

## The Battle for the Schools. By Rev. A. T. Guttery.

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The

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## THE PERILS OF VICTORY.

It is a thankless task to fall upon any man when the camp is ringing with songs of triumph to have to strike, be it never so tenderly, a note of caution. Yet the necessity for such a service may be imperative. If defeat brings its mortifications victory, none the less surely, brings its perils.

We live in wonderful times. Never perhaps has Nonconformity achieved so complete and many-sided a triumph as during those thrilling January days when from end to end of the country the forces of reaction, bigotry and intemperance were overthrown. Though the field of action was political the springs of success were moral and spiritual. The fact that nearly nine score Free Churchmen will sit in St. Stephens—a number never equalled since Cromwell's days—is one result of an awakened earnestness and spirituality in the churches of liberty. The force of righteousness has manifested itself. Jubilation is natural at such a time. We ought to rejoice together. Even a little hysteria may be expected and forgiven.

And yet it remains to be seen whether the splendid heroism—the glorious revival of religious faith and power and idealism—which we have witnessed under the persecution of the last few years will be followed equally gloriously by a realisation in the conquering host of the qualities needful to their new estate. Not every man or people great in adversity has been equally great in prosperity. Some have been able to suffer and struggle on and yet unable to mint the gold of weary nights of painful toil. When the turn of fortune has come suddenly the test has been the harder, the failures the more numerous. It will be doubly tragic if the Free Churches, having passed so bravely through their valley, should fail in the dawn that finds them on the heights.

Yet such failures—failures to improve a hard won opportunity—are recorded all too thickly on the pages of history and experience. Instances might be multiplied, but that is needless. A task of greater profit would be to name some of the causes of such disaster. These causes have been curiously few.

How often, for example, has the conqueror of many difficulties and many foes been himself overcome in turn by the intoxication of an egotism born of success? It was not the secret sin of Achan alone that produced the defeat of Joshua before the walls of Ai. Going up against Jericho discreetly distrustful of self he had been proportionately careful of every Divine command and humbly dependent upon the arm of God and the walls of the city had fallen before his encircling armies. How differently in the first flush of that triumph does he attempt his second and smaller task and how complete his failure. How much wiser to have gone up against Ai in the spirit of the psalmist's song, 'If it had not been the Lord who was on our side . . . then had they swallowed us up quick.' The lesson is old and hard to learn, though illustrations of its truth have passed before every eye. We await with anxiety the note to be struck from the platform of the Free Church Council at Birmingham next month. That there will be great doings in 'the sacred city' we may be sure. Depend upon it we shall 'sound the loud timbrel o'er Egypt's dark sea,' and we shall not fail—we never have failed—to estimate the bearing upon the result of our share in the battle. It will be only natural that our songs should be loud and our oratory somewhat self assertive—all the more natural because the sound thereof may enter in through the lattice of him who sold us to the enemy in days which will come to him, at least, no more. But—and this we must not forget—the victory is the Lord's. It has come as Heaven's answer to the countless prayers of suffering saints. It is the Divine reward given of His

grace in honour of the humility and faith and service of His people. Will we still have the discretion to be humble and believing and vigilant and laborious? That is the question. 'He was brave in defeat. He was lowly in victory'—these words, written of a once famous conqueror, must be true of us in the coming days!

The mention of Joshua reminds us of another danger which has again and again brought havoc to victorious armies—the danger of under estimating the powers still remaining in a recently defeated foe. 'Jericho was down,' he thought, 'the men of Ai, under the news of that defeat of their brethren, would melt away before a handful of his followers! Fatal mistake! The forces of evil are an unconscionable time a dying. Touching earth they recover while we sing our jubilate. Already we hear of re-organization in the discomfited ranks of priests and militarists and brewers. Already they talk of the next election—in Birmingham of the next after that and the next and the next—and of the steady 'educating' work to be done in preparation for 'a certain reversal' of positions. It will not do to dismiss this talk as being merely the defiance which retreating men fling over their shoulders, from a safe distance, at their victors. Dangerous as they were in power, let us be quite sure they will not be inactive in defeat. The conversion of a few thousands of voters is not always the hopeless task it may appear to be, especially when the missionaries have money, eloquence and influence in their ranks and are not hampered by too nice a virtue as to the methods and morals of their crusade. By God's help we have beaten them. By the same power we look forward to beating them again when the field is once more set in array. But the intervening time must be wisely used. To win a battle may be auspicious, but a battle is not a war. It would be worse than folly to sleep on sentry, though last night we bivouacked where the enemy's rear had supported his advance-guard against us at the dawning of our glorious day.

But there is another peril of victory even more subtle because it finds an entrance by the gateway of our better qualities. It is the danger of failure to grasp the full and just result of sacrifice and conflict through a mistaken yielding to the instincts of generosity and mercy. 'Magnanimity' is a fine old word, of full round flavour, and an appeal to treat our fallen enemies with 'consideration' strikes home at once to our inborn chivalry. By all means, with consideration; exultation is insufferable. But what we have fought for and won that we must have, else myriads of unknown soldiers who have struck and suffered gladly for the cause will cry shame upon us. This Education Question has to be settled now and *this* Government has a mandate. Whatever the part played by 'Fiscal Reform' and 'Chinese Labour,' it was the iniquitous act of 1902 that awoke the soul of Nonconformity against the Government and marshalled its forces to the poll. It was for the sake of his children's souls that the labourer, after his day's toil in the rain-sodden fields, tramped with weary limbs the muddy lanes to cast his vote. That vote was for popular control, no religious tests, no right of meddlesome inquisitorial entry. At last Nonconformity holds a Government in the hollow of her hand. Those one hundred and seventy-six Free Church parliamentarians have but to enter the same lobby as the Unionist party and the Cabinet of Sir Henry Campbell-Bannerman will be a thing of the past. We hope for every holy reason that no occasion for such a course may ever arise. We believe it never will. But Nonconformity must see that her representatives do their duty whatever may befall. Compromise on the great issues on which the election has been fought is impossible. We like not some things we have heard. Mr. Guttery's protest of a fortnight ago came not a day too soon. It will need, we fear, some repetition. Magnanimity, indeed! There is no magnanimity short of justice.

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The fact is that with the winning of the election the task so far from being completed is only well begun. How delicate and difficult a task it will be we cannot even estimate. Victorious, however, in the field, we must not again be cozened by our enemies or given away by our friends. As for the man who talks about 'magnanimity,' be he friend or foe—we may listen to him with both ears, but only while we watch him with both eyes. Of course our first duty is to righteousness. Anglican and Catholic wrongs can never be Nonconformist rights. But 'rights' that are right we must have, magnanimity or no magnanimity. We must not be tender to our foes at the expense of our principles and our people.

But, after all, the greatest danger of this happy hour is the danger that is moral and spiritual—the danger of arrogance and pride and sloth in station and in power. The great revival which came in the day of our chastisement must not be suffered to die down now that 'the Lord hath turned again the captivity of Zion.' Strangely and wonderfully, but not for the first time, the result of our trial was seen in a warmer evangelism under which the churches were almost universally edified and souls were gathered in. We had harvest in 'the winter of our discontent.' We were brought to our knees and the 'opening heavens' around us shone. No splendour of political or social prosperity is so glorious as this radiance of the Divine favour and in this holy effulgence we must still seek to live. We must carry our rediscovered evangel into the large place into which His right arm has brought us and seek in the greater opportunity a nobler harvest in fields that are white for the labourer's coming. To whom much is given, from him shall much be required. When the storms of yesterday are forgotten and the records of our struggles against the bigot's oppression are buried in a silent past the souls we are set to save will still be living on. May their home be in the glory through our use of the better day whose coming we now gratefully acclaim!

J. DODD JACKSON.

## Station Book Stewards and the Book Room.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—From time to time the Book Room comes into prominence and matters are discussed about its success, and also why it does not succeed even better than it does.

I wish to draw attention to a matter which has transpired about a book published by our Book Room, namely, Prof. Peake's 'Problem of Suffering,' published at 2s. 6d. My case is this: I ordered the book stated from the superintendent minister, who is the book steward of the circuit. I waited a month for the book parcel coming and then was charged 2s. 6d. Now, take the case of a friend of mine. He goes into a local bookseller's shop and orders the same book on a Monday and calls for the same on Wednesday and is charged 2s. 1d.

We are asked as Sunday School teachers and officers to procure all prizes and literature required from the Book Room, as local preachers to get what we can; and as Primitive Methodists we ought. But I ask, is it reasonable to expect that we are going to wait a month and then be charged 5d. on every half-crown more than elsewhere? I take it for granted that the extra 5d. in addition to the profit that the bookseller gets goes to the Station book steward and not to the Book Room. Is it possible to remedy this state of affairs?

Yours, A JUNIOR LAYMAN.

## Mrs. Ann E. Rogers.

Mrs. ROGERS was born at Thrapwood in 1836, and was brought to the Saviour fifty years ago under the ministry of the late Miss Bennett. She at once united with our church at Tallan Green, in the Whitechurch circuit. She came to Rhosyllen forty-eight years ago. Soon after this she opened her house to the early preachers who missioned the village, and services were conducted in her house for about twenty-four years. In 1882-3 a chapel was built, towards which she laboured hard and collected a large sum of money. She always had the welfare of the church at heart, and was ever to be found at the services. She practised proportionate giving, and her home example was conducted with a lofty ideal, with the result that all her children, four sons and three daughters, are following in her steps.

Although in failing health she continued her attendance at the sanctuary up to January 10th, which was the last at which she was present. On January 12th she was attacked with bronchitis, which developed into pleurisy and pneumonia, and on January 21st she passed away. Her illness was borne with Christian patience and fortitude, and on the last morning she repeated 'My Jesus, I love Thee, I know Thou art mine.'

The funeral took place on Wednesday, January 24th, and was conducted by the Rev. R. W. Burnett, there being a very large attendance. The funeral procession from the chapel was a large and representative one, and included the Mayor of Wrexham, Councillor E. B. Evans, and the officials of the circuit.

The memorial service was held in the chapel on Sunday, February 11th, the preacher being the Rev. J. Prestwich, of Blackpool. The chapel was crowded. The service throughout was one of the most impressive ever held in the chapel.

THE Rev. J. Dudley has just been appointed President of the North East Liverpool Free Church Council. Mr. Dudley was summoned on Tuesday, with twenty-five others, as a passive resister. He told the bench that his objection was legal and moral. Proceeding in his protest against the Education Act on the ground that it violated the principles of our constitution, the presiding tory magistrate ruled him out of order and would not allow him to complete the sentence. Distrained is to follow forthwith.

## FREE CHURCH EVENTS.

FREE CHURCHMEN are now thinking of the forthcoming meeting of the National Free Church Council. Next Monday week the clans gather in the Metropolis of the Midlands.

All the leaders will be there, and my heart warms in anticipation of the welcome the clans will give to the outstanding man—John Clifford. Proceedings will be reported in the *Leader*.

It is stated that after Dr. Horton has completed his year as President of the National Free Church Council he will take a holiday in the Holy Land.

Dr. Horton has consented to the publication of the famous addresses which he delivered at the great Conventions for the deepening of the spiritual life held during last year. The volume containing the addresses is entitled 'The Law of Spiritual Power,' and was published by the National Council last Thursday.

The Rev. J. Scott Lidgett, M.A., who succeeds Dr. Horton as President of the National Free Church Council next Tuesday week, has the distinction of being an Alderman of the London County Council.

He was elected to this position a few months ago in succession to Sir William Richmond, who resigned.

Alderman Scott Lidgett has been Warden of the Bermondsey Settlement for the last fifteen years, and has rendered conspicuous service to the cause of education in London.

He is the third Wesleyan to occupy the chair of the National Free Church Council.

The Executive of the National Council at its last meeting unanimously agreed to nominate Dr. J. Rendel Harris as the Rev. Scott Lidgett's successor in the presidency of the National Council for 1907-8.

Dr. Rendel Harris is a member of the Society of Friends, and left Oxford two years ago to reside over a Friends' College in Birmingham. He is author of several books, a ripe scholar, and a typical Quaker.

I understand that the dinner to the Free Church Members of Parliament promises to be of an interesting and representative character. Not only will those who have gained a seat be present, but also the candidates who bore the heat and burden of the day without the joy of victory. The members who will take part include Mr. R. W. Perks, Mr. W. Crooks, Mr. J. Compton Rickett, and Mr. George White. Of defeated candidates, Mr. Robert Whyte, who made a plucky stand at Kingston, has been chosen to speak. The Free Church ministers who will probably have an innings are the Rev. J. Scott Lidgett, president-elect of the National Free Church Council, Dr. Horton, Dr. Clifford, Dr. Robertson Nicoll, and Rev. F. B. Meyer, B.A. As already announced, Mr. Bryce and Mr. Lloyd-George will be the chief speakers.

It is a matter for gratitude, I think, that the meeting of Free Church M.P.'s recently held decided not to act independently or appoint a whip. They have not gone into Parliament to gain any privileges for the Free Churches, but to serve their countrymen. But at the same time, they will be expected to see that at least some of the legal injustices under which Free Churchmen, as such, suffer are removed. Equality before the law must be secured.

Visitors to the Free Church Council in Birmingham will be interested in Dr. Jowett's new project.

He proposes that Carr's Lane church shall build a big social Institute in the very heart of the slums of Birmingham, at a cost of £20,000. This is admirable in every way, and it is fitting that it should be done during Dr. Jowett's Presidency of the Congregational Union.

The Methodist Union of Social Service means business. It has caught hold of the imagination of young Methodism, and many also of the adult and more staid members of the community, who feel the time has come for Christians to study social questions, and, as John Ruskin said, 'Do not let people starve and die while you are preaching about grand pianos and golden floors in the clouds.'

The 'motto' adopted for the members of the new organization has been admirably chosen; it is, 'See and Serve'—the first word stands for physical, mental and spiritual sight, with prophetic vision.

But it is one thing to have 'vision,' and another to be a 'visionary'; hence the second word, 'Serve,' by which it is understood that investigation, research, and compilation of facts are to be translated into practice and actual work.

The members of the M.U.S.S. will be expected to 'help'—helpfulness is the watchword. Visits to slums and factories, to squalid dwellings and low public-houses will lead to nothing unless something practical and serviceable to the people and society is the outcome.

Such work as this, I submit, is even more important than building philanthropic institutes in the slums.

If the future sees more justice, it will need less charity.

Rev. S. Chadwick will sail for America in the 'Baltic' on February 28th, the day after the anniversary of the Leeds Mission. Mr. Chadwick goes for what the Americans call Bible work, beginning with the Bible school in Atlanta, Georgia; and he will not be back until May.

Speaking in Darlington, the Rev. Silvester Horne said, 'Christians scorned idolatry, but many of them worshipped a yellow god in the shape of gold, and many of them a red god in the shape of red tape.'

An appeal, signed by specially influential Free Churchmen, is issued on behalf of Northern Nigeria. This district under British Protectorate has a population of perhaps 10,000,000, and has only seven Christian missionaries.

FREE CHURCHMAN.

## In the Day's Work.

By Rev. W. Spedding.

A GLANCE over the programme for the annual meeting of the National Free Church Council to be held at Birmingham reveals a great variety of topics for discussion. Apart from the ever-present Education Question, it does not, however, appear to include any distinctively Young Peoples' problem associated with the Church's work in the Sunday school, Endeavour, Young People's Guilds, Social Institutes, Bands of Hope, Juvenile Missionary Societies, etc., etc. The social evils which afflict child-life and the moral perils which peculiarly environ the youth and maidenhood of the nation, so far as we can see, have no specific place on the agenda. It is a common complaint that young people's institutions are too frequently permitted a somewhat independent growth. This, perhaps, might be obviated by a little more sympathetic attention to their claims and interests from the churches in council assembled.

Workers amongst the young in our own Church were very grateful for the prominent place given to the Young People's Departments in the sessions of last Conference—so much so that the General Sunday School Committee expressed its appreciation thereof by special resolution. In the closing pages of the newly-written History of the Connexion reasonable references are made to these departments. Probably one of the most significant features of our Church development during the last quarter of a century has been the amazing growth of young people's institutions, with their tens of thousands of workers and their hundreds of thousands of members. Their position amongst the agencies of the Church has become unique and their value inestimable. As factors in our Connexion extension and influence, they cannot justly be ignored.

There are two books which might be opportunely published in connection with the forthcoming Centenary—both in the interest and for the use of young people. The first is a cheap, bright, and readable Handbook of Primitive Methodist Foreign Missions, and the second a similar book racy setting forth the story of our Sunday School movement and its auxiliaries. Two such books, well-printed, suitably illustrated, and published at a reasonable price, would command a constituency, and their circulation would give an immense impetus to work amongst the young. To bring the latter into line and enlist their sympathies with Centenary celebrations or missionary aggression it is imperative that information in some handy form be given, and at once.

Those who are interested in Medical Missions cannot do better than consult 'The Chronicle' of the London Missionary Society for this month. It is devoted entirely to this class of work. There are nearly thirty pages, profusely illustrated, and a number of instructive articles dealing with this type of mission under the auspices of the society. The halfpenny missionary magazine for boys and girls, 'News From Afar,' published by this society, is simply a marvel in high class production. We should say that in both style and matter it is unequalled in missionary literature of its kind.

There is a pretty story told of the boyhood of the Rev. Jas. Flanagan, as sketched in the book just published. It is one of three special incidents which made a great impression upon his mind. During his school days a children's missionary meeting was held one afternoon, and addressed by a real, live missionary. All the children were excited—a tall man, with stooping form, pale cheeks, sunken eyes, and dark hair—and their attention was riveted upon him while his kindly words were uttered. The impression of his personality abides with Mr. Flanagan to-day, for when at the close of the address he timidly asked the teacher who it was, the reply came, 'Boy, that is David Livingstone!' The book is well written and crowded with interesting incidents.

Mr. T. P. Ritzema, J.P., of the 'Daily News,' is the superintendent of a large Sunday School in Blackburn. He has just completed eighteen years of superintendency, and as a memento of the fact has been presented with a framed photograph of himself. Mr. Ritzema is intensely in sympathy with young people's organisations and is a Christian Endeavourer. He is as much at home in a prayer meeting as in the manager's office or upon a political platform, and we have heard him in all these places. Though an abstainer, probably, all his life, he publicly signed the pledge some time ago in the presence of the assembled school that he might induce others to do likewise amongst both teachers and scholars. A man of vigorous enterprise and initiative, he carries the same spirit into all his religious and Church work.

Primitive Methodism has but few more loyal sons, earnest workers and generous supporters than Alderman J. Cocker, J.P., of Darwen. He is well known throughout North-east Lancashire as a man of sterling business qualities and irreproachable character. In his own District and Circuit none are held in higher esteem, and his liberality is proverbial. A capital portrait and sketch of him appears in the 'Sunday School Times,' which will be appreciated by all who know him. Alderman Cocker has been connected with a Primitive Methodist school all his life, teacher 35 years, superintendent and secretary, and at present he has charge of a women's class, with 112 members.

Christian Endeavourers will be interested in reading the following, called from the special quarter-century issue of the 'Christian Endeavour World': 'One reason why Christian Endeavour is so flourishing among the Primitive Methodists is because that denomination is not afraid to recognise Christian Endeavour and make much of it. A close connection exists between the organism of the local church and the society. Every society is a 'Society class.' The society presidents sit in the church courts and the circuit courts as class-leaders, and every active member of the Primitive Methodist societies is also a member of the church with which his society is connected.'

## God's Very Best.

By Rev. John Bradbury.

*God has his best things for the few  
Who dare to stand the test;  
God has His second choice for those  
Who will not have the best.*

*It is not always open ill  
That risks the promised rest;  
The better often is the foe  
That keeps us from the best.*

*There's scarcely one but vaguely wants  
In some way to be blest;  
'Tis not Thy blessing, Lord, I seek;  
I want Thy very best.*

*And others make the highest choice;  
But when by trials pressed,  
They shrink, they yield, they shun the Cross,  
And so they miss the best.*

*I want in this short life of mine  
As much as can be pressed  
Of service true for God and man,  
Help me to be MY best.*

### MEDITATION.

'If thou wilt be perfect.' Matt. xix. 21.

It is the day of salvation! A breath from the Infinite blows through us. In the Son of Man we see the Son of God, and irresistibly we are drawn to Him, full of inquiry, coveting more the dear sight of His marvellous face, and resting in His own love shed abroad in our deepest life. The vision of Christ burns ahead the inward eye of all aspiring souls.

He leads us to an exceeding great and high mountain. There He is transfigured before us. His every-day robe becomes white and glistering; we are dazzled with excess of light. A sense of the awfulness of the Divine possesses us. An unseen hand holds us in blessed captivity. We are allured to the larger life, to the completer sacrifice. Oft had we heard, 'If thou wilt be saved'—to-day Christ answers our quest for the higher by leading us to the highest. 'If thou wilt be perfect.' The utmost for the highest. Character must be full-orbed. Love for God and man must be 'with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.' Complete consecration is not the exceptional, but the normal attitude for to-day's life in Christ.

'If thou wilt be perfect,' a lonely, sacrificial path is before you. A complete character is only possible at a great cost. Virtues easily attained are quickly lost. Only by sorrowful striving, by ceaseless discipline, by unselfish prayers, by heroic attempts to spend your personal life for the life of the race can your character be sovereign, and your soul pure. Hawthorne, in his life of Luther, writes: 'De Hooze could paint a Dutchwoman standing in her backyard, close to her dust-bin, with a degree of pictorial efficiency incomparably superior to that of Luther when he painted the angel standing in the sun.' The Christian life is easy until we meet the Real Christ and we see the perfect ideal for commonplace living, then does it become an aspiration rather than a realisation, a cross to carry, an upward call, a definite programme, a living, throbbing passion.

