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## CHURCH AUTHORITIES AND THEIR LIABILITIES UNDER THE WORKMEN'S COMPENSATION ACT, 1906.

THE Workmen's Compensation Act, 1906, has imposed an extended liability upon employers to pay compensation for injuries sustained by their employees arising out of and in the course of their employment; and it has become important to consider how far our Church authorities are affected by the Act. The maximum sum payable is, in case of death, £300, and, in case of disablement, £1 per week during the time the disablement lasts, which, of course, may be for the life of the employee. Consequently, if any liability which may exist is not adequately covered by insurance, a church may find itself at any moment crippled for years to come.

The definition of the term 'employer' in the Act includes any unincorporated body of persons, a term clearly covering chapel or school trustees, though neither a quarterly meeting, teachers' meeting, nor a Conference would seem to fall within it, as will be shown later. The definition of the term 'workman' is more important. With certain exceptions immaterial for the present purpose, the term means 'any person who has entered into or works under a contract of service with an employer, whether by way of manual labour, clerical work, or otherwise, and whether the contract is expressed or implied, is oral or in writing,' provided that, where employed otherwise than by way of manual labour, his remuneration does not exceed £260 per annum. It is clear from this definition that the Act does not apply to voluntary workers, such as local preachers—other than hired local preachers, who seem, for the purposes of the Act, to be subject to the same considerations as ministers—Sunday school teachers, and the like, as no contract of service exists between them and any possible employer. Therefore there is no need to include such persons in any policy covering the risks imposed by the Act. It is equally clear that the Act does apply to chapel-keepers and persons in a similar position. Consequently a liability is incurred in respect of them by their employers, who will be the chapel or school trustees as the case may be; and this liability should be insured against. But, if the chapel-keeper is assisted in his work by members of his family or others, no liability is incurred by the employers of the chapel-keeper in respect of them, whether they are paid by the chapel-keeper or not, as the section in the Act defining the liability of an employer to the workmen of a person employed by him is inapplicable to the case, being confined in its terms to sub-contractors in the way of trade or business. There is, therefore, no need to insure such persons. If, however, they are paid by the chapel trustees, or if their employment is contemplated at the time the chapel-keeper is engaged, and allowed for in the payments made to him, they come under the Act equally with the chapel-keeper himself.

The most important question, however, which concerns us in the interpretation of the term is whether the definition is wide enough to include a minister. Different opinions have been expressed on this point, but in the present writer's opinion he is clearly outside it, and no liability is imposed upon any one by the Act. The Act does not define a workman as 'any person who has entered into, or works under a contract of service,' but adds the words, 'whether by way of manual labour, clerical work, or otherwise.' These added words, according to a well-established rule of legal interpretation, have a narrowing effect, and show that there are some persons who have entered into a contract of service who are outside the definition. For where Parliament intends to include

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everybody, it must say so; and if therefore, it specifies particular classes, it is taken to mean that it did not include everybody, and even the addition of words of general application cannot prevent this conclusion, as such words are interpreted in connection with the words that precede them. To make this point clear, reference may be made to the Sunday Observance Act, 1677, which enacts that no tradesman, artificer, workman, labourer, 'or other person whatsoever,' shall do any work at his worldly calling on the Lord's day. At first sight these words seem wide enough to cover everybody. But they do not cover, for instance, a solicitor, a farmer, or even a barber, to refer only to some of the decided cases on the Act in question. For Parliament did not say, 'No body shall do any work,' as it could have done, if that had been its meaning, and therefore the words, 'or other person whatsoever,' must be interpreted as meaning, 'of the same class as those previously mentioned,' that is in effect, 'no tradesman, artificer, workman,' etc. Consequently, if the Workmen's Compensation Act, 1906, had intended to include all persons working under a contract of service, it would have said so, and the additional words would not be required to be inserted. But they are there, clearly showing that some persons are outside its scope, and it remains to be seen whether a minister is one of them. Now he is not engaged, at any rate in his capacity as minister, in manual labour, nor in clerical work, for this phrase in this connection refers to clerks. Can he therefore be brought in under the comprehensive words 'or otherwise.' Here the rule above referred to comes in, and the word 'otherwise' must be taken to mean 'other work resembling manual labour or clerical work.' In other words the person intended by the Act to receive its benefits must be a workman in the ordinary sense of the word, or a clerk, or a person in a similar kind of employment, or, to put it shortly, must be a 'workman, clerk, etc.' This construction shows that a minister is not a workman within the definition, for the work in which he is engaged cannot fairly be considered as falling within the same category as manual labour or clerical work.

It is further desirable to consider whether there is any body of persons standing towards the minister in the relation of employer, so as to become responsible to him if by any possibility he can be shown to be a workman within the meaning of the Act. The employer cannot be the trustees of any chapel, as may happen in other churches, for the minister is the minister of the circuit, not of the chapel—and this is so even when there is but one chapel in the circuit. Nor can the employer be found in the Quarterly Meeting or in the Conference. For though the Act in its definition of employer includes an unincorporated body of persons, it seems difficult to bring within its scope a body which has no permanent identity, but which is merely transient, being called into existence on fixed occasions to discharge definite functions, and then dissolved without any certainty, or, in the case of the Conference, any probability of the same membership reappearing at any subsequent meeting. But there are still stronger reasons for holding either body free from liability. It is true that in common speech we personify them, but in law the terms Conference and Quarterly Meeting are simply comprehensive names for the persons composing them, and hence any possible liability will rest on such persons. Now these persons are delegates, representing circuit or connexion. They are appointed in accordance with the Connexional rules, to which every member of the church, including the minister himself, by his adhesion assents; and the powers they exercise in accordance with these rules are exercised by them, not in their own personal capacity, but solely as delegates. They are, therefore, in law agents of the persons appointing them. They incur no personal liability to any one in respect of their duly authorised acts; but such acts bind those who appoint them. Therefore, if any employer exists at all, he must be found in the whole body of members either of the circuit or of the Connexion. Either body would satisfy the definition as being an unincorporated body of persons with a permanent existence. When we consider that Conference alone, as representing the whole Connexion, chooses the persons who are to be ministers, and defines the conditions under which they are to remain ministers, and that Conference has full discretion in the matter of appointing them to circuits and removing them, it is difficult to resist the inference that the employer, if any, is to be found in the whole body of membership. If this be so, the liability is one extremely difficult, if not impossible, to enforce. The funds of the Connexion, with the possible exception of the Connexional Fund, will not be available, as such funds are raised by the members for particular purposes, and must be expended upon those purposes only. Even in the case of the Connexional Fund, the words of the rule governing its application seem wide enough to exempt it from liability. There is left, therefore, the personal liability of every member of the Connexion, who is bound by the acts of his delegates in Conference. This liability, however, does not extend to the whole of his property; he is not liable beyond the amount he has undertaken generally to contribute towards the liabilities of the Connexion. As the Connexion is a voluntary association, and the members do not definitely undertake to contribute any-

thing, it follows that there is no enforceable liability. Further, Conference does not bind itself to pay a minister any salary, only specifying the minimum amount he is to receive from the circuit, and as there cannot be a contract of service without a corresponding contract to pay for the services rendered, this fact disposes of any liability upon the membership as a whole.

The liability of the members of a circuit is less free from doubt. The considerations applicable to the whole Connexion apply equally here, but there is the additional factor of an undertaking to pay a salary. This undertaking is clear when the Quarterly Meeting, on behalf of the members, invites a minister, and fixes the amount of his salary. Where, however, a minister is stationed to a circuit directly by the Conference, it is not so clear, for it seems at first hard to hold the members as binding themselves to pay a servant whom they did not choose, whom they may not possibly want, and whom they may not discharge, but must retain in accordance with Connexional rule. Yet there is no doubt of the undertaking in this case either, for the members of the circuit have agreed to abide by the Connexional rules, which impose the payment of a minimum salary. Consequently, in both cases, there is the undertaking to pay salary, and hence it follows that in the members of the circuit, if at all, the employer must be found. And, as here there is a personal undertaking through the Quarterly Meeting to pay the salary, each member would be personally liable to contribute towards any liability under the Act. But no liability would attach to any circuit property, or to any of the circuit funds, except the Circuit Fund strictly so called. Though the members of the circuit are therefore the only possible employers, they are not likely to incur any liability, for, as has been shown above, a minister is not within the Act at all. There are further difficulties in that the Act deals with liabilities arising out of a contract of service. Now, it is not at all certain that in our church, at any rate, whatever may be the case in other churches, the minister is employed under a contract of service; and, in fact, there is some ground for arguing that no contract of any kind exists at all. To determine these points would require a prolonged investigation into the relations between minister and circuit, a matter of considerable difficulty, and, in view of the arguments above presented, unnecessary. But, if the absence of the contract required by the Act were established, an additional reason would be afforded for holding that the Act does not apply.

It may be added that the Act applies to Great Britain and Ireland only, and no liability of any kind, even in respect of chapel keepers, can arise under it in connection with our churches in the Isle of Man, the Channel Islands, the Colonies, or foreign countries.

A. W. BAKER WELFORD.

### For New Converts.

'The Christian Worker and Young Convert's Guide.' By Rev. J. Flanagan. London: E. Dalton, 48-50 Aldersgate Street, E.C. 6d. net.

THIS is a Mission Manual, intended to be of service to ministers, workers, and young converts, and it is admirably adapted to serve its purpose. As everyone knows, Mr. Flanagan has had a wide and long experience of mission work, and so has been able to learn the things that make for permanent success in such work. These he plainly sets forth in this little book. He shows how to organise a mission; how to deal with converts; gives counsel to young converts, and also inserts a service of admission into the Church. While each section of the book is well written his counsel to such as have recently found Jesus is especially well done. We have come across nothing likely to be more helpful to such than the words of Mr. Flanagan. It would be a good thing to reprint this at a cheap rate so that a copy might be put in the hands of all new converts. —J. T. B.

'The Challenge of the Cross.' By Rev. John Wills, author of 'Theosophy and Christian Teaching,' etc. S. W. Partridge and Co. 3s. 6d. net.

HERE is a volume of fifteen sermons on as many different themes. The tone is distinctly modern. The preacher is alive. He knows present conditions of life, and the perils which beset churches, individuals, and society. He believes the Bible has a message, and he proclaims it in a strong and manly way. In exposition the author is clear, in homiletics he is an adept, and in applying the truth to our age and conditions he is quite fearless. The sermons have the ring of profound conviction in them, and they are full of masculine thought. The sentimentalist is not catered for, and the good-goddy type of Christian had better not read them. But to all who wish to know and feel the power and grip of moral and spiritual truth, we heartily commend the careful study of this book.

'The Life Everlasting.' By Rev. David Puroes, M.A. Edinburgh: T. and T. Clark, 38 George Street. 4s. net.

WE welcome this book as an important contribution to the discussion of a great subject. The aim of the writer is threefold—Apologetic, Expository, and Practical. The recent utterances of original scholars and thinkers, who are well able to speak on the subject, have been used to good purpose. A believer in personal immortality, the writer seeks to show that the problem of the future life cannot be solved in the region of argument. We must rather look to the Scriptures, and especially to the teachings of Christ. Immortality as a Christian belief rests on the resurrection of Christ. While life and immortality are brought to light by the Gospel, the teachings of science, philosophy, and literature all tend to confirm our belief in a future life. The study of this book cannot fail to strengthen the hope of immortality in hearts where it is burning low, and to afford real strength to bereaved lives. The book is timely, stimulating, and instructive.

## THE LOCAL PREACHER.

THE subject of the Homiletic Competition for July was 'Christ in the Home.' Possibly the holiday season accounts for the fewness of the outlines received. Of those sent in the outlines of Mr. James Moore, 9 Brook Street, Hall; Mr. James Myers, 81 Otley Road, Guiseley, and Mr. James H. Cushing, Allonby, near Maryport, are of high merit. They bring out the romance and joy of a pure and pious home life, and are rich in practical application. It was difficult to decide between Mr. Moore—who has on several occasions all but obtained the first place—and Mr. Myers; but after due consideration the premier position was given to Mr. Moore:—

### CHRIST IN THE HOME.

Mark v. 9. Joshua xxiv. 15.

*Introduction.*—What a world of interest and significance the word Home conveys! A fount where the nation springs. No nation can rival 'The happy homes of England,' and yet it is estimated there are 30,000 persons who are homeless, besides the thousands in workhouses and charitable institutions. It must have been a loving home, that at Bethany. And the home of Jesus, with the carpenter's shop attached, was blessed indeed with His gracious presence.

I.—A REAL HOME, WHERE CHRIST LIVES, EMBRACES—  
a. A place of love and affection. It is a heaven on earth.  
b. A place of tender relationship and perfect freedom.  
c. A place of protection, a castle. This involves, 'Be ye not unequally yoked together with unbelievers.' If otherwise, license will destroy the freedom, dissemination the relationship. If an enemy is within the walls it will be betrayed, and evil spirits will enter and sour all its sweetness and joy—the spirit of selfishness, ill-temper, distrust, disobedience, worldliness, and wickedness. 'For what fellowship hath light with darkness? Hatred and passion will kill love, and each devour the other with bickering, while there will be a continual conflict with right and spiritual things throughout the whole home life.  
II.—PARENTAL DUTY, AND THE CLAIMS OF CHRIST AND THE FAMILY ARE PARAMOUNT. 'Go home to thy friends.' This man might have been a father, Deut. iv. 9, Deut. vi. 7. Ephes. vi. 4. Children gather round the knees of father and mother, ever cute, and ever learning without being taught. Therefore, countering lessons must be inculcated. 'Train up a child in the way it should go.'

The parents are in God's stead until the children are responsible. The Jews reckoned the child to be responsible at the age of twelve years; they must be taught the nature of sin, to read the word of God, by praying with them, communion with Christ, by taking them to the house of God, by example—abstaining from intoxicants, tobacco, gambling, questionable associations, and pleasures.

Parents must not expose other's faults before their offspring, nor allow indulgences to save tears and frettings; but be firm and kind and let them understand that what they say they mean.

In some instances mother deceives the father to please the unreasonable and peevish desires of their children (this could be very much illustrated).

It may be a strain upon resources to take seats for all of the family in the church, but it will pay in the end. Keep the children well under control and supervision, and keep them in your church, else 'Christ may be divided.' Hold the ministers in high respect for their work's sake. While error and inconsistency are condemned, let the truth appear to be the point or aim, not men so much, for 'charity (love) suffereth long and is kind.' Christ in the home, as is expressed by the parents, must be real, and the service rendered cheerful and pleasant—'meat and drink to do God's will.'

III.—WHERE CHRIST LIVES, THAT IS A TRUE HOME AND HEAVEN ON EARTH.

a. Without the grace of God there can be no true love. Instinctive love is not sufficient for intelligent beings, 'And without Me ye can do nothing.'

b. Jesus is a perfect teacher, 'Learn of Me' and Saviour, 'He is able to save to the uttermost.'

c. All need a guide and helper. To send the child into the world without Christ is worse than the sailor going to sea without chart and compass, 1 Tim. iii. 4, Psal. ci. 2, 'Suffer little children to come unto me.'

There is a law of preference of others and self-sacrifice, and a gracious influence, in a home where Jesus dwells—a faith that no conditions can remove.

When the heart is truly changed by the Holy Spirit, a mystical union pervades the whole family.

If the father be a Joshua or Job, and the mother a Hannah, how blessed that home!

What does it mean, Christ ever present?

Blessings unrivalled, a bulwark against the world in temptation, or persecution in the workshop, and a spirit of power in conversation and examples. What a power in the Wesley's! What a mother Susannah was to her children!

The Church first began in the homes of the Israelites. Nay, in patriarchal times, Gen. xxvi. 25, the altar was raised unto Jehovah. It is a privilege as well as a duty to have the home sanctified and a type of heaven. 'In my Father's house are many mansions.'

From Mr. Myers's suggestive outline on the text, 'Show Piety at home' (1 Tim. v. 4), I extract the

#### BENEFITS ATTENDING FAMILY DEVOTION.

1. To Parents. In seeing their offspring become wise and beautiful in moral goodness. 'Thou shalt eat the labour of thine hands, happy shalt thou be. Yes, thou shalt see thy children's children, and peace upon Israel.'

