe; of unknown Salvation Army soldiers and bandsmen, who conquered fear by prayer and who crossed the mystic line of death with militant step and eager faith. The men who were rescued were often as brave as those who perished. The living and the dead share a splendour that not all the fogs of the St. Lawrence can dim. These things make us proud to be men; it is in moral qualities that we win our real victories over Nature. This incident lets loose a flood of generosity that is the glory of our age. Every widowed woman and orphaned child becomes our neighbour, and the Good Samaritan is found everywhere. Tragedies of suffering have some compensation in the fact that they quicken into life and heat the most vital feelings of compassion and service. "The Empress of Ireland" was a ship; it has become a shrine to which multitudes will bring their gifts. It was commercial, a machine for dividends; it is now sacramental, an altar where the world will honour the unknown and obscure. It is hard for those who mourn their dead to welcome this teaching, but the time will come when they will discover its true consolation.

Many will feel their faith is tried and tested by this swift disaster. The questions that were provoked by the loss of the "Titanic" will be revived. We shall be asked by the depressed and impatient, Is God good? Does He rule well? Why this riot of suffering and waste of life? These questions need not be shirked; we must not fear them; they are the query of every generation that faces the problem of woe and evil. They will not shatter our faith in God; they will not destroy our gratitude for this fair and fragrant world, and they will not weaken our conviction that the chill waters do not destroy personality, it lives on, is conscious still, and in some way we know not enriches the life of the world.

## A MISSIONARY'S MEMORIES.

By Felix Bard.

### II.—Nearly There.

At six in the morning the clang of the great bell on the wave-heaved fairway buoy made us aware that we were entering the mouth of the Cross River, and that but sixty miles separated us from Calabar. On deck the bare-footed Krumen steadily scrubbed and swilled the wet boards, and the quartermaster on his little platform star-board of the bridge heaved the heavy sounding lead. Like a pendulum it swung back and forth with ever-increasing strides, and then, whirling it in a huge fifty-foot diameter circle, he flung the weight, followed by uncoiling, sinuous lengths of line, far to the bows of the ship. With quick eye he followed the differently coloured knots of cloth which indicated the fathoms as the line disappeared beneath the surface.

"A quarter less-five!" Twenty-eight feet of water! We are, then, drawing near the sandy bar of the estuary. Far ahead we can see the long, low line of mangroves looming slaty-blue in the morning haze. We are approaching them fast, and note how away to the right and away to the left, like long arms, the mangrove-clad banks of the river open to receive us. With a feeling not unmixed with awe we turn our backs on the open sea and enter their grimly menacing embrace. Many is the light-hearted lad who has passed therein to have the life strangled from him by the cruel continent beyond, and few are they who have left them without memories of dark, hot fevers and black, despondent hours within their grasp.

But here ahead of us is a huge fleet of fishing canoes, hundred on hundred, each with its triangular sail set to catch the breeze, and its black, almost motionless figure seated on the stern. We leave them swaying and rolling in the swell of our wake, and behold ten miles to the left the long yellow streak of Tom Shot sands, the only health resort on this estuary, and that marred by too many leopards and alligators. Further up is the opening of Douglas Creek, and as we glide past we dimly see in the distance on its southern bank the feathery heads of palms raised above the squat, dingy native roofs of Jamestown, town of sad and happy memories. What brave souls have struggled there for mastery over appalling heathenism, in loneliness, in tribulation, in weakness, in fevers, in perils, and yet brandishing the flaming torch of truth with no less zeal for all that! But what meetings, what feasting on white faces after weeks of absence, what light-heartedness, what hilarious joy have not also been there!

On the right of us the mouth of the Akwayafe, scene of our first missionary efforts on the mainland, has slipped by, and, rounding the Quor Buoy, we are steering straight for Parrot Island. How familiar is all that shore to the left! What voyages innumerable have our folk taken along it, rounding its mud-banks, fighting its tides, struggling through its tornadoes, in their journeying from Oron! The white roofs of that mission station are even now in sight, crowning the hill overlooking the stream. We can make out the boathouse on the beach, and the narrow path cut out of the cliff-side. Doubtless also, our friends up there have seen the steamer-smoke, and a boat is already getting ready to put off to follow us to Calabar. But it is too far off to see such details. The steamer passes on the other side of Parrot Island, and only reappears in view of the mission after half-an-hour. Even then it is for but a few minutes, and the southern point of Alligator Island shuts us out of sight again. Ahead beyond James's Flats lies Seven Fathoms Point. On this side the mangroves have been in the past cut down and a huge clearing made where deep water runs right up to the bank. The clearing is all overgrown now, but if it should be cut again what finds would there be, what relics of hideous stories of the past! For here existed the great slave-barracks where the victims of that inhuman traffic were kennelled in their thousands in days gone by. The thought of the misery of the sights these banks must have witnessed appals us even now.

The steamer passes within a cable's length of the bushes, and, swinging round the Point, heads straight for Calabar. At eleven we turn in to the anchorage; propellers go full speed astern; the ship quivers and jars beneath us; a white foam surges and boils around us; with the roar of rattling machinery and amidst a cloud of red rust the anchor drops to its bed in the mud below.

We have arrived!

"Memoir of Professor Charteris, D.D., LL.D." By Rev. Kenneth D. McLaren. (A. and C. Black. 1s. net.)

The late Professor Charteris was a man of whom any Church might be justly proud. He was a typical Scotsman, and in every sense great and distinguished. The larger volume, from the pen of the Hon. and Rev. Dr. Arthur Gordon, is beyond the reach of the many. This brief memoir makes the chief characteristics and work of the most remarkable son of the Church of Scotland for a generation easily accessible. He was a great spiritual force, a great scholar, and a tower of strength in the ranks of conservative theologians. B.

"Personality and Revelation." By Rev. Frederick W. Butler. (W. Heffer and Sons, Cambridge. London agents: Simpkin, Marshall and Co. 2s. net.)

Here is a book for thinkers. Its sub-title is "A Statement of the Grounds of Christian Certainty." The writer indicates the main lines of a defensive statement of the Christian religion in view of modern knowledge. There are six chapters: "Life in the Spirit," "Christ and the Victory Over the World," "The Goal of Personality," "The Primacy of the Moral," "The Apologetic of Experience," "The Truth of the Christian Religion." The perusal of this book will scatter doubt, fortify the faith of the Christian, and supply unanswerable arguments for the truth of the Christian religion. We heartily commend it. A. J.

## ELMFIELD COLLEGE, YORK.

## Remarkable Jubilee Celebration.

By our Special Correspondent.

The celebration of the jubilee of a great public school is an event of no ordinary significance. It links the past to the present by a chain of interesting facts and personalities and especially is this so when, as in the case of Elmfield College, there is a fair representation of persons present at the jubilee celebration who were also at the launching of the project fifty years previously. Sir John Tweedy and Mr. Alderman R. Fletcher, J.P., were among the first boys to enter the College in 1864, while Revs. Dr. Dalton, J. Sadler, J. Shaw, J. P. Osborne, T. Baron, and Dr. Mitchell were among the earliest of the three batches of students that resided there to receive such theological and other instruction as a twelve months' term could give. It was eminently proper that the directors of the College should arrange for a suitable jubilee celebration, and now that it is gone it is the universal opinion that, from commencement to close, it was an unqualified success. This success is due not only to the authorities of the College, though their arrangements were of the most complete kind, every detail having been most carefully thought out, but to the princely hospitality of Dyson Mallinson, Esq., the chairman of the directors, who entertained at the Station Hotel a large number of ministerial students of that day—many of them are now on the superannuation list—as well as distinguished laymen from all parts of the land.

The celebration began on Friday afternoon, when the guests assembled for tea. During the evening not a few greetings and reminiscences were exchanged between "old boys" who had not met for many years. Some of them had not seen each other for considerably over forty years. It was a most enjoyable time to hear old days lived over again, old scenes, grave and gay, recalled, and former masters and governors referred to with the greatest appreciation and respect. The proceedings were interspersed with music by Mrs. J. F. Porter, of London, and some rousing old Primitive Methodist hymns and tunes; and one could not help wondering how often the spacious private room of the hotel, which was reserved for Mr. Mallinson's guests and friends, had resounded with such a burst of vigorous Methodist song. The chairman urged that every member present should make some contribution to the interest and pleasure of the evening. They readily responded, and the hours sped swiftly by till the witching hour of midnight warned us that there is a time to sleep as well as a time to talk.

Saturday was a great day. There was a large influx of visitors—old boys, parents of the present boys, and well-wishers of the College from many distant places. A cricket match between a team of old boys and a team of those at present in the College began in the College grounds at 11 o'clock, and was continued after the interval for luncheon, which was laid in tents in the grounds. The present boys battled first, and piled up a very creditable score, when the innings was declared. The old boys then took the matter in hand, but it was soon evident that they were not quite equal in skill and dash to their junior competitors. A large number of spectators watched the game with evident interest, but not so absorbingly as to prevent a friendly recognition and a short chat with old friend whom one might meet in the crowd. At 7 o'clock the Elmfield College jubilee dinner was held in the Dr. Grey Room, at which about two hundred and fifty guests were present, representing old students covering the whole area of the history of the College; and a considerable number of ladies graced the occasion with their presence. Ample justice was done to the bill of fare, and several songs were excellently rendered by Mr. Fisher, Mr. Bennett, and Mr. Stockton. Among those present were S. R. Slack, Esq., B.A., head master, and Mrs. Slack, C. Wakefield, Esq., vice-chairman of the Board of Directors, Dr. Herbert Smith (a leading London barrister), Rev. W. Johnson, B.A. (former head master), H. G. Chancellor, Esq., M.P., Dr. Dalton, Rev. A. T. Guttery, Dr. Mitchell, Dr. Grimshaw, Dr. Porter and Mrs. Porter, Dr. Elliott, Dr. Coleman, Dr. Wardle Stafford, T. Fletcher, Esq., J.P., Mr. J. Brearley, J.P., and Mrs. Brearley, Mr. J. R. Stewart, Mr. J. Shepherd, Mr. E. Adams, Mr. J. G. Marriott, Revs. W. Haigh, J. Sadler, J. Swales, J. W. Normandale, Mr. and Mrs. G. Tyler, Rev. T. J. and Mrs. Gladwin, and many others. The loyal toast was given by the Chairman (D. Mallinson, Esq.), and this was followed by an extremely interesting address, crowded with reminiscences of the old days. He claimed this to be a red-letter day in the history of the College, and that during that history hundreds of students had been greatly helped to face the duties and responsibilities of life. From small beginnings, though it had had its ups and downs, it had now one hundred and two on the books, and its future was exceedingly bright. Dr. Herbert Smith proposed the toast of "The School" in an extremely able and racy speech. He greatly delighted the boys present as he described the conditions of school life in his day, and appreciative reference was made to Rev. W. Johnson, Mr. H. Haddow and others, to whom he owed a great debt of obligation. The toast was pledged with considerable enthusiasm, to which Mr. Slack replied, musical honours being accorded to him when he rose. The toast, "Old Boys' Club," was given in an effective speech by Mr. H. G. Chancellor, M.P., to which Mr. Charles Wakefield and Mr. C. C. Hartley replied, their reception being of the most cordial character. The toast, "The Directors," was proposed by Sir John Tweedy, who was received with prolonged applause, which culminated when he rose with the singing of "For he's a jolly good fellow." Sir John spoke of his early association with the school, and the memories which had been revived that day. Dr. Smith had said that a man's profession was the

best judge of his character and ability, but he thought a man's schoolfellows were even better judges. One of the most interesting incidents of the day was the presentation to the school of a portrait of Sir John Tweedy. It is a sepia portrait, in a handsome stained oak frame, 3½ feet by 3 feet, and is an extremely well finished and life-like picture of the now famous old boy. At the foot of the picture was the inscription on a brass plate: "Sir John Tweedy, Kt., President of the Royal College of Surgeons, 1803/4/5. Presented by an old schoolfellow. 30 May, 1914."