'There was a mist and a blinding rain,  
And life was never the same again.'

Said a modern Platonist to Dr. Barry: 'I wish God had given me smaller ideas, or better opportunities of realising them. It is a torture to be haunted with great thoughts and to be shut up in small places. The reply of this great soul was: 'These great thoughts are the inspirations to guide you to the creation of larger places; the only torture is to have big ideas while trying to find satisfaction in narrow spaces.' Follow the beckoning angel, and from the good to the best shall be thy daily course. With God and with man shall you have power. That is heaven! Refuse to go forward to the larger life and the nobler vision of the Christian, *extra*, then will the shadows gather and the chasm between Christ and your soul will widen. That is hell!

### PRAYER.

O Son of Man, Son of God, Thou art the Inspirer of all our aspirations. All creation groaneth and travaileth in sin for Thee. In these last days Thou art giving us a captivating vision of a larger and higher life. Thou art attracting us to thyself, with our many questions and disturbing fears. Thou art leading our thoughts as Thou didst lead the Magi of old. Thou art always in advance of all our needs, and of all our discoveries. We have not yet reached the summit of Thee!

Lord, what shall we do that we may inherit Eternal Life? We have grasped earthly things, and they do not satisfy. We have listened to human teachers, but we have not found the secret. We come to Thee. In Thy presence we feel selfish and worldly. So self-centred have we been we have sought to add heaven to our possessions. We have sought to possess the world, and it has possessed us. Now Thou sendest us to self-denying service, upon us is laid the cross of the world's sin and shame, we see life in its entirety in an ascending order Thy best and a descending to man's worst. Keep us sensitive to moral appeal, make us willing at any cost to follow the gleam, cloth us with zeal as with a cloak, and give instead of a heart of stone a heart of flesh.

## Table Talk.

THE Monthly Circular of the Publishing House, just issued to the Station Book Stewards, although of a private nature, contains notes which are of much more than private interest. The Book Steward is to be heartily congratulated upon the tone with which he makes his communications. Somehow you become impressed that there is a brother at the back of the printed page, one who recognises your difficulties and understands your limitations, but is withal wishful and eager to help you. We are confident that this tone of brotherliness will inspire that confidence and co-operation that together go so far to bring about success. There is also a note of challenge uttered, a note we quite like to hear. Mr. Dalton is convinced he can supply his articles so that they will bear favourable comparison with any other house doing similar business. Then again, the Book Steward invites complaints; and this we like best of all. No man would take such a course as this who was not resolutely facing the situation, determined to make his business modern, progressive, and efficient in the best sense. Mr. Dalton's present attitude is the best forecast for a successful career.

WE are pleased to learn that the Rev. A. T. Guttery has again been able, after a brief period of enforced rest, to resume his public engagements. It is doubtful whether any man has put more work into the national cause than Mr. Guttery has done during the past few months, and no one has maintained a more consistent course throughout the whole educational battle. The articles he contributes to our pages on National Education are carefully read by other great leaders. Through him the voice of our church is reaching many outside our church, and the utterance is having a salutary effect. The article to-day shows plainly enough that he has his eyes on every strategic position of the enemy and that he sees the issues involved. So long as he and the church keep to the great principles of Justice and Equity to all citizens there can be nothing to admit of regrets in coming days. And in a great conflict such as this, from which we have not yet wholly emerged, it is a great achievement so to have acted that our course has been straight and honourable throughout.

SEVERAL weeks ago we intimated that on the conclusion of the present series of stories, 'The Saints from the Country,' now appearing in this journal, we should print a series selected from among the original stories we are continually receiving. There are quite a number in the church who have the requisite gifts, and we want to find them their earliest opportunity for the presentation of their work to the public. It is not to be expected that all contributions received will be printed; the stories will be carefully appraised, and those possessing the true signs of ability will appear. We have already received some for this purpose and others we know are coming. The stories should not exceed 2,000 words, and should be forwarded any time up to the end of March.

It is with regret we learn that the Rev. J. Telefree Parr has had a relapse, which compels him to undertake a further period of rest. After some weeks of slow recuperation less favourable symptoms became manifest three weeks since, and although now rallying again, the doctors forbid Mr. Parr undertaking mission work before Easter. Mr. Parr has been under a protracted strain for many years, and those who have watched him closely have marvelled at his physical resources holding out so long. We sincerely hope, however, that with the prolonged rest and for him the fortunately slow recovery he may be able in due time to resume the work for which he possesses such distinct gifts.

WE are glad to hear of good work being done on the Nottingham Second circuit. A fire has been kindled that promises to touch all the churches. Forster Street has a full congregation every Sunday night, and conversations are constantly taking place. Through the P.S.A. men are being brought under Christian influences who hitherto have been quite indifferent to worship. The Hackley church has undertaken social work for which there is pressing need in the immediate locality. For this department a Sister of the People has recently been engaged. The Rev. J. T. Ebb, who was appointed by the last Conference, is throwing himself heartily into the work. His organising energy and evangelistic zeal are being applied so effectively that developments at Hackley are being watched by Primitive Methodists in the city with considerable interest.

'Allow me to congratulate you on the 'Primitive Methodist Leader.' I read it very carefully and greatly appreciate its vigour. It ought to be widely known outside Primitive Methodism.'—The Rev. Thomas Law, Secretary National Free Church Council.

THE Rev. T. Mitchell is now making an extensive tour through the West of England. Starting at Torquay he has already visited Dartmouth, Plymouth, Liskeard, and Falmouth. His visit has aroused considerable interest among our people. His up-to-date information on missionary matters, and his persistent advocacy of systematic giving, are bound to bear much fruit. An interesting feature of the Dartmouth meeting was the presence of representatives from the other Free Churches in the town. The Baptist pastor helped to foster the interest in our Fernando Po Mission by graphically describing the persecution and banishment of their missionaries prior to our operations in the same sphere.

AT the Half Yearly Convention of the Chesterfield and District C.E. Union, held on February the 14th, in the Free Methodist Church, the afternoon meeting was devoted to a paper by the Rev. J. W. Fryer, subject 'Revivals versus Christian Training.'

THE two phases of church life were dealt with in a masterly and original manner, the speaker, as was to be expected, showing that there was nothing antithetical in the two, but that they were correlative and each of vital importance.

AFTER distinguishing between revivals that were of spontaneous and natural growth, and those that were artificial, and therefore unnatural and often a source of real danger to the

church, Mr. Fryer, in dealing with 'Christian Training' pleaded for soul culture as being quite as much a condition of growth in the spiritual world as were physical and mental culture in their separate realms.

THE ideal Christian Endeavourer was he who had perfect mastery over every part of his being, body, mind, and soul.

THE Scotter and District Free Church Council was honoured with a visit on Wednesday last from 'A Man of the Dawn,' the Rev. Tom Sykes, of Hull. Though the weather was unfavourable, friends came several miles to hear Mr. Sykes, who in the afternoon preached with exceptional power and ability on 'Life's Disenchantments and their Solution,' and in the evening gave a forceful and eloquent speech on 'Spiritual and Social phases of Free Church work.' The visit of our popular preachers and coming men into the rural districts is much appreciated. Special interest was attached to the visit of Mr. Sykes, he being a 'son of the soil,' and whilst all the Free Churchmen were proud of such a man, Primitive Methodists were especially proud of the successor elect to Rev. A. T. Guttery.

THE purchase of the present chapel at Darnmouth, effected several years ago, gave us in that delightfully situated town an opportunity for aggressive enterprise such as we had not before possessed. We learn with much pleasure that the minister and officials there are realizing the occasion and turning it to profitable account. The Rev. J. E. Thorp is throwing himself with great zeal into the task of winning the people, and his efforts are yielding encouraging results. Not content with what is merely ordinary, Mr. Thorp has his popular monthly services for young people which have become quite a source of attraction in the town. It is encouraging to find the spirit of unrest among the younger ministry when we have the well-appointed place of worship and the people remaining away. A bold enterprise, prudently calculated and executed, is the safest and best.

FOUR or five University men are at present connected with our Princes Avenue Church, Liverpool. Two of them, Mr. Albert Griffiths and Mr. Charles A. Sadler, B.Sc., teach in the Sunday School. Five residents at the Edge Hill Teachers' Training College are also in the congregation.

Specimen copies of the 'Primitive Methodist Leader' for distribution among friends will be promptly dispatched free on receipt of name and address. Apply, Manager, 73 Farringdon St., London, E.C.

ENDEAVOURERS who desire copies of the C.E. Handbook for 1906 will have to hurry up. The issue is nearly exhausted, more than 20,000 copies having been sold. It is an indispensable book for Primitive Methodist Endeavourers who would keep in touch with the movement within their own church.

SINCE writing the note about the Scotter Circuit Monthly Magazine quite a little host of Circuit Magazines have been sent to us, for which we express our gratitude. We have found that many of these obtain the same insets, while some, usually the smaller and less pretentious ones, are entirely made up locally. Were it possible to obtain a complete list of Circuit Magazines we judge the number would come upon us as an astonishment. And then we should be the more astonished that we did not provide an inset for our own churches—an inset just packed full of Primitive Methodist romance and fact, for which our people are always eager.

THE Education controversy still continues in the press throughout the country, and among the most forceful contributors are to be found many Primitive Methodists. Many of these letters are forwarded to us, for which we wish to express our thanks. The *East Berke Gazette* last week contained a vigorous letter from Mr. Coun. J. Manley in reply to the Vicar of Wokingham, wherein Mr. Manley has a good stand-up fight with the clergyman. It is cause for gratitude that in so many places we have as a church developed the gift of championing the cause of the common people against those who would hold rule over them.

IN view of the forthcoming District Meeting having been fixed for West Hartlepool, and the church needing renovation, the trustees at Whitby Street have decided to renovate the church at a cost of something like £400. To meet this expenditure various efforts are to be put forward, and the first of these has resulted in the sum of £35 being handed to the trustees. Under the guidance of a select committee, an able body of workers converted the schoolroom into a beautiful winter palace, and a series of At Homes was held on February 8th, 9th, and 10th. Excellent programmes were provided each evening, several of our good Wesleyan friends figuring largely in them. The members were drawn into closer relationship, and the 'Russian' motto displayed on the walls, 'Our Church Our Home,' 'Our Church our Home,' was fully exemplified.

THE *Guernsey Temperance Herald* has been forwarded to us containing a well written temperance article by Mr. John Carey, who is well-known throughout the island as one of our capable local preachers. Mr. Carey occupies a position of considerable prominence on the island, and amongst temperance workers is perhaps the representative and chief. Mr. Carey is a most successful temperance missionary, and is at present conducting a gospel temperance mission in Guernsey.

THE Rev. W. Watson, of Clapton Park Tabernacle, has just been elected to the presidency of the Hackney and District Free Church Council. The Hackney Council is, we are informed, one of the largest in London. Mr. Watson is also the appointed representative to the Birmingham National Council.

The prize for the best paragraph has been awarded to S.H.

The prize next week will be a copy of 'Sammy Bradley and his Friends,' a volume of quaint Methodist stories, just published.

Paragraphs must pertain to Primitive Methodist news, either personal or relating to the Church, and must not exceed 150 words. Each communication should be sent to the Editor and be marked 'Prize,' and contain name and address.

## Centres of Work.

### Sunderland and Newcastle-on-Tyne.

At the monthly meeting of the Sunderland and Newcastle-on-Tyne District Committee, held at Newcastle on Friday, under the chairmanship of the Rev. Henry Pratt, a letter of sympathy was ordered to be sent to the Rev. Ralph Fenwick in his protracted illness. Letters of condolence were also directed to be forwarded to the Rev. G. F. Johnson and family on the death of Mrs. Johnson's mother; to Mr. Thomas Cruddass on the death of his wife, and to Mr. Wm Coates on the death of Mrs. Coates. The suggested new mode of voting at District meetings to save time in electing delegates to Conference was under consideration, and the sub-committee's plan was adopted. Balance Sheets were presented of the New church and school at Morpeth and of the new church at Hirst, both in our Ashington Station. A splendid forward step has been taken by the friends at Morpeth, and as the next District meeting is to be held there the church will doubtless receive hearty congratulations on the acquisition of such a splendid property.

### Sheffield District.

At the monthly meeting of the committees, held on the 13th in Bethel Chapel, Sheffield, there was a good attendance. Mr. Henry Adams presided.

The Rev. P. Nune, secretary of the Building Committee, presented a report of a correspondence which had taken place with the authorities of the United Methodist Free Church in the Ripley circuit, by direction of the last meeting of the committee, in relation with a Gospel Mission at Lee Brook which had been commenced by a secession from the U.M.F.C. and which had offered itself subsequently to our Church. The mission included a new church and school, which had been erected at a cost of over £650, and which it was proposed to convey on our Model Chapel Deed. A recommendation by a deputation, appointed to investigate the matter in the locality, to accept the mission on condition that one-third of the cost should have been raised within a given time, and that in the meantime the Alfreton circuit should take the oversight of the work and supply the place with preachers, was discussed at great length. Ultimately the request was withdrawn, with a view to an official application being presented by the Alfreton circuit authorities.

The discussion of a proposed erection of a new church and school in Highfield Road, Doncaster Second Circuit, was resumed, on a communication from the circuit accepting suggestions made by the last committee. The whole scheme includes an estimated outlay of £4,000, but the trustees propose, as a first instalment, to erect the church only, at a cost of about £3,000. Towards this amount they were reported to have in cash, property, and promises £500. The secretary reported that the Connexion Church Extension Fund Committee had promised to pay interest on a loan of £1,000 for fourteen years, on condition that the church raised locally £1,000. Sanction was given on condition that the outlay on the land and church should not exceed £3,000.

### Beverley.

This circuit has sustained a very severe loss in the removal of Mr. E. Luscott and family from this town to Sowerby Bridge. A most intelligent local preacher, a most industrious worker in the C.E. and Sunday school—his place will be hard to fill. Mr. Luscott was a well-known member of the District Committee and was the District C.E. Treasurer. Last year he was one of the District representatives at the Scarborough Conference.

Last Monday week—February 12th—the C.E. at Wednesday Market Church had a pleasant social hour after their usual service, during which they had a genuine 'surprise packet' for the president and his good wife who are equally interested in every good work. The presentation was made by Mrs. Frank Holmes, the wife of the superintendent minister, and many were the cordial good wishes expressed by the members. Mr. J. Constable, the society steward, spoke on behalf of the leaders' meeting and church.

## MISSIONARY PROGRESS.

### Rev. J. Flanagan at Southport.

A SUCCESSFUL round of missionary meetings has just been held in the Southport First Circuit—February 11th to 14th. Rev. J. Flanagan, deputation. The Sunday services were rich in blessing. At Marshside Road and High Park the Revs. J. Flanagan and B. Fell were the preachers. At Crossens Mr. Flanagan preached in the afternoon and Mr. Councillor Ingham in the evening.

It was a treat to see the chapels filled not only on Sunday but at the missionary meetings. At Marshside Road on Monday there were not fewer than 400 men present. Mr. Councillor Ingham presided. The offerings on Sunday and Monday were £20.

At High Park on Tuesday there was a fine congregation. Mr. Joseph Rimmer presided and £11 3s. 1d. was realised. At Crossens on Wednesday evening the chapel was crowded. Mr. Peter Bolton presided and the sum of £5 was announced as the result of the anniversary.

Mr. Flanagan was in splendid form and charmed and thrilled the people by his entrancing stories of struggle and triumph in connection with his work in South East London and the remarkable achievements of the Rev. Thomas Jackson in Whitechapel.

The growing interest in missionary work is pleasingly manifest in this circuit. Three years ago the total amount raised in the circuit was £16 6s. 9d. Two years ago £24 2s. 10d. Last year £29 10s. 5d., and this year £36 3s. 1d.

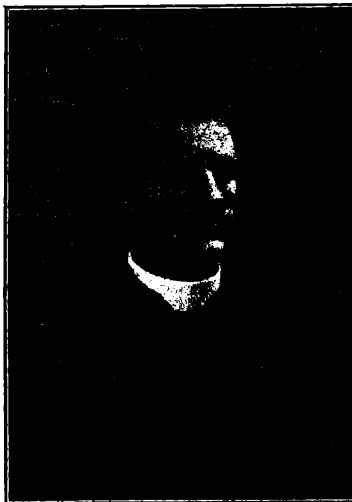
**The 'Primitive Methodist Leader' may be ordered through any Newsagent or at Railway Bookstalls.**

## Students' Missionary Anniversary.

### GREAT EXPECTATIONS.

### VISIT OF REV. HUGH BLACK, M.A., TO MANCHESTER.

(By the Rev. S. Horton.)



Rev. Hugh Black, M.A.

'Your young men shall see visions.' This is one of the signs of Pentecost. It is significant of the trend of things in the new Age that the students in our Manchester College are fired by an enthusiasm for Missions. They are purposing great things for God, and expecting things from their friends. They have determined to double the income of their missionary meeting this year. If the same spirit spreads we shall soon cease to have any difficulty with our missionary revenue. In times of stress and strain it is easy to criticise. But it is harder, and nobler, to help.

The speakers for the meeting are well chosen. First of all there is the President of Conference. He speaks with all the authority of experience. Recently I was present at a missionary convention with Mr. Butt. His speech was an inspiration and a revelation. It made me long to be a missionary, and set me praying for Africa. Then the Rev. A. T. Guttery has achieved national fame. He is gradually, but surely, winning his way to

### The Position of 'Fighting Leader'

of our church. He has dash, brilliancy, and those who know him best declare sagacity, and staying power. On the platform he never fails. He will give a rousing speech, though what he will do now there is no Tory Government to attack is a problem.

But the 'distinguished stranger' at the meeting will be the Rev. Hugh Black, M.A., of Edinburgh. The students are to be congratulated on their choice. A better could hardly have been made.

Hugh Black shares with the venerable Dr. Whyte the pastorate of Free St. George's. To hear Hugh Black and Dr. Whyte is as much an objective to the visitors to Auld Reekie as to visit Holyrood, or The Castle. And it is worth while. To listen to Dr. Whyte is to face the Judgment Day. To hear Hugh Black is to realize the might, and majesty, of the man who has a message, God-given, to his Age. Free St. George's is exalted to heaven with privileges. In its senior minister it has the last of the puritans. In its junior, one of the ablest of that fresh, scholarly, and able school of preachers which is uniting the proved results of the Higher Criticism with the Evangelistic fervour, and glow, of the old revivalism.

Richard Le Gallienne says, 'A critic is a man whom God created to praise greater men than himself, but who, by a curious blindness has never been able to find them.' Praise is more important than judgment. It is only at Agricultural Societies that men dare sit in judgment on the rose. I, at least, do not intend to commit that folly. I am not going to attempt, in this Article, to hold a candle to the sun. But out of a thankful heart for inspiration received I can praise what is praiseworthy, and recognise greatness that I cannot hope to imitate.

The Rev. Hugh Black is a born preacher. He has the three requisites

Our Methodist Forefathers insisted on in every candidate for the ministry—gifts, grace, and fruit. He stands first among the foremost of the younger generation of preachers in Scotland, where great preachers are plentiful as blackberries in the harvest. Possessed of the temperament of the orator, with a singular charm of personality, he attracts

to his ministry many of the most brainy, and thoughtful, men in Edinburgh. The outstanding faults of Scotch pulpit oratory are lack of gracefulness, brightness, verve, and humour. The driest sermons ever made are manufactured in the land o' cakes. The dreary monotony of listening for an hour to some of their D.D.'s remains with me as a nightmare. Only a nation fed on oatmeal, and trained in self-restraint, could possibly endure it. And yet the pulpit is still an institution in Scotland, and to see the congregations 'scaling' on a Sabbath morning, is a sight which would do some of our Laodicean churches good, south of the Border. But Mr. Black holds his audiences without strain, speaks with all the ease of conscious strength, and says many things which stick like burrs.

He possesses in an eminent degree the art of compression. His sermons, lasting from twenty minutes to half an hour, are crowded with choice thoughts, often expressed in very striking language. His style is that of the literary man rather than of the popular orator.

### As a Speaker, he kindles Slowly.

He has the fervour and fire of the Celt, but it is kept under severe control. There are times when one wishes he would let himself 'go.' The abandon that fires into enthusiasm a popular audience is seldom present. But there are occasions when the 'gathering scorn at things evil' finds passionate expression. But the with-holding of power, rather than the 'letting go,' is the rule, and in that he follows the national characteristic. I once heard Dr. Stalker preach at the opening of a new Primitive Methodist church. Whether it was the unusual responsiveness of his congregation or not, I cannot say, but the preacher had a remarkably good time, and the people a great treat. In the midst of his sermon he gave a great shout, which would not have disgraced an explosive Salvation Army Captain. In discussing the sermon afterwards a Presbyterian minister said, 'It was grand to be there. But, man! did you hear him shout? I dinna think the Doctor could ha' done it.' That 'shout' is a wonder to many to this hour.