2. To Children. 'From a child thou hast known the Holy Scriptures.' They remember with pleasure the instructions of their parents. Worldly amusements have not captivated them, gay companions have not ensnared them, they are members of the militant church, and companions of all that fear God.

3. To Neighbours and Friends. A Christian family becomes a centre of light, and a source of communication to its vicinity. Sin is rebuked in a neighbourhood by the life-showing piety at home. 'The church in the house' has often made itself felt through a nation.

The subject of the next homiletic competition is an outline of a Harvest Festival Sermon, not to exceed 800 words. To reach. 'Zeta,' Leader office, not later than August 30th.—ZETA

## The Christian at Play.

By Rev. John Bradbury.

*I am alone, dear Master—  
Alone in heart with Thee!  
Though merry faces round me  
And loving looks I see.*

*And in this truce of silence,  
I lay aside my lance,  
And through the light and music send  
One happy upward glance.*

*I know that Thou art nearer still  
Than all this merry throng,  
And sweeter is the thought of Thee  
Than any lovely song.*

*I bless Thee for these pleasant hours  
With sunny-hearted friends,  
But more for this sweet moment's calm  
Thy loving-kindness sends.*

*O Master, gracious Master,  
What wilt Thy presence be,  
If such a thrill of joy can crown  
One upward look to Thee?*

### MEDITATION.

'And the streets of the city shall be full of boys and girls playing in the streets thereof.' Zec. viii. 3.

God is the author of play. In the world's dawning the morning stars sang together and the sons of God shouted for joy. That music is still heard in the land. All nature rejoices. In the meadow how the lambskip about and play! How merry are the birds this happy morning! They sit from bough to bough, they sweetly sing their song from rise to set of sun. Insects chase each other in wild delight. The fish joyously leap above the water's surface, the sun-rays dance for gladness, and life resounds with peals of laughter. And the heart that trusts in 'the happy God' is singing:

'Thou has put gladness in my heart,  
More than they have when their corn and their wine are increased.'

Play has its place within the Kingdom of God. The prophet-eyes sees in the streets the boys and girls at play. Christianity is the only human religion. Its simple joyousness is irresistible. Every native instinct finds within Christ's scope its true exercise. We cannot think of children without their play; their ringing laughter rebukes us when the heart grows faint and the days are grey. 'Except ye become as little children, ye cannot enter the Kingdom of God.' Neither can we remain in it! When in the Church the child-spirit reigns, there is joy in the Kingdom, the heart demands the more triumphant psalms for its expression, we dwell in the light, as He is in the light, and the blood of Jesus cleanses from all sin.

John Burns recently walked into St. James' Park. Two or three children were at play, one a girl with tousled hair, dirty and unkempt. Looking at this child he said, 'Why do you stay here? Why don't you go over there into the green Park, where you can play?' The bright eyes looked into his, and she said: 'There are no flowers there!' Why do the people stay away from Church? Why are so many redeeming forces at work outside the Church's life? 'There are no flowers there!' We lack the human touch. 'Jesus put forth his hand and touched him.' Our Lord is a man, and nothing that affects man is uninteresting to Him. Beethoven's deafness rendered the music of his later years vague and wooden. Great as is Milton's poetry, it is admired rather than loved, because it lacks the human note. The masses will not come to Zion until there is more blood in her teaching and her ways. 'Whoever shall give . . . a cup of cold water only . . . shall in no wise lose his reward.'

To-day I would recall two things. The Christian plays within the kingdom. Our pleasures need elevating. Our amusements should be sweet. The breath of heaven must sweep through our holidays. When Borromer, a real saint, was asked as he played a game of chess, what he would do if he had to die within an hour, he replied: 'I would go on with my game.' Is that my spirit as I play? The Christian, too, ought to play for the Kingdom. Our recreations should recreate. Our exhausted energies need renewal. Before us are greater tasks awaiting. To fulfil them worthily, we must test our weary brain and body. Play is not an end in itself, but a means to gain new resources, through which we may work the work of God while yet it is day.

### PRAYER.

How precious are Thy thoughts unto us, O God; how great is the sum of them! The heavens declare Thy glory, and the earth is full of Thy praise. Around our smallness rolls Thy greatness; in Thee we live and move and have our being. We bless Thee that thou hast made us, that Thou hast put us in a world so full of splendour and of joy. The earth is Thy footstool; in heaven, and in loving hearts, is Thy throne. With lavish hand Thou hast given us richly of Thy wealth. We would be true and pure that we may enter into our God-possessed inheritance. May life be lived in the constant vision of Thee. In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore. Lead us into life's larger fellowships. May Thy voice, which is heard in Thy creation, find its echo in our souls. Make us great listeners for Thee: in hill and vale, in morning and evening hour, in the events of daily life and in the holy place of our own hearts. May the groan and the travail of Thy world soon be hushed by the glorious appearing of the Son of God.

## Table Talk.

NEXT week we shall print the first of a series of most important articles by the Rev. E. W. Smith, on 'What are we going to do in Central Africa?' Arrangements for these articles were made before Mr. Hartley's offer became public. As that generous offer has brought the extension of our missionary work to a certainty the articles will assume a greatly increased importance. We are glad to find that the Church is coming to realise that in Mr. Smith it has a missionary with a wide outlook and with marked penetration. His insight, insistence, enthusiasm, and courage are telling the Church that she possesses in Mr. Smith a missionary of the finest mould. The articles will be of the most up-to-date and authoritative character, and for some time to come will be the standard of reference on the country and the mission stations. Additional value will be given to the contributions by the inclusion next week of a map showing the delimitations of territories and the situation of the mission stations. For a long time a map of the missions has been desired; our friends will now be gratified.

THE Rev. J. F. Porter's second letter, in our issue to-day, describes the present situation of the Oval Church, Hackney, as in the contest need. Mr. Porter is feeling the burdening responsibility of the case, and is resolved that the terrible gravity of the Church shall be faced. To allow events to develop their own way would be easy, but scandalous, and would proclaim the indisposition of a Church, now commending the spirit of the heroes of other days, to emulate the souls from whom the Church has sprung. This is no instance of the triumph of a sentiment over common sense. Here is a memorial building, not quite thirty years old, amid a dense population, where evangelistic effort is urgently needed, and in a locality where we have been for many years.

It is brave of Mr. Porter to attempt to stay the progress of the tide so rapidly carrying the building away, but for his bravery to meet with its reward his courage must be reinforced by the gifts of all who are interested. To yield at this point would not merely be to cast depression upon a strong earnest brother, but would bring discredit upon our work in London. The moral effect especially, having regard to the purpose to which the building would be devoted, would be extremely damaging to us as a Church. This is the time to help.

THE numerous friends of the Rev. W. Wheeler, superintendent of Leeds Second, will learn with profound regret that he is lying in a most critical condition. He was found in his room on Friday morning in a state of collapse, having been suddenly rendered helpless through the rupture of a blood vessel on the brain. The doctors speak most seriously of his state. Mr. Wheeler only entered upon his new circuit three weeks since, and up to Friday was in his normal health, and was present at the Missionary Committee at Birmingham. Much sympathy has been evoked both for Mr. Wheeler and the two children, for all of whom much prayer is being offered.

WE have our Centenary M.P. for Mow Cop. All Primitive Methodists will rejoice that Mr. Albert Stanley was elected for North-West Staffs. by so large a majority, it being an increase of 239 over Sir A. Bullock's majority at the General Election. The new Member was heartily saluted by the large number of Primitives present at the declaration of the poll. 'Glory!' shouted one of our ministers: 'Bless the Lord!' was the first exclamation of Mr. W. E. Harvey, M.P., another 'Frim,' and it was uttered as fervently as ever it was uttered in a class meeting. 'And I meant it, too,' said Mr. Harvey at the luncheon afterwards. Rev. F. W. Hanshall was one of the dozen or so present at the member's luncheon, and testified as one of a number of young men from Hednesford, to Mr. Stanley's splendid example to the young men. Mr. Stanley had lived before them, a personification of all that makes a man especially a Christian citizen.

MR. STANLEY, replying to the congratulatory speeches, attributed his great victory to the fact that in all his work he had kept in the forefront his religion. 'There has been a deep undertone of religion in every speech I have made and men have been moved by it, and have believed in it.' He said he would never have accepted the position if it had meant giving up his preaching and his County Council work. 'I must preach, or I could not live.' On the County Council he has great influence with members of every class. He has been a member from its commencement, and since his first election has never been opposed. So great is the affection felt for him at Hednesford, that a doctor, a Conservative, not only loaned his motor car, but himself put in the whole day's work fetching up voters.

ABOUT his County Council connection, a pretty scene was described by Mr. J. Wilcox Edge, M.A., C.C., a Wesleyan, at the luncheon. A few members were together, chatting in the Council Room the Saturday before the election, including a baronet and a peer of the realm. Mr. Stanley's name was mentioned, as the conversation turned on the election. 'Stanley,' said the baronet, 'what of Stanley?' 'I hope he wins,' said the noble lord. 'Do you,' said the surprised baronet, 'why?' 'We must have working-men representatives,' said the peer, and we ought to have the best, and besides,' said the peer, 'he is a religious man.'

WITHOUT educational advantages—all the schooling he got was a year or so spent in an old dame's school, and a year at a National school—Mr. Stanley has forced his way to the front and is a thoroughly well-read man. In a Primitive Methodist Sunday School he learnt to put letters together, and gratefully thinks of valuable assistance he received from this source. He developed a passion for books, and whenever, as a lad, he could muster a few pence, he would journey to Oakengates—two miles from his home—and buy what second-hand books he could. He has a library such as few men could boast of. When he began to preach he had to stand on a stool so that his face could be seen above the pulpit. Each Sunday while

the contest was in progress he was preaching, and preached 'specials' at Hednesford last Sunday. There is no incident or word throughout the contest Mr. Stanley has to recall. That the contest has been the cleanest on record was the unanimous verdict. Mr. Twyford, the defeated candidate, said he hoped it would be an example to the whole country.

AT the Cambridge Summer School opportunities have been given for the members to bombard the learned professors with questions. Amongst the most eager questioners have been some of our own ministers. One question, put by Rev. T. Graham to Prof. R. W. Rogers, elicited an answer which proved to be full of interest. Another member asked if, after preaching in Bethel, the prophet Amos went back to his work as a herdman, and the Professor, after saying we must keep clear of conventional ideas regarding the prophets, said: 'Certainly! The prophet, moved by God's spirit, went to Bethel, and for some days, probably, preached in the streets and open spaces wherever he could get people to hear, and after he had discharged his soul, went back home to his ordinary labour.' So that Amos, as a brother said afterwards, was really a local preacher, as we know them.

IN a conversation with Prof. Garvie, D.D., at Cambridge, one of our ministers referred to the book which he has written for local preachers, and of which four thousand have been ordered by our preachers in connection with Mr. W. P. Hartley's recent offer. Dr. Garvie spoke of his purpose in writing the book. He said he had long felt that the local preachers needed to be brought abreast of the times, and though he had been criticised for entering into so much detail, he yet felt it was necessary, as in his work in classes he had found how many things—deemed small and unimportant by some—were of pressing interest to individual preachers.

SUNDAY evening services at the Central Church, Newcastle-on-Tyne, was full of interest, for Rev. A. T. Guttery took occasion of the Rechabites' H.M.C. meeting in the City, to discuss the question, 'Temperance or Socialism, which?'

DURING the announcements, Mr. Guttery said that five months ago he had invited the church to reduce its debt upon the property by £1,000 by July 31st and to do it by special gifts. Last Sunday he still had to ask for £200, but by the appointed time the amount aimed at had been more than reached, for they had received in cash £1,000 and in further promises £112, making a grand total of £1,112. He warmly thanked the congregation for its loyalty and support.

AMONG the oldest of our members may safely be placed Mrs. Ann Clark, of Kirby Moorside, who will shortly celebrate her ninetieth birthday. She has resided in the town of her adoption for more than seventy years, having originally from Scarborough. Her sojourn covers the entire history of local Primitive Methodism, from the time when the first missionaries preached under lively conditions in a barn in Tinley Garth. She is a keen-witted, energetic old lady, with a large fund of humour. Asked to guess her age, one naturally suggests thirty! A conversation is a treat. The old preachers are familiar friends. Events long past are vividly recalled by her marvellous memory. Questioned as to when she was converted, the old lady garrulously drops into the local dialect and declares she is 'over old to think on.' When did she become a Primitive? She doesn't know; then, adding with a delightful twinkle, she has been 'a Ranter allus.' Mrs. Clarke now resides with her son-in-law, Mr. J. W. Lumley, one of the earliest pupils at Elmfield, and the third generation of the family that has been a strong tower to the Church in the town and to Primitive Methodism in the North Riding.

ONE of the progressive stations in our Church is Ashington, in Northumberland. Made a separate circuit twelve years ago, by enterprise, consecrated industry, and prudent leadership it has grown to considerable dimensions. Situated in the coal field of the north it has amongst its officials and members a number of sturdy, robust characters. At Gude Post, on Saturday, July 27th, they laid the foundation-stones of a new church. In finance and spiritual tone it was a great success. The gifts were brought willingly to the altar, and there are clear indications of a great future. It was stated that this was the sixth stonelaying in Ashington circuit in four years. We congratulate the ministers and officials on their venture and prosperity.

THE holding of the Centenary camp meeting at Pickering recently recalls the Jubilee gathering on a large common near Kirby Moorside, which attracted a huge crowd, including some fellows of the baser sort. In the midst of the preaching they got to the wind side and set fire to the heather. Rabbits scampered in all directions, the women and children screamed, and the smoke effectually silenced the preachers. By removing the stand the enemy was circumvented and preaching soon resumed with increased fervour.

IT is gratifying to note that Mr. James Peters (a highly respected local preacher in the Buckley circuit) has been appointed by the Lord Chancellor as a Justice of the Peace in recognition of his faithful work as a member of the Flintshire County Council for the past 13 years. In April Mr. Peters was elected chairman of the Buckley Urban District Council. His elevation to the magisterial bench will give great satisfaction to his many friends as he has rendered valuable service to his town and county. We heartily congratulate Mr. Peters on the honour conferred upon him.

HIS Majesty the Queen has been graciously pleased to accept a copy of the Rev. Vallance Cook's attractive volume on the 'Queens of the Bible,' the first book to be published on this interesting subject, and a special feature of which is the 'charmingly executed' reproductions of the famous Queens by such Artists as Varonee, Claude Lorraine, D. G. Rossetti, Ernest Normand, and T. M. Book. Charles H. Kelly is the publisher.

## THE BATTLE FOR THE SCHOOLS.

By Rev. A. T. Guttery.

### 'THE PERILS OF INTRIGUE.'

I AM informed that our General Committee on Friday sent to the Government a resolution expressing gratitude for its recent action on this vital question of National Education. I have not the opportunity, as a humble provincial minister, to attend this Connexional Court, but I venture to doubt the wisdom of premature thanksgiving. This has been our weakness in the past, and while it is right for us to support even the promise of more vigorous administration, our Church has grown to be such a great force in the creation of public opinion that we should officially be reticent and slow in treating promises as if they were triumphs. The leaders of our great Church will pardon me daring to question the wisdom of any course they take, but I am intensely jealous that we should keep ourselves free to deal with the new Education Bill frankly and fearlessly. I have grave reasons to believe that a crisis is coming when we, as Primitive Methodists, shall have to save the Government in spite of itself, and perhaps teach some Free Church Council Leaders that compromises, that seem acceptable to a small sub-committee meeting under the blandishments of Cabinet Ministers, will spell in the country a revolt in which we shall at whatever cost be prepared to take our place. From first to last of this controversy we have been weakened by unknown and unreported negotiations in which sincere but misguided and self-appointed leaders have given away vital principles as if they were the veriest details. That practice must come to a speedy end, or we shall utterly disown such negotiators. Some of us know the feeling of the country more accurately than these gifted brethren. There seems to be something relaxing in the metropolitan atmosphere, and it is with the greatest difficulty that we have hitherto restrained the discontent of multitudes of stalwart Free Churchmen. Only let our leaders accept another Clause IV. or anything like it, and we shall see the National Free Church Council throw over its own General Committee. I know that of which I speak. There are influences in our official ranks that play as false in every crisis. It is to these influences that the Government makes its appeals, and we must tell the Cabinet that it is being misled.