In presenting it, Mr. Guttery spoke of Sir John's remarkable career. Of all the distinguished sons of Elmfield, he was the most distinguished. He was a Doctor of Laws, as well as a distinguished fellow of the Royal College of Surgeons, and, even better, he had a Christly compassion for the unfortunate and the needy. Mr. Guttery then introduced the very practical question of a memorial fund to commemorate the jubilee of the school. Some improvements are needed in the College buildings, as the provision of a "sports pavilion," and it is thought desirable to provide some entrance scholarship for ministers' sons, and the directors would much like to perpetuate the University scholarships, three of which were given, tenable for three years, at the Southport Conference by Sir W. Hartley. These objects will cost something over £2,000. Sir W. Hartley has been again approached, and the directors heard with great gratification from Dr. Mitchell that, if £1,500 can be raised, Sir William will provide £500, so as to secure the needed amount. Mr. Guttery made an earnest appeal to the company present, and a wider appeal will follow, and a number of substantial promises to the Jubilee Memorial Fund were made. Dr. Mitchell proposed the toast of "The Visitors," to which Rev. T. J. Gladwin responded, and Alderman R. Fletcher, J.P., the chairman, paying a high tribute to his foresight, persistence, and unfailing kindness and generosity.

Sunday was a great day. The John Petty Memorial Church was well filled, morning, afternoon and night. The spiritual tone of every service was of a high order, the singing was hearty and enthusiastic, and the interest of the day much increased by the services of some very competent soloists from the West Riding. The proceedings of the day began with the procession from Elmfield to the chapel—about a mile—of the distinguished visitors, the old boys, and the present scholars and staff. It arrested considerable attention, and spectators seemed interested in noting that the first row of four consisted of Sir John Tweedy, Dr. T. Mitchell, Mr. Dyson Mallinson and Mr. C. Wakefield. Rev. A. T. Guttery had a fine congregation, and preached an eloquent sermon from the text, "Thou hast the dew of thy youth." He made a powerful appeal to the young, to seek "first things first," to retain their juvenility of spirit, and to prize character above any mere worldly success, and to pursue righteousness as the supreme aim of life.

The afternoon service was again largely attended. It was chiefly musical, with an address by Rev. A. T. Guttery, and was of the most devout and impressive character. The chair was taken by Sir John Tweedy, whom Dr. Mitchell introduced as the most distinguished pupil Elmfield had ever had, and expressed his pleasure at having been at Elmfield during part of Sir John's term there. Sir John spoke under strong emotion. Evidently the occasion deeply touched him, and in an address, expressed in terms singularly chaste and beautiful, he reviewed his association with Elmfield, spoke of the companions of those far-off days, and of those who had gone and of those who still remained, and spoke of himself and many present as slowly passing through the vale of life. He wished Elmfield all possible success in coming days.

The evening service had again a large congregation, and the warmth and tone of the gathering suffered no diminution. The congregational singing was bright and buoyant; the soloists did splendidly. The preacher was Dr. Mitchell, and his text was, "For David, after he had served his own generation, by the will of God fell on sleep." The morning preacher dealt with the promise and ideals of youth; the evening preacher considered the service, the responsibilities, the compensations of middle and mature life, and the quiet sleep of an honoured departure. The sequence of the topics seemed to add not a little to the impressiveness of the services. Altogether the occasion was one that will be long remembered, and, it is hoped and believed, will mark an epoch in the history of Elmfield College. The sports were held on Monday, and another cricket match was arranged and played on Tuesday.

"The Church in the Highlands, or the Progress of Evangelical Religion in Gaelic Scotland, 1663-1843." By John Mackay, M.A. (Hodder and Stoughton. 5s.)

This is a record of events rather than a history. It covers the period from the settlement of Columbia in Iona to the Disruption of 1843, when practically the whole of the ministers of the Highlands and Islands of Alba were amongst those who left "comfortable homes, endeared by hallowed associations, with no certainty as to where they could get a roof to cover the heads of those nearest and dearest to them, or whether they would have congregations to preach to," rather than do dishonour to Christ's sole and supreme authority in His Church. The story, especially in its earlier stages, is somewhat difficult to follow, on account of mere allusions to events in Scottish Church history outside the knowledge of ordinary "Sasunnachs." Columbia and Iona are connected, through Lindisfarne, with our English ecclesiastical history. The Columban Church was by no means pure either in doctrine or practice, but the Roman victory substituted superstition for simplicity, and after the Reformation brought light there was a long struggle before willingness came to leave all for sweet liberty's sake. Such a record of vision, wilderness wanderings, perils and persecutions ending in victory deserves careful study. J. C. M.

## "SEVENTY-FIVE YEARS."

By Rev. John Whittle.

Few have had a closer and longer acquaintance with the life and work of Rev. James Travis than myself. I have a vivid recollection of him coming to Bolton First Circuit in 1871. And I have been living over again in the scenes recorded in connection with his ministry in that circuit. Well do I remember the collapse of the building in which we worshipped at Higher Bridge-street, and which had a debt upon it of £400, and the heroic and self-denying labours of Mr. Travis and the members of the church in the erection of their beautiful and commodious church at a cost of over £5,000. I was present at the touching and inspiring scene, so graphically described, in connection with the first Sunday's opening services. I was then a youth eighteen years of age, and I had been on the local preachers' plan for three years. Never shall I forget how Mr. Travis encouraged and inspired me to evangelistic effort, and how a few years after this, though then a married man, he persuaded me to enter the ministry, and how I had the unspeakable privilege in December, 1875, to receive an invitation to be his colleague in the Manchester Third Circuit. Well do I remember the efforts made by Mr. Travis in raising money for the Alexandra-road College. And yet, notwithstanding these strenuous efforts, how he was at the same time all that my old friend Councillor W. Windsor describes him as preacher, pastor and administrator. What sermons full of intelligent evangelism, with a passion to save, to edify and comfort, he used to preach! What a prodigious worker!—he could toil terribly. What a pastor, too, he was, especially to the sick and distressed! How great his sympathy for grief and failure! What a Greatheart he was seen to be in the homes of the people! To know him is to love him, and to be his colleague and to have the privilege to work with him a great inspiration. What success there has been in my ministry I owe largely, under God's grace, to the influence of Mr. Travis. Intelligence and enthusiasm were the two things, he tells us, that he desired should characterise his ministry. And he inspired within me when a youth, and especially when I was his colleague, with the same ideal.

The readers of the *Leader* can understand, therefore, with what interest I opened my book parcel and saw the book "Seventy-five Years: The Life and Work of James Travis." Mr. Travis has rendered a great service to our Church by giving us this book. The memories of the past have been gathered up into a story that will prove to be an inspiration to all who read it. When I commenced to read, it so fascinated me that I had to go on to the end; there is not a dull passage in it—every page glows with interest. It is a book which ought to be in every Sunday-school library and in the hands of every Sunday-school teacher, preacher, leader and member of our Church. How informing the book is! What light is thrown upon the history of our Church and other religious movements outside our Church for the past sixty years! And it is quite true that Rev. J. D. Thompson in his excellent foreword says: "The book is James Travis to the life in every aspect of it." While I have been reading I could hear Mr. Travis' voice in the strong, natural and thrilling sentences of the book. The volume is well printed and beautifully illustrated. What memories have come to me as I have looked at some of the portraits in the book, especially of Mr. Travis' mother, and of Mrs. Travis, who was his true companion and fellow-helper for so many years—one of the truest and most natural of God's saints I have known! When a severe affliction came to my wife, I found a home such as I shall never forget with Mr. and Mrs. Travis for nearly a year.

Thanks to the generosity of our never-failing friend Sir W. P. Hartley, the book can be purchased at half price—one shilling and three pence. I am sure the book will be widely bought and greatly prized, and the reading of it will do something towards bringing about that revival of God's work we so long to see. For if we can have the enthusiasm, the passionate earnestness and sincerity with which this book throbs, blended with the wider outlook and larger knowledge of to-day, there is no reason why we should not advance as rapidly as in the 'sixties and 'seventies of the last century. I hope that there will soon be a call for a second and larger edition, for I feel that, good as the book is, Mr. Travis in his modesty has scarcely done himself justice. He has lived such a full and rich life that I am sure there are many more facts and incidents he could give us that would be helpful.

The Missionary Committee has decided to print the recently received report of the Oron Mission for free distribution. It will be remembered that when the report was read at the Quarterly Missionary Committee, the substance of which was specially inserted in the *Leader*, a profound impression was made. Its liberal circulation will deeply interest the churches.

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## Woman's World.

Among the many annual gatherings held during the month of May none are brighter or more serious, more vivacious and arresting than those of the British Women. There is a peculiar quality about the speeches, an alert, even critical, but absorbingly interested attitude in the audience or council quite unique, so far as our knowledge of conferences goes. The very appearance of the delegates charms the eye by the grace and beauty of their attire. Not that they represent merely the latest whim in fashion, but almost every woman follows the Ruskinian advice to "look their best"; the result is a pleasing, but not distracting sense of delight in colour and harmony. Then the firm, businesslike character of its sessions leaves no room for meaningless chatter. The chair in the tactful but statesmanlike possession of Lady Carlisle, is to be respected and "minded," or ill-luck will follow. No Methodists could have a keener sense of atmosphere than these ladies, and at the "psychological moment" a prayer is offered or a hymn sung. Then as to the speeches themselves, while always womanly they vary greatly in character and style, startlingly logical, sternly practical, tenderly emotional, coldly statistical, literary, political, but, above all, religious in the real and deep sense. To persons unacquainted with the movement, it is always a surprise to hear so many truly gifted speakers gathered together; still more to find that, *though women*, they have a directness of aim and a quick way of "getting there" not always attained in more august gatherings. Strange to say, the practical always obtains much more largely than the sentimental.