Mr. Black is a preacher that grows upon you. The first time I heard him I thought him greatly over-rated; the last time I heard him I thought he was as greatly under-rated. It is in the pulpit rather than on the platform that he is at his best. As a speaker, he goes right to the heart of his subject without delay. He seldom indulged in the humorous stories, and chestnuts, which are the stock-in-trade of the popular platform orator. There is no appeal to the gallery; he speaks to the fit, and makes severe demands upon the intellect of his hearers. And yet I have never known him to fail arrest the attention, and to

### Win the Hushed, and Painful, Silence

which is ever the highest tribute to a speaker's powers.

A popular Methodist minister once said to me, 'I make everything I write, or read, serve my pulpit. I am always working in the direction of Sunday.' In that concentration of purpose, doubtless is the secret of his success. Hugh Black is a preacher. He could well say, 'This one thing I do.' Hence he does it well. He can claim his place among the princes of the pulpit. Mark Pattison was once asked 'What is most worth living for?' He replied, 'To deliver one's message.' So would say Hugh Black. He is in deadly earnest. He never trifles either with the intellect or souls of his congregation. Through all he says there rings the note of positive conviction. There are lighter touches, 'tis true, but they are all put in so deftly that they answer their real purpose of making more intense the general effect.

Mr. Black comes nearer to the Rev. R. J. Campbell in general characteristics than to any other of our English preachers. There is the same undertone of mysticism—

### The same air of Spiritual strain

and overburden, the same marvellous changes of countenance, which make you at one moment think you are listening to an old man, weary and disappointed, and the next that the preacher is a radiant youth, intoxicated with the joy of life, who has no knowledge of 'the worm, the canker, and the grief.' He is indeed a blending of R. J. Campbell and Elvet Lewis, with a dash of Campbell Morgan thrown in.

The students will be brought into contact with an original mind, a new and vivid presentation of truth, and a most winsome personality. My only regret is that I am not likely to be there to hear, and see, for myself. But I pray that the result of their meeting may be such an increase of missionary enthusiasm as shall burst the conventional bounds and make new and deeper channels for itself. We want apostles of a Divine Imperialism, who once more shall give new voice to the old battle cry, 'The world for Christ, and Christ for the world.' Let the young men lead on.

'The Metropolitan Tabernacle Pulpit.' No. 51. London: Passmore and Alabaster. 5s.

It is a remarkable tribute to the power of Spurgeon that so long after his death his sermons should be kept up in regular weekly succession. Vol. 51 is particularly valuable in this respect. The sermons, unlike those issued during his regular ministry, cover a wide range of time, and are selected from among those reported, but not published previously. Consequently, to one who is a student as well as a sermon reader, there is afforded an opportunity to watch the developments in Spurgeon's preaching. One of the sermons dates back as far as 1863, while many are to be found preached in the seventies. These recall to us the stirring scenes and events of the days when the great preacher was in the full morning of his career. The form of the great preachers of to-day is a study in contrast, but in Spurgeon there is substance and virility, that will compel reading. We hope there is ample material for many more annual volumes.



## Connexional Notes. THE GENERAL COMMITTEE.

THE fortnightly meeting of this Committee was held at the Book Depot on Friday, February 16th. The Rev. S. S. Henshaw presided. The attendance was large, including Mr. Thomas Howdill, of Leeds, and Rev. G. P. Clarke and Mr. Stringer from Norwich.

### Letters of Thanks

were read from bereaved friends and courts in answer to letters of condolence sent from the last meeting. Mrs. Finch, the widow of the Rev. C. Finch, assured the Committee that she had derived both comfort and strength from the words so kindly written by the secretary. Similar testimony was borne by the Rev. W. Smith, of Hull, who has lost his wife by death. Another letter was read which received special recognition because of its exceptional character. It was from the authorities of the Congleton Circuit, informing the Committee of their high appreciation of the kindness expressed by sending a letter to them in the time of their great loss. They spoke in the highest and tenderest terms of the excellent qualities of their departed superintendent, and they valued much the thoughtfulness of the Committee in sending a representative to the funeral. Such acts heal wounds, strengthen loyalty, and maintain brotherhood.

Her Majesty the Queen had commanded that the Committee's consideration and sympathy with her should be duly recognised, and her letter, which is as follows, was read:—

Buckingham Palace, 13th February, 1906.

SIR.—I am commanded by the Queen to thank you very much for your letter of the 5th instant, and to ask you to be good enough to convey to the General Committee and members of the Primitive Methodist Church Her Majesty's most sincere thanks for their kind sympathy in her irreparable loss.

I have the honour to be, Sir,

Your Obedient Servant,

Rev. J. Welford. SIDNEY GREVILLE, Private Secretary.

L. L. Morse Esq., M.P., writing in response to a letter he received was gratified that his successful attempt to defend the rights of Nonconformity and maintain justice were approved by his brethren. The meeting felt that the nation's best interests would be served by an increase of such men at St. Stephens. Mr. Alderman Adams gave evidence of grit by his declaration of readiness to fight again in such a cause.

### Conference of 1907.

Leicester Circuits are unanimous in their desire to entertain the Conference of 1907, and have decided that the sittings shall be in the beautiful church, Hinckley Road.

### Connexional Fund Arrears.

The committee was grieved to learn that eight circuits had not paid their levy to this Fund according to rule, and instructed the Secretary to write the authorities of these circuits urging immediate attention and remittance.

### Sale of Connexional Property.

Three applications were made. None for withdrawal either from rural villages or large centres of population. In each case the property could be spared; the money would be more serviceable than property. Barking circuit is compelled to sell a piece of land to the London, Tilbury, and Southend Railway Company. In 1880 it cost the trustees £175. It has greatly increased in value, and the company offers them £785. The money, after paying expenses, will be deposited in the C.A.A. Fund to be used for future developments in this locality. Masham trustees, Ripon circuit, applied for sanction to sell a portion of their property. They worshipped many years in a rented room. Landowners were not favourable to Nonconformity. A large plot of land came into the market and they wisely purchased the whole. They are retaining quite sufficient for present and future developments, and have retained enough to give shelter to a staunch Nonconformist, and can sell what remains for £800. God has honoured their patience, hope, faith, heroism, and service. The authorities at Ellesmere applied for sanction to sell some houses, a stable and land for £1,600. Sanction was given in each case, the money to be properly invested.

### Application for Deed Poll Membership

by Mr. George Dowle, of Lydney circuit, was granted. He is 70 years old. Joined the church in 1855, was made a local preacher in 1856, and has been in unbroken membership ever since. He is in good health and in active work. His application was satisfactory, and will be forwarded to the Conference.

### Norwich Second Circuit

caused a very lengthy discussion by submitting a document in answer to instructions received from the General Missionary Committee. The case was stated in a very lucid speech by Mr. Stringer, the circuit steward of the circuit. Some months ago the Rev. J. W. Price was designated for Missionary work in Africa. He having removed to Livingstone College for medical training a vacancy was occasioned. They were desired to inform the General Committee how they proposed to fill the vacancy. They are projecting a forward movement and desire a new chapel. They ask to be relieved of a second minister for two years and to be allowed to employ a lay agent to work the villages and give the superintendent opportunity to manage the launching of this Forward movement. The committee referred the document back to the circuit with the idea of securing the opinion of the district authorities on such an important scheme.

Instructions were given the Standing Committee to consider Recommendations from last Conference affecting a Vice to the deputy treasurer and matters affecting the S.P.W. and O. Fund, and prepare the cases for Conference.

### Free Church M.P.s.

The National Free Church Council is properly doing honour to the Free Churchmen who are elected to Parliament on March 2nd. The Revs. J. Welford and H. Yoell were elected to represent our churches at that function.

### Letters of Sympathy

are to be sent to the Rev. F. W. Wilkinson, of Dunstable, who has lost his wife, and to the Rev. J. T. Parr, who has had a serious break down in health.

### Local Preachers' Aid Fund.

The Rev. T. J. Gladwin submitted four cases for consideration, and £2 was granted in each case.—EDWIN DALTON.

## PRIMITIVE METHODIST MEMBERS OF PARLIAMENT.



Alderman John Wilson, M.P.  
(Mid-Durham.)

THERE are some men to whom titles seem superfluous. Their name is itself a title of honour. Unadorned, they are adorned the most. The Alderman and Member of Parliament whose name stands at the head of this article is universally known in the North of England as John Wilson. This is because the name stands for much, but is due also to the fact that men cherish for the owner a kind of personal affection. The miners of Durham know well that

'The rank is but the guinea stamp,  
The man's the gold for a' that.'

They know, too, that the member for Mid-Durham has come through many searching fires, and has by many infallible signs approved himself the possessor of the gold of sterling character. The development of

### That Character is a story of Romantic Interest.

The son of a labouring man, John Wilson was born at Great-ham, near Hartlepool, in 1837, and his sixty-nine years have been years of strenuous toil and triumphant endeavour. Motherless at four and a half, and fatherless at nine and a half, he early made acquaintance with the stern realities of life. At the same time his possession of what he would call a double dose of the 'Old Adam,' undoubtedly added to the severity of his early discipline. Just before his father's death, which occurred at Stanhope, he finished his education by throwing an ink-bottle at the school master, and was turned out of school. As a punishment he was sent to work for fourpence half-penny a day in the quarries.

At thirteen we find him down the pit at Ludworth, where he was fortunate enough to save the life of another boy whose grateful parents took the orphan into their own house and henceforth treated him as their own. Before he was seventeen he was set to hew coal, not because he was exceptionally tall and strong for his age, but because he had incurred the wrath of the manager by his wildness. That worthy gave the youth Hobson's choice: he must either hew coals or clear out. This young Ismael in the wilderness of life chose the coal face, but whether he was tamed thereby is open to doubt. Certain it is that at nineteen the restless spirit of adventure drove him to sea, and he spent three years on the ocean-wave. Then he went back to the coal-bewing. At Haswell colliery he married, but soon afterwards emigrated to America. For the next three years and a half he worked in the mines of Pennsylvania and Illinois. All this time he was widening his knowledge of men and affairs, but not yet had he found his life work. The primary equipment he needed was spiritual, and that was to be got through the agency of the people called Primitive Methodists. Returning to Haswell, there came to him the spiritual and intellectual quickening required to start him definitely on the upward path. He had not been without intellectual yearnings in his youth, and five times he had read the Bible through, thus perhaps unconsciously acquiring something of that gift of style which was later on to surprise the House of Commons and suggest to Sir Erskine May that

### The Miners' Member must be a Local Preacher.

The turning point of his life was that spiritual experience which came to him in a Primitive Methodist Class meeting held in a miner's cottage at Haswell; it was the tide in his affairs which led on step by step to high service and honourable achievement. The Primitives at Haswell recognized that the new convert was no ordinary pitman, and nine months only elapsed before they had his name on the Local Preachers' plan. Then he discovered the poverty of his in-

tellectual attainments, and forthwith devoted himself to the most rigorous mental discipline. Grammar and kindred subjects occupied every spare hour, and even when down the pit opportunities were found for conning the appointed task by the light of a Davy lamp. Helping others in the path of self-culture was found an admirable method of verifying and perfecting his own knowledge. Then came new difficulties which yet were to mould the destiny of the young local and sweep him onward to his unseen goal. Trades Unionism was spreading through the country, and these were the days when to be prominent in the Union was to be a marked man. John Wilson was in entire sympathy with the movement, and did all he could to help it.

### For Giving an 'Agitator' a Night's Lodging

he received notice to quit, and so became the first martyr in the cause of Union.

For weeks he walked the county in search of work; and at last was 'set on' at Wheatley Hill. But here persecution still dogged his steps, and after a while dismissal was once more his fate. It was the intention of the manager to drive him from the village, but in this the village tyrant was thwarted. A shop was taken and a stationery business embarked upon. Meanwhile, if he was a marked man with the masters, he also was with the men, though in a different sense. They recognised him as their champion, and thirty years ago appointed him secretary of their political organization; in 1882 they appointed him to the honourable position of Treasurer of the Durham Miners' Association. In 1890 he was advanced to the post of Financial Secretary, and five years later he became Corresponding Secretary. Before this, however, other honours had been awarded him. In 1885 he was triumphantly elected to Parliament by the Houghton-le-Spring division, but was defeated in the disastrous General Election of the following year. A vacancy occurred in 1890 in Mid-Durham, and Mr. Wilson was elected. He has sat for Mid-Durham ever since, and the strength of his position may be seen in the fact that he has just been returned unopposed. Not the least among the honours conferred upon him in recent years is

### The Chairmanship of the Durham County Council.

And so the pitman enjoys an honour which ladies and lords are glad to receive.

Space will not allow any adequate sketch of the man who stands before the world to-day as the outcome of the varied forces that have just been briefly indicated. Much might be said of his wide reading, and of what Shakespeare and Lowell and Whittier have done for him; of the mastery of economic questions he has gained from John Stewart Mill and Henry George; or of the fascination which through all the years Scott has had for him. All this is more or less revealed in the pulpit, on the platform, and in the House of Commons. To quote the testimony which comes from an unlooked-for quarter, 'Mr. John Wilson is one of the most cultivated men in the House of Commons—a calm, powerful reasoner, a smooth, polished speaker, a subtle logician, an authority on labour questions, who possesses all those personal attributes which we usually associate with the word "gentleman." 'Are such men as Mr. Wilson common amongst the democracy of Great Britain?' asked President Cleveland. 'We should run a man with a record like his for the Presidency, and all the lords and dukes could not hold a candle to him in a real Republic.' Such in brief are the achievements of

### This Primitive Methodist Member of Parliament.

Much might be said of his modesty, his loyalty to principle, his tenacity of purpose, his sturdy championship of Free Church principles, his resolute determination always to appeal, in speech and sermon, to the best that is in men, and the consummate ability, tact, and statesmanship with which he has conducted the affairs of the great Union with which he is associated, but space forbids. If the Labour members generally are of the type of John Wilson, the British democracy will therein have furnished its triumphant justification. —T. V. E.

## THE ORON INSTITUTE.

### Wanted:—A Library.

SIR.—The Oron Institute is now in splendid working order. A library is, however, an urgent necessity. I am hoping to send out a number of books during the second week in March. It would be a real help to our Mission work if ONE HUNDRED friends would send to me on or before March 12th, at least one book, either Theological, Historical, or Fiction. I have already received a fair number, but others ought to be sent. Therefore what the friends of our African Missionary work desire to do will they please do quickly. With many thanks in anticipation,  
Yours truly,  
12 Charles Street, Hull. STAFFORD B. WHITBY.

THE Rev. J. Scott Lidgett, M.A., the new President of the National Free Church Council, has prepared a message to the Free Churches, which he contributes to 'The Home Messenger' for March. The message is as follows:—

Let me urge upon all Free Churchmen throughout the country the importance of seeking a deeper devotional life and its fuller expression in every form of social service. We are coming to realise our responsibility over a very wide surface of affairs. Our calling is at all costs to exhibit the mind of Christ in regard to them. His mind can only be made known in a ceaseless fellowship, involving the absolute surrender to Him of every power of our being. Entire consecration in order to perfect service—this should be the watchword of every Free Churchman.

# THE SAINTS FROM THE COUNTRY.

## 7.—THE BIRTH OF A SOUL.

By Rev. S. HORTON.

(Author of 'For the Truth's Sake,' 'Her Bonnie Pit Laddie,' &c., &c.)

'Oa Daddy, you are such a big dunce. That is B, not D. And I have told you four times that Q has a tail, and O has not. Now, remember, or I shall give you the cane.'

The sun shone through the lozenge panes of the window and fell on the two heads that bent over a 'Reading-made-easy.' But the look of painful, and strained, attention on the man's face told that the task he had thus set himself, late in life, was anything but an easy one. He gave a sigh of relief when he got to the end of the line, and by way of change took his little school-mistress in his great hands and tossed her three times up to the ceiling. That seemed to relieve him, and he sat down again to face the second line more hopefully, for, as he ran his eye along, he discerned several familiar forms among the letters that composed it.

And while he sat there all the town was talking about the cowardice of Nathan Bradmore, at least, all that part of the town whose opinion he had hitherto considered worth anything. Nathan was a local celebrity, and like all men who have a reputation to maintain, found that 'he kept a tiger in the house.' He was no longer his own master, but the servant of that section of the public which called itself his admirers, the most whimsical, and intolerant, of all masters. And these masters regulated his meals, fixed the quantity of what they called his 'tipple,' and prescribed certain exercises for him at set times of the day. They watched him when he went out, they watched him when he went in, and they came and took possession of his house as if it were their own.

And a committee of these Masters was now sitting in the parlour of 'The White Lion,' drinking bad whiskey, and swearing big oaths at his expense. If their prayers for him had been answered he would have been a scorched and blackened wretch, with twisted limbs and blinded eyes, for on these members they had especially invited the maledictions of Heaven to fall. Some prayers come back with a terrible rebound on the heads of those that utter them. And in that prayer meeting in the White Lion, there was not a petition that rose as high as the ceiling. They all went the other way because they were inspired by malice and hate.

'It's of no use,' said Johnstone of the Hings, 'he won't fight. I tried my best to persuade him. I stand to lose £5 if our man does not come up to the scratch. I offered him the pick of the pups of my bull terrier if he would promise to fight, but he wouldn't. I don't understand it. I feel sure that he would have licked the other fellow into fiddlestrings.'

'And after he has been in training, too,' said another. 'I never saw him so fit,' and until Sunday he was spoiling for the fight, and now he will not hear of it. I fancy the other side has given him a tip to keep clear of the ring. But it's a shabby business at the best. I never thought of it, Nathan.'

'O leave him alone,' said Whitfield, the landlord, 'he will come to. It is just one of his larks. He is a rum fish. He wants us to get into a funk about it, or else those newspaper chaps have put him up to it for some reason or other. Don't bother him, and he'll come round all right. If he is sulky on Wednesday I'll send him a bottle of whiskey, and when he has had that he will fight on Thursday like a Trojan.'

And all the time they were discussing him, Nathan was tracing with his thumbs the letters that spell out 'God is Love.' But he was not sufficiently advanced to make letters into words yet, seeing this was but his second attempt to climb the heights of Knowledge, by the well-beaten path over which the feet of many generations have passed. As he looked at the child at his side he marvelled at her cleverness. She ran up that steep path without a slip, while he stumbled at every step. He felt a great pride filling his heart, that he had a father's right in her. He had never stopped to think about it before, how it came that one so bright, and clever should have a father like him. Those letters, behind which lay all the mysteries of knowledge, seemed to him so difficult of acquirement, but yet she rattled them off her tongue without a single mistake. And then he began to feel a subtle kind of pleasure in hearing the slightly superior and dictatorial tone in which she corrected his blunders; until it is to be feared that he did not act fairly, but pretended not to know when he did not know. And when the lesson was done he found a stray half-penny in his waistcoat pocket, and made her rich by handing it to her with authority to spend it how she liked.

The fact was that Nathan had made a discovery on Sunday that had startled him. He had suddenly awakened to the solemn fact that he had a soul. He had, of course, known it in a general way before, but it was

not a matter that had given him any trouble. From his youth he had been a fighter, and he had been too busy breaking other men's heads, and trying to protect his own to think about much else. But the fact had risen up among the lilac bushes, and apple trees, in the garden, and hit him full in the face, and had stunned him more than when the 'Putney Light Weight' had dealt him a punishing blow which broke the bridge of his nose. It had come at a very inopportune moment for his backers, but destiny comes, with veiled face, at unexpected moments.

Nathan came of a race of fighters, with gipsy blood in their veins. The more distinct recollection of his boyhood was that of his father offering to fight a bear at a country fair, which a roving German was exhibiting. The man and the beast had fought on the green sward, the beast partly muzzled, until, with a blow of his great claw, he had torn the scalp open, and was, with difficulty, prevented from making an end of his human opponent, whose blows had made but slight impression on its thick head. As a lad he had been brought up a kind of Ishmael, for, seeing that he was strong, lissome, and active, his father conceived the idea of making him a king of the prize ring, and eagerly waited the time when he should see him figuring in the papers that live on fostering the lower, and brutal, passions of human nature, as the 'Rising Star of the Boxing World.' But the old man, like many with nobler ambitions, did not live to see it. An attack of asthma, caught while out poaching, put an end to his life in twenty-four hours. On his death-bed he gave his son some hints of how to counter his opponent's blows. Also he gave him a receipt for hardening the muscles. Then he turned his face to the wall and slept. Two hours after that Nathan's mother was at the public house buying whisky for the funeral.

Death usually makes men think. But not so Nathan. The funeral was hurried, because the next week there was to be a noted match between Bendigo and another noted pugilist. Somehow the youth attracted the attention of Bendigo, and he took him in hand and trained him. Since then his life had been that of a notorious bruiser. He was seldom at his home in Birchvale, but was attending matches all over the country. And now he was backed to fight Long Bill, of Burslem, at heavy odds; and had been training for a fortnight when he suddenly discovered the fact that he had a soul.

It happened in this wise. The Primitive Methodists were holding a camp meeting in the field adjoining Nathan's garden. He had run home for the Sunday from York, where he was under his trainer, and had received as many parting counsels as though he was a young maiden leaving home for the first time.

He had been living on half-cooked beef steaks, and raw eggs, and doing his best, with Jack Blacklow to help him, to reduce himself to the condition of a primeval savage, with considerable success. In the slang of his associates, he was 'in the pink of condition,' and wished that Thursday was at hand. After dinner he heard the sound of singing, and having nothing else to do he wandered down the garden to listen to it.

In the middle of the garden was a young apple tree in blossom. Every bough was bending beneath a load of white and crimson blossoms. He sat down beneath it, and lazily listened to the music that came to him over the hedge. By and by he dozed, for the atmosphere was heavy, and fell, at length, to sleep, with this chorus in his ears—

'Now, poor sinner, now poor sinner,  
Look to Him who died for thee.'