'The Catholic Times' more than hints this week that Mr. McKenna is not going to put in operation against them his Training College regulations; that he will close his eyes. The suggestion is made in the most insulting fashion, for it is based on a supposed Liberal terror of losing the Catholic vote. Whatever else the 'Catholic Times' may be, it is usually accurate in its account of the Catholic situation, and if it be correct in this case, then we shall declare the position to be intolerable, and Primitive Methodists in the country will expect their brethren in the House of Commons to voice their anger. Such a policy will be utterly futile, for the Anglicans will demand, and have a right to demand, the same toleration that is given to the Romanists. Then the Wesleyans, with equal force, could make the same plea, and in the end we should find ourselves in the same ridiculous position as we should have been in the Elementary Schools had Clause IV. become law. Liberalism must throw off its fear of Mr. John Redmond, M.P. He is the tool of the priests on this question; any intrigue with Rome will be fatal.

Rumours reach me of strange negotiations that are proceeding with regard to the next Education Bill. Instead of Free Churchmen, as citizens, formulating their demands and sticking to them, it is presumed that with the consent of their leaders they will meekly accept a settlement again vitiated by the spirit of compromise. It would be unwise for me to place before my readers all that is being said, but let those who sit in Committee rooms be quite sure of this, that there are certain things that we will not accept; we would rather see the advent of a Labour Government, with its policy of thorough. No majority of sectarian parents, whether it be two-thirds or four-fifths, must be allowed to contract a publicly supported school out of public control or the abolition of religious tests. To that we will not submit, and it is just as well that this fact should be known now.

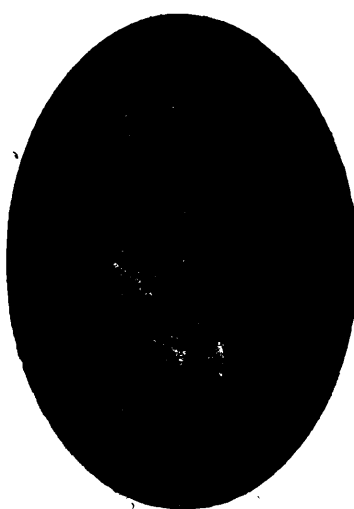
There must be no clerical right of entry into the Council schools. There may be some room for arrangement in the case of schools rented by the Local Authority for the clergy to enter out of school hours and with the protection of the Conscience Clause, but hitherto we have kept the old Board schools, the present Council schools, free from clerical invasion, and no price that can be offered will induce us to allow the 'Provided schools' to be disturbed by a clamorous chorus of sectarianism. There must be no contracting out on the part of the teacher as far as the liability to give sectarian teaching is concerned, for that would be indirectly to bring back all manner of tests. The teacher is a civil servant, and must only be allowed to do the work of a civil servant.

It may seem to some of my readers that I give a too premature warning, but I never wrote with a greater sense of responsibility. I know these things are in the air, and in certain quarters it is even hoped that great Free Church Leaders, tired of the struggle, will again enter the beaten track of compromise and confusion. Along that road Primitive Methodists will not walk, and I believe we shall have the support of the vast majority of Free Churchmen in this country, and there will be a sorry awakening for those who misread the determination of our people.

No small group must commit us on these vital issues. When the promised Education Bill is introduced let the National Free Church Council be called together, not at the end of the controversy, but at the beginning, and I have every confidence that it will refuse to purchase a temporary and unsatisfactory peace by a policy of unworthy compromise.

## THE MEMBER FOR MOW COP.

An Interesting Career.



Mr. Albert Stanley, M.P.

ALTHOUGH Hugh Bourne was a mystic and visionary he never dreamt that in the Centenary year of 1907 that the neighbouring constituencies of Hanley and North-West Staffordshire would be represented in Parliament by two worthy sons of the Church of which he had the honour of being the principal founder. To Primitive Methodists the keen contest has been especially interesting. The Parliamentary division comprises a stretch of country some thirty miles long. At the northern extremity bordering the Staffordshire Potteries, the constituency includes a number of mining hamlets that were closely associated with the formative days of Primitive Methodism. There is Norton-in-the-Moors, the home-parish of the Bourne family; Harriesshead, with its memories of Daniel Shubotham; Kidegrove, where William Olowes led a society class; Talke and Butt Lane, which appeared on the first printed plan, and last, but not the least important, is Mow Cop, 'The Mount of Beginnings.' On the western boundary are the agricultural villages clustering around the old-world market town of Eccleshall, dating from Roman times, and from whence Vespasian and his Legions went forth to conquer Jerusalem. In this remote anglican stronghold Primitive Methodism has no foothold. In the outlying regions beyond, and in the scattered villages of High Offley and Bishop's Offley, there are, however, Primitive Methodist churches belonging to the Stafford circuit. In this part of the constituency Mr. Stanley's fight was the fiercest, but in the Tory stronghold he bravely defended his Free Trade and Free Church Principles.

Possibly one of the proudest moments in Mr. Stanley's political campaign was when he stood beneath the shadow of 'the old man of Mow,' and addressed his eager listeners in the open-air. By the side of the Liberal-Labour candidate was his namesake, the youthful radical, the honourable A. Lyulph Stanley, M.P., son of Lord Stanley, of Alderley, whose forbears were the owners of the hamlet of Stanley, where our first Society class of ten members was formed. With considerable pathos Albert Stanley spoke of his great pleasure in meeting the electors on the spot which gave birth to the Primitive Methodist Church with which he had been closely associated since he was a child, and was a member of the third generation. He referred to the fact that his opponents had sneeringly spoken of him as 'the working-man' candidate. Instead of that being any disparagement, he regarded it as being the greatest compliment that could be paid him. He was not ashamed to acknowledge that he had earned his own living since he was eleven years of age, and that he had passed through every grade of work in a coalpit. He himself had tasted the subterranean depths of human experience, and knew the hardship of the eternal struggle to make two ends meet. Mr. Stanley's opponent is a 'Pottery' man by birth, and an extensive manufacturer of earthenware. He has works in Germany as well as in North Staffordshire. The main plank in his political programme was Fiscal Reform. In his campaign Mr. Tuford was supported by two former Parliamentary representatives of North-west Staffordshire, who are natives of the Constituency. Mr. Stanley was also opposed by the leading suffragettes, who tried to persuade the 'women-folk' to influence their husbands to vote for the Tory candidate. Mr. Hunnabe caused more mirth than real opposition by his original sallies of wit and his humorous enquiries, 'Where is the Constituency?'

Mr. Stanley was supported by a long array of speakers, including several well-known Members of Parliament. Mr. Enoch Edwards, M.P., who acted as his lieutenant throughout the contest, claims to have had the honour of discovering Mr. Stanley some twenty years ago. He prepared the way for his becoming the secretary of the Midland Miners Federation, and also a representative on the Staffordshire County Council. The Primitive Methodists, whom the late member, Sir Alfred Billeon, regarded as the back-bone of the constituency, have worked like Trojans. They rejoice that their efforts to return Mr. Stanley have been rewarded by such a magnificent victory. Mr. Stanley has been a life-long Primitive Methodist and was a recognised local preacher on the Oakengates and Wellington circuit plan before he was fourteen years of age. He adds another to the already considerable list of working men Members of Parliament, and another to the increasing number of Primitive Methodists in the House of Commons.

—FENTON ALLEN.

## 'NEDDY JACQUES AND OTHERS.'

(By Rev. R. W. Keightley.)

YET another book from 'Ramsay Guthrie's' prolific pen! His literary children may now say, 'We are seven,' and this seventh child of his fertile brain and heart is as bonny and well-favoured as any of its predecessors, which is high praise. The author has not written himself out. Such a cheery book as this is always timely, but this is especially so. Whether designed or not, 'Ramsay Guthrie' has contributed a most valuable addition to our Centenary literature. The influence of Primitive Methodism upon the miners of the North is traced with consummate skill and sanctified imagination. How drunkards were reclaimed, sceptics won to a belief in the Truth, ruffians converted and refined, wives and children blessed, and homes changed from halls of poverty, wretchedness and terror into havens of peace, plenty, and love—these wondrous transformations are herein described with the graphic power of the true artist.

Neddy Jacques, Billy Bracken, and Bob Stokoe, with their sons, and sundry women-folk, chief among whom is Meg, Neddy's wife, are a gallery of striking personalities finely sketched, so natural, simple-hearted, and genuine are they all. Our abhorrence of Neddy as he appears in 'The Scene that shamed him,' quickly changes into admiration, and our love of him waxed stronger to the end of the story. The 'turnin' over of a new leaf' which took place in his life and home has taken place in the lives of thousands through the 'Cecil Westgarth,' and the praying men and women in Primitive Methodism. No finer tribute has been paid to the influence of our Church upon the social, intellectual, and moral life of the people. The story gains in interest and piquancy by being so largely told in 'pitmatic' language. The hackneyed and conventional phrases with which we are too familiar have no place here.

Who could hear Neddy's first prayer among the saints of Windy Hill and not be moved to laughter and to tears? Here it is: 'Oh, my God, my heavenly Father, if I mak' mistakes I'm forst attempt, tho' I'll meebies never mind. It's hard to begin to pray when everybody's listenin'. It's been an easy thing for Meg an' me to say our bits o' prayers all our lives, but I'm feelin' funny i' the knees an' me heed's beginnin' to swim. . . . Religion's new, an' I'm only on wi' the A.B.C.'s. If I could hev given tha a stave on the land laws, or Union questions, or the Hoose o' Lords, I could have done none see badly. But prayin's hard, God help me! . . . Thoo knaes I'm on for fairs. There'll be nae hunker slidin'. . . . Bless my Meg, an' my bit Joe, and help me to keep my fists off the cheps when they tease me! And bless the canny minister that came to see us an' showed us the way o' light, and bless all these good people that's here, an' reward them for their kindness to Neddy Jacques.'

The most experienced evangelists and soul-seekers might, with great profit, study the methods of Neddy and Meg in wooing Bob Stokoe from his atheism. What tact, patience, and wisdom they displayed! The Friday night scene in which Bob and Billy Bracken were converted is one not to be forgotten. On rising from their knees at the communion-rail, 'I got here afore thoo, Billy,' said Bob.

'Nay, Bob, thou diddest! I was afore tha for once,' cried Billy, with tears in his eyes.

'Neddy, hinney! Tell the truth. Was't him or me?' cried Bob.

'My canny lads,' sobbed Neddy, 'we landed neck to neck! Neddy's first essay at class-leading was an immortal night. After Nanky and Sam had spoken and received suitable counsel, Jinny Spoor told her oft-repeated tale, and Neddy said, "Thoo has nowt fresh, I hear, Jinny, so I'll pass on to the next!"'

Then Effie Ritson recounted her hopes and fears, and mainly fears. 'Thoo seems to hev a worritin' time wi' tuesel,' Effie. Things cannot be sae bad as thoo would hev us believe. Change thee tune, hinney! Gie us a surprise the next time we meet! Effie's husband was 'foll o' cauld, but waarn for religion an' hot for glory.'

'Thoo is a mix lad,' said Neddy, 'hot within and cauld without. If thoo was rid o' that cauld, thoo wad be sae afire. I'll tell tha what to do. When thoo gits home the next, tak' a basinful o' gruel, an' gan to bed without thee supper. That'll put tha reet, and I'll charge tha nowt for the remedy.' Then Bobbie Barker and Charley Dack told a mournful story, and Neddy comforted them with these words: 'Ye're a couple o' trials. Religion's badly recommended wi' the likes o' ye. Ye've got so little religion against ye, it seems to me, ye should tak' onts which takes the lot. . . . No divvent be vexed. I'm the doctor for the neet, an' lots o' medicines bad to tak', but it's all for your good. It's tonics ye want. Then followed the rich and mellow experiences of Meg and Beatie Henderson, and so ended a meeting in which 'the Presence' was very near.

Neddy's first speech in the circuit quarterly meeting would be remembered by all who heard it, and especially by 'the man sportin' 'hem diamond studs an' that dazzlin' waistcoat.' For this man was the leading opponent to the increase of the ministers' stipends. 'Hinnies,' said Neddy, 'let's be meensaf. Tak' nae notice o' this sad man. I wonder his mother lets him out be himsel!' Neddy won the battle as usual.

The great day at Windy Hill was when the President of the Conference, 'the Riverend Hennerly Pearson, M.A., B.D.,' preached and gave an address, and the chair was occupied by 'Mister Edward Jacques,' who, in his speech, said, 'Noo, ye'll all hear something wonderful. So, keep well on yer seats, and if ye feel than ye're gannin' up, grab the handrails an' hang on!'

Three chapters are devoted to 'Tommy Pringle and the Conference, and three to 'The Bammymoor Camp Meeting.' In pathos and humour, tears and merriment, interest and instruction, these are quite equal to 'Neddy Jacques.' Tommy's preparations for Conference, Marget Ann's joy at thought of the greatness thrust upon her spouse, the hospitality which Alderman Fraser and his family lavished on their visitor, and

'Neddy Jacques and Others.' By Ramsay Guthrie. Edwin Dalton, 48-50 Aldersgate St., E.C. 2s. 6d.

WANTED Caretaker for Flottargate Church, Grimsby; 28/- per week, inclusive duties, to commence September 1st.—Applications, with references, to Councillor H. E. KNOTT, Grimsby, by August 12th.



Tommy's speeches at the Conference, make a charming story. The sermons and incidents at the Rammymoor Camp Meeting, and the conversions which took place, are described with all Ramsey Guthrie's skill.

The author has laid out people under a great obligation by writing this bewitching book. Old and young should read it. It will not only afford the most exquisite entertainment and very valuable information, but it will also fan the flame of devotion, and strengthen our love and faith. It ought to have a very large circulation. The reading of it has made us long for the next book from such a gifted pen.

## SWINDON CIRCUITS AND THE CENTENARY.

### Centenary Garden Party.

On Saturday afternoon last, by the kind permission of L. L. Morse, M.P., a large number of friends met in the picturesque grounds of the Croft to inaugurate the Centenary scheme for Swindon Second circuit. About 300 sat down to tea, after which a public meeting, under the presidency of Mr. L. L. Morse and Mr. T. J. Mills, was held in the orchard under ideal conditions. Stirring addresses were delivered by Messrs H. R. Manfield, M.P., C. Hill, J.P., Revs H. W. Smith, and W. J. T. Scruby. We propose, if possible, to secure an increase of 300 members during the next three years, and, under the inspiration of a magnificent challenge-offer from Mr. Morse, not only to meet to the full the connexional demands for the Centenary Fund, but also to make a substantial reduction in the trust liabilities on this circuit. Several promises for these objects were made at the close of the meeting. On Sunday Mr. Manfield preached two inspiring sermons to large congregations in Regent Street Church.

On the same date the Swindon First circuit also commenced their Centenary effort at Stratton St. Margarets. At 3 o'clock, after a procession through the village, a camp meeting was held, at which pointed sermons were preached by Messrs J. Lambdin, W. H. Hill, and Revs. A. Smith and G. K. Fawell. A well attended tea meeting followed. In the evening a public meeting, presided over by Mr. S. Payne (circuit steward), was held in the church for the purposes of expounding the movement and obtaining promises. Mr. T. Cook aroused considerable interest by giving an account of the past of Primitive Methodism in the neighbourhood. 'Giony' was the subject of Rev. G. K. Fawell's address, and the Rev. A. Smith, in a lucid speech, explained the object of the Centenary scheme. L. L. Morse, Esq., has generously promised £100 on condition that £200 be raised by the circuit. Over £100 was promised at this meeting—a result highly gratifying to all concerned.