This year the Council was delighted to hear again a beloved leader of the years gone by. Lady Henry Somerset spoke with her usual charm and conviction. Coming, as she said, "from her little backwater," she feared she had "lost any little trick of public speaking she may have had," but it was soon evident that none of her splendid power had gone. Going back to the beginnings of the association, she saw cause for rejoicing that so much and such good work had been done by its agency. She noted the prescience of its leaders in thus linking the awakening women to the car of a great reform movement, and taking hold of a great and growing force in the land. Closing her address, she said: "We are each going back to our own work—such a little corner of the great vineyard. But, if we are loyal and enthusiastic, the world will be the better for our little bit; it means everything if we do it in the power of the Spirit. Let women hold fast to humility, patience, dependence on the great Power, who can work in us and through us, and walk the way of self-sacrifice gladly and joyfully, knowing it leads to the land of dawning day." This last is a message we women sorely need just now. Let us not be too proud to accept the hidden meaning of it. It is not by assertion and aggression we shall accomplish the highest service, but by love and patience, and the practice of the same self-sacrifice which our Master had.

Many sections of the suffrage movement regard it as a religious question, a view which can have no objection if the broad interpretation of the word religious be taken. Every social and political question is, in the deep sense, religious, and should be so regarded by those who take their politics seriously, and who will allow no divorce between religion and politics. A new society or fellowship is just forming, with Lady Betty Balfour at its head, to unite women of all the Churches in a Prayer League for the Feminist Movement, and for the suffrage in particular, and ladies are invited from all the Churches to serve on a committee to carry out this idea. A representative has been invited from our own Church, and any ladies willing to join in prayer in different towns and districts are asked to communicate with E. J. D., c/o the Editor, as soon as is convenient.

Mrs. Forsyth has vividly described the work, almost unknown, of the Girls' Guildry in a bright paper in a contemporary. The work has been almost silently put forward, but now wishes to emerge into larger usefulness, and fulfil itself in more than local form. We confess that we had not heard of it before reading the article. While the boys of the "awkward" age are cared for in many ways, through clubs, as Scouts, in Boys' Brigades, etc., excepting for the G.F.S. and, in a very limited way, by the Free Church Girls' Guild, the girls are very little cared for, especially those in their early teens. Yet no one can doubt that girls thrown upon their own resources at so early an age do very much need watchfulness and guidance. The "Guildry" seeks to give this generously. Physical training, teaching of the domestic arts, and religious inspiration all have part in the scheme, and the latter is made the most important. Much work is done by privately organised agency in some towns. Manchester, for instance, does very much for her mill-girls, but still only a very small number of girls who are self-supporting and, alas! "independent" in the cities and towns of the kingdom, are brought under any kind of supervision and direction. The opportunities of service in these many directions are almost overwhelming, for we realise how very little we are able to do individually. Still, if we give our prayers and gifts, and, whenever possible, a willing hand also, we are helping to make the world better. Let us not make the mistake of thinking it all depends upon us; but, on the other hand, let us take the joy of being "workers together with God," doing what we can lovingly and enthusiastically. E. J. D.

Three African native ministerial probationers have successfully passed the Probationers' Examination, with the following results:—J. Lepotane, 491 marks; Ben. T. Showell, 499; J. Mohou, 488. The maximum was 600.

## A DISTRICT MEETING TWENTY-FIVE YEARS AGO.

By "Ray."

Twenty-five years ago I attended a memorable District Meeting, and its scenes and experiences have come back with unusual vividness during the past few days. Returning home from the recent Synod, I found the plan of that District Meeting placed with obvious care on the blotting-pad on my study table. "Twenty-five" completes a quarter turn in the roll of the years, and naturally makes its own impression on my mind, particularly as recalling the opening door to one's life-work. But these things will not explain the atmosphere of romance that has filled our home for a fortnight past. My wife professes it is because I am G.C.D. this year. I wonder if all G.C.D.'s wives have resumed the smiles and blushes of the 'twenties and at the train kissed their grey-headed husbands a second good-bye, forgetting they had done it once.

The plan is not like the modern ones. There are no advertisements, and only twelve pages, counting the covers. Rev. W. Sheasby was the G.C.D. that year, and Revs. J. Herridge, J. Harper, S. Hooson and Mr. J. Sweeper represented the four district committees which then enjoyed delegation, and of these only Mr. Harper remains to this day. The various services and processions are announced much in the style of military orders. With what loyalty and enthusiasm they were carried out! The order of services was somewhat stereotyped at that time: Thursday, opening sermon; Friday, temperance meeting; Saturday, ordination service; Monday, public meeting; and Tuesday, young people's gathering. All the operations on Sunday were in the open air, excepting the love-feast in the chapel and the evangelistic service in the Corn Exchange. It dulleth a little the glamour of the past when I recall that one of the district leaders missed the opportunity of pleading with souls in the evangelistic service, and gave something like a speech on the district statistics.

The place of assembly was a remarkably pretty and quaint southern town, whose government was still carried on in much the same way as when John O'Gaunt granted the charter in 1362. And Primitive Methodism retained also the original forms and hymns and spirit. But for that District Meeting I feel sure I should never have known some of the finest things of past days. The "barriers" were down, but district spirit still obtained, and the district preachers were like fathers. With much less culture than most men get to-day, they impress me still as men of great personal power. I heard Daniel Harding preach outside on "hungering and thirsting after God," and with broken, staccato sentences he swayed his audience. I can never forget the fervid eloquence of James Herridge and the remarkable way in which he manipulated the figure "bread" in dealing with the Bread of Life. The unique fashion in which George Hunter illustrated theories of economics from the parable of the honey in the dead lion is talked about until this day. The ordination service, in which Revs. P. Kay and J. T. Evans were received into full Connexion impressed me deeply with the solemnity of dedicating a life to the ministry. It was regarded as a good omen that one of these candidates completely broke down in his testimony.

One of the delegates this year asked why Synod Sunday could not be commenced with a grand prayer-meeting. That was the order twenty-five years ago. What a day we had! The swing of song in processioning! The addresses and testimonies, punctuated with responses so genuine and general as sometimes to become a shout of praise! The camp on the Downs! Some of the old hymns and tunes I learned from my father and others in the home. At this District Meeting I heard them in public service, and sung them, too. My heart beats fast at the recollection of the vast crowd singing the jaunty melody "Come and taste along with me, Glory! Glory! Glory!" On that day my youthful soul was filled with what those men called "the glory," and I thank God for an experience which interprets for me the early days. "Praying rings" went out from the stands, and all the delegates were appointed by number to one or the other. Only loud-voiced men seemed to be able to get a part, and I remember, after one or two vain attempts, Mr. Herridge stopping the rest and kindly saying, "Now the candidate for the ministry will pray." The stand was not a dray with seating room for just leader and preachers, but two huge farm waggons placed together. When the "rings" broke up and the two bands returned, the late Mr. Robert Lewis (my bed-fellow) took my hand to help me up to the wagon. After a little hesitation I went and sat uncomfortably on the corner, looking over a sight such as had never before met my eyes, and scarcely ever since. I can remember several faces I saw looking up from below, but only one figure looking down from above, and she had on a pretty grey dress.

My home was with a family known throughout Primitive Methodism. There were six or seven of us, including the candidates' examiners, and the candidate himself was slipped in to be handy for them. Now, candidates sit for writing before the Synod commences; then, it had to be done any time and anywhere. Most of mine was done in the drawing-room. One of the examiners would slip on clothes enough to set me to work at 6 a.m. and then return to his bedroom to dress. At other times he would divide his interest between me and the business sessions. It was hard on a district leader to have to sit with a silent candidate scribbling away for dear life when exciting business was proceeding in the chapel. I can see well why I was in that home and set to work mornings and evenings! But if it was a convenience for the examiners, it proved most providential for me. It was my super's home. One after another his sisters had been carried off by probationers, until only one was left, and she the best! Someone wrote playfully the other day saying that Rev. J. D. Thompson had to preach at Clacton

at the unearthly hour of 6.30 a.m. That was the ordinary time twenty-five years ago, when I preached (from compulsion) to the fathers on Enoch's walk with God, and a young lady sat below at the organ with beautiful bright eyes. On the Tuesday there was the District Meeting picnic in the forest (no time for Synod picnics these days), and I wanted to go. My super said it was my duty to get back home and walk ten miles over the Downs to Buckland and take the week-night service. I did so, but I was back again on those camp meeting Downs and in the forest, too, before going to college.

I did not know that this handbook of twenty-five years ago was in my home, or that a specimen existed. Someone must have preserved it carefully. I am now going downstairs to ask my wife if she put it on the table and ticked the appointment of the candidate's trial sermon, Friday, May 3rd, 1889. The children always look up with wonder eyes when reference is made to the home District Meeting. Now they will declare they know the secret of the grey dress-stuff cash bag I use.

## The Late Rev. John Buck

On May 26th Rev. John Buck passed away to his rest after a long and painful illness. He entered the ministry in 1873. For forty years he devoted all his energies to the work in which he delighted. Nor did he labour in vain. On many of his stations he was privileged to see great revivals of religion. Being a methodical man, he kept a faithful record of all new members added to the church during his ministry. From that record it has been found that he had the joy, during his forty years of active work, of adding to the church roll 2,381 new names. Mr. Buck interested himself in the material prosperity of his stations. Besides clearing and reducing debts and enlarging three chapels, he superintended the erection of four new ones, and left them all without encumbering debts. During his stay at St. Ives, Cornwall, his disease (diabetes) became so virulent that he was compelled to retire from work, and came to reside at Hastings. It was a privilege to visit him during his long illness and to hear him speak of his perfect confidence in his Saviour. On one occasion he said to the writer: "I can look back upon the past with satisfaction, and I can face the future without fear." He now rests from his labours and his works do follow him. He was buried in the beautiful cemetery at Hastings on Saturday, May 30th, Revs. C. Chambers, W. A. Hammond and T. M. Pinnock taking part in the service. Rev. W. A. Hammond, who represented the General Committee, gave an appreciative address, in which he spoke not only of his sterling character and devotion as a minister, but also of the active part he took in politics in the Eastern counties. The funeral sermon was preached on Sunday evening by Rev. T. M. Pinnock. Mr. Buck leaves a widow and one daughter.