Every now and then a gentle breeze scattered the petals, like snowflakes, touched with the crimson hues of blood, around him. A throbbing sang a love song to his mate from the top of a cherry tree. And he would have slept on till preaching and singing alike were over had not a bee lighted on his collar. The fate of many a soul has turned on a very narrow pivot, but surely never one turned upon a finer point than the sting of a bee. The insect crept up until it touched the hard red muscles of his neck. Then it lifted its wings as though it would fly away, and if it had, the history of Nathan might have been a different one, and like his father he might have died without ever discovering that he had a soul. But after poisoning itself for a second, it changed its intentions, and slowly made for the lobe of the sleeping man's ear. The sensation caused by this action disturbed him, and unconsciously, his hand rose to his head to sweep away the intruder that had crept into his dreams. The big, heavy, forefinger rose to his head, and lighted on the wings of the bee and pinned it down. Deeply resenting this attack upon its liberty it sharply planted its sting, deep into the soft part of the

ear. The sleeper gave a start, uttered an oath, and struck out with his great fist into the empty air before him. For the moment he thought that 'Long Bill' had given him a stinging blow and he was returning it. But the bee, liberated, went off with a buzz, doubtless to boast of his achievement to an admiring hive.

(To be continued.)

## Blackpool New Mission.

The movement had a further evidence of the needs of mission work in this town on Saturday, the 10th inst., and of the good wishes and assistance required being forthcoming, as the popular President of the British Women's Temperance Association was an attendant at one of the mission services in connection with the movement at Ashton Road, and being a lady of progressive thought, and believing in everything being done well, Mrs. Shellhorne, the lady referred to, kindly offered to provide a tea, to be in the hands of the ladies of the mission, towards the funds for further equipping the place for more progressive work to be done. This kind offer was accepted, and put into form on Saturday by a splendid tea being provided in the hall, to which ample justice was done by a large number partaking of the same.

It had been arranged for a public meeting to be held afterwards, to be presided over by Mrs. Shellhorne in person, who was unavoidably absent by illness, but the lot fell into the capable hands of Mrs. Blackes, who was supported by other ladies. No gentlemen took any part in the speech making that night. After the chairwoman had explained the reason of the change a lucid address was delivered by her, and later on she rendered a beautiful solo in very good style. After the address 'Lead, Kindly Light,' was most effectively rendered by Mrs. Nuttall; the audience wishing for more, the lady responded 'Trusting Jesus, that is all.'

Mrs. Sacker afterwards addressed the meeting, and with not a few pointed illustrations kept the audience in good spirits, which was further added to by Mrs. Fairhurst (Sister Alice) in her most tasteful manner, was well received. Mrs. Goss delighted the audience with a thrilling speech, full of fire and enthusiasm for mission work, and was a great encouragement to the workers. Best thanks were given to the benevolent donor for the good things provided.

On the Sunday following a start was made towards forming a young people's service in the afternoon, ultimately a Sunday School; this, too, was a success, the charge of the service was in the hands of Mrs. Fairhurst and Mrs. Wood, and at the evening service a good congregation well filled the hall, which is a further indication of the need of the mission being opened.

## LEGAL AND GENERAL

All communications for this column should be addressed to HISTORICUS, The Lodge, East Acton, London, W.

TRUSTEE.—The case mentioned in your letter is one which cannot be dealt with in this column. It is clearly one upon which a solicitor should be consulted and the whole correspondence and other facts attending the case laid before him, and his professional charges paid for the advice given.

OPEN-AIR.—The information you desire can be found in chapter viii. of the Free Churchman's Legal Handbook, published by the Free Church Council, Memorial Hall, E.C.

## THE MAGAZINE CIRCULATION.

### Rev. E. Dalton's Appeal.

TO THE EDITOR OF *The Primitive Methodist Leader*.

SIR.—Allow me to present my sincere thanks for the help you are rendering the Book Room by your continued 'Reviews' of our publications, and by the articles you have written re the magazine circulation. Your paper gives the periodicals 'Sunshine' and 'Fresh Air,' and I am hoping that the friends in the connexion will give them exercise. They will do much more good every way than lying upon my shelves. The larger and wider circulation would not only strengthen much deserving connexional funds, but would promote godliness in the homes where they find a place and increase connexional loyalty among our young people—results we all very much desire. I have hope that by your able advocacy and our strenuous endeavours we may yet cheque the downward tendency.

If there are any friends who would like to see the magazines before ordering I shall be glad to forward them a specimen copy.

Again thanking you for your assistance,

Yours very truly, EDWIN DALTON,

February 19th.

General Book Steward.

## WANTED! WANTED!! WANTED!!!

- 1,000 Subscribers for the "Aldersgate," cost 1½d. per week.
- 1,000 Local Preachers to take "Messenger," cost ½d. per week.
- 1,000 Christian Endeavourers to take "Springtime," cost ½d. per week.
- 1,000 S.S. Teachers to take "Journal," cost ½d. per week.
- 1,000 Young People to take "Morning," cost ½d. per week.
- 1,000 Bairns to take "Child's Friend," cost ½d. per month.

See the above letter on the Magazine circulation. Order of Ministers.

## What Women Do.

WHEN the Editor asked me to contribute the Women's Column for the *Leader* he expressed the opinion that 'this is woman's day.' The 'New Woman' has arrived, and is not the creature caricatured by some; her influence and work are extending in very many directions. This column will aim to chronicle from time to time interesting and useful work being done by women and will indicate suggestions for further service.

WOMEN throughout this realm have followed Queen Alexandra with sympathetic interest in her sad journey to that home that has been the scene of so many happy family gatherings. A noble simplicity characterized King Christian both in his Court and private character.

THE so-called 'Conversion' of Princess Ena, of Battenberg, in view of a brilliant marriage, has seemed to belittle a word made sacred by hallowed associations. Like others of less exalted rank, Princess Ena has doubtless found that Ritualism is an easy road to Romanism.

THE long expected election is over, and once more we settle down to the even tenor of our way.

It would be interesting to know exactly what part the women of our church have played.

A few have ventured on to the political platform, but many more have helped in unobtrusive ways. By the raising of funds for local associations, in canvassing, secretarial work, distributing literature, and in many other ways, members of Parliament can testify to their ability and faithfulness. They are thus fitting themselves by knowledge and practice far more effectually for a wider franchise and more active participation in the political life of the nation than by any amount of unseemly interruption of speakers and waving of flags at political meetings, which all who love the Women's Cause must deprecate.

A TOUCHING incident happened during the recent election in the cemetery of Hay, in Breconshire. After the poll declaring the election of Mr. Morgan as M.P. for Truro, an old lady friend of the family hastened to the cemetery with a bunch of snowdrops tied with red ribbon, and laid it on his mother's grave, with a card bearing this inscription: 'George Hay Morgan, Member of Parliament for Truro: majority 504.'

THE field of Battle for the Schools has now changed from the country to the House of Commons.

Perhaps the emphasis laid on the value of religious education will remind our mothers that helpful as religious instruction may be, given in school hours, there is nothing that can take the place of those teachings given by a wise mother in her own home circle.

It is said that in these busy days the family altar is neglected, that women have not time to hear their children's evening prayer. We hope that is not true of the women of our church.

THE great White Ribbon Sisterhood, the only world-wide one in existence, commemorated last week the death of Miss Frances Willard, its founder. The British Women's Branch is growing on every hand, and numbers in its ranks many Primitive Methodists, four of whom are on its National Executive.

THAT there is need for women's work in Temperance is terribly evident, especially in our factory towns, where the public house habit among women is increasing alarmingly. A census of one wine lodge in a weaving town of Lancashire on a Saturday night revealed the fact that some 100 females entered in the hours between ten and eleven o'clock. A Liverpool publican, as a result of his experience, says that while drunkenness in that city among men is actually decreasing, it is greatly increasing among women. In some districts there is a constant stream of them, carrying infants, passing into the public houses. Our country is unique for this shameful public house habit among women. It is pleasing to note that one of our own magistrates, Alderman T. Beeley, of Hyde, speaking from the chair of the Brewster Sessions on behalf of the Bench, urged licensees to discountenance female drinking in their houses, while a proposal has emanated from the Liverpool Licensing Bench aiming to prevent the sale of drink to women before 11 in the morning.

MISS JESSIE ACKERMANN, the intrepid American traveller, who has beaten her sex's world record for travel, has just been made a Fellow of the Scottish Geographical Society, an honour shared by only one other woman, the late Mrs. Bishop. Her experiences are most interesting and instructive, but the world peace movement has also had in her a tireless and able ambassadress.

THE aim of the 'Girl's Life Brigade' is 'to awaken in our girls a sense of their responsibility in life, and to help them to make the very best use of their powers both of body and mind.' In this connection Mrs. George Cadbury says, 'Teach girls to develop their muscles, their lungs, and general condition.' To this end the physical drill, first aid, and swimming displays of the Society tend. The Society, which is conducted on a definitely religious basis and aims at continuing the work of the Sunday School, wants to extend its usefulness. Ladies willing to form centres are asked to communicate with the secretaries, 56 Old Bailey, E.C.

LADY HENRY SOMERSET writing on 'Fresh Fields for Women Workers' wisely pleads for elementary school teaching as a worthy profession. Just now this profession is one of the very few openings for employment where the supply is not equal to the demand.

Since 'non-provided schools' have been put upon the rates they have received the greatly augmented staff they so sorely required. But the demand is for efficient teachers. The old 'article 68' teacher is rapidly being 'burned out' of the schools.

MRS. W. D. JUDSON, who was one of the speakers at the annual meeting of the Irish Temperance League, held in the Ulster Hall, Belfast has recently taken a ten days' Temperance tour in Ireland.—FRANCES.

## LONDON LOCAL PREACHERS.

### The Pulpit and the Pew.

ALL the local centres of the London Training School are now at work. Last week, unfortunately, two of the lecturers, Rev. I. Dorricott and Mr. P. Roberts, were disabled through influenza. The third of Mr. Dorricott's lectures on 'Introduction to the New Testament,' at Canning Town, was therefore postponed. At Forest Hill Mr. H. Jeffs took the place of Mr. Roberts, with an extra lecture on 'The Pulpit and the Pew.' There was a considerable representation of the pew in the audience. The lecturer urged that much of the success of preaching depended on what the congregation brought to the church. It should bring the worshipful spirit, sympathy with the preacher, a good grounding in Bible knowledge on which the preacher may build, and lastly it should bring imagination. The preacher, like the poet, was an interpreter of the ideal life. There were many people, however, priding themselves on being practical, who criticized the preacher if he let his imagination soar into the realms of the ideal. Nothing was more practical than that which dealt with the things that were permanent, with the realities of the unseen world. It was the preacher's business to make the Gospel applicable to the things of this life, and to human nature as it actually is. But the Gospel was intended to fit men also for the life beyond, and so to transform human nature that the world might be fitted for the establishing of the universal Kingdom of God. Dealing specially with the preacher he laid it down that the preacher is a teacher, a prophet, a priest and a poet, but his fulfilment of each function is limited to the responsiveness of the congregation.

The Rev. William Lee, B.A., has had a keenly interested audience at Dorset road, where on Tuesday he completed his course of three lectures on 'Introduction to the Old Testament.' He dealt with the Hexateuch, with the Canon of the Old Testament, and with Introduction to Old Testament Prophecy. Mr. Lee will repeat the same course at Camden Town, where, on Wednesday evening, Rev. E. J. T. Bagnall commenced his course on 'Introduction to the New Testament' with 'The Synoptic Gospels.' The Rev. William Mincher commences a course on 'Introduction to the Old Testament' at Forest Hill to-night, and will repeat the same course at Canning Town, commencing on March 4th. Mr. Philip Roberts lectures at each centre on 'Elocution in the Pulpit.'

## South London Association.

### Reports of Conversions.

THE annual business meeting of the South London Local Preachers' Association was held at Balham Grove last Friday evening. Mr. H. Francis presided in the absence through indisposition of Mr. William Rowland. The fourth annual report, read by the corresponding secretary, Mr. H. Jeffs, stated that the membership is now sixty-three. Without exception, the monthly and quarterly meetings had been of a highly interesting and inspiring character. The mission work had been energetically carried on. The missions were a school of practice, in which young locals had the advantage of association with experienced brethren in actual evangelism of the type which had always been the glory of their denomination. The arrangement of the missions entailed considerable expense. It was hoped that the churches benefited by the visits of mission bands would recognise some slight obligation in this matter, and that friends sympathising with the missions and the general work of the Association would give donations.

The treasurer's report, submitted by Mr. G. H. Sellers, showed a slight adverse balance, consequent on the increased mission expenditure. Mr. A. F. Pumfrey, secretary to the Missions Committee, presented the missions report. There had been sixty Sunday missions, at eight of which camp meetings were held. In addition there had been eight whole week missions. One of these was a tent mission at Worcester Park, when 26 professed conversion, 13 adults and 13 young people. Taking the missions altogether, 49 adults were converted at mission services, or as the result of such services, 101 young people had come out, while 80 to 90 school children had expressed their desire to give themselves to the Saviour. Speaking of the enthusiasm that had been generated among the missionaries, the report told of a young man in a business house who left on the Sunday morning before breakfast was served, and returned too late for supper, sacrificing the two meals in his anxiety to put in a full day. The result of the election of the officers for the ensuing year was—president, Mr. A. Frances; vice-president, Mr. G. Lansley; treasurer, Mr. G. H. Sellers; corresponding secretary, Mr. H. Jeffs; secretary, Mr. E. Turner; librarian, Mr. P. Roberts. The Committee elected were:—Messrs. C. Barker, H. Giles, Webb, J. W. Reed, E. P. Joyce, S. W. Read, W. Swan, and S. Warren.

It was decided to hold the ordinary monthly meetings during the coming year at Kennington Park chapel.

## Manchester

### Primitive Methodist Council.

THE annual social meeting of the Manchester P.M. Council, composed of representatives from all the circuits, took place on Saturday, the 17th inst., at the Manchester Road Church, Swinton. The company comprised about one hundred and fifty ladies and gentlemen.

In the afternoon the chair was taken by the Rev. Wilson Eccles, of Swinton, who offered a hearty welcome to all, and called upon Miss Worfolk, of Bolton, to give an address on 'The Work of Women's Missionary Societies.' The address was excellent in every way, setting forth clearly the aims of such societies, their modes of work, how to start them, etc.; and this was followed by a profitable discussion, in which Mrs. Genney, Mrs. Herbert Marsh, Mrs. Humphries, and the Revs. James Jackson, Dr. Watson, and W. Barker, secretary of the Council, took part. It is confidently hoped by those engaged in this department that the work will be considerably stimulated by this address and discussion.

The visitors were entertained to tea by the Manchester Eighth circuit, and enjoyed an hour of social fellowship.

In the evening a large public meeting was held, under the able presidency of Mr. T. L. Gerrard. Mr. Gerrard spoke of the hopeful signs of the time in which we are living, and of the essentially Christian ideals of the Labour men in the new Parliament. The other speakers were Mr. Joseph Ellis, of Levenshulme, and the Rev. W. Johnson, Principal of the College. Mr. Ellis took for his topic the relation of the Church to recreation and sport. He pleaded bravely for the recognition of a legitimate desire for amusement; spoke of the harmful associations which at present make the theatre, the horse-race, the football match, the billiard table, undesirable places for our young people. He asked that the Church should as far as practicable provide for this need, without the evil accompaniments which are in the world. In conclusion, he urged the opening by the church of temperance public-houses. The speech was very carefully listened to, and the speaker's ability and courage won the admiration of all. It was plain, however, that the audience generally did not adopt Mr. Ellis' view. Still, there was much for thought, and perhaps some of it may be as seed-corn.

Principal Johnson spoke on 'Future Primitive Methodism; its Spirituality.' It was a forceful appeal for heart-religion, and it made a deep impression on the congregation. A vote of thanks, moved by the Rev. W. Barker, to the chairman, speakers, etc., brought to a close a very happy gathering.

It is well that in our large towns the people of the various circuits should have the opportunity of thus meeting from time to time for social and devotional purposes; and those present felt that the afternoon and evening had been well spent.—W. E.

## London Primitive Methodist Council.

THE anniversary services were held on Thursday, Feb. 18th, in the Camden Town chapel. In the afternoon, at three, the Rev. F. A. Russell, of Kings Weigh House chapel, preached a really grand sermon on 'The Disciplined Life,' taking for his text Heb. v. 8. After expressing his great pleasure in having the opportunity to render this service, and bearing witness to his indebtedness to some of our ministers in the north country, mentioning especially the Rev. John Atkinson, the preacher in most eloquent and charming language dealt with the nature, necessity, value, honour, and reward of the disciplined life, and urged its acceptance by his hearers with more than submissive thankfulness. The discourse was worthy of a larger audience.

After tea, to which the friends adjourned, and which was well appreciated as a means of social intercourse as well as bodily refreshing, a Conference was held in the Chapel. Rev. J. F. Porter, Vice-President of the Council, presided. A paper on Sunday School Reform was read by Rev. F. S. Clulow, who advocated a better system of classifying scholars, better accommodation as to premises, better type of teachers, better selection of lessons. Mr. E. A. Howe, in opening discussion expressed thanks for the paper so lucidly stating the position, but felt that he had not been very much moved forward by the discussions on this subject. The conversation was continued by Revs. S. L. George, H. Yool, F. Savage, G. C. Normandale, F. Pickett, and others.

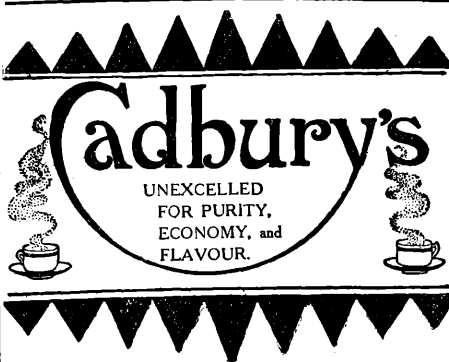
The public meeting at 7.30 was under the chairmanship of E. C. Rawlings, Esq., Vice-President of Conference, who is an Ex-President of the Council. After the report, presented by the secretary, Rev. G. C. Normandale, and a financial statement by Mr. C. B. Kendall, treasurer, Mr. Rawlings expressed his pleasure that the Council was doing good work, and wished for it larger usefulness and increased numbers.

The Rev. Edwin Dalton gave a characteristic address on the claims of the masses, which he defined, not as the 'working man,' but the multitude outside the churches both in high society and lower life. He claimed that the working classes are at present the people who are carrying on the work of the church. A strong plea was put in for larger and more regular modes of giving to religious objects.

The next speaker, P. Whitwell Wilson, Esq., of 'The Daily News,' the new M.P. for one of the St. Pancras Divisions, gave a very interesting and instructive address on the lines of Reform required to-day, and referred to Education, Licensing, Prison Reform, Magisterial Appointments, especially in country districts, and labour problems as being distinctly urgent, and especially the fostering of a peace spirit.

Mr. T. Proud, the President, gave a brief address and proposed thanks to chairman, speakers, and the Camden Town friends, which was heartily given, and so closed a very interesting and edifying anniversary.

We are pleased to hear that the Rev. W. Welford, of the Caledonian Road Circuit, London, is greatly influencing the Free Churchmen of that neighbourhood and gaining their confidence. He has been elected President of the Islington Free Church Council, and will represent that Council at the National Council in Birmingham, which will be the fourth time he has occupied that position. We are pleased to see our ministers occupying such places of trust.





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## The Primitive Methodist Leader.

INCORPORATING 'THE PRIMITIVE METHODIST'

THURSDAY, FEBRUARY 22, 1906.

## THE MUTINOUS SEA.

SECOND ARTICLE.

By Prof. A. S. Peake, M.A., B.D.

I HAVE already said that the conception of the sea as a power hostile to God, which has survived in our present hymns and is to be found in the Old Testament, goes back ultimately to Babylon. It is especially to Gunkel that our thanks are due for the detailed proof of this position. It is probably true that with the enthusiasm of a discoverer he has pushed his views a great deal too far, and referred to Babylon for the origin of conceptions which have not as yet at any rate been proved to have existed among the Babylonians. But in his book on Creation and Chaos he brought together a large mass of evidence both from the Old Testament and from Babylonian literature in support of his main thesis. Much of the material was, of course, already familiar to scholars, a good deal of it, indeed, to a wider public.

According to the Creation story, which circulated in Babylonia, there was a primordial conflict between Marduk, the god of Light, and Tiamat, the Chaos Monster. Tiamat is equivalent to the Hebrew word, which is translated 'the deep' in Genesis i. 2. She is also to be identified with Rahab, and probably with Leviathan. 'The helpers of Rahab,' to whom Job refers, were the brood of monsters whom she brought into being to help her in her conflict with Marduk. In that conflict Marduk slew the monster, according to the generally accepted story, he then cut her in two, and of one-half of her body he made the sky, and of the other half the earth. But there seem to have been other versions of the myth according to which the monster was not killed, but kept under strict guard. It is this type of the story that is reflected in some of the passages that I quoted in my last article. Job's bitter reference to the sea-monster, over which God must keep watchful guard, or the reference to the serpent in the depths of the sea, or to Leviathan taking his pastime in the ocean, all pre-suppose a form of the story in which the monster was not killed, but strictly confined to the deep; rage still lives in its heart, but rebellion would be unsuccessful. The sea is always troubled and restless, as the monster sullenly turns and turns within it; or when its rage burns more fiercely and it strains to be free, the tossing of the angry

waves reveals its impotent fury. Just so in other lands the earthquake is explained as the stirring of the rebel Titan beneath the mountain piled on him for punishment, while he breathes fire from the volcano. A time is to come, so the myths apparently said, when a brief spell of freedom would be restored to the monster. For the last things were to be like the first; and just as creation had been ushered in by a victory over chaos, so the world would be re-created from the wild havoc wrought by Leviathan who was once again to be subdued by Marduk.