### Louth Circuit. New Centenary Chapel.

AMONG the several worthy objects the Louth circuit have on hand to celebrate the Centenary is the building of a Centenary chapel at Saltfleetby. The stone-laying ceremony took place on July 25th, under very favourable climatic conditions. The Rev. A. R. Walsbam presided, Rev. J. Prince and Rev. O. R. Bower taking part. An eloquent address was given by the Rev. W. Potter, of Grimsby, in which he traced the rise and progress of the Louth circuit. Many of those present who remembered the 'former days' were visibly affected as Mr. Potter described the trials and victories of the heroic men and women who have laboured so arduously and well. Stones were laid by the following:—Mr. Staples, Mr. Millington, Mr. Reed, Mr. Doe, Mr. Robinson (all of Saltfleetby), Mr. Swaby, circuit steward, on behalf of the Louth church, and Mr. Hewitt, junior circuit steward. At five o'clock tea was enjoyed by a large company in Mr. Reed's barn. At night a large meeting was held. Mr. W. Lacey, Wesleyan circuit steward, presided, and splendid speeches were delivered by the Revs. J. Prince, W. Potter, and Mr. Hewitt. Proceeds for the day £100.

### Centenary Celebrations at Stockton-on-Tees.

GREAT times have been experienced in the Stockton circuit in connection with our Centenary celebrations. The various churches have held open-air services each night last week (except Thursday) and in the districts around the churches. On the Thursday a great circuit convention was held. In the afternoon the Rev. H. O. H. Richardson gave us a very helpful address on the 'Message and Method of our Fathers.' About a dozen laymen followed with five minutes' addresses on the subject. After tea the friends held an open-air gathering, conducted by Rev. T. Barnes. A large gathering assembled for the convention public meeting. J. R. Clapham, Esq., J.P., circuit steward, presided, and Mr. J. Kipling, senior official in the circuit, took the vice chair. The Rev. F. Humble gave an address on 'Religious Enthusiasm,' and Rev. H. O. H. Richardson on 'Prayer,' and the Rev. M. P. Davison conducted the consecration service. Mrs. Walker and Miss Rhoda Matthews rendered solos. The Sunday following was the great camp meeting day. Open-air services were held in the morning, followed by services in the churches. At 1.15, at the Market Cross, Mr. J. Vickers gave an excellent address. Rev. M. P. Davison conducted the camp meeting, and the Revs. F. Humble, T. Barnes, and Mr. Jos. Smith preached. Evangelistic services and lovefeasts were held in the churches in the evening, conducted by the circuit ministers.

Readers interested in Consumption would do well to investigate the claims of 'Miol,' which has been advertised for some weeks in our columns. Full particulars will be sent post free by the Miol Manufacturing Co., Ltd., 66 Southwark Bridge Road, S.E.

## CAMBRIDGE SUMMER SCHOOL,

### Sunday with Cambridge Primitive Methodism.

(By our Special Correspondent.)

THE school has provided a rich treat for all the members, and given a fine intellectual stimulus. The keenest interest has been manifested in every session, and day by day one has heard the warmest expressions of pleasure at the high quality of the lectures given. For the most part, the lecturers are masters in their own department of knowledge, and it is significant that amongst those who attend the various lectures are many distinguished people.

We have a Japanese student, Indian and African missionaries, a Dutch lady (a member of the Dutch Reformed Church), Gipsy Smith (the world-famed evangelist), Rev. W. Christie (ex-moderator of the Presbyterian Church of England), Dr. Newton H. Marshall, who has just published one of the greatest theological books of our time, and besides many others Mrs. Lewis and Mrs. Dr. Gibson, two sisters, who recently brought to England valuable manuscripts discovered by them in the monastery on Mount Sinai. Prof. Deissmann attended the lectures on 'Amos,' Prof. Peake, D.D., the lectures on the 'Study of the Greek Bible,' given by Prof. Deissmann to a deeply interested audience. The lectures given by Dr. Garvie on 'The Person of Christ and Modern Thought,' proved to be immensely popular. Most students recognise that the great battle of the present and immediate future will rage around 'The Person of Christ,' and it was a true instinct which led fully two thirds of the members to attend these informing lectures. In reality the lectures were not controversial, though one member—by a question—drew from Prof. Garvie a statement as to the

#### Errors of Rev. R. J. Campbell's Teaching.

as seen in his recent book. Disavowing all wish for controversy, he pointed out that Campbell's doctrine of God was not that of a personal God, but of God as supra-personal, whereas Divine personality was the bedrock of all Christian thinking. The Immanence of God was conceived as Identity of God with His universe, which leads to Pantheism and the effacing of moral distinctions, while Mr. Campbell, saying that 'Christ was divine, and so are we,' was said by the lecturer to be for him impossible of belief. Christ was solitary, unique. He was Saviour and Lord, we are sinners, saved by grace. Apart from this, little was said of a controversial nature, and no one can do justice to the masterliness with which the subject was treated. He began by telling us that the two questions every Christian thinker had to consider were: First, 'What can we know about Jesus?' and secondly, 'What have we to think about the Christ?' With rare skill and evangelical fervour he stated his case, and at times his audience was deeply stirred. He affirmed his own belief in the trustworthiness of the Gospel records, and in Christ as Divine, the sinless Saviour and Lord of men.

#### Professor Rogers from America

proved himself very popular. With much Yankee smartness—and, may we say, assurance—he dealt on successive mornings with the book of Amos. Beginning by giving us the historical background of the book, and pointing out that the note of the book was righteousness, he went through the book verse by verse, line by line, and almost word by word. His treatment of the text was very illuminating, and his vast knowledge of the subject was evident at every point. Yet his learning sits lightly on him, and his humour breaks out frequently. In announcing his intention to digress at one point, he told of a negro preacher in the States, who took for his text the passage in 'Revelation' which tells of the appearance of the white horse. The preacher said, first of all, we will spiritualise the white horse, and then we will branch out.

The evening lectures on 'The Amusements of the People,' by Canon Barnett, and on 'The Religious Movements in Wales,' by Rev. H. Elvet Lewis, and on 'The Outlook of Protestantism in England,' by Dr. Hodgkin, were largely attended, while the morning lectures on 'The Honeing Question,' by Percy Alden, M.A., and on 'The City and the Citizen,' by T. Bryan, M.A., and on 'The Religion of our Pagan Forefathers,' by E. Grubb, M.A., were attended by eager companies of students. So also was the address by T. R. Glover, M.A., on 'Cowper and his letters.'

#### Primitive Methodism in Cambridge

does not occupy a very prominent position. We have four places of worship in the town, but every visiting Primitive Methodist would desire that we filled a larger place. Naturally, the ministers took advantage of the presence of so many brethren to supply their pulpits, which caused a special interest to attach to the services, and gave our Cambridge people an opportunity of hearing new voices, and maybe in part a new message. At St. Peter Street chapel the preachers were the Rev. J. Teece, who preached on the necessity of co-operation with the Holy Spirit in Christian life and work, and Rev. Thos. Cook, who spoke on 'Right Thinking.' There were good congregations, and the people seemed to thoroughly enjoy the services. At Pantou Street Rev. A. Wilkes was the special preacher, and at Sturton Street the services were conducted by Revs. W. C. Tonks and W. Curry. Rev. E. Barrett preached chapel anniversary sermons at Toft, the services being held in a barn. Special interest was evoked by the services at

#### The Primitive Methodist Tabernacle.

where Dr. Peake was the preacher for the day. The Tabernacle is a good building, plain in appearance and well situated in Newmarket Road, with seating capacity for nearly 600 persons. But only the area is used for the regular services, and this will be an indication to discerning readers of the scope there is for aggressive and spirited enterprise in the work of this church. On Sunday the congregation was largely augmented by visitors, many of these being our own ministers. There were also some friends present, and amongst other strangers we noticed one young Baptist minister from the Cotswold Hills, who has not missed a single meeting where Dr. Peake was a

speaker. In the morning the sermon was on 'The Temptation of Jesus.' The Doctor pointed out the particular experience out of which the temptation arose. Our Lord had passed through His baptism, when He received the Holy Ghost and knew Himself as the Eternal Son of God. After this He went into the wilderness, where, meditating upon the revelation which had come to Him, He was tested in the way our gospels record. The first temptation was to make Him doubt the revelation, and came at the moment of weakness, when His period of soul-rapture was followed by severe physical reaction. Had he worked the miracle suggested, it would have been proof that already he had begun to doubt. The next temptation—to cast Himself down from the temple—was to commit an act of presumption. It would have been doing a wrong thing, and then expecting God to deliver Him from the consequences of His act. Conscious of His Messiahship, knowing the hopes of the people, with the ideal of the Kingdom in His mind, the third temptation was to take a lower and shorter road to the kingdom he came to establish. Christ resolutely followed the higher path of spiritual service. In the evening Dr. Peake preached on

#### The Penitent Robber.

who is immortalised both in gospel and song. No brief report could do justice to the power and beauty of the sermon. At the beginning he told us how difficult it would seem to form a true idea of what the man's past life had been, coming before us as he does for but a few moments. Nevertheless, the preacher attempted the task. Without wasting a word he drew a picture of an insurrection against the Roman yoke, and to establish the kingdom of God. Many—including Barabbas, the leader—were arrested until, as we know, two of these malefactors were crucified with Jesus. Then, as one meditated upon the failure of their plan, he perceived that the crucified Nazarene—whom probably he had heard and known in the months before, yet had deemed Him an impractical dreamer—was still assured that the kingdom would come even through his death. The dying revolutionary proffered his modest request, and what faith it evidenced. We have no other instance of 'faith so great and so wonderful as this.' He rose to a height of faith more sublime and wonderful than man has ever since attained. And the Lord answered his prayer, as He will answer all true prayer, giving more than we ask or think. Not in some far-off future would He remember him, but that very day he should be the companion of Jesus in the glory and joy of immortality. So in the midst of his pain the robber entered into a new hope and joy. Beautiful and tender was the application of all this, and deep and abiding impressions were made, and the service will not soon be forgotten.

But in Cambridge there are great opportunities for our Church. The expenditure of £5,000 in securing a good central church would do much to give us an adequate position, and not only impress the town, but prove attractive to our own young people who enter upon life in this ancient University. It would be worth the while of any Primitive Methodist, to whom God has given [the means], to consecrate some wealth to this purpose. Other most interesting features of the Summer school, and including the excursions to Nonconformist shrines and Dr. Peake's lectures, will be described in next week's article.

### Connexional Magazines for August.

In the Magazines to hand there is again a splendid bill of fare. The quality of previous issues is fully maintained, and we have the same wide variety of highly interesting articles. In the 'Aldersgate' Centenary and Conference articles are conspicuous and very good. The editor has done wisely in discontinuing the practice of printing the 'Stations' in his valuable pages. Biographical contributions are of first rate interest, and many readers will welcome Rev. J. Travis' sketch of the massive and strong Mr. Newell. The story instalments and all the other sections are rife with sparkling interest and real charm. The portrait gallery is full of prominent and worthy persons, including some of the principal figures in the recent Conference.

All the other Magazines are up-to-date and up to the mark of high literary excellence and practical usefulness. Our preachers, teachers, and heads of families cannot be without them except to their own great loss; while all our young people ought to read them all.

'Readings from Law's 'Serious Call.' Longmans, Green and Co. 1s. 6d. Paper, 1s.

WILLIAM LAW lives amidst the great output of modern literature. It will be a revelation to many that this is not the dull book its title may suggest. It is original and interesting. Still Law writes to lead men to a higher level of life and this is, after all, a heart-searching book. For those who have not time to read the larger works of this mystic, the abridgment will be most acceptable. It should help the devotional life and teach the value of regular prayer and meditation.

—E. J. T. B.



A light, refined, and digestible beverage, unequalled for nourishment, purity, and strength. The most enjoyable cocoa for invalids as well as for those in vigorous health.

Made under ideal conditions of labour in Cadbury's Garden Factory, amidst pure and healthful surroundings.

## Sunday School Lesson

### THE DAY OF ATONEMENT.

Leviticus xvi. 5-22.

Sunday, August 18th, 1907.

**GOLDEN TEXT.**—'Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.' Hebrews vii. 25.

**HYMNS.**—152, 153, 155, 157.

**LINKS OF HISTORY.**—Still at Sinai receiving instruction for the cleansing and culture of the nation now on their way to become the heralds of the universal faith of Jesus. In the great and solemn inauguration of this day of offering, we get the clearest suggestion at that time given to the world, of what Jesus came to be and do in the putting away of sin.

I.—In this lesson we mark the setting apart of the greatest day in the Jewish year, called by the Rabbis in distinction, *Yoma, the day*. It is a suggestive introduction to it, to find from v. 1 that it is so closely linked with the tragic deaths of Aaron's two sons. That tragedy marked the *Divine displeasure against sin*. In this great teaching of sacrifice, we further see how terrible evil is in God's sight, His merciful provision for our escape from its power, and how, in all this truth of Sacrifice, this Emigrant nation is led a great step forward, in preparing the world for the universal ministry and sacrifice of the *World's Atonement, Jesus, our one High Priest*.

II.—We mark another important link connecting this study with our last. Take the *vv. 1 to 6* of this chapter, and while *The Holiness of God* is impressively taught by the tragedy of our last lesson, it is set forth with equal suggestiveness in the *personal cleansing and pure white dress* with which the representative of God and the people are required to enter upon this supreme service of sacrifice. This cannot be too earnestly enforced in these days. *Reverence for God's purity, the hush of Spirit and holy fear* in approaching Him in His house and in the act of worship, the constant knowledge that *He cannot look upon sin with any degree of allowance*, and that we ought to love the sweet and pure as He does, and for His sake, these are the safeguards to our own honour, as well as offering homage to His.

III.—Keeping steadily in mind the modern meaning of this ancient symbolism, the lesson verses are clearly divided as follows. *vv. 5-14* set forth

#### The Condition of Personal Approach

to God. *Cleansing (v. 4). Sacrifice (vv. 5, 6, 11, 14). Communion (vv. 12, 13).* Even the high priest, the purest of men, whose duty it was to offer daily sacrifices all the year round for himself and the people, even he must begin this chief day of the year, by *cleansing and sacrifice*, and enter the most holy place *offering incense*, the symbol of *prayer*, coming before the Shechinah glory not as one who had right, but as a sinner and a suppliant. The bathing of the flesh, the robing of fine white linen, the blood of animals, this is symbolism now no longer required. Our great High Priest, who has entered the most Holy Place of the heavens for us, has put an end to this ceremonial. But as conditions of personal communion and for the discharge of daily personal service, the truth that these conditions are binding upon us is *unchanged*.

1. *If I regard iniquity in my heart, the Lord will not hear me.* Let the teacher refer to the words of *Jesus, Matt. v. 23, 24.* Surrender of personal preference, love of bad habit, wilfulness, from all these and *secret faults* we must cleanse ourselves.

2. *Though Jesus has become our Sacrifice, the spirit of His sacrifice is binding upon us.* *Psalm li. 17* supplies the key. Our *love, desires, preferences, companions, pursuits, ambitions, programmes* must be offered up, as really as these animals on the altar. True, we shall receive them back with increased blessing, but if God takes any or all, we only give Him His own.

3. *Communion is the breath of our sacrificed life.* This should become a constant longing, a daily practice, an unchanging law of living. We may test the thoroughness of our cleansing, and the sincerity of our sacrifice by the strength and frequency of our fellowship with Jesus.

IV.—In *vv. 15-19* we strike other prominent truths.

#### The Conditions of Representative Service

are here stated. The High Priest offered on this day, the two goats (*vv. 5, 7-10 and 15*), which had all this time been standing at the door of the Tabernacle, as an atonement for the sins of the people. He then, in an official sense, represented God to man, and man to God. We have considered the *personal element* first, and this old scripture is right in the order.

1. *We cannot rightly help our brother or sister, until we are right with God.* Unconverted young people are not able to point another to Jesus. Personal fitness is essential. *'Lovest thou me?'* If so, *'Tend my sheep.'*

2. *Every young Christian is honoured to take the duty of priest, to represent God, to take up to God the cause of man.* Here again the symbolism is summed up in Jesus, and in that sense *there remaineth no more sacrifice for sin*. But we are to fill up that which is behind of the afflictions of Christ. (*Col. i. 24.*) It is our honour to serve one another. That requires the *death of self, the consideration of others' needs, cheerful expenditure for their salvation*.

3. *Unquestioned loyalty to the directions of God* is the further condition of serving others. Behind all this care for detail, and the numbers here given, as, for example, in *v. 19*, we may read this truth. *Jesus expects unflinching obedience*.