## MARRIAGES.

On May 28th an interesting wedding was celebrated in Forshaw-street Church, Barrow-in-Furness. The contracting parties were George G. Mallinson, only son of Mr. T. Mallinson, of Huddersfield, and Florence M. Gardiner, eldest daughter of Mr. and Mrs. T. Gardiner, of Barrow-in-Furness. Rev. T. H. Barlow officiated, assisted by Rev. W. Haffington, and the duties of best man were discharged by Mr. G. Ballantyne, of London. Miss May Gardiner, sister of the bride, with the Misses Dolly and Marion Rhodes, twin nieces of the bridegroom, acted as bridesmaids. The bride was led into the church by her father, who gave her away. The service was fully choral, Mr. W. B. Cheshire presiding at the organ. A reception was held in the Queen's Hall. The bride and bridegroom received many congratulations, and subsequently left for Holland for their honeymoon, after which they will return to Whitley Bay, which is to be their future home. The bride and bridegroom were the recipients of numerous and costly gifts, including two from the choir, and the teachers of the Forshaw-street Church and School, where she has rendered much valuable service for a number of years.

An interesting wedding was celebrated in the United Methodist Church, Houghton-le-Spring, on Whit Saturday. The contracting parties were Thomas Alder Robinson, son of Mr. and Mrs. William Robinson, of Tollercross, Glasgow, and Hannah Smith, daughter of Mr. and Mrs. Aaron Smith, Houghton-le-Spring. Mr. Brindley Robinson (of the "Glasgow Herald" staff) acted as best man, and Miss Hilda Robinson performed the duties of bridesmaid. Appropriate music was rendered on the organ by Mr. J. D. Harrison, of Ashington. The bride was given away by her father, and the officiating ministers were Rev. Aaron Smith (Burnley), brother of the bride, and Rev. J. Colin Robinson (Tadcaster), brother of the bridegroom. Later in the day the bride and bridegroom left for Scarborough.

A pretty wedding was solemnised on June 1st at Aylestone Park Church, Leicester, when Kate, second daughter of Mr. and Mrs. S. Asher, was joined in holy matrimony to Harry Burgess. The ceremony was performed by Rev. T. Wood, in the company of a very large audience. The bride, who was given away by her father, was attended by Miss Lizzie Asher and Miss Annie Burgess, sisters of the bride and bridegroom, and Mr. W. Asher (brother of the bride) attended as groom's man. Mr. W. Ainge presided at the organ. Some very pretty gowns were worn, and the flowers, the gift of the bridegroom, made a pleasing effect. The reception was held at Myrtle Cottage, the home of the bride. Later the happy couple left for Wigston, their future home. The presents were artistic, useful and numerous.

## Services and Preachers.

### SUNDAY, JUNE 7th.

**BERMONDSEY, ST. GEORGE'S HALL, OLD KENT ROAD, S.E. 11,** Rev. A. H. Richardson; 3.30, P.S.A. Fellowship, Mr. H. W. Lee; 7, Rev. Joseph Johnson.

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

**EBENEZER,** Egerton Road, North Shore. 10.45, Rev. D. Heath; 6.30, Mr. M. Pinker.

**BRIDLINGTON,** Quay Church. 10.30 and 6.30, Mr. Sreeton.

**JOHN STREET.** 10.30, Rev. G. Tucker; 6.30, Mr. T. A. Baunister.

**BRISTOL SIXTH, Albany.** 11, Mr. C. H. Lloyd; 6.30, Rev. Freer Bell.

**CALEDONIAN ROAD, N.** (corner of Market Road). 11, Mr. Read; 6.30, Mr. Plumb.

**CANNING TOWN,** Barking Road (Mary Street). 11 and 6.30, Rev. J. Bastow Wilson; 3, P.S.A.

**CULLERCOATS.** 10.45 and 6.30, Rev. T. J. Gladwin.

**HAMMERSMITH,** Dalling Road. 11 and 7, Rev. J. Holland.

**HARRINGAY,** Mattison Road. 11 and 6.30, Rev. E. J. T. Bagnall.

**HARROGATE,** Dragon Parade Church. 11 and 6.30, Rev. W. Younger.

**LEEDS NINTH,** Meanwood Road. 10.30 and 6.30, Mr. J. H. Capes.

**HAREHILLS AVENUE.** 10.45 and 6.30, Rev. B. A. Barber.

**LIVERPOOL FIRST,** Prince's Avenue Church. 10.45, Rev. A. T. Guttery; 6.30, Rev. T. W. Hancock.

**MORECAMBE,** Parliament Street. 10.30 and 6.30, Mrs. Rickers (Flower Service).

**NEWCASTLE-ON-TYNE,** Central Church. 10.30, Rev. Luke Hicks; 6.30, Rev. F. W. Beal.

**SCARBOROUGH,** St. Sepulchre Street (off Eastborough). 10.30, Mr. Noble; 6.30, Mr. G. Porriell.

**SOUTHPORT,** Church Street. 10.30 and 6.30, Rev. J. T. Barkby.

**SOUTHSEA,** Central Hall, near King's Theatre. 11 and 6.30, Rev. Lewis Hancock, Pastor. Visitors heartily invited.

**ST. ANNES-ON-THE-SEA.** 10.45 and 6.30, Rev. G. Bichenor.

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

**WEST NORWOOD, S.E.** Knight's Hill. 11, Mr. W. Tarver; 6.30, Mr. Lynn. Visitors welcomed.

### The President's Engagements.

Burton-on-Trent, June 7th and 8th; Wilton, 10th; Ludwell, 11th; Poole, 12th; Bournemouth, 14th.

### Vice-President's Engagements.

Guisboro', June 6th and 7th; West Loftus, 13th to 15th.

### Connexional Evangelists' Engagements.

MISS PERRETT, South Yorkshire Coalfields Mission.

### Evangelists' Engagements.

**MR. TOM HOLLAND,** Mansfield, Notts, June 6th to 8th; Stanton Hill, 9th.

**MISS BOTT** (Sister Ethel) has a few dates open for Week-end or Sunday Engagements: Preaching, Reciting; also booking for Missions, 1915.—For terms, dates, list of Recitals, &c., apply, 31, Chapel Street, Barwell, Hineckley.

**SISTER LILY,** South Yorkshire Coalfields Mission, till July 12th.

### Births, Marriages, Deaths.

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

#### MARRIAGES.

**BURGESS-ASHER.**—On June 1st, at the Primitive Methodist Church, Aylestone Park, by Rev. T. Wood, Harry Burgess to Kate, second daughter of Mr. and Mrs. J. Asher.

**MALLINSON GARDINER.**—On Thursday, May 28th, at the Forshaw Street Primitive Methodist Church, Barrow-in-Furness, by the Rev. T. H. Barlow, assisted by the Rev. W. H. Houghton, George G. Mallinson, only son of Mr. T. Mallinson, of Huddersfield, to Florence M. Gardiner, eldest daughter of Mr. and Mrs. T. Gardiner, of Barrow-in-Furness.

**ROBINSON SMITH.**—At the United Methodist Church, Houghton-le-Spring, May 30th, Thomas Alder Robinson (Seaton) to Hannah Smith (Houghton-le-Spring). Officiating ministers, Rev. Aaron Smith (Burnley) and Rev. J. Colin Robinson (Tadcaster).

#### DEATHS.

**BUCK.**—On Tuesday, May 26th, 1914, at Russell House, Portland-place, Hastings, Rev. John Buck, aged sixty-three years. Deeply mourned.

**GRACE.**—Thomas Grace, of Southampton, on Sunday, May 24th, in his seventieth year. Interred Southampton Cemetery, Wednesday, May 27th. "Servant of God, well done!"

#### IN MEMORIAM.

**SCRUBY.**—In loving memory of Rev. W. Scruby, who died at Hineckley, June 5th, 1911. "To live in hearts we leave behind is not to die."

**TRISTRAM.**—In loving memory of Annie, wife of Harry Tristram, of Manningham, who fell asleep in Jesus, June 10th, 1913.

### Ministerial Changes and Engagements.

(Changes indicate that ministers named are leaving and are not engaged.)

#### Changes in 1915.

Rev. W. Tingle from Brierley Hill.  
Rev. G. W. Turner from Burnley Second.  
Rev. W. Pedley from Horbury, after four years.  
Rev. C. Kelly, B.D., from Brierley Hill.  
Rev. F. W. Brett from Manchester Seventh, after four years.

#### Engagements for 1915-16.

Rev. F. J. Smith from Howden to Oheadle.  
Rev. J. Bilton from Pickering to Wakefield First.

#### Engagement for 1916-17.

Rev. J. T. Ridley to Bradfield, a sixth year.

## PERSONAL.

The disaster that came to the "Empress of Ireland" has brought a great sorrow to the home of Mr. J. Ratcliffe at Belper. Early in the week Mr. Ratcliffe cabled his daughter (Mrs. Blackhurst) asking her to come home for a rest and change. She promptly replied: "Coming on Thursday by 'Empress.'" On Friday the news of the disaster became known. The sorrowing husband cabled stating that Mrs. Blackhurst was not among the rescued. Since then her body has been recovered, and was interred yesterday. Mrs. Blackhurst was connected with the Belper Church prior to her removal to Canada. Deep and widespread sympathy is felt for Mr. Ratcliffe, who is an honoured local preacher and official in the Belper Circuit.

The Missionary Executive has had the question of a Connexional Sisterhood under consideration, and, without committing itself to any judgment, has appointed a committee to consider the whole question in all its relationships. The committee consists of the Missionary Secretaries and Revs. A. T. Guttery, J. Pickett, G. Bennett, J. T. Barkby, and Messrs. W. Windsor, J.P., J. Brearley, J.P., and R. Fletcher, J.P.

In the report of the results of the examination, in last week's issue, the marks of J. E. Grey in Psychology should have been 90 (not 60).

The Manchester Church Council has unanimously decided to arrange for the proposed Connexional Missionary Conference to be held in that city in January next. A joint committee of the Manchester Council and the Missionary Committee has been appointed to make the arrangements.

Rev. James Travis' book, "Seventy-five Years," containing the story of his remarkable life and work, is, we are glad to learn, enjoying a considerable circulation. This is the more gratifying, inasmuch as all the profits are to be devoted to the Connexional orphanages. Both the editor of the book, Rev. J. D. Thompson, and the author have done their work as a labour of love.

Dr. John Wilson, M.P., has been ordered a few weeks' rest by his physician, and is staying at Southport. He regrets very much that he is thus unable to attend the Conference at Middlesbrough, to which he was elected by the Synod. He has appreciated very much the honour thus conferred, and the hearty vote given to him. We hope he will be much restored by his stay on the West Coast.

Rev. J. T. Barkby will represent the Missionary Committee at the annual Conference of Missionary Societies of Great Britain and Ireland, to be held at Swanwick, June 17th-19th.

Rev. E. J. T. Bagnall wishes us to correct an error in our advertisement last week re date of the tour he is conducting in connection with the United Touring Association. The party will leave August 11th for Interlaken and Grindelwald. He will be glad to answer any inquiries from those who desire to visit Switzerland at that time.

Mr. Wm. A. Jamieson, son of the late Rev. Joseph Jamieson, has passed his final examination for surveyors, and now becomes a Fellow of the Surveyors' Institution. Mr. Jamieson is assistant valuer in the Land Valuation Department.