The myth was probably suggested by the physical conditions in Babylonia. Every year with the melting of the mountain snows the floods came, and over a vast expanse of country the flat plains lay submerged, the watery chaos reigned supreme. But as time wore on the sun grew stronger and stronger, the floods vanished before him, and soon a luxuriant vegetation took their place. Thus every year this drama was repeated, chaos was vanquished by the sun. And as men began to speculate on the origin of things, these facts suggested the line along which their thoughts went. So they said it must have been when the world was created; first of all came the reign of the watery chaos with darkness brooding over all, and then the radiant sun-god vanquished the chaos demon and created the ordered universe.

Since the discovery of the Tell el-Amarna tablets we have known that fourteen centuries before Christ the land of Canaan was saturated with Babylonian civilisation. The cuneiform writing is extremely difficult and complicated, yet it is a remarkable fact that it was used in diplomatic correspondence between parties neither of whom were Babylonian. But where Babylonian culture prevailed, the myths of Babylon must also have been known. We may, therefore, assume that at this time, and probably many centuries before, the stories that we read on the clay tablets were well known to the Canaanites. It has long been a problem how we are to account for the striking similarity between the Creation and Deluge stories that we find in Genesis and the Babylonian stories. It is probable that the Hebrews, who were comparatively a young people, derived them ultimately from Babylon; but it is highly improbable that they learnt them during the exile. It is not likely that they learnt them during the period of the monarchy; it is also improbable that they brought them with them from Babylon. The view that most commends itself is that they learnt them from the Canaanites. And here we cannot sufficiently wonder at the difference the Hebrews have made. What is really remarkable to the student of religion is not the similarity between the stories of Genesis and the inscriptions, but the difference. This is striking in the Deluge story. There, on the one hand, we have an unethical conception of the disaster and a gross polytheism, according to which the gods cower before the storm like dogs in a kennel, have their favourites, and crowd like flies around the sacrificer; while, on the other side, judgment selects its victims on moral principles, there is a pure monotheism and a worthy conception of God. So, too, in the story of the Creation the whole conception of Tiamat has disappeared, leaving the barest trace in the name by which the watery chaos is called. God is the omnipotent ruler, who does not need to contend with any power below Himself, and who brings all into existence by an effortless word. The more we emphasise the gross character of all this story of Marduk's conflict with the dragon of the abyss the more we are impressed by the wonder of an inspiration which could transmute the base metal of heathenism into the pure gold of Scripture.

But while the Babylonian myth lost all its mythical features in the sober story of Creation, these still survived in Hebrew poetry. We must remember that these poems are for the most part late, they date from a period when the victory over idolatry in Israel had been definitely won. And, therefore, as I have explained in an earlier article, they had become spiritually harmless. The author of Job, the Psalmists, and the Prophets were not only monotheists themselves; they were speaking to a people who knew there was no God but one. And, therefore, in the language of poetry they could, without offence and without risk of misunderstanding, use the old stories to glorify God; they could remind Him how He had broken the heads of Leviathan in pieces and given the monster's flesh to be meat for the desert-dwellers; they could speak of the time when Rahab's brood of monsters were crushed into helplessness by the might of God.

This type of language is to be found even in the New Testament, especially in the Apocalypse. There, as in Daniel, the beast, who is the incarnation of Antichrist, rises out of the sea. And we understand why it is that in the author's vision of final blessedness we should have a feature which appears so strange as his prediction that there should be no more sea. It is the language of poetry, not of sober prose; the author means just the same as he meant with his triumphant exclamation that the kingdoms of the world have become the kingdoms of our God and of His Messiah. The forces of evil, which have resisted so long the advent of peace and brotherhood, are crushed at last into impotence, and the unchallenged reign of righteousness has come in. The apocalypticist lived at a time when the floods were indeed roaring and the waves of the sea were lifting up their voice. But he sustained himself and his readers in the assurance that had sustained many Biblical writers before him, that the rage of the powers of evil was destined to swift abatement, and He who had at the beginning abolished the reign of chaos and created the ordered universe we know, would at the end eclipse His ancient achievement and create new heavens and a new earth.

## Current Events.

By Robert Hind.

## King's Speech.

THE usual brilliant spectacle was witnessed at Westminster on Monday, when the king opened Parliament in person. The only drawback was the absence of Queen Alexandra, who was in Denmark attending the obsequies of her father, the beloved King Christian. The speech from the throne indicates that His Majesty's present ministers mean business. It is impossible in this note to refer to the whole of the legislative proposals named in the speech, but the chief of them may be indicated:—(1.) The Education Acts have to be amended, and as this is the only measure of which it is said that it will be introduced 'at the earliest possible moment,' the Government evidently recognise the need of urgency. We hope they will also recognise the need of a very radical amendment. (2.) The 'intermediate' constitution for the Transvaal—that hybrid thing prepared by Mr. Lyttleton and Lord Milner, has been withdrawn, and a really representative constitution promised at no distant date. (3.) A similar constitution is promised to the Orange River Colony. (4.) Economies are to be sought in the government of Ireland—a greatly needed reform. We question whether there is quite so expensive an administration in the world as that of Ireland. (5.) An attempt is to be made to improve the social conditions of the rural districts, and the people are to be attracted to and retained on the land. (6.) The Compensation Act will be amended. (7.) The Unemployed Workmen's Act will also be amended. (8.) Something will be done towards equalising the rates in London—an absolute necessity if we are to be served from revolution. Some other less important but useful measures are also named. It is a large programme—as large as it would be wise for this Government to attempt. Temperance workers will no doubt be disappointed that nothing is said about licensing reform; but even this Government cannot do everything at once, and if they carry out the programme they have drawn up for the session, they will have done more useful work, more to give justice to British citizens, and more to make a merrier England than has been done by Parliament during the last ten years.

## Education.

ALL the newspapers continue to find space for correspondents who are sending their contributions on the Education question; and if Mr. Birrell is giving any attention to these letters it may reasonably be hoped that the Bill he has to lay before Parliament will provide for a purely national and unsectarian system of education. It is quite clear that nothing but this will meet the demands of the nation, and that any attempt to perpetuate the sectarian element in the system will provoke a storm of indignation which may cause even this, the strongest government of modern times, to fall to pieces. The stalwarts are biding their time, waiting patiently for what the Government may offer, but to those who know these men, and are in correspondence with them, it is clear that they are determined that this controversy shall be ended by giving the death blow to clericalism in all the schools of the nation. Last week the Northern Counties' Education League held a meeting at Leeds, and passed resolutions which were most satisfactorily uncompromising in character. At this meeting Mr. Guttery pointed out that the time for magnanimity had not yet come; the need of the hour was the securing of bare justice for those who had for so long a period been persecuted and wronged. We are glad our leaders are still on the watch-tower, and that they recognise that the battle is not yet won. Perhaps

the most prominent figure on the side of sectarianism and reaction during the week has been the Bishop of Manchester. In connection with his name we may be allowed to say that we do wish the clergy, in speaking and writing about these matters, would show a little more regard for straightforwardness. Dr. Leach, in the 'Manchester Guardian' of the 19th inst., has to ask 'what the Bishop means when he says that he does not know there are Acts of Parliament which exclude Free Churchmen and Free Church women from head-teacherships in publicly supported schools.' If the Bishop is ignorant of this why does he enter into a controversy about the Act of 1902. Clearly he has not read the Act, or —. It is nothing short of a degradation to the Christian name and the Christian ministry.

### Old Age Pensions.

A DEPUTATION from the Parliamentary Trade Union Committee waited on the Prime Minister and the Chancellor of the Exchequer on Thursday to urge (1) the right of combination among workers in government departments; (2) the establishment of Old Age Pensions; and (3) the extension of the limit of the amount of money Trades Unions may deposit in savings banks. On (1) the Prime Minister was able to refer to the recent action of the new Postmaster General in encouraging combination among post office workers as proof that the Government was in entire sympathy with this object of the deputation; and on (3) careful and sympathetic consideration was promised, although it was pointed out that there were some difficulties to be overcome. Question (2), however, is perhaps the most generally interesting, and it is satisfactory to notice that both Sir Henry Campbell-Bannerman and Mr. Asquith are prepared to establish 'a general and generous scheme, with proper safeguards, as soon as the funds will permit of this being done. But because the funds at the present time do not permit of this, and are not likely to do so for some time to come, they could not make any definite promises on the subject. This is what one would expect in the circumstances from ministers who are both honest men and practical statesmen. Unlike Mr. Chamberlain, who declared in 1895 that the establishment of an Old Age Pension Fund would be easily accomplished, but refused to touch the question when he was a member of the Government, the present Prime Minister and Chancellor of the Exchequer will only promise what they mean to attempt and see the chance of carrying through Parliament. But the situation should afford food for reflection to those of the poorer classes who yelled themselves hoarse about the South African War. But for that the war fund might ere this have been established and the workhouse-system an antiquated and rapidly decaying part of our parish machinery.

### Poor Law Tyranny.

THE HACKNEY POOR LAW GUARDIANS last week summoned a girl in domestic service for the purpose of compelling her to pay half-a-crown per week out of her trifling wages towards the support of her mother. The magistrate, however, decided against the guardians, although he had the power according to the law to compel the girl to provide this weekly allowance. The case is named in these notes because it shows how much an Old Age Pension fund is needed. The guardians were quite within their right in seeking to compel the girl to pay. And it is quite possible also that she is helping her mother to the utmost of her ability, but maintaining secrecy about it because she desires her mother to have as much as possible from the guardians. But this law bears heavily on those who earn low wages and have families of their own to support. All over the country there are men with from twelve to fifteen shillings per week in wages, and a wife and three or four children, who from their small earnings, surely all too small for their own house, have to contribute two shillings or more to their aged parents. Filial affection is one of the noblest of the virtues, but it may well prove an injustice and a hardship when parents have to starve their own children because they have to make a weekly allowance of this sort. Retrenchment in public expenditure is all that is needed to make it certain that before another general election takes place these blots in the life of the richest country in the world shall be cleared away. Surely large retrenchment is possible. Fifty millions per year is now being spent on the Army and Navy more than was being spent ten years ago. It should not be impossible to get back to the state of things that existed in 1895 regarding the upkeep of the fighting services, and if this were done there would be ample means for the establishment of Old Age Pensions, and much besides.

### Lord Roberts' Propaganda.

If the man who had the best chance of knowing the exact situation, and yet told us in 1900 that the South African War was over when there was still more to be done than had been done, will allow us to say so, it is of much greater importance that an Old Age Pension Fund be established than that Great Britain should have a million fighting men ready for the field. Lord Roberts has been stumping the country, making

speeches, and generally doing all he can to make of Great Britain what Germany is, a kind of armed camp. He is anxious that there should be a million soldiers ready for the field whenever they may be called upon, and for this purpose would have all our young men to undergo a short period of military service. He is no more likely to succeed than Mr. Chamberlain has succeeded with his effort to make bread dear. There are two reasons that make it extremely probable that Lord Roberts will fail entirely in his mission. One of them is that a great army is neither a necessity nor, for that matter, a possibility in this country. It is likely we shall, for a long time to come, consider it necessary to have a navy of greater strength than the next two greatest navies in the world. This navy will always be regarded as our first, our second, and our third line of defence. To maintain such a navy and an army a million strong into the bargain is not only totally unnecessary, but financially an impossibility even for a rich country like Great Britain. The other reason is that Lord Roberts has chosen a strangely inopportune time for the purpose he has in view. They are mistaken who imagine that the late election was merely a condemnation of Protectionism. It was a condemnation of the whole record of the Tory Government, and not least of the South African War, and the general policy of bluff and filibuster. The nation wants no more extravagance, and certainly no conscription. It desires peace, economy, and reform; and to these things the new Government is pledged up to the lips.

### Unconditional Surrender.

FOR the sake of retaining the leadership of the party Mr. Balfour has surrendered every point to Mr. Chamberlain. Not that he is the real leader, but nominally, so long as it is the pleasure of the member for West Birmingham, he is to be allowed to hold the position. That respectable Tory organ, the 'Morning Post', has stated the situation, if rather unkindly, in a way that lacks nothing in clearness:—Mr. Balfour retains the leadership of the Unionist party, Mr. Chamberlain inherits its policy, and the Free Traders are left on the other side of the gulf. Readers of these notes know that we have always regarded Mr. Balfour as a Protectionist, and that the reason why he did not declare himself was because he was afraid that he could not carry the whole party with him. In these circumstances we cannot profess the astonishment at his latest 'turn-about-face' that many seem to have felt. As for the morality of it, it is long since the nation expected to find any in that quarter. Not long ago Mr. Balfour declared in a speech on a great occasion, reported in every newspaper in the country, that he would never lead a Protectionist party, and that, if the Tory party adopted Protection as one of the planks of its platform, it would have to find another leader. Now, evidently afraid of losing the leadership, he has declared himself a whole-hogger. The Tory Free Traders are in a most unenviable position, as are also the larger number of Tory members of Parliament who declared themselves to be emphatically Balfourites and anti Chamberlainites. Will they refuse to follow Mr. Balfour into Mr. Chamberlain's tabernacle? If not, as honourable men it will be their duty to resign their seats. The main point to consider, however, is the future of the Tory party. It is now not Unionist, but Protectionist. Nothing better could have happened for Liberalism. At the same time it is impossible not to regret the practical disappearance of one of the great political parties of the country. It has become clear, too, that this might have been the fate of the Liberal party in the eighties, if, instead of having a strong man for its leader, it had had a wobbler. As for Mr. Balfour himself he is more discredited than ever, if that be possible. But at least Mr. Chamberlain can claim he has won. He has compelled Mr. Balfour, who hitherto has always refused to be called a Protectionist, to say the Fiscal Reform, including a general tariff and a tax on food, must be the first constructive work of the party. No wonder the 'Outlook,' Mr. Chamberlain's organ, says that the *debacle* itself (meaning the Tory rout at the election) is not too high a price to pay for this result. And yet the *debacle* means that there are only 158 Tories in the House as against 372 before the election.

### Red Russia.

Affairs in Russia do not improve, and the sad thing is that it is hardly possible to discover one streak of light in the sky. Not fewer than 75,000 'politicals' have been imprisoned during the last twelve months, and as the prisons before were overcrowded, the state of things is indescribably horrible. It would be better if the poor creatures were shot at once. Wretched ventilation, crowding in cells filth, vermin, bad water, bad food and little of it, cold, the knout, the general terror, make up a state of suffering that is driving many of the poor people into raving madmen. News has been telegraphed of a case where a man is charged with high treason, a capital offence, and at his trial, so called, he is not to be allowed to call any witnesses for the defence. All that is to be done is to hear witnesses for the prosecution. And we have had during the week an instance of the working of Mr.

Balfour's precious aliens' Act. A Russian, suspected of some political offence which endangered his liberty and life, managed to escape in a ship to England, but because he had not the necessary five pounds in his pocket he was sent back to Russia, and of course, to torture and death. And so we, who were once so proud of the honour, are refusing political refugees the right of asylum.

### THE MEETING OF THE NEW PARLIAMENT.

It is interesting, with our knowledge of the House of Commons of the past few years, to look forward to the likely course of events in the Parliament of the near future. The *personnel* of the Government is the first factor to take into consideration, and now that the elections are over, the respective positions of parties and persons clearly defined, and the offices of State finally filled, it is almost easy to judge from even the *personnel* of the ministry the probable trend of legislation.

Not a single member of the Cabinet has failed to obtain election in the wonderful fight through which we have just passed, while the field of battle is strewn with the political remains of their predecessors. There were ten members of the Tory Cabinet in the House of Commons, and seven of these were defeated when they appealed to the electorate, although one (Mr. Long) has since found refuge in an Irish constituency. As a matter of fact, only two of the retiring Cabinet really won their seats, for Mr. Arnold-Forster was elected by a minority of his constituents owing to his opponents being divided.

Comparisons may be odious, but readers really ought to give themselves the pleasure of contrasting the calibre of the men who now govern the country with those who have comprised the boasted 'ministry of all the talents,' now happily gone, deservedly sent into oblivion by the voters.

By this time everybody is familiar with the names, so it is quite unnecessary to give them here.

#### How Tory Wisdom Found Its Expression.

The whole Conservative party thought they had done a wonderful thing when Mr. Balfour resigned in December, and yet events have proved their foresight to be as wise and true in this event as it was, say, in the case of Chinese Labour, or in the imposition of the Coal Export Duty, or in the re-sale of South African stores, or in the hundred and one other wise things they said or did.

#### The Liberal Premier not Slow to Take His First Step.

The Liberal administration, with Sir Hy. Campbell-Bannerman at its head, has not waited until the assembling of Parliament to show its hand in the administration of the nation's business. The whole country was pleased, and the Liberal party electrified when the Liberal leader straight away announced that, so far as the new Government was able, the importation of Chinese labour into South Africa was to be stopped. We could not get over the fact that the Tory Government had actually granted over 13,000 extra licences in about a fortnight in view of their own retirement from office; but still, what the Liberals could do they have done, and so far as the British Government is concerned, we intend to be clear of the foul business.

When the House met on Monday the Prime Minister still further cleared the air on this question of Chinese Labour, and in his speech showed to the general satisfaction of the party the determination of the Government to make its legislative effort worthy of the democracy which sent its supporters to the House of Commons a month ago.

The Labour party feels that events are trending in the proper direction. The Irish party expresses its intention of giving the Ministry every opportunity of showing its worth, and expresses, too, its appreciation of the administrative acts which have produced, in Ireland, already a wide-spread beneficial effect. Liberals generally feel well satisfied with the opening days of the new Parliament, and hope runs high that we have crossed the threshold of a new era of social and domestic reform, when neither land nor aristocracy, nor wealth nor incompetence are to be the guiding stars of a country's progress.

—JOHN S. HUGHAM.

### Passive Resistance and the Liberal Government.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—Now that we have a strong Liberal Government coming into power, many former 'Passive Resisters' are taking a less decided stand against the Education Rate by paying it under protest. This is being done under a foolish notion that it is not etiquette to oppose a law when the party coming into power have pledged themselves to amend the Act.

Some argue that we have already gained our end and won our battle in the great Liberal victories of the past election.

If 'Passive Resistance' belonged to the political realm, then truly it were madness on our part to continue the strife. Our end would have been gained and our battle won. But 'Passive Resistance' belongs to a more sacred realm than politics. Conscience, Right, Freedom—these are the grand estates upon which the foul trespass has been made; these are the fair realms that have been violated. Joyfully do we acknowledge the complete rout of the enemy, but we must not retreat a step until we have received the rights for which we have suffered.

We are proud of the promise for a speedy amendment of the Act. We believe the cheque to be honourable, but we cannot lay down our arms until we get the 'cash for the cheque.'

The time has not yet come for sheathing the sword. The plundered home and the prison cell must continue to be our periodical portion until the Statute Book is purged and the stolen rights of Freechurchmen are refunded.

Woodfield Villa, Baintree.

C. R. BOWER.

## The Children's Own.

### TEXTS FROM SHOP WINDOWS.

HERE is another shop-window notice that has to do with some of my little brothers and sisters:—Lost a . . . . .; who ever finds the same and returns it to the owner will be rewarded. You see I have left a word out, and our business this week is to fill it in, and learn if the lost thing can be found.

**Lost!—A very valuable thing called Good-Temper.** The boy who lost it had it when he went to bed, but next morning it had gone. All the time he dressed he grumbled. He pulled at his boot lace so hard that it broke, and then he said, 'Dash it!' His mother asked him to run an errand and he said, 'O bother.' When his sister asked him to wait a minute and she would go to school with him, he replied, 'No, I won't.' and trudged off without her. He entered school with a pout on his face and did his lessons so carelessly he had to remain behind when others went to play and do them over again. At dinner time he complained of his food and left half of it on his plate although everybody else enjoyed the dinner. The afternoon was as miserable as the morning. Everything went wrong because he was wrong himself. Night came, he knelt to pray. After saying 'Our Father,' he added, 'Lord Jesus, take away my bad temper and help me to love Thee and everybody.' Next morning the good temper came back again, and there was as much sunshine in his heart as there is in the sky on a July day.

**Lost!—A chance to do a kind deed.** It was a girl who lost it. Her school-mate had forgotten how to do her home-lessons and asked Mary to tell her, and she refused. Mother's head was aching, and she asked Mary to nurse the baby, but Mary went out to play and forgot to come back in time. An old, blind beggar-man stood in the gutter wanting to cross the road, but was afraid because there were so many horses and carts and trams running to and fro. Mary saw him and laughed, but did not lead him over the road. That night Mary dreamt that Jesus stood before her with a sad face and said, 'Why have you been so unkind to me to-day? You would not help me with my lessons. You would not ease my aching head, you would not lead me in my blindness over the busy road.' And Mary said, 'I have never seen you to-day, Jesus. I wouldn't be unkind to you.' Then Jesus replied, 'Don't forget that whenever you are kind or unkind to others, you are kind or unkind to me.' Mary awoke from her dream feeling very sad. She resolved she would spend all the day looking for the lost opportunities. She did so, but they were not to be found. Lost opportunities do not come back again. However, she found some new ways of doing good, and learnt that the secret of happiness is to be unselfish.