V.—*Vv. 20-22* set forth the order in dealing with the live goat, the one killed, and the one dismissed forming one entire sacrifice. In the *R.V.* the word *scapegoat* is in each case rendered by the proper name *Azazel*, which means *removal or dismissal*. In the symbolism we mark for all time

#### The Conditions of Separation from Sin.

1. *Sacrifice*, for though the live goat escaped, it was as truly offered as the one slain, and neither was complete without the other.

2. *Repentance, or confession (v. 21), and*

3. *Faith in the Divine provision for bearing away, or dismissing our sin, and removing it into the land of forgetfulness, unto a land no longer inhabited.* The entire lesson shows that the deliverance from the dreadful power of sin is *all God's provision*. So *Jesus is God's provision for us*. It is our part, and should be our immediate joy to accept it with all our heart.

HENRY J. PICKETT.

## Christian Endeavour.

Topic for Week beginning August 11th.

From Principles to Perfection.

Phil. iii. 7-21. Heb. vi. 1-12.

I.—The key verse to this topic is Heb. vi. 1. Let us cease to speak of the first principles of Christ, and press on unto perfection. This gives the intended turn to the thought of the two great words, principles and perfection. By first principles is meant the rudiments, the alphabet of Christ's teaching. Experienced Christians should get beyond these toward perfection. By this is not meant, absolute perfection beyond which there is no further growth or development. It means rather full growth for that particular stage of life. Thus a child may be full grown, but beyond that stage is the full-grown youth and the full-grown man. Our topic pleads for his full growth in the Christian character.

II.—The occasion for urging this exhortation was the recognition of many Christians who ought to have been advanced to maturity and manhood but who were still in babyhood. The writer of this epistle speaks of having to feed them with milk instead of strong meat. Have we any such baby Christians now-a-days? The fear is that we have them, and too many of them. The church too often needs its nurseries and nurses for others than little children. The rooms for improvement are always large rooms, but perhaps largest in some churches, is of necessity this nursery. Pity that these big babies cannot be made to see that they appear in the eyes of so many far more ludicrous than if they were again dressed in the long baby clothes and sucking at their baby bottles. Nothing is sweeter than a childish child, but nothing is more contemptible than a childish man or woman.

III.—In order to get away from these first principles toward perfection, several things are needful and unavoidable. (1) Suitable diet. The milk that will be all sufficient for the child is not sufficient for the mature stages of life. Flesh, blood, bone and brain all must have their own portion of food in due season if there is to be strong healthy growth. The soul life needs its stronger food as well as body. Do not be deceived by the all too familiar baby-cry for the plain simple Gospel. True, the Gospel has its part, that is plain and simple as A.B.C., but it is not all that plain and simple. It is also as profound as God and eternity. Jesus said, 'This is life eternal to know God.' Paul spoke of the mystery of God, even Christ in whom are all the treasures of wisdom and knowledge hidden. Great is the mystery of God manifest in the flesh. In Christ were all things created, in the heavens above and upon the earth, things visible and things invisible. All things have been created through Him, and He is before all things, and in Him all things consist. If we are to go on to perfection we must strive to learn more of the deep things of God. Face to face with these aspects of the Gospel, we see clearly that much of this talk about the plain simple Gospel is childish chatter. (2) There will be joyful sacrifice. See Phil. iii. 7. What was thought of highly will be as dung compared with what is gained through Christ. (3) Then we shall also be ready to share Christ's sufferings so as to be perfected. In this we shall be like Christ who, though He were a son, was made perfect through suffering.

—CHARLES HUMBLE.

## HINTS ON EYESIGHT.

### Astigmatism.

ASTIGMATISM is the most troublesome of all the defects of vision, and the one which will lead to the most serious consequences if neglected. It is mostly caused by an irregularity in the corner of the eye, and requires special glasses very carefully adjusted to correct it. In most cases it is complicated with some other defect, such as short or long sight, and the person tries the ordinary concave or convex glass of commerce and gets a partial correction and thinks that he is all right, whereas the astigmatism, which is the defect causing the most strain to the eyes, remains uncorrected, severe headaches and nervous troubles follow, and many persons are almost chronic invalids, when a pair of proper spectacles would relieve them. This defect can only be perfectly corrected by an optician who thoroughly understands the use of the ophthalmoscope in examining the eyes; there is no other instrument or automatic machine which will indicate the spectacle required.

Mr. Aitchison's system of sight-testing is as accurate as scientific and careful attention can make it, and he will be pleased to test the sight and supply spectacles to correct defects, at 12 Cheapside, London, E.C.

'A Cyclopædia of Nature Teachings.' With an Introduction by Hugh Macmillan, LL.D. Published at 7s. 6d. offered at 3s. 9d. net. Elliot Stock.

THE employment of appropriate illustration is one of the chief arts to effective teaching. Experience has taught us that in class-room and in pulpit an apt illustration will often more easily and more securely lodge a truth in the mind of the hearer than a bare statement of fact or an argument can do. This book aims at supplying illustrations of moral truth drawn from the realm of Nature. It is a collection of extracts from the writings of eminent preachers, scientists, writers, poets, each of which presents an illustration of religious truth or of moral precept. It is a book well worth reading, because it supplies the materials which teachers need, and it may lead the reader to a closer personal study of nature itself.—J. S.

Guild  
of



Kind  
Hearts.

### A SEASIDE ADVENTURE.

JOHNNY EDWARDS was one of those boys who are always going to be good, but never get started. He usually fell asleep with a good resolution for a pillow, but next day was so busy pleasing himself, he hadn't time to please anybody else. His mother never lost confidence in him—mother never do—and quite believed that some day he would be a great and good man. Johnny knew his mother expected him to be clever and a Christian, and one of his sorest punishments when he was naughty was the thought that his mother would be disappointed.

It was summer, and the long holidays had come. The whole family went off to the seaside. The days were spent in bathing, shrimping, boating, and games on the beach. The only cause of anxiety was the big cliff on one side of the town. It was dangerous to climb, but adventure-loving boys sometimes made the attempt in order to gather the eggs of the sea-birds. Mother had strictly forbidden Johnny to go near the fascinating heights. For a whole week he obeyed, but growing tired of quiet occupations, he set off for the home of the white-winged sea-birds. There were five hours to evening dinner, so he would give himself a treat. Nearing the cliff he found a pathway, not clearly marked, but the way the experienced egg-hunters took. As he ascended this, it was so easy and safe, he wondered what all the fuss had been about. By and by he found the ascent more difficult, but the fascination of climbing was now upon him, and he didn't want to go back. The ragged cliffs above beckoned him, and the silvery sea below increased in beauty as he rose above it.

At last he came among the nests. The birds screamed and fluttered about his head. A robber had come, who would defend them? For a moment Johnny was afraid, but, seizing a stick, and swirling it around his head, the frightened birds swooped further out into their native air, and he was relieved. He had now reached a flat resting place, and felt safe and comfortable, but as he sat he saw a point beyond from which he believed he would be able to see round the promontory into the bay on the other side, and resolved to make the attempt. This was the final cause of the sorrow that came to him and others that day. He reached the point, but as he did so, the loose shale by which he had climbed gave way, and left him sitting on the edge of a rock with no means of descent to the broader and safer level.

When the dinner hour arrived Johnny was missing from his place. Soon a search was organised, but it proved fruitless. The boy had not been seen for hours, and had left no clue to his whereabouts.

Meanwhile Johnny, with a dismal heart, saw the sun roll over among the western clouds, and soon after the stars came to peep at him in silent sympathy. But these, too, forsook him, and a drenching rain fell. The poor prisoner now began to shiver with cold and fright, and yet no deliverance came. What a long night it was, the longest he had ever known. Now and again a disturbed bird would screech and add to his alarm. Was there to be no morning? He began to fear he would turn dizzy and fall. What would he not give to be back to the mother who was always expecting her son to be so good and clever. Yes, he really would please that mother of his after this experience—if ever he saw her again. But really he could not hold on much longer. He had had headache before, but never such strange, darting, stabbing pains as he now felt. Was he going to die?

Morning is breaking! The darkness and light are mingled together and form into a dull grey. Perhaps, before long, a search party would find him. Yes, he can hear voices already, the voices of strong men. One of them is saying, 'Bill, can you make out what that dark patch is on the ridge to the left?' His companion replies, 'Why, it moves; it looks like a lad.' They were egg-gatherers out early in the morning on their hazardous occupation. When they neared Johnny they found him beyond their reach. For him to jump into their arms might hurl him and them to the rugged base of the cliff. There was nothing for it but another long wait for the already overtaxed adventurer, so one of the men remained to cheer the frightened lad, and the other returned to the village with all possible haste for a ladder.

If when Johnny was brought home he had been scolded he would have heard not a word, for by that time he was delirious with fever. Through weary days and nights his mother nursed her disobedient boy, but all the time there was a great love in her heart for him. She was a true picture of God who never ceases to love even the wicked. At last her patient care was rewarded. Johnny was well enough to sit up and talk. One day he turned to his mother with a shy look on his face and said, 'Mother, I've got a start at last.' 'What do you mean?' she asked. 'Well,' he replied, 'I've often thought I would really try and be a Christian, and now I've made a beginning.'

He proved his words by a thoughtful, tender, unselfish life, but it was a pity he had to learn the lesson in such a hard way.

### The Bitter Bit.

'Hallo!' cried Spot, 'There's Kitty Purr;'  
And down the street he bunted her;  
But as they reached a doorway dim,  
Old Tom sprang out and hunted him.  
Away ran Spot and barked with fear:  
'I did not know that you were here!'

### Bo-Peep Reproved.

If little Bo-Peep has lost her sheep,  
And doesn't know where to find them,  
To leave them alone won't bring them home,  
And it isn't the way to mind them.

### New Geography.

Teacher.—What are the chief mountains of Scotland?  
Scholar.—Ben Nevis, Ben Lomond, and Ben Johnson.

Mark letters 'Guild,' and send to

Rev. H. O. H. Richardson,  
10 Granville Terrace, Darlington.

## CENTENARY FUND. SIXTH LIST.

## Laymen's Promises.

Mr and Mrs W Arnold (£30 each), £60, Mr and Mrs T Singlehurst, £52 10s, Northampton Second; Mr T Moore, Northampton First, £20. The following £15—Mr and Mrs Martin and family, Mr and Mrs G Storton, Northampton Second; Mr and Mrs King, Hereford. The following £10—Mr and Mrs Taylor, E. A., Northampton Second; Mr W Pimlett and family, Winsford; Mr T Whitford, Northampton First; Mr T Clark, Gatehead First, £8 8s. The following £6 6s—Mr and Mrs H A Lansley and family, Gloucester. The following £5 5s—Mr and Mrs W J Webb, Northampton Second. The following £5—Mr J and Miss E Loveday, Northampton Second. Mr and Mrs Risdale, Miss L Singlehurst, Mr H Blake, Mr and Mrs T W Barrett, all of Northampton Second; Mr and Mrs Baker, Hereford; Mr and Mrs Dimelow, W Walwin, and Mrs Jno Morris, all of Gloucester. The following £4 10s—Miss M J Swirles, Mr B T Jeffery, Northampton Second; Mr and Mrs W Whitley and two children, Gloucester, £4 4s. The following £3 18s—Mr J Collings, H E Collings, Northampton Second. The following £3 12s—Miss K M Swirles, Northampton Second. The following £3 3s—Mr and Mrs Page, Mr and Mrs A Smith, Mr W Faulkner and family, Mr J G Cowling, Northampton Second. The following £3—Mrs Woodward, Hereford; Mr Ganderton, Mr R B Tompkins, Mr J Bunting, Miss Towseley, Mr and Mrs Hilton, Northampton Second; Mr and Mrs Wilkins, Mr and Mrs Awcough, Mr H W Seates, Miss Mead Whitley, all of Gloucester. The following £2 16s—Mr and Mrs E J Cooper, Gloucester. The following £2 10s—Mr E Stamp, Northampton Second.

The following £2 2s—Mr and Mrs L V Hall, Mr and Mrs G Bartlett, Gloucester; Mr and Mrs A Smith, Northampton Second. The following £2—Mr J E Barnes, Mrs Arnold, Hereford. The following £1 19s—Mr Barratt, Miss L Morris, Northampton Second; Mr Jno A Dimelow, Mrs Birdseye, Gloucester. The following £1 10s—Mr J Brown, Miss L Beaby, Miss R Green, Northampton Second. The following £1 6s—Mr and Mrs Trench, Northampton Second; Master Fred and Miss Eva Baker, Hereford; Mr Phillips, Mr F W Goodwin, Gloucester. The following £1 1s—Miss D W Taylor, Northampton Second; Mrs Aspinall, Bollington; Mr and Mrs J B Stratton, Southend. The following £1—Mr Pearson, Miss Smith, Mr M Morris, Mr G Draper, all of Hereford. The following 13s—Miss E Main, Miss E Morris, Miss G Skempton, Miss R Skempton, Miss J Haynes, Miss M E Green, Miss R J Morris, Miss L Payne, Mrs M A Muir, Mrs Morris, all of Northampton Second; Mrs Price, Willie Hiles, J Hiles, all of Hereford; Miss Cooley, Gloucester. The following 6s 6d—Miss S Morris, Miss M Morris, Northampton Second; Mr Humphries, Gloucester, 5s; Mr C Drinkwater, Gloucester, 2s 6d. Mr and Mrs Blackmon, of Hereford, raise their promise from £10 to £15, giving £5 in memory of their fathers and mothers now in heaven. Mr and Mrs Gaskin, of Long Eaton, increase their promise from £20 to £25.

## Ministers' Promises.

Rev Geo Cook and family, West Bromwich Second, £20 (£10 for self, £5 on behalf of his late wife, and £5 for his daughter); Rev W and Mrs Shaw and family, Gloucester, £5 9s. (£3 5s for selves, £2 4s for A and P Shaw 13s each). The following £5—Rev H Owen, Hereford; Rev J J Cook, Lye; Rev T L Page, Penzance. The following £3 3s—Rev R H Quick, Rhymney Valley; Rev W Daw, Gloucester. Rev G Osborne, Hereford, £2.

The promises of Rev W B and Mrs Bachs, of Dudley, is £12, and not £10 10s as reported. In concluding this sixth list, I only wish to make, what most people, I fear, will consider a very 'innocent' remark, viz., that it is a source of wonder to me how it is that every Primitive Methodist, who has any appreciation of the past, and any sense of gratitude to God and the Church, does not sit down straightway and write out a promise for the afternoon that can be given.

Yours, &c., GEORGE ARMSTRONG.

## Stonelaying at Sherburn, Durham Circuit.

AFTER nearly fifty years' work the Sherburn Society has had to enlarge the church and build a C.E. Hall. A successful 'Stonelaying' was held on Saturday last, when the chief stones were laid by two young men on behalf of the C.E. Society, who deposited £11 on the stone. Stones were also laid by Ald J. Wilson, J.P., M.P., J. Johnson, M.P., Jas. Haswell, Jas. Kernohan, Mr and Mrs J. C. Stead, Jas. Walton, R. Stead, Mrs R. Heaton, Mr T. Soudley, Miss Kernohan, Miss Lister, Master A. Lister, Mrs Stead, Mr C. Dodds, Mr Jas. Kernohan, Mr C. Boast, Mrs. Walton, Mrs. Cook, Mrs. Cowen and Mrs. Wilson. Bricks were laid by the following Sunday school scholars—J. Wood, J. Davidson, Jas. Wood, J. Smith, Miss H. Cook, Miss J. Baines, Jane Baines, E. A. Baines, Jas. Kernohan, Robt. Stead, J. C. Stead, Annie Dodds, Alf. Law, Robert Law, Hannah Cowen, Eliza Cowen, T. W. Bulmer, Samuel Johnson, Kennedy-Johnstone, Jane Carlton, Ada Baines, Edward Baines, W. Davison, Chas. Boast, Violet Boast, and D. Rotho Boast.