We learn with regret that Mrs. Markham Cook has been compelled to return home from Fernando Po in consequence of repeated attacks of African fever.

What has been so long known by many, particularly in London, as the Woodberry Chapel case will be glad to learn that at last effective relief has come. Woodberry Church has long been distressingly burdened and has been the most acute problem in the Metropolitan area. In all £1,250 was necessary to bring the debt down to workable dimensions. Towards this amount Sir W. P. Hartley has generously promised £450, the Insurance Company and the General Chapel Fund have given £250 each, and the London Special Fund Committee has promised £300. With the reduction of its debt by £1,250 thus secured, the church, with £1,000 debt still upon it, will be transferred to Harringay Circuit. It is confidently hoped that a new career now awaits it.

Mr. W. S. Swinburne, junior steward of the Sunderland First Station, insurance inspector, has just been presented by his staff with a solid silver tea and coffee service on his completion of thirty years' service with the Refuge Assurance Co. Mr. J. G. Marriott made the presentation.

We understand that Mr. T. Ward Green, J.P., of Maesbrook, Llanymynech Circuit, is to be the Liberal candidate for the Oswestry Division at the next general election.

Rev. D. H. Taylor and Mrs. Taylor, who left the Henshaw-street Church, Oldham, to enter the Methodist ministry in Canada thirty-four years ago, expect to arrive in Liverpool on June 24th to spend a few weeks amid the scenes of their youth. Communications may be addressed to them c/o Richard Robinson, 73, Bold-street, Accrington, or John Dyson, 2, Ormrod-street, Morton-street, Oldham.

The Clapton Station has decided to call out an additional minister at the approaching Conference.

Councillor John Dodd, of Hexham, has just been presented with a beautiful marble timepiece by the teachers and scholars of Acomb Sunday-school, in recognition of his services as conductor of the school anniversary for the last thirty years.

Free specimen copies of the LEADER will be sent to any address on application to the Manager, "P.M. Leader," 73, Farringdon St., London, E.C.

## IN MEMORIAM.

### Mr. Henry Clark.

In the passing of Mr. Henry Clark, Knight's Hill Church, Forest Hill Circuit, has lost its oldest member and official. Through all the vicissitudes of the church he was its unvarying and faithful helper, standing by it in all its needs, in the days of its threatened existence always on the side of the better day coming. Born at Wordwell, Suffolk, in 1840, in a Primitive Methodist family, he was trained in the ways of the Church from his birth. In 1865 he settled in Norwood, and allied himself with the church in Windsor-road, then connected with Walworth Circuit. For the old church in Windsor-road, for which he toiled so long and hard, he had a great affection. Here he served as school superintendent, starting the school after it had been closed, and remained with the school as its superintendent until his decease. On the removal of the church from Windsor-road to the present church at Knight's Hill he threw himself earnestly into the church's work, and through the years, with a heavy financial trust burden, he never yielded himself to fear. He lived to see the church he loved so much come to a period of prosperity for which he had often prayed, its debt considerably reduced, and all its departments flourishing. His illness was of brief duration. He was smitten suddenly, but lingered a few days in the presence of his devoted wife and family, and then peacefully passed home, ripened with years and experience, on May 20th, at the age of seventy-three years. He leaves behind him a widow and family, all devoted to the Church. The interment took place in Norwood Cemetery on May 26th, after a service in Knight's Hill Church conducted by Rev. G. Bennett, who also conducted a memorial service in the church on Sunday evening, May 31st.

### Mr. Thomas Grace.

On Sunday morning, May 24th, Mr. Thomas Grace, one of the oldest officials of the Southampton First Circuit and well known in the Salisbury and Southampton District, suddenly passed away at the age of seventy. Our brother had been in his usual health, and that day was intending to take two services, when he received the call to "come up higher." He was no ordinary man, and he will be much missed. He was a whole-hearted Primitive Methodist, and always loyal to the church to which for about fifty years he had been attached as a member and local preacher. He was one of the pioneers in the early and heroic days of our church in Southampton and the neighbourhood for many miles around. He was greatly valued as an official, and has for a number of years rendered valuable service as trustee, class leader, local preacher, and for many years circuit-steward. He has often received district honours, and for a number of years was district missionary treasurer. Our brother was a man of peace and a great optimist. We bless God for his life, his influence and work. The funeral was on May 27th, a large congregation being present at our St. Denys Church. Rev. J. Turley was present to represent the District Committee, and took part in the service, addresses being given by Revs. J. T. Evans and G. Wood. Hundreds were present at the cemetery at the interment, representatives of most of the churches and of temperance organisations being present. Our sympathies go out to the widow and two daughters who mourn his loss.

### Mrs. W. Heslop.

Mrs. Heslop, wife of Mr. William Heslop, of Darlington, passed away on the 26th ult., at the advanced age of eighty-two. For some years she has been mostly confined to the house. She took ill on the anniversary of their golden wedding, and gradually got weaker, until she passed to her eternal rest. On the golden wedding anniversary all the family gathered in the old home, and during her last days and nights they ministered to her in turn. The interment took place on the 29th ult. Revs. C. T. Coulbeck and C. Humble took part in the service in the house. There was a large gathering in Greenbank Chapel, where an impressive service was held. Rev. C. Humble conducted the service, and gave an address, in which he spoke of the fine qualities of Mrs. Heslop. She was of a quiet, retiring disposition, but was strong in the home. She was in a marked degree a woman of prayer. She was a native of Easington-lane, Hetton Circuit. Great sympathy has been expressed by the members of Greenbank Church and by friends from various parts of the denomination. Revs. W. Hartley and T. Elliott took part in the service. The interment took place in Darlington West Cemetery.

### Miss Alice Maud Lovatt.

The Higherland Church, Newcastle-under-Lyme, received a shock in the sudden death of Alice Maud Lovatt, daughter of Mr. Thomas Lovatt. Miss Lovatt, in company with her father, was staying in London for a few days prior to leaving for the South Coast for a holiday. She fell a victim to pneumonia, and passed away at the age of twenty-nine years. The news was staggering to many friends, for she was so popular in her church and town, and was known far beyond the boundaries of the Newcastle Circuit. Miss Lovatt was a healthy, happy, and generous lady. She delighted in serving the Church, having rendered service in the school, a singer in the choir, and an enthusiast for the missionary cause, being eager for the Women's Association movement. How devoted she was to her father only those near to her knew. Many ministers and friends have shared her hospitality and been cheered by her sunny life. The funeral service was conducted by Rev. E. Mather in the presence of a great company of sympathisers with her father and family. Rev. J. E. Leuty and other ministers took part in the service. Alice Maud Lovatt will be remembered for a beautiful spirit and consistent life.



## THE FRIEND OF SINNERS.

International Lesson for Sunday, June 14, 1914:  
Luke xviii. 9-14; xix. 1-10. G.T., Mark ii. 17.

By Henry J. Pickett.

I.—We have already had occasion (see lessons for April 12th and 26th) to point out the "gems of teaching" we owe to the "universal" gospel of Luke. In our lesson to-day we have two striking instances of the same truth, and both of them—the story and its illustration from life—characteristic of Luke's *Gentile point of view*. His gospel has been accurately described as eminently "the gospel of forgiveness," and he delights in seizing upon instruction and incident where Jesus shines conspicuously in His character as "Friend of sinners." It is the gospel revealing Jesus as much more than the "Messiah" of Jewish prophecy; in Luke's pages we see Jesus as the "Son of Man"—belonging to universal man—"seeking," in every age and in every nation, that He may "save that which was lost" (see xix. 10).

II.—The leading article in the "British Weekly" of February 19th of this year might have been written with this lesson in view, and the teacher will do well to refer to it, if possible, in preparing this study, because it finely sets forth the supreme truth of Christ's permanent relation to us, selecting three typical instances in which Jesus proves His right to the title standing as the subject of our lesson to-day, a title the world will never allow to be taken from Him, which makes Him our own personal Friend, the One we, as sinners, most need. It is significant that the three selected instances are each taken from Luke: "The woman which was a sinner (Luke vii. 36), "The story of Zaccheus," and "The prayer of the dying thief" (Luke xiii. 39-43). It is the one fact which, while explaining the hatred of the Pharisees—hatred which meant for the one so hated a Cross—also accounts for His ever-widening rule, the Cross men raised in hate becoming His throne, the love-sceptre of His conquering power.

III.—We have spoken of instruction and incident in this combination of verses. But undoubtedly the "instruction" of the "parable" as truly reflected the actual life of the temple worship as the "incident" of the street scene of Jericho. Alas! it is true still. The formalism, the self-adulation, the patronage even of God and religion, this is modern, as is the neglect of the less favourably placed in life, and the contempt with which "sinners" are regarded. The contrast between the selfishness even in the act of worship, and the sincerity and self-abasement of the publican, is very powerfully drawn, but the supreme point of contrast is between man's disregard of man, as in the parable, and God's eager affection for the sinner, as seen in the justifying of the publican, and the restoration of Zaccheus. Both Scriptures are packed with teaching; together, they contain the heart of the Gospel.

IV.—Turning to the parable, we mark

## The Prayer Rejected

and the prayer received (xviii. 9-14). Put into modern phrase, the Pharisee chose the Temple, which stood for the honour of God, to advertise his own superiority to others. There is neither confession nor petition in his prayer. It magnified himself and what he did to the extent of slandering others, especially "this publican" (ver. 11). How can God receive prayers so utterly selfish, so manifestly a self-advertisement? But the sinner—the sinner who is conscious of his sin, and longs to be loosed from its power—his prayer is received, and he returns "justified," because his prayer is marked by *humility* (ver. 13), *sorrow* (ver. 13), *sincerity* (ver. 13), and the willingness to pursue henceforth the path of obedience. Such qualities never fail to secure the answering companionship of "The Friend of sinners."

V.—Turning now to the street scene in Jericho, we mark

## The Eagerness Recognised

and rewarded by Jesus, "seeking" there, as always, that He may "save the lost." The teacher will describe the scene, not failing to point out that Jericho was the home of the *priests*, whose character for neglecting "sinners," had just been illustrated, evidently despising the "sinner" at their own doors, and who was about to be so honoured. Nor should the teacher fail to point out that this was Christ's last visit to Jericho, if Zaccheus despised this opportunity he would receive no other. As the chief official tax-gatherer, he would be one of the best known, while the most hated townsman. Hated because he represented the despised Roman rule, and because of his evident and well-known exactions (vers. 7, 8). This made Jesus' recognition of him the more noticeable, just as it made the determination of Zaccheus to see Jesus the more praiseworthy, inasmuch as it proved the depth of his earnestness, and his indifference to the sneer of his friends. So his eagerness (a) *conquered opposition*, (b) *mastered difficulty*, even turning it to advantage (vers. 3, 4), (c) *secured instant obedience* (ver. 6). Similar warmth and glow of spirit, sincerity, and willingness, never fails to secure the answering notice of Jesus. Eagerness for knowledge is what every teacher delights to see in his pupil. Nor does such eagerness ever fail to pass the gates to fuller culture.