**Lost!—The smile and favour of Jesus.** The smile faded from the face of Jesus the moment sin was committed by one of His boys and girls, and at the same time all joy went out of the heart of the little offender. When the wrong thing was confessed and a promise made not to do it again, Jesus forgave the sin, the smile came back to His face, and once more the little heart was glad.

### This Week's Competition.

We must give our very, very little brothers and sisters a chance this week. This competition is for children under 10 years of age. I'll send a nice book to the one who draws the best rabbit. Send by next Thursday morning and state name, address and age. Look through your picture books till you find a good model and then do it all yourself.

### Replies.

**C. Young.** We will have a map-drawing competition soon. Keep trying, it will do you good.

**Eva W. Johnson.** Thanks for your letter. Glad you like the 'C.O.' I think girls are as clever as boys any day. Don't give in. Regards to father.

**Irene Clinch.** Pleased to have your thoughtful letter. Yes, I know your uncle. Send him my regards.

**The Twins.** Glad to hear from you. Sorry you didn't win this time.

**Dora Warner.** It is a very good idea to collect your own hooks. They are greater treasures than trinkets. What sort have you got?

### The Writing Competition.

One hundred and fifteen have sent in copies of the First Psalm. I'm sure it must have done you good writing it out. Are not the words beautiful? We must be like the godly and then we shall truly prosper. I had so much difficulty in selecting the best piece of penmanship that at last I took a batch of the best to a gentleman who went carefully through them. He has awarded the prize to George William Broomhead, age 13, Loughborough, but he says Eva W. Johnson's writing is wonderful for a girl ten years old, so I've sent her a book also. Others who did very well are J. B. Burton, Tom Mawson, Edward Mawson, S. Albon, Hilda Payne, Jane M. Smith, F. Ward, Hilda Ryecroft, B. B. Grosvenor, E. Marsh.

### A Trick.

Take a silk thread about four or five feet long and tie it round the handle of a spoon, leaving equal lengths of thread on either side. Then taking a thread in each hand, thrust the ends into your ears and by swinging the spoon against something hard, or getting someone to strike it, a sound will be produced like that of loud thunder.

### A Lip Exercise.

Every boy and girl ought to learn how to speak plainly. Some children talk as though they had marbles in their mouths (or sweets). Some drop their 'g's, and some can't master a little letter like 'r'. Now all the 'C.O.' readers ought to be good talkers as well as good workers, so here is an exercise for you. Say it six times.

Peter Piper picked a peck of pickled peppers,  
A peck of pickled peppers Peter Piper picked.  
If Peter Piper picked a peck of pickled peppers  
Where are the pickled peppers Peter Piper picked?

Send all letters to Rev. H. O. H. Richardson,  
10 Granville Terrace, Darlington.

## THE BATTLE FOR THE SCHOOLS.

### A WARNING CONFIRMED.

By Rev. A. T. Guttery.

It was no pleasant task to write my last letter on the dangers of amnshab, but I have received a mass of letters showing that I but gave voice to real and wide-spread fears lest we should lose through unworthy compromise the fruits of our great victory at the polls. To be fore-warned is to be fore-armed, and I would urge all my readers to see that their Parliamentary representatives are made aware of the intense feeling that exists. Liberal politicians are only too apt to find the scented air of office ensnaring, and it will do them no harm to feel fresh breezes from alert constituencies. I have been honoured with letters from our great national leaders assuring me that they are wide awake to the dangers of the position. The election was won by moral earnestness, and it must not be treated with supineness or ill-timed frivolity. Our very freedom is at stake, and we must bid our statesmen show a passion for holy reform. We are not going to repeat the folly of 1870. That honoured veteran of Religious Equality, Mr. A. Illingworth, who was in Parliament at the time, has told me that that unfortunate compromise was forced on the House of Commons by the votes of a Tory majority because dissenters were not united. We stand to-day as one man, with the exception of some high Wesleyan officials, but when there have been a few more funerals, Wesleyanism will give its full assent to our claims.

I am glad that the 'Daily News,' which echoed the 'magnanimity' folly of the 'British Weekly,' has now decided that Roman Catholics are irreconcilable, and has flung its weight into the scales for a settlement that shall be truly national and have regard only to civic justice. This week the Education Committee of the National Free Church Council has met to frame its resolutions for the Birmingham meetings, and there is no doubt that the National Council will give a strong and fearless lead to the country. Several Education organisations are forming a deputation, in which they hope to have the alliance of Labour Unions, to lay our views before the Government. We shall not present a request, we shall make a demand, a demand that has been confirmed by the people, and which cannot be refused without shaking even this strong Government to its foundations. We hear Cromwell say to us, 'Trust in God and keep your powder dry.' That advice we shall follow to the letter.

### The Game of Bluff.

In several quarters there is an evident desire to play upon us a clever game of bluff. In High Anglican circles it is sought to alarm us with the old canard that a bargain has been made between the government and the Irish party, in which both sections of Protestantism are to be betrayed. There is no sign of any such infamous intrigue. It cannot be true for many reasons, but chiefly because there is no need for it. However cynical may be our view of the average politician, he does not make such a bargain unless he is in need of help; but this government, with its tremendous majority, is quite independent of the Irish vote, and that fact is well known and admitted in Roman Catholic circles. Moreover, such a conspiracy would be rank madness, because the only group on which the government is absolutely dependent is the Free Church group, and to charge the cabinet with intriguing with men who cannot help it at the cost of men by whom it must live is to charge our statesmen with insanity.

The Anglicans are busy exaggerating the claims of their schools on account of the funds they have spent in their erection; they over-look the fact that many of these schools were built on educational trusts, that they received building grants, that they were subscribed for by many who were not Anglicans, and that they would have been needed in any case for church purposes. We can assure these clerics, who make claims that shock all the instincts of arithmetic, that they will receive justice for all they have done for education, but that this persistent clerical rapacity is fast disgusting the nation.

The Clerical Emergency League is using violent language, and the Bishop of Manchester charges Passive Resisters with telling 'lies.' All this wild speech is meant to frighten the House of Commons, but we have heard it all before. It filled the air when the Irish Church was disestablished, and we shall hear it again when the Welsh Church is freed from state bonds. All we have to do is to keep our nerves steady. These ghostly threatenings may frighten children in the dark; they must not move strong men who have received a nation's mandate to do justly and fear not.

### No Truce with Rome.

At last the Roman Catholics, through their Press, have declared war, they will have neither undenominationalism nor secularism; nothing will content them but schools at the public cost, staffed with their own teachers, teaching their dogmas and breathing their atmosphere. The claim is intolerable. This is a Protestant country. Romanism is anti-national, anti-moral, and anti-Christian. These conspirators against the national peace should be content to stand with all other citizens on the level of equal justice; if they ask more, our rulers must refuse to plunge back into an intolerance that is medieval and not modern.

But few Englishmen realise the present position; our schools, in hundreds of cases, are not simply in the hands of one denomination, acting through its own managers, but they are absolutely at the mercy of individual clerics. I have before me a Final Order dealing with the appointment of 'Foundation Managers for a Roman Catholic school,' every penny of the maintenance of which comes from public funds. I give two clauses to show how absolute is the power of the Bishop.

Clause 4. 'No Nominated Manager shall be entitled to act as a foundation manager without the written consent of the Roman Catholic Bishop or other person for the time being exercising episcopal jurisdiction over Roman Catholics resident in the locality of the school.'

Clause 5. 'It shall be competent for such Bishop or other person, as aforesaid, at any time, after giving to each of the Foundation Managers fourteen days' notice in writing to annul the appointment of any Nominated Manager, whose office shall thereupon become vacant.'

There is no word about the parents there, and this Final Order is dated February 6th, 1906. It is quite time that Mr. Birrell looked personally into these Final Orders issued from his department. Such intolerable abuse of our hospitality must come to an end, and Roman Catholics must be content to share a common justice or move to another clime where liberty is unknown.

'The Church Times' has just proposed a monster scheme by which it would settle our controversy. I will deal with it in another letter, it is enough to say here that for us to accept it would be rank imbecility and blackest treason. We stand in the hour of victory, as we did in the shock of battle, for a national system in which sectarian distinctions are unknown and citizenship is supreme.

Passive Resistance shows no sign of wavering. We protest not so much against a party as against an injustice, and we must go on until that injustice is removed. Indeed, in this crisis our ranks should be increased and our protest intensified, for now, as never before, we stand for the nation itself. Summonses issued, 68,320; Sales, 2,321; Imprisonments, 285; Commitments in force, 19.

## Primitive Methodists and the New Education Bill.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—As the language of the *Primitive Methodist Leader* towards the forthcoming Education Bill has been for the most part the language of menace, can you allow an obscure Primitive Methodist to explain why he and some others cannot conscientiously join the expected onslaught on the right of entry in any and every form. But let me say first that we expect no final solution of the religious difficulty from the present Parliament. Our hopes of such a solution were buried at Newcastle, March 9th, 1904. The only solution that a convinced, consistent, and thorough-going Free Churchman can accept as complete and satisfactory is secular education by the State, religious education by the churches, by their own teachers, in their own buildings, in their own time, and at their own cost. But this solution, though urged upon the National Free Church Council by one who had done and suffered almost more than any other man in the cause of Passive Resistance, was decisively and even contemptuously rejected.

We should have expected the National Council to say, 'It is against our principles for religious teaching to be enforced in State-supported schools at public cost; and even if proposals for such teaching are to be considered, they must emanate from elsewhere.' What they did say in effect was, 'There is one type of religious teaching that we favour, simple Bible teaching according to a syllabus. We want the local authority to have full power to impose this type of teaching upon the whole community, to compel teachers to teach it, and ratepayers to support it; and we demand the statutory exclusion of all other types.'

Now, no amount of vague declamation can square this policy with the plain man's sense of equity. Nor does it make much difference to say that the proposed religious teaching is not sectarian. We object to the civic authority being called in as a judge of what is sectarian. It is equally futile to say that Anglican parents do not object to this type of teaching. It is just as open to say that in many places Nonconformists do not object to the church catechism. Parents can only object to the prevailing type of religious teaching by means of the conscience clause; and Free Churchmen know, if other people don't, what an iniquitous imposture the conscience clause has proved in practice. It is the most disappointing incident in the whole campaign that Free Church leaders should offer to any of His Majesty's subjects the illusive and inadequate protection of the discredited conscience clause.

A complete solution being impossible, and Free Church leaders sharing the responsibility for its being impossible, it only remains to ask, what is the most equitable interim solution? The determination of Free Churchmen to retain one type of religious teaching will force the question of facilities for other types. A great deal will no doubt have to be left to local option, but one would like to see it provided that all religious teaching, whether denominational or undenominational, must be given before the school begins, before the registers are marked, and that the responsibility for enforcing attendance on this teaching shall rest, not on the school attendance officer, but on the parent. Perhaps this is too great a concession to religious equality and freedom to hope for at this stage. But if the present Government give us a measure that will secure complete public control and the abolition of religious tests, we may regard that as a notable step in advance, and we need not take to breathing out threatenings and slaughter because they may fail to solve the insoluble or accomplish the impossible.

Faithfully yours, LIBERATOR.



## International Sunday School Lesson.

### JESUS TELLS WHO ARE BLESSED.

MATTHEW v. 1-16.

SUNDAY, MARCH 4th, 1906.

**GOLDEN TEXT.**—'Blessed are the pure in heart: for they shall see God.'—Matthew v. 8.

**HYMNS.**—301, 298, 283, 287.

**TIME.**—Soon after the events of the three previous lessons.

**PLACE.**—Mount Hattin, or the 'Horns of Hattin, from the village of Hattin at its base, having two peaks or horns, between which is a plain. The visitor to Palestine passes it on the journey from Nazareth to the Lake of Galilee. From its summit can easily be seen Tabor, Safed, or the 'city on the hill,' and the blue waters of the Lake, more than a thousand feet below. Hattin itself is only sixty feet high, hence Dr. A. B. Bruce justly describes our lesson as 'The teaching on the Hill.'

I.—The teacher may fairly introduce this lesson by a contrast with Sinai, and its code of laws. Instead of the solemn accompaniments of cloud and thunder, the background is a gracious ministry of healing and beneficence. Instead of tables of stone, Jesus writes these laws on the memory and heart of those prepared by affection for His person. Instead of the imperative, 'Thou shalt,' 'Thou shalt not,' we have the winsome word, 'Blessed.' Sinai was the solemn call to the emancipated nation of Israelites to represent God's thought to other peoples. The 'Sermon on the Mount' is the delightful call of the new King to His followers to represent His will and Spirit before the whole world, and so aid in making His rule universal.

II.—It is important that the teacher should give due emphasis to v. 1, 2, pointing out that while the whole of this wonderful speech of Jesus is for all peoples in all ages, it was spoken in the first place to disciples, and needs the scholar, apt to learn, to discover its true meaning. For, speaking of the 'blessed life,' Jesus begins where we must begin, in accepting the abiding relation between—

Blessedness and true companionship. We cannot know or enter into the really happy state until our love has made the right choice. None of the 'qualities,' in these opening verses are possible except to those who have first of all come over into the society of God. Our companionships have much to do with our enjoyment and usefulness. It is in their power to make or mar it to a large degree. It is altogether true that life, severed from God, is unblessed, while life, walking with Him, walks as in Eden enjoyment.

III.—Entering thus by the gate of surrender and fellowship, we naturally come to understand the relation between

#### Blessedness and Right Being.

This is the theme of v. 3-12. We become like those we love and with whom we live. And what we 'are,' is Jesus' chief care. He is of far greater interest to us than what we 'have.' If we have not the sources of enjoyment and content and true wealth within us, bitter experience will teach us that it can never be handed to us from anything without. That explains why the world fails to satisfy those who prize it. Character is the foundation. If that is good, the building will be an attraction, a charm, and a power. The deliberate choice of God secures the choicest quality of life.

IV.—The teacher may now pass to examine in detail the elements or qualities which, united in one character, make true being, and guarantee 'the sacred life.' The order of Christ here is the true one. We can never be really happy nor truly useful if we have an exaggerated estimate of our own importance, or so increase the demands of ourselves and of others to our own wants that we come to have little time or care for the rights of others. Selfishness, in trying to get everything, loses all. Self-forgetfulness is always enlarging its enjoyment and its wealth of life. Heaven is already entered by those who are lowly in spirit. 'Self-esteem and self-complacency are like a hedgehog, rolled up the wrong way, tormenting itself with its prickles.'

One of the happiest characters in John Bunyan's allegory is the shepherd boy, who lived down in the valley of humiliation; *heart's ease* grew there, and he sang, 'He that is low need fear no fall.' To those who 'mourn' their own and other's sin, longing for the entire freedom Christ gives, know the joy of real comfort. Young people who grieve when wrong is done will learn the comfort of that victory over the world which takes away all fear. Meekness is the quality that naturally follows. It is not weakness, but strength, rising up and saying to all the snarling dogs of passion—Down! A boy, asked what meekness was, said, 'It is giving soft answers to rough questions.' That is the gentleness that makes great. Teachers may illustrate from the Gulf Stream. What hammers cannot do, the warm waters of the Gulf Stream does. Even so the spirit of love conquers.

The next three verses, 6-8, mark the earnest longing and supreme aims of the blessed life. The intense spirit, the unwearied pursuit of one thing, this is the law of attainment in letters, in music, in business. To long for Him, to be like Him in mercy, to be pure or undivided in heart, is even now and here to see God. It is not surprising that we should read of suffering and persecution falling to this order of life. It is a sad tribute to the shocking nature of the sin which stands condemned by such character. The blessed life is perfect through suffering. The fire refines the gold of manhood and leaves all gold.

V.—V. 13-16 declares the abiding relation between

#### Blessedness and Well-doing.

It answers the 'why' of Christian culture. We are lit and wafted upon by the ministry of God that we may light others. God's society makes the best character, and the best people are the best workers. Salt to sweeten and preserve. Light to direct, interpret, and enable duty to be safely done, and none so happy as those who are sure that their life is being used as a benediction to others. The purest joy in this world, or any other, is the joy of doing good.—HENRY J. PICKETT.

## Christian Endeavour.

### Topic for Week beginning March 4th.

God's Heritage In Us.

Deut. xxxii. 9-12; Eph. i. 3-18.

I.

We often think of our heritage in God, but God's heritage in us is a subject less frequently in our minds. And yet it is written on nearly every page of our Bible that beyond every other treasure of the universe God values the love and obedience of man. This was the constant song of the Hebrew psalmist, that the Lord God of heaven, infinite in majesty and holiness, controlling all things by his infinite understanding and power, rejoiced most of all in the creatures made in his own image and delighted most in those that fear him. To a true mother her child is more than wealth, though she live in the lowliest cot and the wolf is never far from the door. She would not part with her little one for the wealth of princes, nor exchange the love of her offspring for all the flattery of courts. Her own child is more to her than all the rest of the world put together. In Isaiah God is represented as saying 'Can a woman forget her sucking child? yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands.'

II.

God's heritage in us is manifested in manifold ways. We cannot look upon a spreading landscape or the waving harvest or the flowing streams without thinking of His loving care. All things are for man. All the laws of nature are planned with the comfort of man. Everything finds its true meaning and place in our ideas of the universe when we think of its relation to and effect upon human lives. It is the divine purpose that all things should work together for our good. Our Scripture lesson in Deuteronomy tells us of God's solicitude for the people of Jacob. The whole history of the Jewish race is not only a reflection of God's love for a select people, but for humanity, for that people was only chosen and elect for the purpose of being the channel of God's love to the whole race. It is not until we study the teaching of Christ respecting the relationship between God and the human race that we realise how wonderful is the heritage that God has in us. The very gift of Christ is eloquent, 'For God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'

III.

All the virtue that is in us is of God.

'And every virtue we possess,  
And every conquest won,  
And every thought of holiness,  
Are His alone.'

All the powers and possibilities of heart and brain are his, as is that moral nature, the knowledge of right and wrong, and the will power, which is the greatest power of all. These are part of the Divine image in our nature. In the busy life of the world, what a man puts into his business will decide the interest in it and devotion to it. If his best capital and interests are sunk in it, he will watch it at every turn, will guard against calamity and failure by a constant watchfulness and diligence. It is because God has enshrined such wonderful moral treasures in human nature that he is so solicitous of the race's good, and has not hesitated to use discipline, severe and trying, in order that the best may ultimately survive and flourish. The crown of creation is a redeemed human nature, the ultimate glory of the Deity a perfect race living amid perfect conditions. God has not yet come to His own, and will only do so when every human heart everywhere acknowledges his Fatherhood, and Jesus Christ reigns from the river to the ends of the earth.

#### Junior Topic.

March 4th. God's Treasures.

Deut. xxxii. 9; 1 Cor. vi. 19-20.

LET the children read, or have read to them, the wonderful description of the city of God as described in the book of Revelation. Then show how all the treasures of the Holy City stand for the virtues of the Christian life—the gold, the pearls, the foundations of precious stones. Show that the greatest treasures are not gold and jewels. Character is of more value than gold, wisdom is more precious than rubies, godliness is better than refined silver. It is because of this that God, who alone can truly say, 'the gold and silver are Mine,' prizes human souls, in which goodness dwells, more than all the wealth of the universe.

We sometimes hear a mother speak of a child as her treasure. In the same sense we are God's treasures. How do we know it? Think of the care He has over us. Think of all the splendid gifts of His love. Think of all that He has done to save us. We are so precious to Him that he keeps us as the apple of His eye.—GEORGE AYRE.

#### A PRAYER.

LORD, lay thy hand upon my fairest dreams;  
Bright though they be, they drag my thoughts from Thee,  
And would engross me with the selfish themes  
Of joy and happiness that wait for me.

I dream so often, fill me with thy life,  
And I shall see one vision, and but one—  
A future free from pain, and sin, and strife,  
When, as in Heaven on earth, thy will is done.

Dream-voices come, by baser instincts taught:  
Help me, my God, and they shall all be dumb.  
Then dreams shall be the echo of thy thought:

'How blessed were earth, Lord, were thy kingdom come!'  
Manchester. E. S.

## Young Men's World.

ENQUIRER has been reading some publication in which the materialistic conception of man is expounded. The writer professes to find in the doctrines of heredity, environment, and the survival of the fittest a full and satisfactory explanation of every man. My correspondent has been greatly impressed by what he has read, but thinks there must be another side to the question, and asks me what I think. This is a problem that is perplexing many young men, and so I shall venture to write of it at greater length than usual. Yes, there is another side to the question. We cannot by searching find out man unto perfection. There is no cut-and-dried theory that covers all the facts of any life. I was greatly impressed with this when seven months ago I was passing through the county in which that great Scotch master of English prose, Thomas Carlyle, was born. There is nothing exceptional about Ecclefechan. It is not ranked among the beauties of Scotland. The people among whom he was born, and the life into which he was born were very ordinary. There was nothing in his father, and just as little in his mother to make him the man he was. There is no record that explains the hereditary influence or environment that fashioned his brain. 'He stands in miraculous majesty, a mountain that has risen we know not how; nay, more, while the mountain has its record written upon its brow and in its depths, in the writings of this man there is no clear evidence of the processes by which his genius reached its supremacy.' What is true of Carlyle is true of us all, though perhaps not in so marked a manner. In every life there are depths where all our thoughts are drowned.