After tea a capital public meeting was held. The chairman was Ald. John Wilson, M.P., whose fine address touched all hearts. He was followed by Mr. Jas. Haswell, Rev. J. W. Clifford, M.A. (newly-appointed minister), and Mr. J. Johnson, M.P. The statement of the superintendent of the circuit, Rev. E. Phillips, showed that by tea previously held and that day's effort, £85 had been raised, and the colliery were in addition supplying and carting free all the bricks and lime needed for the extension. We are looking for days of great success in the near future.

## Wedding.

An interesting wedding took place at the Wesleyan church, Stanhope, on Thursday, August 1st, when Mr. John Bainbridge, of Bishop Auckland, a Primitive Methodist local preacher, was married to Miss Jennie Stephenson, of Stanhope. The ceremony was conducted by Rev. Sansom (Wesleyan), assisted by Rev. J. Dyson (Primitive Methodist). Miss Mary L. Stephenson was bridesmaid, and Mr. Henry Stephenson was groomsmen. The bride comes of an old Weardale family, well known in Methodist circles.

## Methodist Emigration and Passenger League.

THIS League has been formed to assist Methodists intending to emigrate, or Methodist travellers to any part of the globe, by information and advice, and by securing passages and introductions as may be required. It is composed of above thirty ministers and laymen representing the various sections of English Methodism—because it was found that no organisation was hitherto in existence which had authority to act in this matter, in any branch of Methodism—while it was desirable all should act in mutual co-operation. It provides for all its work to be carried out in the interests of the churches, and every passage taken through its agency helps to create a fund to be applied either to helping needy cases, or in grants to the locality or church from which the passenger proceeds. It does not propose to touch the work of the church itself, viz., the transfer of members from one church to another—but only the external work of helping all Methodists who go through its agency, especially emigrants, to find employment as far as possible among Methodist employers, and to secure for all introductions to Methodist homes in the Colony or country to which they proceed. Neither does it wish to promote an 'Emigration Propaganda', but by its organisation to benefit all Methodists who contemplate emigration in the various ways in which such organisation can be of service. It has arranged for its clients to be recognised at various ports in Canada, Australia, etc., etc., by Methodist chaplains, and for this purpose supplies a 'button' or badge (which can only be obtained from this League), which will be recognised as an introduction—so that they may be assured of greeting and welcome on landing in a 'New Land'.

In addition to Church organisation, the League is in direct touch with Canadian, New Zealand, Queensland, New South Wales, and other Colonial Governments, and is able to secure the Free or Assisted passages offered by some of them to certain classes. As to Canada—introductions are also given as required to Government Commissioners and officers throughout the Colony, to Associations of Employers in various manufactures, etc.—to Associations or Unions of Workmen in many cities and to previous emigrants or settlers—also to private friends. In many cases situations can be guaranteed, especially to farm workers, gardeners, domestic servants, and others. It is hoped shortly to arrange financial assistance for domestics; meantime it assures them of care to secure respectable homes to which they may proceed without doubt or fear.

In cases of missionaries, evangelists, or others going out to Missions, or on similar duties, and also of Methodist travellers throughout the world, the best and fullest accommodation can be secured at the lowest rates, whilst profits are divisible, and will either go back to the Society or Department, or in case of individual travellers, shared pro rata among all participants.

The Rev. A. Crombie, U.M.F.C., is President of the League. The Rev. C. Wenyon, M.D., Wesleyan, is Vice-President of the League. The Committee being:—Revs. O. Ennor Walters, J. Gregory Mantle, W. Kingscote Greenland (Wesleyans); Revs. W. Lee, B.A., J. Johnson, T. Jackson, F. Pickett (Primitive); Revs. T. J. Cope, G. Hooper, C. H. Buxton (U.M.F.C.); Rev. J. H. Blackwell, D. J. Rounsefell (Bible Christians); Rev. James Payne (M.N.O.); T. Hulbert, Esq. (U.M.F.O.); G. Jones, Esq. (Primitive).

Full particulars of the League will be supplied on application to the Secretary, Haymarket Chambers, Norwich.

## Wakefield and District Local Preachers Association.

THE quarterly meeting of this Association was held on July 27th, at Copley Valley and Middleton, in the Horbury circuit. The afternoon meeting at Copley Valley was largely attended. In the absence of the president, Mr. J. Carr, of Wakefield, Councillor H. Robinson, of Ossett, conducted the service. Earnest addresses were delivered by Messrs. W. A. Lowth, of Wakefield, and Sam Jacks, of Ravenshorpe, the well-known Labour Leader. The singing went well. We had king's weather and the surroundings were simply perfect. At Middleton a splendid tea was provided. During the interval the lanes and footpaths which stretch in all directions through beautiful country, afforded opportunities for social intercourse. Friendships were made and renewed which everybody seemed to appreciate. The evening meeting was a great success, eager listeners filled the chapel. Chairman, Mr. Frank B. Raine, of Dewsbury. Mr. T. Glasby, of Thornhill Lees, delivered a thoughtful speech on the 'Future of Primitive Methodism.' Rev. John Swales, of Horbury, gave an encouraging message to Local Preachers. Particular emphasis was laid on the power and value of prayer, drawing on a long experience as a Christian minister. This was done very effectively.

## BERWICK-ON-TWEED.

## Sale of Work at Allerdean.

ALLERDEAN church was built three or four years ago at a cost of £850. A debt of £200 remains. It is being gradually reduced in connection with the Chapel Aid Association. The sale of work was organised to raise funds to pay the instalment of current year, purchase an organ, etc. The amount aimed at was anything between £30 and £50. It was matter of much thanksgiving to discover at the end of the day that almost £90 had been raised. The Rev. F. H. Brown frayed the object of the sale, and Mr. Hickey, of Monkeaton, officiated as opener. At the close the following statement of the day's effort was made: Mr. Hickey, £20; Mr. T. Wilson, £5 5s; Mr. Morrill, £2 2s; Mr. J. Shill, £1 1s; concert, £1 18s 11d; gate, £1 15s; principal stall, £25 11s 6d; stationery, etc.; £3 14s 11d; farmers', £13 6s 6d; tea, £2 19s; refreshments, £1 5s 7d; 'Aunt Sally', 19s 8d; baker's oven, 18s 9d; flowers, 14s 0d; competitions, 10s 1d; art gallery, 9s 6d; donations and other items, £4 6s 11d. After expenses are paid there is £86 to hand over to the treasurer. Everyone has worked hard for the success of the effort.

## WINCHESTER.

## Reception of the New Minister.

THE Rev. G. T. Scott conducted the services at the Parchment Street church for the first time on Sunday. On Tuesday he was formally 'recognised' by the Primitive Methodists of the city and neighbourhood at a public meeting, the latter being preceded by a public tea in the schoolroom. The recognition meeting was presided over by Mr. C. F. Turner, of Old Alresford (senior circuit steward), who was supported by the Rev. A. W. Wood (Baptist), the Rev. J. D. Stevens and Mr. F. J. Shilling (Wesleyan), the Rev. J. Hammond (Free Church Methodist), the Rev. J. Holroyd (Basingstoke), Mr. H. M. Gilbert (Congregationalist), Mr. R. Sharpe, and the newly-appointed minister, the Rev. G. T. Scott. Some of the children of the Orphan Home, Old Alresford, were also present. Words of welcome to the city were offered by all those supporting the chairman. The Rev. G. T. Scott received a cordial welcome on rising to reply. Votes of thanks to Mr. Turner for presiding and to the other ministers for their presence terminated a most successful gathering.

## Weddings.

In the Brougham Street church on Wednesday afternoon the marriage took place of Mr. Thomas Shepherd, eldest son of Mr. John Shepherd, to Miss Sarah Ann Briggs, third daughter of Mr. J. Briggs, one of the leaders of the church. Both the bride and bridegroom are members at Brougham Street, and the ceremony was performed by the Rev. Fred Humble, of Yarm. The bride was given away by her father. Misses Pendlington and Briggs were bridesmaids, and Mr. J. Crennie best man. In the evening the happy couple left for Weardale, where the honeymoon will be spent.

On July 24th, at Everton Road church, the marriage took place of Mr. George E. Bicknell, son of the late Mr. John Reed Bicknell, and for some time organist of the church, to Miss Irene Frances Kerr. The ceremony was conducted by Rev. Nicholas M. Cuthbert, of Bradford. The contracting parties are widely known and highly esteemed. The bride was given away by her life-long friend, Mr. Jonathan Cooper, and had for bridesmaids Miss B. Dinling and Miss Ward. The bridegroom was attended by Mr. Edwin and Mr. Rupert Caton. After the reception Mr. and Mrs. Bicknell left for Colwyn Bay, where the honeymoon is being spent. The happy couple were the recipients of many valuable presents.

A VERY interesting wedding took place at St. John's Road church, Scarborough, on Wednesday, July 31st, when Mr. T. C. Crosby, son of Mr. and Mrs. C. Crosby, of Lowfield Farm, Brompton, was married to Miss Mary Edith Mainprize, second daughter of Mr. and Mrs. G. V. Mainprize, of Alexandra Park, Scarborough. The bridesmaids were Miss M. Mainprize and Miss F. Crosby. Mr. V. Mainprize attended as best man. The ceremony was performed by Rev. J. Reavley, and the Wedding March was excellently rendered by Mr. J. Marillit, the organist. After the ceremony a reception was held at Alexandra Park. Mr. and Mrs. Crosby received some beautiful presents, and after the luncheon left for Scotland for their honeymoon.

AN extremely interesting wedding took place in our Glazebury church (Leigh circuit) on August 1st, the contracting parties being Rev. Jas. Wright, superintendent minister of our Darwen circuit, and Mrs. Ellen Hayes, of Glazebury. The bride and bridegroom have been acquainted with each other for a lifetime, both being natives of Glazebury. Mr. Peter Wright (brother of the bridegroom) acted as best man, the bridesmaid being Mrs. Jas. Taylor, of Platt House Farm, a life long friend of the bride. The ceremony was performed by Rev. W. D. Judson. Later the newly-married pair proceeded to Aberystwith, followed by the cordial good wishes of many friends.

TUESDAY, July 30th, was the occasion of a wedding of exceptional interest at Hereford, when Mr. Daniel Richards, of Brynmawr, was married to Miss May Harris, second daughter of the late Rev. W. Lea Harris, Hereford. The marriage was solemnised at Chandos Street chapel. The bride was given away by her uncle, Mr. W. T. Candy, of Charlton. Miss A. Lea Harris attended as bridesmaid. Mr. W. Owen was bestman. The ceremony was performed by Rev. H. Cotton, assisted by Revs. H. Owen and G. Osborne. A reception was held at St. Ethelbert, where a large number of friends gathered. The wedding presents were numerous and valuable, and a large number of congratulatory telegrams were received. The honeymoon is being spent in North Wales.

ON Thursday last, August 1st, a pretty wedding ceremony was celebrated in the Grosvenor Street Wesleyan Methodist Church, Manchester, in the presence of a large company of relatives and friends. The contracting parties were Mr. Henry Ayrton Alexander Livesey, Ph.C., of 91 Upper Brook street, Manchester, and Miss Maggie Louisa Eadson (Louie), of Higher Ardwick, Manchester. The bridegroom is the eldest son of the Rev. J. C. and Mrs. Livesey, of West Bowling, Bradford, and the bride the eldest daughter of the late Mr. William Eadson (City Missionary) and Mrs. Eadson, of Higher Ardwick, Manchester. The marriage ceremony was conducted by Rev. J. C. Livesey (father of the bridegroom), assisted by Rev. J. W. Colwell and Rev. E. Hampden-Cook, M.A., of Sandbach. The bride was given away by her mother. The bridesmaids were Miss Alice A. Eadson, Miss Ethel M. Livesey, and Miss Elsie Lewis. Mr. George S. T. Livesey acted as best man, and Messrs Ernest Eadson and F. C. M. Livesey as groomsmen. The guests were afterwards entertained to luncheon, when the usual toasts were honoured. The Rev. E. Hampden Cook, M.A., in proposing the health of the bride and bridegroom, referred to his happy acquaintance with the bridegroom during his schooldays at Mill Hill, London, and expressed his own pleasure at his marriage and the good wishes of all present for the future of the bride and bridegroom. Congratulatory telegrams were received as well as a very large and varied number of valuable and useful presents. The happy pair subsequently left for Bridlington for the honeymoon.



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## The Primitive Methodist Leader.

INCORPORATING 'THE PRIMITIVE METHODIST.'

THURSDAY, AUGUST 8, 1907.

### CHRIST'S TEACHING IN RELATION TO THE STATE.

SECOND PAPER.

By Prof. A. L. Humphries, M.A.

We have seen that the precepts which are set forth in the Sermon on the Mount can only be correctly described as laws of the Kingdom of God. Now the Kingdom is a social institution; indeed, the very laws concerning divorce, oaths, and non-retaliation involve by their very nature social relations in which the regulations prescribed for these phases of our conduct are to find expression. The State is also a social institution, and if it and the Kingdom of God are identical, we need pursue this discussion no further, for in that case the State will obviously be a sphere in which the commands of Christ must run. But who can seriously maintain this identity? The two realms are radically distinguished by their very basis. The authority which the Kingdom exercises is essentially spiritual in its nature, in the sense that it demands the acceptance of the rule of God within the spirit of man. All force, therefore, is excluded save the gracious compulsions of love, and only by an act of will, by a voluntary acceptance of the command of God as the law of his life, can a man put himself within the confines of the Kingdom of God. But it is not thus that a man comes within the domain of the State. He becomes its subject automatically by the mere fact of birth, or of residence within its borders, and it is not in his province to decide whether he will accept the relation of citizen or not. So, whereas the authority of the Kingdom is assumed, that of the State is imposed, and force which, in the case of the State, can rightly be employed towards the recalcitrant, is utterly alien to the freedom and spontaneity which, in the Kingdom, must characterise the obedience of the spirit.

It is clear, therefore, that in point of membership the two institutions are not co-extensive. The Kingdom represents a more select fellowship, a spiritual order planted in the midst of the civil as a sort of *imperium in imperio*, a community of men and women who, while conscious of their political obligations, know themselves also to be members of a spiritual society whose ruling principle is allegiance to the law of Christ. But this distinction does not mean that the two realms have no relation to each other, still less does it sanction that vicious divorce between the spiritual and the secular which has too frequently characterised Christian practice. John Ruskin's saying, 'The religion that is good for anything must be good for everything,' is the irreducible minimum of moral obligation. The secular must itself be made spiritual, and the whole of life must be brought under the shelter of a great consecration to Jesus Christ. Indeed it is this very sanctification of the whole round of duty which is the most fruitful element in Christ's doctrine of the Kingdom. We must not think of it as concerned simply with the spiritual standing of a man before God. Even as set forth in the prophets it contained large implications, for whilst to them the core of the Kingdom-idea was religious, since it consisted in the rule of God over a regenerate Israel, there were attached to it, as we have seen, other elements such as the deliverance of the nation from oppression and the bestowal of increased fruitfulness upon nature. Christ's service to this idea was one of re-adjustment rather than depletion. In opposition to current thought He reverted to the more spiritual conception of the Kingdom held by the prophets, but that does not mean that in His thoughts the contemporary political idea became wholly spiritualised. Many things show that Jesus was not indifferent to human environment and conditions. His

miracles for the sick and the hungry declare His attitude to physical distresses, whilst He Himself refers to His cures of the demonized as proofs that the Kingdom of God had come. The wrongs also of the political situation must have appealed to Him. Yet Jesus aimed throughout at what He felt to be more fundamental, since His view was that social and political rectification must have a spiritual base, and that only as the rule of God was set up in the heart of the individual could there come social and political well-being. The righteousness of the Kingdom, instead of being co-ordinate with material and political elements, was fundamental, in that it was the root out of which they must grow. Hence Christ's service to the kingdom-idea was a rectification of emphasis. He elevated the spiritual side, regarding the political and material, not as unimportant and unrelated, but as subordinate and secondary. His idea of the Kingdom in its ultimate form was not one whit less rich than that of the prophets. Whilst it is true that in a direct way He instituted no social or political reforms, and that He had nothing to say about literature and art and the various phases of human activity, nevertheless to Jesus the supremacy of the spiritual meant, not its divorce from these things, but rather, as suggested by the Parable of the Leaven, its penetration into them, till all life and service and institutions, the outer as well as the inner, have become the expression of the will and love of God. The centre of the Kingdom is the spiritual, but its circumference embraces all the activities and interests of man.