VI.—Passing to the later teaching of this scene in Jericho, we mark

## The Change Wrought by Companionship

with Jesus. Zaccheus was thoroughly converted. Much may have led up to his prompt action through all that

wondrous day. He may have carried the burden of sin, and longed to roll it away, but his conversion was instantaneous. It was done when he determined to do as Jesus bid, and, making "haste, came down, and received Jesus joyfully." It is always so, whatever may precede our decision, our first act of cheerful obedience to the call of Jesus to follow, is our conversion. And conversion means taking Jesus home, into the street, field, shop, mill, factory, pleasure-party. We now live together, and the companionship instantly begins to bear fruit. We have new tastes, old loves and practices become hateful, old haunts are neglected, for when Jesus comes into our hearts as an invited guest, He remains as Host and King, and we are as eager to please Him as we were eager to see Him. So the charge of companionship with Jesus meant for Zaccheus what it means still: (a) confession (ver. 8), (b) restoration (ver. 8). True conversion looks two ways. If we can undo a wrong of yesterday we must do it. It means a new course of action for the future. (c) Growing witness. Many a disciple would be won by that change in Jericho.

## NEAR AND YET UNKNOWN.

Endeavour Topic for Week beginning June 7:  
John xiv. 5-12.

Life is full of surprises. It is continually startling us with unsuspected disclosures. In objects with which we thought ourselves to be familiar there are suddenly revealed wonders and beauties of which we have never dreamt. From time immemorial men had been acquainted with the planet Saturn as a large, yellowish, wandering star, but they little thought that the telescope and the photographic camera would show it to be a vast world in the making, surrounded by a complicated system of rings and attended by ten moons. As for the microscope, it has startled us by revealing in a drop of apparently clear water a whole community of living creatures. Well might the Apostle say, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." No man is entitled to claim that he has a complete knowledge of anything. Until recently the scientist thought he knew the atom, but the disclosures of the laboratory have reduced his knowledge to foolishness. Even if a man could be sure that he had discovered in an object all that could ever be discerned by the five senses with the aid of the most powerful instruments, there would still be the possibility of a man with a sixth sense coming along and discerning something more.

If this is true of common objects, it is still more strikingly true of persons. In those with whom we thought ourselves to be quite familiar there are suddenly revealed qualities we had never imagined them to possess. The man next door to us we have regarded as a quite commonplace individual. It has never occurred to us that there is any heroism in his make-up. But one day there is a house on fire, and amongst the little crowd that have gathered in the street it is whispered that a mother and her babe are in one of the rooms of the top storey. A ladder is brought, and, to our astonishment, it is our commonplace neighbour who ascends the ladder and rescues the mother and her child from the flames.

How imperfectly was Jesus known and understood, even by those who associated with Him most. The incident under consideration belongs to a period when the training of the disciples might have been supposed to be almost complete, yet even at this late period two of them betray a deplorable ignorance of the real significance of His personality. Thomas has not yet glimpsed the truth that He is the Way, nor has Philip discerned that He is the revelation of the Father Heart of God. Even to-day we find that men can be quite familiar with the outward life of Jesus without realising that He is God's last great Word to our humanity. Our best thinkers, however, have come—often by a flash of intuition—to see that it is so. The most convincing evidence that at the heart of all things there is intelligence and love is not to be found in the order and harmony obtaining in the universe. It is conceivable that these may be due in some degree to the action and interaction of cosmic forces. It is when called upon to account for the consciousness and love and sacrifice which found their supreme expression in Jesus that the mechanical theory of the universe breaks down. Unless the law of cause and effect is to be allowed to go by the board, the power behind the universe must be all that Jesus was—and more.

JAMES W. COTTON.

"According to My Gospel." By Hugh Black, D.D. (Hodder and Stoughton. 6s.)

This volume contains some of the most representative sermons of Dr. Hugh Black. Of all the volumes he has published we should select this as giving the best idea of the style and message of one of the great preachers of our day. For a year and a half Dr. Black occupied the late Dr. Amory Bradford's pulpit in New Jersey, and the twenty-six sermons in this book are a selection from those delivered during that temporary ministry. The themes are invariably important. The style is often as concise and as bold as Mr. Asquith's. The treatment is not always as human and convincing as many alert inquirers in modern congregations demand. Evidently Dr. Black expects his hearers to take many things for granted. One cannot say of these discourses, as may be said of the others that have been published, that they give the reader the conception of the real greatness of Dr. Black as a preacher. The impressive personality of the man is missing. Still, the volume has distinctiveness and importance as containing some of the best work of a pulpit master.

## Guild of Kind Hearts.



## THE LILY OF THE VALLEY!

Last week I was in the town of Brigg, in the county of Lincoln. Walking with some friends along the street, we saw some ladies in a carriage, and they had baskets full of lilies of the valley. They had been to "the lily woods" a few miles away, and were returning home laden with the fragrant flowers. The sight of those lilies reminded me of something which I read years ago. In France large tracts of land are reserved for deer, which are hunted—as foxes are in England. But there is one month of the year when the deer cannot be hunted, and that is the month of May. During that month the deer can roam in peace and safety. And what do you think is their protection?

*Lilies!* The land over which the deer roam stretches for miles and miles, and everywhere the lilies grow. Under the trees, in dells and nooks, on large open spaces, the fragrant blossoms are to be seen, growing amidst their broad leaves. From the flowers there goes out a fragrance which fills the air for miles, and it is this sweet perfume which brings safety to the deer.

Dogs are employed in hunting, and they track the deer by their scent, but while the lilies are in bloom the scent of the deer "won't lie." The scent of the lilies is so strong that the best dogs cannot keep on the deer's track as they run amongst the lilies. When we remember how cruel deer-hunting is, we cannot but be grateful that there is one month when the fleet-footed, graceful deer can dwell in peace. It seems wonderful, doesn't it, that a little flower like the lily of the valley should serve such a gracious purpose? If the deer did not know, how grateful it would be for the lilies, and how anxious it would be to keep within their sweet protection.

I wonder if you ever read in the New Testament the words, "Beware of dogs." Jesus called King Herod a fox, because of his craftiness and cruelty. So the Apostle Paul calls some people dogs because they are so dangerous and hurtful. They mock at goodness, and try to lead other people to forsake the ways of kindness and truth. Satan uses them to hunt the souls of Christ's people, and if they can lead or drive any of us from the Saviour we shall sin and suffer. And there is no month in the year when the dogs of Satan are not ready to go on the track of Christ's followers. Nevertheless, there is a way by which we can be kept safe from Satan and sin. Jesus said to His disciples, and He says to us: "Watch and pray, that ye enter not into temptation."

Every boy and girl who reads this will say their prayers at night; let me urge you to pray every morning. Morning prayers are a great protection against the dangers of the day. If your prayer is only a short one, it is good to kneel down and ask God to help and protect you during the day. Many years ago three little boys were playing together one forenoon. Suddenly one of them looked grave and left off playing. "I have forgotten something," he said: "I forgot to say my prayers this morning; you must wait for me." He went quietly away, knelt down, and reverently repeated his morning prayer. Then he returned to the other two, and was soon again at play. They did not say anything, but they never forgot it. The boy grew up, became a captain (Captain Hammond) in the Army, and when he died, bravely leading his men at the siege of Sebastopol, his companions related the story of his boyish days and his morning prayer. Another such boy was the means of blessing to a grown man. In a darkened house the body of a little boy lay in a coffin. A mason came to the door and asked to see the dead boy's face. He stood there with tears in his eyes. "You wonder that I care so much," he said, "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with childish wonder, and asked me: 'Weren't you afraid of falling when you were up so high?' and, before I had time to answer, he said, 'Oh, I know why you were not afraid—you had said your prayers this morning before you began your work.' I had not prayed; but I never forgot to pray from that time to this, and, by God's blessing, I never will." Be sure you begin to-morrow morning to say a morning prayer.

## New Guild Members—6,500 Passed.

Per A. H. Bultitude, Barnsley: 6877 Jessie Peart, 6878 Margaret Russell, 6879 Eva Illingworth, 6880 Hubert Illingworth, 6881 Anne Crossland, 6882 V. Crossland. Well done, Kingston-place S.S.! Per Mrs. Gleadle, Scunthorpe: 6883 Gladys Hunter, 6884 Ada Hunter, 6885 Jessie Crelling, 6886 William Bradley, 6887 Norah Peart, 6888 Aggie Growcutt, 6889 Edith Osborne, 6890 May Bedford, 6891 Evelina Bradley, 6892 Alice Bradley, 6893 Madge Beacroft, 6894 Laura Tyson, 6895 Lily Ranson, 6896 Nellie Rhodes, 6897 Minnie Dixon, 6898 Betsy Roe, 6899 Jessie Platt, 6900 Annie Shaw, 6901 Norah Growcutt. Well done, High-street S.S.!

Anyone who is willing to make kindness a rule of life may join our Guild. Persons over sixteen years of age are enrolled as senior members. Send one penny stamp for each badge required, and an extra penny stamp for return postage.

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

## Church News.

### Bristol Fifth.

School anniversary services were held at Fishponds on May 31st and June 1st. Sermons were preached on the Sunday by Mr. Douglas Dibble and Mr. G. E. Sage. In the afternoon a demonstration entitled "Count your Blessings," was given by the scholars, ably led by Mrs. Patey. Congregations good all day. Collections well in advance of last year. On the Monday the scholars annual parade and treat took place. Music was provided by the Bristol Victoria Silver Prize Band. After tea an enjoyable evening was spent.

### Bristol Sixth.

The anniversary of Horfield new mission was held May 24th and 25th. The preachers on Sunday were Rev. Freer Bell and Rev. E. J. Simons. In the afternoon Mr. A. Casley gave an interesting lecture on "Some Incidents in the Life of J. Manton Smith." On Monday a tea meeting was held, provided by Mr. W. J. Smart. The public meeting, which followed, was addressed by Revs. R. C. Griffin (Baptist), B. Haddon and Freer Bell. Special music was rendered by friends from Church-road choir. Chairman, Mr. F. E. Sampson. Proceeds, £6.

### Carlisle.

The school anniversary of Warwick Bridge was celebrated on Sunday last, when an excellent programme was successfully rendered. Mr. A. Kilvington was the preacher, and the attendance and collections exceeded previous celebrations. The

efficiency of the school was evidenced in the excellent rendering of the various pieces, and reflected great credit on the teachers. Mr. Kilvington distributed the school prizes at the close of the afternoon service.