MORE specifically. Take the doctrine of heredity to which my correspondent refers, and of which we hear so much now-a-days. And not altogether without reason. But for the principle of heredity we had not been here. It is this that guarantees the transmission of type from generation to generation, and helps to make us what we are. As O. W. Holmes happily and sagaciously puts it, 'The body in which we journey across the isthmus from one ocean to another is not a private carriage, but an omnibus,' and our ancestors are our fellow-passengers. Goodness and badness, blessings and curses are visited upon the children unto the third and fourth generation. Such things are indisputable. What we do dispute is that heredity is a sufficient explanation of life. Heredity is wanting in regularity and uniformity. It allows breaks and interruptions without any manner of sequence. Sometimes there are positive contradictions. The music of Milton's verse is as the sound of a great sea, but there was hardly an accent of poetry in the constitution of his father and mother. No one of Tennyson's children has blossomed into poetry; no one of Beecher's sons into a preacher worthy the name he bears. There are tastes and tendencies in us to be found in none of our ancestors; nor in any other member of our family. How is this if the law of heredity is infallible?

So with the theory of environment. There is truth in it. Nature will not produce in England as she does in Egypt. We do not and cannot live and move and have our being in the Occident as people do in the Orient, nor can we build up a healthy community where the soil is tainted, the air polluted, and the food poor. Environment accounts for much, but it does not account for all. Greece and Rome degenerated and disappeared when their art, their literature, and their civilization reached high water-mark. Men famish in the midst of plenty; fools die when all the stores of knowledge are at their call. While, on the other hand, others grow up intelligent and good notwithstanding that they are surrounded by ignorance and sin. Even in Sardis some had not defiled their garments. Great is the influence of environment, but it is not always great enough to make man after its own order.

AND so with the other theory on which so much emphasis is placed—the survival of the fittest. There is truth, much truth in it. For the most part the strongest survive. But it is not always true. In the brute creation some win in the struggle for existence because they are slimest, and not because they are strongest. In society the best do not always come to the top. In his day Savonarola stood out as the prophet of truth and purity, the prophet of God in the midst of a crooked and perverse generation. He at any rate should have survived, but he was put to death while wickedness went on its way rejoicing. The late Empress of Austria lived for what was wholesome and saving in the State, but she found her death at the hands of a wicked assassin, while the 'unspeakable Turk' is still spared to perpetrate his brutal and revolting atrocities. Pilate was judge and the world's Saviour his victim. How are such facts to be explained if only the fittest survive? It is impossible to cover all the facts of any life by any ready-made theory such as those I have referred to. Every man is beyond explanation. There is but one solution of the problem—God. We are all the handiwork of an infinitely wise and loving Creator.

Richmond, Harrogate.

J. T. BARREY.



## THE GREAT INGATHERING.

### By the Side of an Old Field Hand.

(By Miss C. E. Doe, author of 'Moreton Hall,'  
now appearing in the 'Aldersgate'.)

THE visit of Rev. Joseph Odell to Pokesdown, Bournemouth, has left an impress upon the hearts and minds of many of his hearers that time will never destroy. For not only has he had the unspeakable joy of seeing many inquirers come boldly forth from their pews, and kneeling at the penitent form, weep their way to the foot of the Cross, but a wave of spiritual power has swept over the church itself, and members and office bearers have knelt side by side with penitent sinners to seek a fuller consecration from a covenant-keeping God.

Mr. Odell is a believer in the old methods, and the saving and keeping power of

#### The Cross of Jesus Christ

has throughout the entire mission been his one supreme theme. And the simple Gospel message has found its way to the hearts of young and old alike, for husband and wife, brother and sister, young lads and maidens, men and women in the full strength and vigour of their manhood and womanhood, and poor, weary, heavy-laden reapers of the harvest of the sin and sorrow of a wasted life have knelt together as one, to find peace and pardon at the feet of the world's Redeemer.

Throughout the entire mission, the choir, under the leadership of Mr. W. Farr, himself and wife both devoted Christian workers, have acted their part nobly. Night after night has seen their ranks practically unbroken, and at the suggestion of Mr. Frank Knight, their secretary, who publicly surrendered himself to Jesus Christ during the very first evening of the mission, they

Have gone out into the open-air prior to the services, that they might proclaim the Gospel message by the ministry of song.

They have already reaped a rich reward for their devotion, inasmuch as not only their secretary, but their organist, and many of their members, have made a definite surrender of themselves to their common Saviour during the mission services. Nor would we forget the strikingly effective service rendered by Miss Beatrice Kendall, and upon two occasions by Mr. A. W. Hall, by means of the sacred solos which night after night thrilled the hearts of the hearers alike by their exquisite rendering and the direct appeal of their message.

The stewards, too, have contributed largely to the success of the mission by their unfailing regularity, punctuality, and the kindly warmth of their greeting to strangers and new converts. To say nothing of the little band of stalwarts, who, prior to the coming of the Missioner, themselves 'missioned' the entire district, giving a personal invitation at every house therein.

Mr. Odell was also supported from time to time by the presence of his ministerial brethren, the Revs. A. J. Bull, G. Standing, J. Herridge, G. Doe, and H. B. Kendall, B.A., as well as by that of many devoted Christian workers from various parts of the circuit.

But while heartily acknowledging the help of all these, and many others whose space forbids us to mention, he with us would render supreme thanks and praise to the One without whose Divine aid every human effort must have failed.

## MISSION AT CHESTERFIELD.

### By Rev. W. R. Bird.

THIS is a very ancient town; in its name survives a memory of the Roman occupation. It is chiefly famous to-day for the curious crooked spire of its parish church. One feels half tempted to write an article on crooked spires as they exist in several places, and they can be seen now and then in connection with our own churches. Standing on an eminence is the house in which George Stephenson lived in the closing years of his eventful life, and in the town his body is buried. We have three strong circuits in the town, with an aggregate membership of 1042. The progressive spirit is in splendid evidence in all. In the first circuit new school premises have recently been erected and a minister's house is in course of construction, whilst in the second a magnificent new church and schools, costing £4,000, are rising in one of the leading thoroughfares; to this our ever generous friend, Mr. Henry Adams, gave £1,000 in memory of his late wife.

I came to Holywell Cross, the head of the First circuit. This church stands

#### In the best possible situation,

and for long years has been a centre of light and leading. In connection with it is a tablet saying the Rev. Jeremiah Gilbert was associated with its early history and recording instances of his persecutions and imprisonments in those pioneer days. Other names of distinction and honour are linked to its more recent annals—the Revs. G. Parkin, B.D., Rev. James Lockhart, Rev. A. L. Humphreys, M.A., and not overlooking the present minister, Rev. J. W. Fryer.

Among a host of sturdy laymen is Dr. Booth, whose name is revered throughout the whole of the connexion. Dr. Booth is the superintendent of the flourishing Sunday School, and I was pleased to see him at several of the services. My visit could not well have been at a more unsuitable time. A short time before a mission had been arranged, but at the eleventh hour the missioner could not come; the church itself took the services, but the effort exhausted its energies. Then came the election, with all its excitement and upset, the contest being finished on the Wednesday prior to my arrival. This prevented the usual preliminary meetings. Then a big bazaar is pending, and about

#### Half-a-Dozen Sewing Teas

were held during the mission days, yet the services were not without success.

A mission ought to be a concentration of everything. I was told several times more than half my week-day congrega-

tions were from other churches. The quiet, persistent exposition of the old saving truths of a living Methodism, a living Christianity, produced delightful effects. Again and again in the most warm and beautiful terms witness was borne to the deepening of spiritual life. Some told how they found the cleansing, others how they had received the Spirit-filled life. Others how they had had such intuitions, such visions, such experiences of grace as never before. Some letters have followed me breathing such acknowledgments of uplift and blessing as shew there were results of infinite value. There were a few conversions, some very encouraging. I am quite confident for many after days many will repeat their doxologies of gratitude to the Spirit, by whom they were brought into the more abundant life.

I had a very fine meeting on one Sunday afternoon for young people, and on the other for men only. The Bible readings were warmly appreciated. I thank minister and officials for such support as they gave, Mr. Brining and his splendid choir for their generous help, but to God the Holy Spirit be the supreme glory.

## GAINSBOROUGH CIRCUIT REVIVAL.

### The Days of Old Return.

A REMARKABLE work of grace has now been in progress in the Gainsborough Circuit for some time. At Corringham, not only have the public services been crowned with conversions, but cottage prayer meetings and mission services have been held in outlying parts which have been owned of God. The church throbs with new vigour and has considerably increased in membership. So hopeful is the prospect that it has been decided to erect a new chapel, turning the old one into a school. At Shakespeare Street, Gainsborough, Rev. Bert Coulbeck conducted a mission. Conversions took place both before he came and after he left. The church was quickened, and in all about 30 adults professed conversion. The Cleethorpes Mission band has again visited the circuit. Seven or eight brethren, under the leadership of Mr. S. Robinson, went to Mistoron. The whole place was moved. Within the memory of the oldest member they have never had such times before.

About 75 adults professed conversion. A fair number of these have already joined the church. The trustees had previously contemplated enlarging the premises with a view to accommodating the U. E. and the Sunday school, but now this becomes a pressing necessity. The trustees have, therefore, decided to build during the coming summer. A bazaar is well in hand to secure funds for this building scheme. Another portion of this Cleethorpes Band conducted services at Trinity Street, Gainsborough. Mid-day readings were given to the working men, and afternoon Bible readings conducted, in addition to the ordinary evening meetings. Large numbers attended each week day, while on the Sabbath the spacious chapel was packed to the door. Mr. J. H. Turner was the conductor, and was ably assisted by Mr. R. Sante and others. Over sixty adults professed conversion. The Gainsborough Trinity Street mission band, formed nearly a year ago, along with another band from Shakespeare Street, have been doing good work at Marton, Beckingham, and Gringley, where they have had the joy of seeing conversions. The circuit has made great progress of late, the membership having gone up by 120 during the last year and a half.

## SHEFFIELD PRIMITIVE METHODISM.

### Far-Reaching Proposals for Extension.

THE annual meeting of the Sheffield Church Council was held on the 16th inst., in the Bethel Chapel, Cambridge Street. The chair was taken by Rev. F. Jells, the retiring president. The members elected by the circuit quarterly meetings were received, and the new council duly constituted. Mr. G. Moore was unanimously elected to the Presidency of the Council.

The following officers were also elected:—Ministerial secretary, Rev. S. A. Barron; Lay secretary, Mr. H. Stroug. Mr. J. Benson was re-elected treasurer. The following vice-presidents were elected:—Messrs. J. Goodridge, J. Dan, N. Kelsey, J. Parker, R. Crisp, A. Bunn, W. H. Taylor, J. Sivil, and E. Wright. Missionary secretary, Rev. S. Horton; treasurer, Rev. R. W. Whiteway. Sunday school secretary, Mr. G. Sivil; treasurer, Mr. E. Adams; temperance secretary, Rev. G. Ford; treasurer, Mr. W. Sivil. Representatives of the Sheffield Health Association, Rev. F. Jells and Mr. J. Sivil.

The Council proceeded to consider an extension scheme, which has been maturing for some time. At the November meeting of the Council Mr. J. Sivil opened a conversation on 'Our Denominational Work and Prospects in Sheffield.' Some important suggestions were made, and the subject was referred to an ad hoc meeting of the Council. This meeting appointed a sub-committee to draft proposals to be submitted to the newly-elected Council at the February meeting. The following recommendations were submitted by the sub-committee:—

1. That the ten circuits organise for united efforts for the following objects: (a) Acquiring eligible sites in growing neighbourhoods for the erection of connexional chapels thereon; (b) Assisting in the development of existing and partially-completed enterprises; (c) If possible, also rendering assistance to places that are overburdened with humanity. 2. That a strong and representative committee be appointed by the circuits' quarterly meetings to consist of two persons from each circuit in addition to the superintendent ministers. 3. That the committee have the power of co-opting additional members. 4. That on receiving information from the circuits with respect to promising sites within their respective areas, and upon due undertaking by the circuits concerned as to eventual purchase by a connexional trust, the committee be authorised to acquire and hold such sites, meeting for the time being, in whole or in part, the liability incurred. 5. That in the case of

new erections assisted by this scheme, a pro rata basis be adopted, the circuit concerned giving a definite undertaking to the committee as to the amount it will raise, and the committee promising assistance proportionately upon a ratio to be decided according to the circumstances of each particular case. 6. That as there will probably be more cases brought to the committee than it can take up at once, the decision as to the order in which assistance is given shall rest with the committee. The circuits in adopting the scheme, shall undertake to abide loyally by the finding of the committee on this point. 7. That the following steps be taken towards raising a fund: (a) Opening a subscription list; (b) various demonstrations, including a church festival by united choirs, etc.; (c) seeking to obtain free loans or loans at easy rates; (d) collections in each connexional chapel in Sheffield, with or without interchange of pulpits. 8. That a meeting to inaugurate the scheme be held as early as possible. And 9. That a series of public meetings be held in the circuits to explain and advocate the scheme and seek support.

The scheme was adopted, and sent to the circuit quarterly meetings for consideration.

## GREAT ENDEAVOUR RALLY.

### Great Enthusiasm at Newcastle-on-Tyne.

THERE are few gatherings in Primitive Methodism that draw such large audiences as the above annual District C. E. Rally. It was held this year in Newcastle Town Hall, on February 10th. From all parts of the District young men and women came, full of enthusiasm in a good cause. The afternoon meeting was in the care of the young people of the junior C.E. It took the form of a Grand Children's Concert, and consisted of action songs, choruses, drills, etc. The juniors did their work admirably, and unstinted praise was given them. It was highly creditable to the leaders and trainers to have the exercises done so successfully. The District Secretary, Rev. J. S. Nightingale, made an excellent Rally Leader, whilst the conductor, Councillor R. Bowran, and also the organist, Mr. T. Bowran, deserve thanks for their devoted and able services. Mr. J. W. Stores, of Sunderland, did his duties in good taste and excellent style. The Rev. H. O. H. Richardson gave a happy, helpful, and timely address.

The evening meeting was a great success. An immense gathering waited sympathetically for the messages. We were pleased to see the good support given by many of the ministers and prominent laymen belonging to the District. It augurs well when our leading officials show their sympathy with our young people. We noticed present—Revs. R. Fletcher, G. Armstrong, A. T. Guttery, M. T. Pickering, H. Pratt, T. P. Ellis, J. Tweddle, G. Fawcett, J. G. Soulsby, Councillors J. Thuroau, and W. Carr, Messrs. J. Hewitson, J. A. Joplin, and others. Mr. Albert Ellis made an ideal chairman. In a brief address he gave a right tune to the meeting. The Rev. H. Davenport gave an address marked by strength of thought and spiritual intensity. He spoke lucidly on the call to strenuous effort, to self-sacrifice, and with it, as the driving power of all spiritual life. It was wisely spoken and must prove helpful. Councillor Jennings pleaded forcibly for purity of life and nobility of character. He called the young people to a complete religion, which touched all life's concerns even to the ballot-box. The Rev. H. O. H. Richardson found a congenial sphere in speaking of the success of C.E. in the last twenty-five years, and considering some of the reasons for such success. He put very clearly the reasons when he stated they were its spiritual nature, its sturdy Protestantism and the evangelistic note. The young people needed such a reminder.

We left the Hall thankful for what we had seen and full of hope and courage for the days to come.

## LIVINGSTONE HALL.

### Visit of Professor Peake.

On Sunday last Professor A. S. Peake, B.D., paid a long-promised visit to the Wesleyan mission, when he gave an address to the men's meeting on 'Joo.' In the evening he preached to a large congregation in the Livingstone Hall from John vi. 88. Mr. Peake said that despite the fact that our English version was the translation of a translation, the words of Jesus were the most moving words ever spoken. A translation often robbed the words of their charm and power, but it was not so with the words of Jesus. Their change of form had not diminished their power. Second, the words of Jesus, so far as their content or subject matter went, were the most perfect expression of truth ever spoken. Yet it was more than a perfect man and a perfect teacher that we wanted. If Jesus were only this, better it would have been that He had never come. We wanted a Saviour, and Jesus was our Saviour, because He gave us power to follow the example and practise the truth spoken. Without a note the Professor delivered, in a clear voice, a charming and convincing sermon. In the prayer meeting which followed, true to Methodist custom, he gave an invitation to the unconverted.

His host during his visit was Professor A. R. Kennedy, Professor of Sanskrit languages at the University. He was present, and heard with evident enjoyment the remarkable deliverance by his distinguished guest. In the afternoon our Men's meeting, numbering seventy men, was addressed by Mr. F. S. Lanoie, M.A., on 'National Supremacy.' The address was original and very provocative of thought.

#### Stanhope.

Messrs. Wills and Holland have just concluded a fourteen days' successful mission in our Stanhope circuit. Although the first few days of the mission were during election time, and diphtheria was prevalent, the chapel was crowded each night. The first week was splendid, but the following services were during the last seven or eight days, when mighty penitents found Jesus and salvation. It has been a time of great blessing, and the powerful pleading of Brother Wills and the magnificent singing and winning words of Brother Holland will long be remembered.

## Services and Preachers.

### SUNDAY, FEBRUARY 25th.

**BARROW-IN-FURNESS**, March 1st., at 10.30 and 6 p.m.  
*Edith Mison (Evangelist).*

**HARRINGAY**, Matison Road, Rev. T. J. Gladwin at 11 and 6.30.

**HARROGATE**, Dragon Parade, Rev. J. T. Barkby, at 11 and 6.30.

**MATLOCK**, Matlock Bank, Rev. J. Burton at 10.30 and 6.30.

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

**RYDE**, 1. W., High Street, Rev. E. Barrett, 10.30 and 6.30.

**SHEFFIELD**, Central Mission, Cambridge Street, Rev. S. A. Barton at 10.40 and Rev. H. Taylor at 6.30.

### Connexional Evangelists' Engagements.

**BRAMPION**, February 25th. Mr. J. B. Bayliffe.

**BURNLEY**, February 25th. Rev. J. Flanagan.

**SOUTHAMPTON**, February 25th. Rev. J. Odell.

**WEST EALING**, February 25th. Rev. W. R. Bird.

### Prayer is desired for the Evangelists and the Missions.

#### Mr. William Lane.

RHONDDA CIRCUIT and the South Wales district have suffered a great loss in the death of Mr. William Lane, of Llanyma, which occurred on January 30th. He was born at Blaenavon, Mon., in the year 1841, and was brought up in connection with the Congregational Church of the town. When a youth he accepted Christ and joined the church. In his twentieth year he removed to the Rhondda Valley, and mainly through the influence of his father-in-law, Mr. G. Williams, he joined the mission in Llanyma, and in the year 1872 became a local preacher.

He was one of the founders of the Llanyma church, and when the cause was well established, he, with Mr. J. Hocking and others, opened a mission at Cynhadu Vale. Soon a good society was formed, of which Mr. Lane became a leader, with office he held till his death.

This mission was prospered greatly; and we have now a Watn Court, one of the most vigorous churches in the Rhondda circuit. Mr. Lane was a born preacher, and found great pleasure in the work of the ministry. His sermons were well prepared, intensely practical, and were delivered with much calmness. He took a great interest in young men, especially those who were called to preach.

He lent them books, personally directed their studies, and some of the best local preachers of the place gratefully acknowledge their indebtedness to him. Twice he acted the office of circuit steward, and for many years represented the circuit on district committees.

On several occasions he represented his circuit at district meetings, and last year he was appointed delegate to the Synod through conference, a privilege so much appreciated.

His eldest son, the Rev. G. J. Lane, of the Brampion circuit, who is one of the rising ministers of the Connexion, owes much to his father; and the other members of the family are active workers in the church.

For several years he was a great sufferer, and unable to preach. In suffering he was most patient and cheerful, and when the end suddenly came, he died in the full assurance of faith. To his friend and brother, Mr. W. H. Farmer, he bore witness to the divine presence in the Valley of the Shadow of Death. His mortal remains were laid to rest in the Iweran cemetery in the presence of hundreds of friends, members, and friends. The Rev. J. Whitlock officiated, assisted by Rev. B. Richards (Welsh Congregational).

Dr. HORTON has consented to the publication of the famous addresses which he delivered at the great Conventions for the deepening of the spiritual life held during last year. The volume containing the addresses is entitled 'The Law of Spiritual Power,' and is published by the National Council.

HARMSWORTH'S SELF-EDUCATOR, parts 8 and 9 pursue their course and are quite up to all their claims. No young man who desires to shape his future should be without these numbers, which are replete with information served up in a popular and understandable form. The price, seven pence each number, brings them within the reach of all.

An indication of the world-wide claims upon the Bible Society may be gleaned from the following grants made at its last Committee meeting: 500 Bibles, Testaments and portions in French, Hindi and Tamil for Mauritius; 500 copies of the four gospels and Acts in Nyanja for the Universities' Mission on Lake Nyassa; 600 copies of St. Mark, St. Luke and the Acts in Nouguru for the New Hebrides Mission; 200 English Bibles and Testaments to the Bishop of North Queensland for miners and scattered settlers; 100 copies of the four gospels and Acts in Kappara for L.M.S. in British New Guinea. These are sent out free of cost and carriage paid to the various mission stations, the missionaries retaining any proceeds that may accrue from sales. In addition to these, 400 English Bibles were granted free to young emigrants from Dr. Barnardo's Houses, 36 Bibles for use in the police cells at Hull, 150 Bibles for the Upland Asylum at Walsby, and 90 copies of St. Luke in Batta were ordered in Braille type for the blind in Sumatra.