It was because Christ's idea of the Kingdom exhibited these inner relations that we described His process of social transformation as movement to the mass from the unit and to the political by way of the spiritual. Individual Christians are meant to carry their Christianity into their social and political relations, and seek, by their influence upon the thought of others, to make the State, as regards both administration and legislation, an expression of the mind of Christ. It is surely such a penetration of the political by the spiritual, resulting in a growing approximation of the State to the Kingdom, which is contemplated in that jubilant acclaim of the Apocalypse, 'The kingdom of the world is become the kingdom of our Lord and of His Christ.' When the secular has thus melted into the spiritual, there will be no conflict of duties, no division of allegiance; but, in the meantime, whilst this consummation is only in process, what attitude must the Christian, who would be loyal to Jesus, assume towards the regulations and claims of the State? It is impossible to give to this question a single answer that shall cover all possible situations. It may happen, for example, that the State is so alien from the spirit of Christ that it makes demands upon Christian subjects which they cannot comply with save at the expense of loyalty to Jesus. Such was the demand made upon the early Christians when, with the wild beasts of the arena waiting to rend them should they refuse, they were asked to forswear Christ in the name of heathen gods and deified emperors, whose title to Divinity those martyrs had long since denied. In such crises the claims of Christ rank paramount, and the moral imperative is always, 'We must obey God rather than man.' At another time the deterioration of the State, from the Christian standpoint, may lie, not so much in a wrong imposed as in a right withheld. It has too often been the witness of history that popular rights have been tardily conceded, oligarchical institutions have been reluctant to become democratised, and the favoured few have grudged to share their power with the enlightened many. But to suffer wrong patiently is oftentimes a Christian duty, and though popular rights must ultimately be conceded, even though they may have to be extorted at the point of the sword, those who desire them must, as regards both the time and mode of their assertion, be governed by the general situation. It may sometimes be our duty, as it was that of the early Christians, to acquiesce in imperfect social and political conditions rather than create greater mischief by a vain, because premature, effort to amend them.

There is yet another position that we may conceive. The State may permit, in some matters even exact, certain conduct from us in a civic relation, which to us in our private capacity seems disallowed by the law of Christ. Are we in such cases to divide our life into two water-tight compartments, and do as a citizen that which we shun as a Christian? A familiar instance of this difficulty is the employment of an oath in a court of law. 'Swear not at all,' says Jesus, and though most interpreters will agree that His primary reference is to

the use of the oath as a pledge of veracity in ordinary conversation, scrupulous followers of Jesus, like the Quakers, have, on the strength of this precept, refused also to take the legal oath. Nevertheless, many devoted Christians have felt it unnecessary to take that stand, and there is much that may be said in their favour. Let us not stop short at our Lord's words merely, but let us penetrate behind them to see what was the exact nature of the evil against which He was protesting. It was not so much against the use of a solemn appeal to God as confirmation of a statement—we find even apostles resorting to this—but against that dual standard of speech which made many Jews feel that, where an oath was not used, especially an oath that invoked the name of God, it was a perfectly legitimate thing to lie and deceive. Jesus simply refuses to tolerate an ethical standard which thus restricted the obligation to truthfulness. So it was the oath as the *motif* of truthfulness that Jesus sweeps into the category of forbidden things. Oath or no oath the Christian must ever, and in all things, speak nothing but truth with his neighbour. The love of truth must be the purifying savour of all his speech. Such then is the law of Christ, and it is by the spirit of that law that the Christian must order all his words. But the observance of its spirit need not involve a slavish adherence to its letter. The assumption that underlies the use of the oath in a court of law is that many people will not speak the truth unless they are put under some solemn obligation to do so. All citizens have not the Christian love of truth, and the State, in framing its regulations, has to take note, not of the ideal, but of the actual, and has to be governed by the average moral development of the community. And even a Christian, though his standard of truth is higher, may, as it seems to me, in view of the general situation, submit to the imposition of an oath, and at the same time be conscious of no disloyalty to Jesus, so long as the oath never becomes a *motif* for truthfulness in the evidence which he gives. If in any event his mind is set on the utterance of the truth, the taking of the oath no longer has for him the significance which it had in the practice denounced by Jesus, and it may be possible, whilst apparently breaking the letter of Christ's prohibition, to be loyal to its spirit. It is sometimes not so much what we do, as why we do it, that involves us in sin.

## Current Events.

By Robert Hind.

North-West  
Staffordshire  
Election.

Our heartiest congratulations to Mr. Albert Stanley on his striking victory. We rejoice in his success because it adds another to the list of Primitive Methodists who are Members of Parliament; we rejoice more because we regard him as an ideal politician and representative of the party of progress. A man who is chiefly a Radical, with just a spice of Socialism that comes from direct contact with the workers of the country, who will be severely just to property, but at the same time far more conscious of the sanctity of life and the paramount rights of manhood, is very much in accord with our way of thinking. Such a politician Mr. Albert Stanley is. Unlike Colne Valley and Jarrow there was a straight fight in Staffordshire between the party of progress and the party of reaction, and the result should afford food for reflection to the Tory party, and also to the timid Whigs of the Liberal party. Some diminution of the Liberal majority might well have been expected. The battle was not fought amidst the enthusiasm of a General Election in which victories for the Liberals were being declared in all parts of the country. It was only a bye-election, and the late Liberal Member was deservedly popular personally. On the eve of the poll the 'Birmingham Post' confidently predicted that the Liberal majority would fall from 2,110 to 800. What has actually taken place is that it has gone up to 2,849. An increase of 299 on what was before a bumping majority should strike dumb the men who think that the Government has alienated the country by its progressiveness, and that Toryism and Protection are coming into favour. As we have been pointing out, the fault the electorate finds in the Government is its timidity, its compromising spirit, its Whiggishness. North-west Staffordshire, Colne Valley, Jarrow, and Huddersfield all point to this conclusion.

Mr. McKenna's  
New Regulations.

A FREE CHURCH Deputation waited on the Prime Minister and Mr. McKenna on Friday to express their views regarding the New Regulations on Training Colleges and Secondary Schools. As Dr. Clifford and Mr. Hirst Hollowell were among the spokesmen, Free Churchmen

are to be congratulated that the representatives of the Government were made to understand the Free Church position. The fault all along has been that whilst extreme men like the Archbishop of Canterbury have been listened to, Moderate men like Dr. Clifford and Mr. Hirst Hollowell have been ignored. For we claim they are Moderate men. They have never desired anything for themselves and their churches, all they have asked is for liberty of conscience for all and equal treatment by the State of all citizens irrespective of their religious views. If this is not moderation, we do not understand the meaning of the word. They put a true value on the New Regulations—a thing that was greatly needed. Mr. McKenna has meant well by what he has done, and, on the whole, the step, we judge, is in the right direction; but as we have stated in previous issues of the *Leader*, it does not go far, and it is fraught with a new danger. Young Nonconformists may now on their merits, and without being subjected to sectarian tests, be admitted to these colleges. But there will be the denominational atmosphere, and denominational training will be given in them. Nonconformists will have the advantage of the Conscience Clause, but the fact remains that at an impressionable age these young people will be exposed to all the proselytising influences that will be in operation in these institutions. Dr. Clifford hit the nail on the head when he said that in a national system of education a Conscience Clause should not be needed, and it is pleasing to record that Mr. McKenna and the Prime Minister agreed. The words of both the ministers were very gratifying. It is clear that Mr. McKenna aims at having a large number of undenominational colleges built. The chief hindrance to this is the apathy or opposition of the local authorities. The Government grant to the Building Fund is equal to three-fourths of the cost, and the grants for maintenance practically covers this part of the cost. The Prime Minister also assured the deputation that the Government had no doubt regarding the feeling of the Liberal party, as a whole, on this matter, and that it was the first question at the last General Election, and added, 'We are bound to go on with it, bound to go on with these two great principles—absolute equality of treatment and freedom from tests.' May we hope that this means that the Bill of Mr. Birrell will not be taken as representing the Reform that will be sought in the Bill of 1908?

#### Belfast Disturbance.

Nothing like the disturbances that have been taking place in Belfast during the last few days have occurred in the United Kingdom for several years, and one wonders what the loyal Orangemen would have been saying if anything half as serious had been happening in any other part of Ireland save Ulster. And a large part of the disturbance is due to the disaffection of that model loyalist organisation, the Royal Irish Constabulary, who have made a strike the occasion for breaking their regulations and giving voice to their grievances. Had the strikers not been aware of the partial disorganisation of the R.I.C. probably there would have been less riot and the strike would have been conducted on more reasonable lines. Originally the struggle affected only 150 men; it has grown till 10,000 workmen have been affected by it, and the temper of the people has been aroused to such an extent that the Government have had to concentrate 7,000 troops armed with maxims, in the town. Perhaps this gathering of soldiers would not have been needed had the Constabulary not been disaffected. They have desired a shilling per day advance in wages and some other advantages, and contrary to regulations, have held a mass meeting. On this the Government, as we think rightly, has taken strong action. The leader, Constable Barrett, has been dismissed from the service and five others have been suspended. About 450 will be removed from Belfast and placed elsewhere in Ireland. Already this resolution has been carried out in part, 100 having been removed on Saturday. Well seasoned men from other parts of Ireland have been brought in to take their places. It is expected that shortly the Labour dispute will cease, and possibly this result may have been achieved by the time this note is before our readers. But there were serious disorders on Saturday, the mob holding up loaded vans from the docks, in one instance throwing the load of sugar into the street, in another scattering cases of tinned meat in the street, which were picked up and carried off by the crowd. The police have been compelled to use their truncheons.

#### Railway Companies and their Servants.

For some time there has been a danger of trouble arising between railway companies and their servants, and at the present moment the outlook is very serious. Of course the main questions are wages and hours of work, but other difficulties have also arisen, one of them being the refusal of all the companies, with the exception of the North Eastern and the London Underground Electric companies, to allow the men's case to be represented by the officials of the Amalgamated Society of Railway Servants. Regarding the first of these points the ques-

tions arise, are railway servants already in receipt of very large wages, and are their hours no longer than reasonable? A driver of a Scotch express receives seven shillings per day, not a large remuneration for one who needs so much nerve and skill; large numbers of railway servants are in receipt of twenty and twenty-one shillings per week, and many have no more than seventeen. And, as insurance companies inform us, all these men are engaged in dangerous work. The hours and wages are mixed up with each other in the men's demands. They ask for an eight hours' day for men engaged in moving traffic, and a ten hours' for those not so engaged. They also ask for an advance of two shillings per week to those for whom they are not asking for the 'eight hour' day, and no advance in wages for those who shall have the eight hours conceded. The demands may be possible or impossible, though the first glance at them does not make us feel that they are outrageously extravagant. On the other hand, even with increased traffic the dividends have not recently been high, and railway stock is low. It appears to be a case for friendly discussion. But the refusal to meet the Trades' Union officials strikes us as being out of date and bad policy. There is no more reasonable man in the country than Mr. Richard Bell. And we are not sure that Parliament would not intervene, as it would be quite justified in doing, if the Penrhynism of the railway companies were to bring us to the verge of a railway strike. Railways, after all, are not quite private companies.

#### Items.

Quite a large number of interesting items of news, about which we should have been glad to write at length, can receive only a passing reference on account of considerations of space. (1) Lord Cromer has had a Parliamentary grant made to him of £50,000. The best that can be said for this action of the Commons is that he is infinitely better worthy than Lord Roberts was of the £100,000 he received for not bringing the war to an end. It is noteworthy that not only the Labourmen, but many Liberals who are not Labour, voted against the grant, and many others purposely absent themselves. (2) A Bill for an eight hours day for miners has been introduced and will probably pass its second reading. It is likely that next year it will become law, and no doubt a way will be found for the solution of the lad's difficulty in the north. (3) Sir Edward Grey and the foreign office were the subjects of some trenchant criticism last week in the discussion of the foreign office vote. The Foreign Secretary enjoys the confidence of the Opposition and the Whigs of the Liberal party, but he has made himself suspect of Radicals who are influenced by humanitarian ideas. Under him England is no longer the leader in European policy regarding Macedonia and the Balkans; rather he appears to have thrust the matter into the willing hands of Austria whose policy has regard to Empire rather than the suffering oppressed people. Perhaps he has found the pace in Belgium in regard to the Congo, but he appears inclined to wash his hands of all responsibility in Congolese affairs if he can succeed in making it a Belgian colony. And we have a fierce and profound hatred of his attempt to secure an agreement with Russia. Such an agreement would only give strength to the most villainous autocracy that ever cursed this planet and encourage it in its iniquitous war against its own subjects. We hope that public opinion in England will rise against this. (4) At Casa Blanca, in Morocco, tribesmen have fallen upon European workmen engaged in dock-building and massacred eight. The French are sending 8,000 troops on the marauding tribes. (5) There is a little better outlook at the Hague. A formal declaration of war has been made necessary before the commencement of hostilities. Open coast villages and towns are not to be bombarded. Debt collecting is not to be done by warships till the matter has been referred to arbitration. The Arbitration Court is to be made permanent. (6) Mr. Rockefeller's great trust, the Standard Oil Company, was on Saturday fined £6,000,000. It will appeal, and should the appeal fail, it will then be liable to an additional fine of over £17,000,000 under seven other indictments now pending.

#### United Centenary Camp Meeting at Craven Arms.

Much of the old time power was experienced at Craven Arms on Wednesday, July 31st, when seven of the Western West Midland circuits joined in a camp meeting in celebration of our Centenary. In the morning a prayer and praise service was led by Revs. Hy. Fletcher and R. J. Kirkland, and was followed by the sacrament. In the afternoon a splendid service was held in a field, the Rev. T. Clapp acting as conductor and preacher, and gospel addresses were given by Revs. P. W. James and J. W. Jacob and Mr. J. Heywood. Owing to the cold the evening service was held in the chapel, which was crowded. Rev. W. Hall and Mr. B. Massey conducted, and Revs. P. W. James, J. W. Jacob, and Mr. G. Edwards were the speakers. The afternoon and evening services were preceded by rousing open-air processions. The old hymns caught on, the old fire was rekindled. Each speaker evidently had a good time, and the word found a beautiful responsiveness in the hearers.

#### SOUTH LONDON LOCAL PREACHERS.

##### Echoes of Mow Cop.

The South London Local Preachers' Association held its quarterly meeting Saturday week at Knight's Hill. In the afternoon Mr. Lansley conducted an open-air service at the fountain at the foot of the hill. This was one of the best open-air services the Association has held for a long time. A number of working men gathered round, at first in somewhat critical mood, but as the meeting progressed their interest was roused. They joined in the singing. Some of them were moved to tears, and at the close they asked for special hymns to be sung and thanked the speakers, among whom were Mr. Bird, Mr. Turner, Mr. H. Jeffs, and Mr. G. H. Sellers.

After tea an evening meeting in the chapel was presided over by Mr. W. Tarver, J.P. Addresses were delivered by Rev. E. J. T. Bagnall, who had travelled that day from the Keswick Convention, and Mr. H. Jeffs, on their impressions of the Mow Cop meetings. Mr. Bagnall referred to the number of motor cars he had seen at Mow Cop. He believed the motor car would help to revolutionise their village work. It would be a grand thing when each village circuit kept a motor car, which would bring every station within easy reach of the mother church. The Mow Cop meetings were the triumph of evangelical truth. It pained him that in so many of their circuits the officials were seen so rarely at the prayer meeting and the class meeting. He did not believe there would be the revival of evangelism they looked for until they got back to the prayer meeting and the open-air treatment.

Mr. Jeffs said he was much more deeply impressed by the prayers of the veterans which he heard at Mow Cop than by the speeches. The prayers were those of men who had 'walked in the light' so long that their faces shone as that of Moses when he came down from the mountain. From an old volume of the *Primitive Methodist Magazine* of 1823-24, he read a letter of Rev. J. Coulson, and extracts from Clowes's diary, giving the first notices of Primitive Methodism in London. These extracts greatly interested the meeting.