### Chorley.

The school anniversary was celebrated at Coppull on May 23rd and 24th with great success. The preacher was Rev. P. Nume, who also lectured on the Saturday. A special and deeply interesting feature of Sunday's proceedings was the singing by the Southport Fishermen's Choir. In the afternoon they gave an inspiring service, which was presided over by Mr. John Parry, of Appleby Bridge. Huge crowds attended the services, and the collections were over £50.

### Derby Third.

On Monday, May 25th, a good company assembled at the Central Church to pay a well-merited tribute to Mr. Henry Smith, one of our oldest workers and a liberal supporter, who for over forty years has been actively associated with the Church. An excellent programme was arranged for the occasion. The chairman, Mr. J. Wilkinson, was supported by Rev. T. McKenzie and Mr. G. H. Titterton. Addresses were given by Messrs. A. Morgan, J. W. Waller, and J. Giffin. The presentation of an artistic illuminated address, signed by representatives of the church and school, was made by Mr. C. Wakefield. Mr. Smith, in accepting the gift, heartily thanked the contributors.

### Doncaster Second.

Highfield-road School celebrated their anniversary on May 24th and 25th, the

services being conducted by Rev. W. D. Cox. There were splendid congregations at all services. On Monday a grand children's concert was given; Miss Saynor, Miss Stamp, with the conductor (Mr. H. Sanderson) and organist (Mr. Keightley) are entitled to great praise for the musical part of the services. The collections realised £36 3s. 1d.

### Durham.

On May 18th, Mr. John Coward, J.P., gave a lecture at our Jubilee Church on "Samuel Waddy, D.D., Methodist Humorist." There was a large audience. The chair was taken by Councillor W. H. Wood, an ex-Mayor of the city. The lecturer was in fine form, and delighted all present. Seeing that Mr. Coward has recently entered his eighty-third year, the lecture was a memorable one. Hearty thanks were expressed to Mr. Coward by Rev. H. Fletcher and Councillor W. Thwaites. The proceeds were for the funds of the Neville's Cross Church and realised £10, including £4 given and collected by the lecturer.

### Easton.

The Quarterly Meeting was held at Lazenby on May 27th. Membership the same as last quarter. Balance in hand after paying £1 18s. toward conference missionary tea. Bro. P. Linney and A. Singer passed their L.P. examination. Rev. W. Turner has accepted as second minister, 1915. A week of special prayer arranged before conference. The vote of appreciation of the services of Rev. C. Pettler was heartily supported.

### Grays.

On Wednesday last the male members of the church had an effort to raise the half-yearly interest on the debt. An excellent concert was held, presided over by Mr. G. Hall, supported by Rev. M. Robinson. There was a good programme, and several items were given by the Male Voice Choir. After the concert there was a supper, at which over a hundred sat down. The proceeds amounted to £7 10s. The Sunday-school anniversary services at Romford have been held with good results. Rev. M. Robinson was the preacher. In the afternoon a Service of Song was given by the choir and children. The public meeting took place on Monday, when recitations and hymns were given by the children. The minister gave the report, and Mr. Bielby, of Seven Kings, delivered a fine address. The school is progressing, and has an increase in the number of scholars. Mr. R. Scott makes an efficient secretary.

### Kingston-on-Thames.

To still further augment the building fund of our new church, we held a bazaar on May 20th and 21st. On the first day A. H. Shepherd, Esq., of Fulwell, opened the sale with a merry speech. Mr. Percy Summers presiding. Miss Kathleen Moll delighted the audience with a solo. Mrs. Leonard Lea opened on the second day, after a charming little address, and Miss Maggie Cooper sang a solo. Mr. S. Alford Butt and Rev. E. Sellers respectively voiced the thanks of the friends to those who had helped in the opening ceremonies. The proceeds amounted to £60 6s., which was considered very satisfactory. Our

# APARTMENTS, HYDROS, HOTELS, &C.

## HOLIDAY ANNOUNCEMENTS.

Any Advertisement, for the current issue, of this description must reach the Office NOT LATER THAN FIRST POST TUESDAY MORNING.

**A QUIET RESTING PLACE.—P.M.**  
A Home, Baptham, Blackpool.—Mrs. HALSTED, Cliffe Mount, 33, Basketh Avenue; two minutes from sea, cliffs, and car; piano.

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

**BLACKPOOL.—Mrs. HEWITT, 40, Hull Road.**—Home from home; highly recommended; close to Central Station and sea; with or without board; piano; stamp.

**BLACKPOOL.—Mrs. MUSGRAVE, Oakroyd House, 79, Albert Road.**—Home from home; close to sea and Central Station; with or without board; P.M.; Piano.

**BLACKPOOL.—Mrs. KNIGHT, 15, Clifton Street.**—Comfortable Apartments, opposite North Pier; sea view; near both tations; P.M.; piano.

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

**BLACKPOOL.—Mrs. CAYGILL, 59, Banks Street,** close to Talbot Road Station and sea; with or without board; P.M.; piano. (Late Countdown.)

**BLACKPOOL.—Misses HINDLE, 43, Withnell Road, South Shore.**—Public and Private Apartments; sea view; one minute from South Shore Station and Victoria Pier.

**BLACKPOOL.—Mrs. LOCKE, 19, Nelson Road (late Central Road).**—Comfortable Apartments; Board optional; minute sea; piano; terms moderate; P.M.

**BLACKPOOL, 83, Lytham Road, Mrs. JONES.** Reliable Apartments, highly recommended; minute sea; sitting and bedroom, cooking, attendance; 2s. two persons, per day; bath, piano.

**BLACKPOOL.—Mrs. DUTTON, Dalton House, 14, Kirby Road, off Lytham Road,** one minute from sea; with or without board; piano; terms reasonable.

**BLACKPOOL.—Mrs. HORROCKS, 30, Charley Road (member P.M. choir);** two minutes sea and station; central; every home comfort; terms 2s. per night, two persons; full board, 4s. 6d. each per day; highly recommended.

**BLACKPOOL.—Mrs. SELBY, 25, Exchange Street, North Shore,** near Talbot Road Station and sea; good fire, well-aired beds; moderate terms; piano; P.M.

**BLACKPOOL.—Comfortable Apartments, bed and use of sitting-room, cooking and attendance, 2s. per day, two persons.—Mrs. MARSHALL, 26, Concor Grove, Central Road.**

**BLACKPOOL.—Mrs. GIBSON, Quarry Burn House, 57, Bank Street;** close to Talbot Road station, and sea. Comfortable Apartments.

**BLACKPOOL.—Mrs. BARNES, 57, Osborne Road, South Shore.—Most comfortable Apartments;** three minutes from sea; Beds, 2s. per day, sea and two persons, a.s. sup.

**BOURNEMOUTH.—Westfield, Surrey Road.**—Superior Christian Boarding Establishment; beautifully situated; overlooking public gardens; terms from 30s.; or comfortable Apartments.

**BRIDLINGTON.—New Spa Private Hotel;** unrivalled position; uninterrupted sea view; good and safe bathing; separate tables, excellent cuisine; nearest golf links; P.M. home.—Proprietress, Mrs. COATES.

**CASTLETOWN (I. of Man).—Mrs. CORLETT, Oakfield, Victoria Road.** Apartments, with or without board; near station and shore; terms moderate.

**CLEETHORPES.—Mrs. G. JOHNSON, 6, Bursar Street (late 60, Bursar Street).**—Comfortable Apartments, near station and promenade.

**DOUGLAS (I. of M.).—"Cliftonville," Central Promenade.**—Apartments, with or without board. Private sitting-room to let; most central position on sea front; good, well-aired beds and good cooking guaranteed; no intoxicants sold on the premises; terms moderate; stamp.—Apply, Mrs. E. CALLOW.

**DOUGLAS, "The Mona" York Road,** Broadway.—Apartments, with or without board, close to shore; cable cars to door; highly recommended.—Mrs. BRADLEY.

**DOUGLAS, I. of M.—Comfortable Apartments** in a healthy district; near promenade, new park and frame; private sitting room.—Mrs. E. H. KINLEY, "Brynaldia," Crosby Terrace, Upper Broadway.

**EASTBOURNE.—P.M.'s visiting Eastbourne** will find comfortable Apartments with active P.M.'s; close to sea and church.—Mrs. O'DELL, "Bedfordia," Seaford Road.

**EASTBOURNE.—Mrs. WIGMORE, 13, Ringwood Road.**—Comfortable Apartments; electric light, bath, and piano; close to the sea, and two minutes from P.M. Chapel; terms on application.

**FELIXSTOWE.—Gibson's Private Temperance Hotel,** established 20 years; near sea, pier, pavilions; economical; takes 100; large grounds with fine sea views, croquet, tennis, bowls, lawn tennis, pinnacles.—Telephone 77.

**GREAT YARMOUTH.—Mrs. BRUNSKILL, 62, Salisbury Road.**—Comfortable Apartments; electric light, bath, and piano; terms on application. Also at 18, Harley Road.

**GREAT YARMOUTH.—Comfortable Apartments.**—A few minutes from station; terms moderate.—Mrs. W. J. HERR, 137, Alderson Road.

**GREAT YARMOUTH.—Mrs. KERRISON;** comfortable P.M. private and homely Apartments; near tram and sea; terms moderate; organ.—55, Garfield Road.

**GREAT YARMOUTH.—Comfortable Apartments;** terms moderate.—Mrs. YOUNGS, 135, Uchill-road, Southtown.

**GREAT YARMOUTH.—Comfortable Apartments;** near sea; terms moderate.—Mrs. GIBBONS, 18, Garfield Road.

**ILFRACOMBE OSBORNE PRIVATE HOTEL;** on level (special feature); minute sea; best comforts; good cooking; liberal menu; six bedrooms; snail tables; chef inclusive; on pension terms free.

**KESWICK.—Mrs. BELL, 16, Southey Street.**—Comfortable Apartments; P.M.

**LANDUDNO.—The Bodnant Private Hotel;** highly recommended; good table; extensive private grounds; comfort first consideration; moderate terms; reference, Rev. Thos. Waugh, Rev. A. Jub and Mr. A. Lax (General S. S. Treasurer). Telephone 202.—PROPRIETRESS.

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

**LONDON.—Vernon House, 36, Amptill Square, Euston.**—Mrs. ALLISON, P.M., proprietress. Bed and breakfast, 2s., first-class table; near P.M. Church.

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

**MILLOM, CUMBERLAND.—Restful, comfortable Apartments;** bracing air; mountain scenery; sea view from every window; splendid beach; one mile from town and railway station.—Mrs. WRIGHT, Beach Villa, Haverigg.

**MORECAMBE, West End.—Mrs. LADDELL'S New Address:** The Maples, 7, Cedar Street.—Public and private Apartments; bath and piano; highly recommended; P.M.