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## LOCAL CHURCH NEWS.

### Bath First.

A grand bazaar was held at Westgate Buildings last Wednesday and Thursday in aid of the trust funds. His Worship the Mayor of Bath (C. B. Oliver, Esq.), accompanied by the Mayoress and Miss Oliver, declared the bazaar open on the first day after prayer had been offered by the Rev. T. Humphries (Bath Second). The Mayor was supported by Councillors Knight, Saeley, Isaacs, and H. Green. On the second day, ten scholars from our Sunday School, conducted by the superintendent, Mr. W. H. Weeks, performed the opening ceremony. The scholars had collected £4 1s.; and this sum was further increased by a donation of two guineas from the chairman, G. Humphries Esq. The attendance each day was good, and the financial result is a record one in the history of the church, the grand total of over £103 being the result of the effort. Great praise is due to the stallholders and friends for the heroic self-sacrifice they made to make the bazaar a success, and particularly to the indefatigable secretaries, Messrs. C. H. Hacker and Percy Edwards. At the close the friends sang a heart-felt doxology and the Rev. W. S. Bosence pronounced the benediction.

### Beverley Circuit.

The Norwood round of Missionary meetings was held last week. Mrs. Ward, wife of the Rev. W. J. Ward, of the Oran Institute, was the deputation. Eager interest has been evinced in the various meetings and the enthusiasm aroused by Mrs. Ward's intelligent and earnest addresses will not be likely to pass away but abide as a genuine inspiration for many days to come. The returns show a little advance upon last year.

### Bradford Second.

We have just completed a most successful round of missionary meetings, with our missionary president, Rev. G. E. Butt, as deputation. The financial results were considerably in advance at each place, and the moral effect of the services and meetings will, we feel sure, be deep and lasting, and will lead to increased missionary interest and enthusiasm amongst our people.

At Great Horton, instead of our usual missionary meeting, we held a missionary 'At Home,' with Alderman and Mrs. Wade as host and hostess. The Misses Johnson had prepared on the floor of the schoolroom a large map of Africa, showing the configuration of the 'Dark Continent,' its great mountains and rivers and lakes, with the location of our Mission Stations appropriately indicated by fairy lamps and flags, and the railway as far as completed and at present projected. They had also cut out and mounted a considerable number of pictures from the Connexional Magazines, illustrating our African work and workers. Rev. A. Baldwin also kindly lent us his collection of African curios, and Africa was in evidence everywhere. The president gave a most interesting speech, and afterwards answered a variety of questions asked by members of the audience. The school-room was crowded—producing an African temperature. Refreshments were liberally served and a most enjoyable evening was spent. The experience of this Round will strengthen the demand of our people for a real live returned foreign missionary at all our missionary meetings.

### Bradford Fourth.

A gospel mission for several days has just been conducted at Manningham by Mr. G. Cox, the Blind Evangelist, of Blackpool. He is a good singer and speaker and plays skilfully his concertina. The meetings have been very well attended in spite of the severe inclement weather, and a gracious influence rested on the people. Several of the young friends sang gospel songs and worked well in the streets. Souls have been saved and believers bled. The 'Story of his life,' on the last night, was a powerful sermon.

### Bristol Second.

Missionary services just held. Rev. J. Pearce served us well as deputation. Messrs. T. Cox, A. Harding, S. Tovey, H. C. Matthews, and F. E. Sampson presided at the public meetings. Revs. F. Storr, A. E. Proctor, and Messrs. A. E. Jones and C. J. Jacobs also took part. Proceeds nearly £30.

### Camborne.

Last Thursday evening a sale of work was held in our school-room to raise £25, to clear the balance remaining on our renovation scheme. Our friends have worked hard during the past year to meet the initial cost, and the desired object has been accomplished to the great joy of the workers. Our chapel now has a trousseau equal to other places of worship in the town, and we are thankful to God for the spiritual and financial prosperity which has attended our church here, notwithstanding the constant drainage of membership through our brethren having to follow their daily calling for lengthy periods in foreign parts. James Fellow, Esq., late of South Africa, performed the opening ceremony at four o'clock. The Rev. J. H. Howlett presided, and was supported by Rev. James Hosking (of America), J. H. Watters, Z. Currow, F. Irythall, and a large gathering. Collecting books bought in: Rev. J. H. Howlett, 28; J. H. Watters, £2; Z. Currow, £1 10s; W. J. Rowe £1 10s., which, with the evening's proceeds, amounted to £35 2s. 2d.

The stallholders were:—Fancy stall, Mesdames Trythall, W. J. Trythall, J. H. Watters, and Miss L. Wren. Refreshments, Misses N. Lawry, M. Lawry, K. Irythall, and P. Nauarow. Postcards, Misses Palmer, Jenkin, Rule, Ketalock, Bennett, and Grennell. Post boys, S. Ketalock and F. Jenkin. Shooting Gallery, Mr. F. Trythall. Musical and Lantern entertainments were ably conducted by Messrs. Altouzo, Trythall, J. Ketalock and W. J. Roulin.

### Warwen.

The quarterly Sunday school conference was held at Sandhills, the Rev. J. Mason presiding over the committee. Our schools are remarkably well attended, and it is a joy to report that a large number of our young people have joined the church. The monthly Young People's service, conducted by our minister, at Park Road continues to be a great success, and our people are working earnestly and unitedly to secure a much-needed new school at Sandhills. In the evening there was an excellent public meeting in Park Road church, presided over by his Worship the Mayor (Councillor I. V. Davies, J.P.), and addressed by the Revs. E. Maclellan and J. Hart, whose addresses were highly appreciated. An anthem was finely rendered by the choir, and a solo by Miss L. Tomlinson.

### Hetton.

The officials of the Court 'Industry' of the Ancient Order of Foresters having approached the Rev. Matthew Johnson to preach a special sermon, arrangements were made, and the service was held at Easington Lane last Sunday night. The members of the court gathered in large numbers, the result being a crowded congregation. The choir sang special music and Mr. Thomas Hopper read the lessons. A telling sermon was preached by Mr. Johnson on 'Prudence and Foresight in relation to the Experience of Life.' This is the first occasion on which one of our ministers has been asked to fill this position in the locality.

### Hull Fourth.

The monthly meeting of the Circuit Local Preachers' Association was held at Great Thornton Street on Friday, Feb. 16th, Mr. M. Brown presiding. A very helpful and instructive paper was given by Rev. T. Cook on 'Sermon Building,' which was highly appreciated. An interesting discussion followed in which Messrs. G. B. Brown, A. Jackling, G. Sellers, G. Stimpson, and G. Greenwell took part. At the close a hearty vote of thanks was accorded Mr. Cook for the very able manner in which he had dealt with the topic. All felt the evening had been profitably spent.

At Nurtu Ferry a very successful mission has just been conducted by Mrs. Kates, of Hull. Night by night splendid companies gathered, and were deeply moved by the evangelist's Gospel addresses. Mrs. Kates has greatly endeared herself to the hearts of the people by her naturalness, her deep spirituality and earnestness.

The mission concluded on Friday with a faith tea. Provisions came in prodigal abundance, and a large company sat down to the tea. Friends came from far and near, some walking several miles in the rain. This service was a fitting climax to a most effective mission—the most successful we have ever had. Souls have been saved and the church greatly helped both spiritually and financially. Mrs. Kates was ably assisted by the Christian Endeavourers and the choir, who did their utmost to make the services successful. Miss Dooker ably presided at the organ each evening.

### Hull Fifth.

St. George's Road choir held their annual social on February 13th. About fifty members and friends had a most enjoyable time in the New Institute, which was made specially comfortable for the occasion. Mr. G. E. Wise kept things lively with his programme, musical items being rendered by the members of the choir. Refreshments were served at intervals during the evening. At the close all joined hands and sang 'Auld Lang Syne.'

### Liverpool Third.

A most successful missionary round has just been held in this circuit. Sermons were preached on February 11th by the Revs. Thomas Jackson, J. Audley, and A. Wightman. During the week thrilling stories were told by Mr. Jackson on mission work in London. The meetings were highly attended, and most enthusiastic. Messrs. W. J. Cochrane, J. H. Taylor, M. Jones, W. Stonehouse, and Miss Hunter presided at the respective meetings. The following sums were secured:—Everton Road, £13 12s. 7d; Jubilee Drive £11 3s. 10d; Zion, £4 2s. Total £28 18s. 5d., which is £5 8s. 5d. in advance of last year. In addition to this £3 12s. 6d. was collected at Mr. Jackson's lecture at Everton Road in aid of his Whitechapel Mission. The visit of our friend Mr. Jackson will be long remembered.

### Stockton-on-Tees.

A social gathering in connection with our Bowesfield Lane church was held on February 12th, at which an illuminated address was presented to Mr. T. Jacques in recognition of twenty-one years' service as trust treasurer. Mr. K. J. Clapham, circuit steward, presided, and spoke of Mr. Jacques' valuable services in the early days of the church's history. Mr. E. Jobling as secretary of the presentation committee had received letters from the Revs. E. W. Gibson, G. H. Beasley, E. Phillipson and B. Demison, former ministers of the circuit, regretting their inability to be present and testifying to the great service Mr. Jacques had rendered to the church. The presentation was made by Mr. G. Race, the oldest trustee, who made appropriate reference to Mr. Jacques' long connection with the church and his work for it as trust treasurer for 21 years. During his term of office the present church was built. He also spoke of his interest in and zeal for spiritual work. Messrs. C. Marwood, G. Palfreeman, and J. Smith also spoke in a similar strain of Mr. Jacques' work. In responding, Mr. Jacques gave many interesting reminiscences of the early days of struggle and difficulty. If he had been able to do anything for the church he was glad, but he also acknowledged how greatly he had been helped by his association with the church. During the evening the young ladies of the church handed round refreshments.

### West Hartlepool.

The trustees of Whinby Street Church having determined to thoroughly renovate and beautify Whinby Street Chapel, and tenders for the work having been accepted amounting to over £300, it was decided to commence raising the needed funds. A number of friends interested in the project organised a series of 'At Homes,' which were held on Wednesday, Thursday, and Friday, February 7th, 8th, and 9th. Each evening the school-room was filled with delighted guests, who showed enthusiastic appreciation of the good things provided for them. A very excellent programme was rendered at each 'At Home' by a number of entertainers, some of whom had travelled from Saltburn to show their kindly feeling to the people who look on this time-honoured sanctuary as their spiritual home. We do not mention the names of the workers, entertainers, and hosts, because of their number, but we are glad to acknowledge the zeal and good humour which all displayed. The renovation fund will benefit by this effort to the amount of £35.

'London Brewery Companies.' A Critical Review of their Finances, Assets, and Profits. London: Investors Guardian, 21 Lime Street, E.C. 3. Is. net.

This booklet is what it purports to be, a review of the financial condition and earnings of the London Joint Stock Brewery Companies. The statistics are as complete as it is possible to obtain, while the scope of the contents covers a wide range. If anyone desires to see what the Brewery Companies are doing, and the capital at their disposal, and the profits they make, this is the book for them.

## LOCAL CHURCH NEWS.

## Bradford Sixth.

The Remembrance annual missionary sermons were preached on Sunday, February 11th, by Rev. J. C. Livesey, and the Rev. Jackson Harding, of Great Horton. The young people's C.E. held their juvenile missionary meeting in the afternoon, conducted by Mr. Elgar Ludman. On Monday evening, February 12th, the missionary meeting was held under the chairmanship of Mr. T. Kowley, and the Rev. J. Marcus Brown, returned missionary from West Africa, gave a highly interesting address on the mission station with which he was associated at Arumbongville and the Calabar district, illustrated with his own lantern slides, by a hand-light lantern under the direction of Mr. W. Stead. The total receipts for the General Fund were £4 4s. 8d., and for the African Fund £1 9s. 10d. The choir rendered excellent help both at the Sunday services and the missionary meeting.

## Grimby Second.

The anniversary services of the Ebenezer school were commenced on Thursday last, when a children's concert was given in the schoolroom. On Sunday morning Rev. R. W. Keightley preached a most appropriate and powerful sermon on 'What shall this child be?' the subject being treated in his usual felicitous and pungent manner. In the afternoon the customary young people's service was held, presided over by Mr. C. K. Watkinson, in the absence of Mr. W. Morley, of Manchester. Recitations by the scholars and special singing by a juvenile choir, under the leadership of Miss Fanny Pinchbeck, together with the rousing anniversary hymns rendered with much vigour and precision by the scholars and choir, formed an interesting and delightful service. The organ was supplemented by a very capable orchestra. A large congregation assembled to hear Mr. Keightley at night. The scholars and choir took a prominent part in the musical service, a special item being the choral march, 'Fight on,' but perhaps the gem of the evening was the rendering of the hymn, 'The Hour of Eventide,' by the orchestra and choir, with the scholars assisting. This is one of the finest children's hymns to which we have ever listened, and it testified to the capable conductors of Mr. C. K. Watkinson. On Monday night the schoolroom was packed to hear an entertainment by the juvenile choir. On Tuesday afternoon the ladies provided the annual tea. The annual meeting was presided over by Mr. T. R. Watkinson

and numerous attended. Recitations by the scholars and an address by the Rev. K. W. Keightley formed the main features of a very successful meeting. The report showed the school to be in a most flourishing condition, having 600 scholars, with an average attendance of close upon 80 per cent. The Band of Hope, Christian Endeavour Societies, etc., all showed signs of vigour and progress. The financial report was highly satisfactory, the proceeds of the anniversary reaching the magnificent total of £92.

## Heckmondwike.

At Northmoorpe, Saturday, February 10th, was a high day, a day to which the people of Northmoorpe had been looking forward for a long time. Though the weather was very unfavourable for an open-air gathering, nevertheless the friends assembled in good numbers, and heartily entered into the most interesting ceremony of laying the memorial stones. The Rev. W. H. Matthews conducted the service, and in conjunction with Mr. Harper, the architect, and Mr. Muffitt presented silver trowels to the chief actors in the proceedings. An address was given by the Rev. J. P. Mossop, and the Revs. E. Millicamp and J. Fearnley (Congregational) took part.

A sumptuous tea was given by the friends, to which many sat down. The evening meeting was presided over by Councillor W. H. Childs, of Batley, who with Mr. Fred England and others was interested in missioning the neighbourhood about twenty-two years ago. Speeches were delivered by the Revs. J. P. Mossop and W. H. Matthews. The greatest excitement prevailed when it was discovered that the day had realised over £100. Everybody felt that for a church composed entirely of the labouring class the result was splendid, and that many had made great sacrifices for the cause they loved. The stone laid by the Rev. W. H. Matthews on behalf of the trustees, £15 6s. The stone laid by Mr. F. Popplewell for the school and congregation, £20 17s. Mr. H. Heaton, ten guineas; Mr. J. Pickles, £10; Mr. J. Mann, of Lytham, an old friend of the mission, £5; Messrs. Jones, J. Butcher, J. H. Muffitt, W. Ellis, and C. Hett, each £5. Many smaller donations, with the profits of the tea and the collection, brought the total to over £100, which, added to £370 in the Bank, provides more than one-half of the amount we intend expending. We hope to complete the present undertaking for about £800.

## South-West London Mission.

The thirteenth anniversary of the opening of our Fulham Church was celebrated on the 11th

and 12th. On Sunday the Rev. Charles Spooner preached to large congregations. The afternoon service was musical, anthems being well rendered by the choir, accompanied by the P.S.A. Orchestral Band. Councillor Coumben presided. The choir, under the leadership of Mr. T. H. Dawson, rendered anthems at the other services, Miss Buckenham presiding at the organ. The Monday meeting was under the presidency of Mr. F. H. Lodge. The report given by the Rev. H. Carden was full of cheer, showing that the tide had turned in the financial affairs of the church. This had been brought about by means of special efforts put forth during the last four months of the year, and included £55 raised by the minister outside the efforts of the church. It was shown that the liabilities of the year had been fully met, beside over £30, which had been left over from the previous year. During the same time that these strenuous efforts have been made for the trust fund, an additional £16 had been raised by the special efforts for the station fund. For all purposes the income of the year has been about £350. The church has put on new life, and consequently new interest, new workers, additional methods of service, and increased prosperity. Excellent addresses fol-

lowed by the Revs. J. Dobson and C. Spooner. On the motion of Mr. J. Fisher, seconded by Mr. Horace Kent, Mr. Carden was heartily thanked for the way in which he had aided the church at a time of financial difficulty, and expressed the church's high appreciation of his ministry amongst them. A well-attended coffee supper brought a successful anniversary to a close.

## Appeals and Acknowledgments.

The Rev. W. Watson, Clapton Mission, writes: Permit me to acknowledge the following amounts received for our Social Fund:—Rev. J. A. Edwood, 5s; Mr. J. Farkin, 10s; Mr. John Coward, J.F., £2; 'B', 15s; Rev. A. Ward, 5s; 'F. G. H.', 10s; Miss Jessamine Storey, 10s; Miss Canoway, 1s; Mrs. F. Swift, 2s. 6s; Miss Mary Sauterson, 1s. 3d; Mrs. A. B. Mansfield, 5s; Mr. J. Wells, £1 1s; Mrs. Nicholson, 2s. 6d; Mr. W. Hocknill, 5s; Mr. H. Kenley and family, 5s; Mr. F. Keen, 2s; Mr. J. T. Holland, 2s. 6d; Mr. James Wilson, 10s. 6d; Mrs. S. Brodie, 2s. 6d; Mr. M. A. Coates, 5s; Mr. W. B. Hackney, 10s. 6d; 'R. K.', 2s. 6d; 'A sympathiser', 5s; 'W. H. S. C.', 2s; Mr. W. Lacey, 5s; Mrs. J. Coates, 10s; Captain Thomas Mitchell, 5s; Readers of the 'Christian', per Morgan and Scott, £1 10s; Mr. J. Oswald, 2s. 6d; Mr. Joseph F. Urter, 2s; Mrs. H. Kaggitt, 2s. 6d; C.F.I. Band of Hope per Mr. Burnett, £1 7s; Mrs. E. Turner, £2 2s; Mrs. G. Fairhurst, 5s; 'H. R.', £1 10s; Mr. Lawrence Hoon (Johns-umung), £1; Mrs. A. M. Hoon, 7s. 6d; Mrs. Vickers, 2s. 6d; Mr. H. Bell, 5s; Harvey and Son, 10s; Farnwick P.M.S.S., per Mr. K. Fern, 10s. 6d; Mr. and Mrs. Dixon, 5s; Mrs. E. Garner, 2s. 6d; Mr. J. Stokell, 10s; Mr. W. Rawlings, 5s; Waddon Christmas Singers per Mr. I. Dowty, £1 1s; Mr. H. K. Salmon, 2s. 6d; Miss Parsons, 1s; Mrs. Harris, 1s; Mrs. Scott's family box, 5s. 8d; Mount Pleasant Parcel Sorters' Fund, £1 17s; Mrs. Husband, 5s; Cassell Green P.M.S.S., per Mr. T. J. Bassett, 7s. 6d; C.P.T. Christmas Social per Mr. S. Nash, £5 3s. We are deeply grateful to those friends whose generosity made it possible for us to carry through our Christmas programme. Further help is greatly needed. On Free Meals alone we are spending from £8 to £9 weekly. Donations, however small, will be gratefully received.

Mrs. NIGHTINGALE and family, of Folkestone, desire to thank all friends who have sent them kindly letters of sympathy in their sad bereavement.

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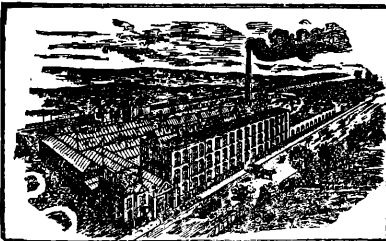
W. LASCELLES-SCOTT, F.S.C. (London), in his certificate of analysis, among other things to say: "I have pleasure in certifying that in my opinion VENO'S LIGHTNING COUGH CURE is an exceptionally pure, safe, and effective preparation."

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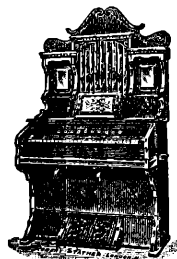
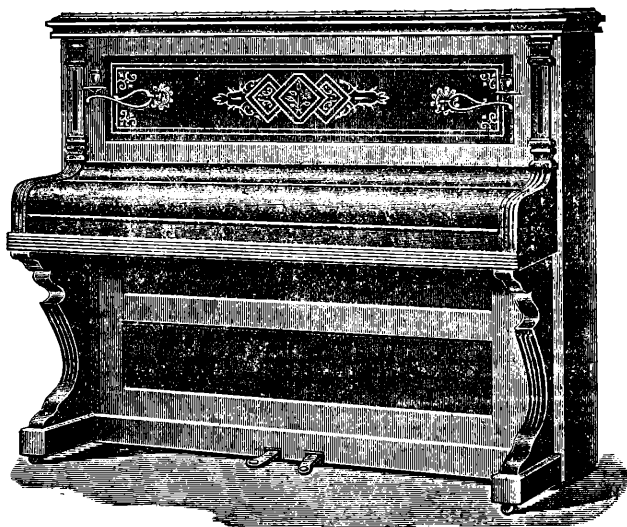
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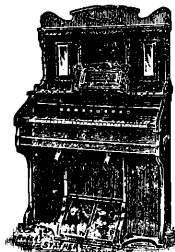
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