**MORECAMBE, W.E.—Misses BELL,** 10, Alder House, 57, Alexandra Road.—Pleasant Apartments, public and private; Board optional; terms moderate; near sea, pier, and bandstand.

**MORECAMBE.—Mrs. LOB, Albion House, St. James Terrace, Euston Road;** for health and sun; public and private; near sea; Board optional.

**NEW BRIGHTON.—Pleasant seaside and holiday Apartments,** facing promenade and Victoria Gardens; 4 minutes' ferry and cars; moderate terms.—Mrs. DOUGLAS, Sea View, 31, Virginia Road, New Brighton.

**NORTH WALES, CRIGGIETH.** Bright and bracing; bathing; central for Snowdon mountains and Aberllyn Fawc, Vale of Festiniog. For particulars, board and apartments, apply Mrs. A. WALKER, P.M., Mount Pleasant, Criggieth.

**ONE or TWO P.M.'s may have quiet station, chapel.—Care of B&E, Butlerworth, 79, Hawkhead Street, Southport.**

**PENZANCE.—Visitors to Penzance** will be heartily welcomed at Mount Street (church), one minute from railway station; services 11 and 6.

**ST. ANNE'S-ON-SEA.—Mrs. ROGERSON, 1, Oak Bank, St. David's Road S.—Public and private Apartments;** terms moderate; highly recommended.

**ST. ANNES - ON - THE - SEA.—Mrs. GREENHALGH and MISS RIDING (late of Southport).—Ivy Den, 62, St. Andrew's Road, S.** Comfortable Apartments.

**SCARBOROUGH.—Comfortable Apartments;** good cooking; one minute sea, new park, lake, Floral Hall, and tram; terms moderate; piano and organ.—Mrs. FORTAGE, 55, Trafalgar Square.

**SCARBOROUGH.—Mrs. PORRILL,** Apartments; central for North and South Hays; every home comfort; good storage for cycles.—Stanley House, 30, Princess Street.

**SCARBOROUGH.—Comfortable Apartments;** one minute sea, floral hall, lake; tram; near the pier; terms moderate; board optional.—Mrs. GRACE, 54, North Marine Road.

**SCARBOROUGH.—Comfortable Public and Private Apartments,** near sea and gardens; ministerial and other references; terms moderate.—Mrs. R. JACKSON, 68, Trafalgar Square. A.P.M. home.

**SILLOTH.—Mrs. J. LOMAS, West View Station Road.**—Comfortable Apartments; P.M.

**SKEGNESS.—Mrs. T. ROUSE (late of Mansfield, P.M., "Oakleigh," St. Andrew's Drive).**—Near sea; public or private Apartments, or Board; bath and piano; well recommended. Stamp.

**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 suited special winter terms.—Mrs. HALL.

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

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

**SOUTHPORT.—SUNNYSIDE HYDRO, LTD., Knowsley Road;** under entire New Management; one minute from Promenade; within easy distance of golf links, Lord Street, and the park; re-decorated; refurbished; new electric lift; first-class table; moderate terms; week-end tariff. Highly recommended by well-known Primitive Methodists. Prospectus from Managers.

**SOUTHPORT.—THE MORNINGTON.**—Widely known as one of the most comfortable and select Temperance Hotel and Boarding establishments in the Kingdom; beautiful sheltered gardens. Terms, with full photographic description, T. YOUNG, Telephone 431.

**TORQUAY (empress of watering places).**—Summer temperature seldom exceeds 70°; Sharon House is an ideal Holiday Home; beautifully situated near beach, station, and Devon Rotary; terms very moderate.—LEVI POWELL & SON, Proprietors. Send for Powell's popular guides, "Walking Tours" and "Day Trips," post free 5/6d.

**WELLS-NEXT-SEA, Norfolk.—For a** real quiet holiday, with sea breezes and bracing air, try Wells; P.M. homes open.—SECRETARY, Wells-next-Sea.

**WELLS-NEXT-SEA.—Mrs. WILLIAMSON, 80, Rutland Road.** Comfortable Apartments; splendidly situated; facing open country and within a short distance of sea.

members and congregations in the new church are increasing, and we are full of hope for the future.

#### Lincoln First.

On Sunday, May 17th, the seventy-first anniversary of the Portland-place Sunday-school was celebrated, the special preacher being Rev. Geo. Bennett (President-designate). The services were of a high order, the singing of the children being especially well done, and for this much credit is due to Mr. R. C. Jonas and Mr. Hedley Slack. In the afternoon an interesting demonstration, entitled "The Seven Golden Sieves," was given. Councillor Ashley presided. The tea and public meeting on Monday was a time of gladness and enthusiasm. Revs. Geo. Bennett and W. Lee were the speakers. Mr. Gilston presided, and gave an excellent tone to the meeting. The services of the President-designate were much appreciated. The proceeds amounted to £32 5s.

#### Lowestoft.

Madame Jones-Moss paid a visit to Peter-street Church on May 24th, and gave a sacred recital on Sunday afternoon, presided over by Mrs. G. W. Hancock. On Monday, May 25th, there was a crowded chapel. For two hours Madame Moss held the interest of the congregation. She was assisted by Revs. A. Boyne and G. W. Hancock, and the choir.

#### Manchester.

On Sunday, May 17th, Rev. W. Overton, minister of the Wellington-street Church, Gorton, presented and dedicated to the church on behalf of the Endeavour members, a Sacramental service, consisting of forty individual cups with a neat oak stand to carry same. It was used at the Ordinance Service of the Lord's Supper for the first time on Sunday.

#### Manchester Fourth.

On May 28th a large gathering met in Higher Ardwick Lecture Hall to give a send-off to Sister Laura. The success of her work was attested to by very many workers. Sister Laura was presented with a gold watch and an illuminated address, gifts of the Sisterhood Sewing Circle, and her own Society Class. Her Sunday-school class gave her several volumes. The presentations were made by Mrs. Norton and Mrs. Brooksbank, the address being read by Mr. H. Cook. Sister Laura in her reply spoke of the joy she had had in her work. Many prayers will follow her in her future duties.

#### Marple.

Successful school anniversary services have been held at Hollywood on May 10th. Preacher, Rev. H. L. Herod, of Manchester. The singing was conducted by Mr. Robert Nield. Collections, £9 14s. 1d. At Marple on May 17th. Preacher, Rev. Professor A. L. Humphries, M.A., who also lectured on the Monday to a good audience on "The Gospels, How we Got Them, and Why We Can Trust Them." Councillor Hirst, of Marple, presided. The special singing on Sunday was under the lead of Mr. W. T. Howard. Collections were £23 18s., which is about £2 10s. increase on last year. At Compstall on May 24th. Preacher, Rev. T. B. Cawkwell, of London. The singing was conducted by Mr. C. Bradshaw. Good congregations assembled. Mr. Cawkwell gave a very interesting lecture on Monday on "From Workhouse to Westminster, or the Story of Will Crooks." Mr. John Bowden, of Altrincham, presided. Mr. Bowden is an old official of Compstall, and his visits are necessarily rare on account of health and age, but his address, full of reminiscence, was very much enjoyed. The anniversary was one of the best in recent years. Collections

were £42 6s., an increase on last year of nearly £4. In addition to collections there are special donations in each case, which amount to a good sum.

#### Marleybone.

The anniversary services of the Harrow-road school were held on May 24th and 25th. The services on Sunday were conducted by Councillor H. Holmes and Mr. W. Heal. Their addresses and gifts were much appreciated. On Sunday afternoon sacred songs and recitations were given by the scholars. Mr. W. A. Crouch, of Stoke Newington, presided. At the meeting on Monday Mr. J. A. Lake presided, supported by Revs. J. Learmonth, R. R. Connell and Mr. G. Lee. The financial result, £5 11s., was very encouraging. The whole proceedings reflected credit on Mr. F. W. Skuse, the conductor.

#### Middleton.

School anniversary services were held at Rhodes, on Sunday, and were well attended. The preacher was Rev. F. L. Cull, of Royton. The choir and children sang with fine effect. The whole of the music was under the direction of Miss M. T. Royle, and to her much credit is due. The sum realised, with the amount previously collected by teachers, etc., was £40 2s. 4d.

#### Newcastle-on-Tyne Third.

The school Quarterly Meeting was held at Ballast Hills. The report showed a satisfactory increase of scholars. Rev. Walter Duffield presented twenty-two long service diplomas. Mr. William Midcalf and Mr. T. Candlish have each served 54 years, and Mr. John Graham and Mr. Wm. Robson forty-eight years. It was a memorable meeting, and Mr. and Mrs. J. T. Potts generously provided supper. Mrs. Potts has been associated with Ballast Hills for sixty years.

#### Stockton-on-Tees.

On Sunday, May 24th, school anniversary services were held at Peel-street, Thornaby. Sermons were preached by Rev. F. C. Taylor, M.A., B.D. In the afternoon a children's service was presided over by Mr. H. Bond. On May 25th the annual tea and meeting were held. Chairman, Councillor G. W. Turnbull. Rev. H. Needham (Wesleyan) gave a splendid address. On Sunday, May 31st, continuation services were held. Mr. J. Walton ably conducted the services. At the afternoon service a presentation was made by Mr. T. Baker on behalf of officials and teachers to Mr. T. M. Johnson, on his retirement after twenty-one years' faithful service as secretary of the school. Chairman, Mr. W. Richardson. The special hymns and recitations by the scholars were of a very high order. Conductor, Mr. J. W. Elliot. All the services were a great success.

#### Tisbury.

On Wednesday, May 27th, a bazaar and jumble sale in aid of the church renovation fund was held. The programme opened with a fairy piece entitled "The Help of the Fairies," by twenty children, trained by Mrs. Watkins and Mrs. J. Mullins. Rev. H. Lancaster presided, and Mrs. Sheppard, of Salisbury, kindly took the place of Mrs. Hall, of Alverdiston, who was prevented from attending through the sudden death of her sister. The children's purses amounted to £13 2s. 3d., the total amounting to over £40.

## Women's Missionary Federation.

#### Liverpool.

The monthly meeting was held at Tue Brook on May 13th. Mrs. Armitage presided, and the address was given by Rev. A. Pickles, M.A. (Congregationalist). The monthly letter was read by Miss Jackson. Mrs. Webster was the soloist. The ladies of the church had provided an excellent tea, and thanks were expressed by Revs. G. Armitage, J. W. Waddell, and P. Nune. The financial result was over £5.

#### Lincoln.

A meeting was held at the Portland-place Memorial Church, May 21st, at which Miss Elkins was the speaker. Her address was most interesting, giving us a peep into the home-life and doings of the girls in Jamestown Institute. Miss Parker presided. A solo was given by Mrs. A. E. Neale. The missionary letter from Miss Richardson was read by Miss C. Whitworth. Tea was handed round at the close of the meeting, kindly given by Mr. and Mrs. S. Horton.

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