In the discussion the Chairman urged the value of open-air work, and described the great camp meeting of the previous Saturday in the Forest Hill circuit, when many people who formerly belonged to them, but had left them, were attracted and deeply impressed. They had got to carry their fervent evangelism throughout London and its suburbs. Mr. Philip Roberts drew from the Mow Cop meetings an argument against merging the denomination in a Methodist Union. He did not want to see the characteristics displayed at Mow Cop obliterated. Mr. Kettley told how he was at the Jubilee meetings at Mow Cop simply as a curious outsider, but he received such impressions that he went home and prayed as he never prayed before, and was ultimately led to conversion. Mr. Emmett said that since Mow Cop they had been getting much more evangelistic sermons in their pulpits. Altogether the meeting was greatly enjoyed.

For the next meeting, on Saturday, August 17th, a Nonconformist Pilgrimage has been arranged which will include visits to the tombs of Milton, Bunyan and Wesley. The conductors will be Messrs. H. Jeffs and Philip Roberts.

#### THE CENTENARY CELEBRATION.

##### What the Circuits are Doing.

##### A Great Day at Skipton.

The long-expected and eagerly anticipated Skipton circuit Centenary camp meeting was held on July 28th, and it will abide in the memory as a great day of power and blessing. We had a prayer meeting at 6.30. At 9.30 we proceeded to mission the streets. At 2 o'clock headed by the band, we marched away to the camp ground, the preachers being Mr. J. Preston, of Yeadon, Councillor F. Mattock, J.P., of Thrawdes, and Rev. C. C. Goodall. The evening lovefeast was a memorable one, testimonies numerous, and the singing glorious. In the prayer meeting that followed, 13 souls surrendered to Jesus.

##### Isle of Man Camp Meeting.

The Douglas, I.O.M. circuit, held a very successful camp meeting in connection with the above on Sunday last, in the beautiful grounds of 'Villa Marina,' kindly lent for the occasion. A very large procession marched through the town led by the Douglas Town Band and the Volunteer Band, in which the scholars and members of the three town churches joined. The service was conducted by the newly-appointed superintendent, Rev. W. News. The speakers were Mr. T. H. Connode, M.H.K., Rev. A. J. Langham, and Rev. J. Tolefree Parr. The speeches of the three gentlemen were of a rousing and evangelistic character, being intently listened to and thoroughly appreciated by the thousands present, a large number of whom were visitors to this popular resort.

The Rev. J. Tolefree Parr also preached the chapel anniversary sermons of the Buck's Road church, morning and evening, and lectured on Monday night to large audiences. The whole services were a splendid success in every way. The open-air meeting must result in lasting good to many who heard the practical Gospel addresses, and the hearty singing of old Methodist hymns.

'The People's Cry.' By William Ward. Edwin Daiten. London. One penny.

This is No. 15 of a series published monthly. Mr. Ward takes as his object lesson the railway men of England, their hours of labour, pay, exposure to accident, etc. He is acquainted with modern railway developments, and knows how trusts and combines have reduced the worker to a mere dividend-earning machine. The principles of the New Testament are applied to the problem. Men are more than property. Brotherhood should be the controlling factor in industrial affairs. This 'Talk' is full of passionate, tender, and strong sympathy, and instinct with the spirit and teaching of Jesus.

# "CHRONICLES OF HEATHERCLIFF."

By C. E. DOE.

Author of 'Moreton Hall,' 'The Broken Pinion,' etc., etc.

## 11.—'These Seventy Years.'

It had come to the last evening of my stay in Heathercliff, and I think that we were all disposed to regret the approaching parting. It had been my first real experience of village life, and I had come to know and to esteem the simple, unpretentious country folks, with their unwritten histories of struggle and of sacrifice. Old David's simple narratives, too, had opened my eyes to a new beauty in this old world of ours—the beauty of commonplace lives. Something of all this I tried to express to the old man as he sat with Hannah and myself in the old porch, on that summer evening of long ago.

'Aye,' David said, 'and I sometimes think that that is the sort of beauty that counts most in the Lord's eyes, the quiet everyday beauty that the world never even stops to notice. While as for those old stories of mine; well you mustn't think because they are mostly of the past, that the present hasn't its stories too. Only you see, when folks are getting old, like I am, they mostly live in the past. Why, talking about old Daniel the other day, for instance, seemed to bring it all back so plain and clear before me, that I could just seem to see all the old faces again, and hear the old voices singing as they sung in our old kitchen yonder, the night I gave myself to God. Four of us lads, there were that night, that started in the good old way together—Will Jones, Jem Ashton, Ned Giles, and me. And now, one by one, the rest have all crossed the Jordan, and I am the last to be left behind.'

'Jem Ashton was the first to go. He was a fisher laddie, was Jem, and he lived with an old uncle that had brought him up, in one of the fishermen's cottages down by the beach. And one night, when the boats were out, a storm came on, and Jem's boat never came back again. But one of his mates—the only one of the lot that managed to get back alive—told us, that just as they felt the boat beginning to go, and knew that any moment might be their last, they heard Jem's voice ring out plain and clear amid the storm: 'Mate, if so be that any of you should chance to get safe to land without me, be sure you tell old Daniel and the boys, that 'the Anchor held!' Aye, and they knew what he meant, too, those rough, sea-faring men, for they knew that Jem had an anchor that had kept his soul steadfast and true, in life, as in death. I was still but a mere lad when that message came, and I remember how that for weeks afterwards, I almost envied Jem a death like that. But I've come to find out, in the fifty odd years that I've lived since then, that while religion is a grand thing to die with, it's a grander thing still to live by. The other two that started with me that night, lived for many long years after that. And one of them—Ned Giles it was—lived to be a rich man, too. For before he was thirty, an old uncle of his, who had made money over in the States, sent for Ned to join him there. So Ned sold out the bit of a farm that he'd got here, and went off to his uncle, and as letter-writing wasn't very common in those days, two years before we heard of him again. And when at last he did come back to have a peep at the old country, as he said, he came as a rich man, and he put up at one of the best hotels in London.'

'But he hadn't forgotten Heathercliff, hadn't Ned, nor his old companions neither. For he came down to the old village to see us all, and he brought his wife with him, for all she was a fine lady that kept her servants and her carriage. And when they went, the two of 'em, into the poor little room where old Daniel lay—for 'twas just before he passed away—Ned knelt right down by the bedside and he took the old man's hand in his. 'Daniel,' he said, 'dearest and best of old friends, don't think that I've forgotten because I've stayed away so long. Daniel, do you remember what you said to me when you wished me God speed on the day that I sailed away? 'God bless you, my laddie,' you said, 'and remember, with all your getting, to keep clean hands, and a clean heart. And whatever else you put next, be sure that you always put God first.' And I've never forgotten those words, Daniel, and if ever I've been tempted to do a mean action, or stoop to a business trick, I have said to myself, 'No, no, Ned, it won't do, you must keep those hands of yours clean against the time that they touch old Daniel's again. And as for that motto you gave me—God First—it hangs in my office to-day, and I thank God that I can still look up at it without a blush.' Well, that was the last that we in Heathercliff here ever saw of Ned, for he went back to the States again when his holiday trip was over. And he died as he had lived—a prosperous business man—for 'twas less than a year ago that I read the notice of his death in a London paper. But when the time comes, as come it soon must now, that my feet, too, shall cross the Jordan, I am glad to know that Ned will be waiting and willing to greet me on the other side, same as Daniel, and Jem, and the rest.'

'And then there was Will—poor Will Jones—the other one of us four lads. I say poor, because though for a time he, too, grew better off as regards the things of this world than most of us, all the while that he counted himself the richest, he was just the poorest of us all. Not that he ever became as rich a man as Ned did. For Will never left his native village, and big fortunes are not easily made in Heathercliff. But, will, he set out to make for himself whatever gain he could—only the pity of it was that, unlike Ned, he just forgot to keep God first. He kept the village store, did Will, as his father had kept it before him. But he wasn't content to carry it on in the steady sort of way that his father had done. For not only did he enlarge his little shop here in Heathercliff, but after a while he started another in Millcroft, and another in Neatherfield. And then, as though that wasn't enough for him, he began to speculate in various other ways as well. But, mind you, with all that, I honestly think that along at last, Will, like Ned, meant to keep his hands clean. But, then, Will was made of different stuff from Ned, and just in proportion as

he began to get a hold on business prosperity, he seemed to lose his hold on God. I think the real beginning of his entering on the downward path, was when he applied for a drink license for his shop at Millcroft. For, though a few of us—old Daniel and me amongst the rest—went to him soon as ever we heard of it, and downright begged of him not to have any traffic with the stuff, he wouldn't budge an inch, wouldn't Will. You see teetotalism wasn't anything like as common in those days as it is now, and Will himself wasn't altogether an abstinence. And there was money to be made out of the trade then, as now. So Will applied for his license, and he got it; but it cost him two of his boys. Not at once, of course, but afterwards—after the liking that they'd got for the stuff that they'd been forced to sell, against their will, at first, across their father's counter, had ruined them, body and soul. And it cost him his standing in the circuit, too, did that license. Not that the folks at the chapel quarrelled with him outright upon the subject—he was too big a man in his way for that. But in their hearts they ceased to respect him, and he knew it. And then, as time went on, and there began to be whippers in the village and all round about it, of unfair dealings, and business tricks and dodges and ill-gotten gains—why, from ceasing to respect him, folks just grew to despise him. You see, it would have been bad enough if he'd been just a man of the world, out and out. But the strangest part of the business was that through it all he just wanted to serve God and Mammon, too, and he lived to find that it wouldn't work. But in the meantime he still went on attending the chapel services and praying in the Sunday night prayer meetings, same as if he'd been the biggest saint out.

'A hypocrite!' you say? Well, I'm not altogether sure that that was just the word for poor old Will, even at his very worst. For I'm by no means certain that he didn't even manage to deceive himself, in a measure, at times. And I honestly believe that even in his darkest days there were moments—while some old hymn was being sung maybe, or some old saint was wrestling in prayer with God—when he did feel something of the old fire stirring within his soul. But the mischief of it was, that people judged his religion by the standard of his business life, and so it became a stumbling block to many. Why I remember that when that big Revival that I told you of broke out, there were folks at the chapel—aye, and good folks too—that simply prayed in their secret hearts that Will might be kept away from those services, lest the devil might make a handle of him to destroy the work of the Lord. And singularly enough, he was kept away—by a heavy cold—until the very last night of the mission. And that was the night that his youngest boy, Ted, came out with the rest of the lads in my class, to the front. And just as the lad was kneeling there, Will rose in his seat to pray. And then it was that a woman just behind him, whose husband had been wronged by him in business more than once, sort of muttered half below her breath: 'Sit down, Jones, do, for God's sake, and give the boy a chance!' And whether she meant him to or not, Will caught the whisper, and it cut him like a knife. For with all his faults he loved his lad, and the thought of being counted a stumbling block to him, just pricked him to the very heart. For he told me long afterwards, that he lay awake all that long night through, trying to square up his conscience with his God, and resolving that for the future he'd be a help, and not a hindrance to those four lads of his.

'But when the morning came, and his business looked him in the face, well, he just wasn't ready to pay the price. And so for a while things went on much the same as before. And then, bit by bit, the Lord, He laid His hand upon those ill-gotten gains of his. For through business losses, through competition, through mistaken speculations, and through the crimes and follies of his elder sons, Will lived to see all that he had worked so hard, and sacrificed so much, to gain, slip through his fingers, and he died at last, a poor and broken-hearted man. But in losing his life he saved it—saved it unto Life Eternal.

'Daniel,' he said to me one day, just before he died; 'Daniel—when we four lads set out, in that old kitchen of yours, to serve the Lord together, I thought that I was going to do so much for the Master. And I used to think how that when at last my time came to die, and I passed into his presence, I should be able to go straight up to the throne and to say: 'Here am I, Lord, and the sheaves that I have gathered for Thee.' But now that the time has really come—David, I know that He will not cast me out, for 'The Blood of Jesus Christ His Son, cleanseth us from all sin,' and I'm clinging hard to that. But oh, David, David, it's all been one long failure, this life of mine, and I've nothing to bring Him now but a handful of withered leaves.' And so, old David continued softly, 'he, too, passed over the Jordan—passed, shivering, trembling, hoping, fearing, and yet still clinging—clinging to the Cross that was his only refuge. But I know that right at the very last a hand was stretched out to guide him to the other side. And I like to think that when ere long I join the others there, poor erring Will will not be left alone outside.'

The dew was already beginning to fall, and Hannah rose to lead the way indoors. But as we prepared to follow her, David turned and gave one last lingering look at the crimson glory of the sun as it was slowly setting in the West. 'Aye,' he repeated, softly, 'seventy years is a long lifetime, reckon it how you may. But oh, it's just a glorious sunset that the Lord is giving me now. For looking back on all those seventy long years, I can just see all the wonderful ways in which the Lord Himself has led me, the rough places that His own hand has made smooth, and the crooked paths that He has made straight for my feet. And then, looking forward, like Moses, I seem to see right into the Promised Land, the Heavenly Canaan, where all the dear old faces are awaiting me. Yes, 'tis a grand and a beautiful thing to be young, with life stretching out all fair, and sweet, and promising before one's

eager eyes. But I'm somehow thinking to-night, that it is a grander and more beautiful thing still to be old; with Eternity and not 'Time to gaze upon, and His red and His staff to comfort me.' And then we too turned, and slowly followed Hannah into the house.

## Centres of Work.

### A Busy Summer Meeting.

This District Committee met at Princes' Avenue Church, Liverpool, on Thursday last. Rev. W. Shipley presided. A very hearty welcome was given to the ministers who have come into the District, to which the Rev. J. Whittle replied. A resolution of sympathy was passed with the relatives of the late Rev. John Vaughan, and a letter of sympathy sent to Mr. B. Swanwick upon his illness. The Committee heartily supported Mr. McKenna's new regulations relative to the Teachers' Training Colleges, and Rev. J. Watkins, secretary of the Education Committee, was authorised to circulate the quarterly meetings on the matter. Sympathy was expressed with the Rev. F. N. Shimmmin and his son in the illness of the latter. Rev. W. Spedding was congratulated upon his appointment as Vice to the General Sunday School Secretary and County Councillor for Peters (Buckley) upon his election. A special resolution was adopted recording the superannuation of Rev. T. Mostyn Pincock and appreciation of his 41 years' service in the ministry. Rev. T. Kyauston paid a fine tribute to the qualities of Mr. Pincock's ministry, which was supported by Revs. J. Mayles, J. Watkins, W. Upright, and W. Spedding. All the brethren spoke in the highest terms of Mr. Pincock's character, pulpit ability and statesmanship in his work. Mr. Pincock suitably replied. Sanction was given for the erection of new school-chapel at St. James' Road (Blackburn Second) and new school premises at Fleetwood, the latter to cost £3,000. Sanction was also given for the purchase of an Iron chapel and land at Cair Eryn, Chester Second circuit. Rev. J. Dudley reported on missionary matters and Rev. J. Mayles called attention to the foundation stonelaying of New Orphan Home at Harrogate. Centenary matters were submitted by the Rev. J. T. Barkby. Luncheon was provided by the friends of the Princes Avenue church.

## In Memoriam.

### The Late Mrs. Cooper, of West Ham Circuit.

ELIZA MARGARET, the beloved wife of the Rev. Jas. Cooper, pastor of the West Ham circuit, was born in Glenaulden, Ramsey, Isle of Man, December 25th, 1852. In girlhood she became a member of the Wesleyan Church and a useful Sunday school worker. In July, 1882, she was married to the Rev. J. Cooper, and her rare gifts now found a wider sphere of Christian service. Until smitten down by disease, she laboured with her might to spread the Redeemer's Kingdom, and was 'an ideal minister's wife.' Mrs. Cooper was a person of strong character, fine judgment, business tact, and a good platform speaker. For a number of years she was an acceptable local preacher, but her true sphere of service was among the young people, and visiting the enfeebled and needy. For twenty-five years she shared the joys and sorrows, the successes and difficulties of a minister's lot. From their earliest years her daughter and two sons were trained to love the Saviour, and early in life they became members of our Church. It was early in November, 1906, that she was seized with inflammation, and other complications followed. Two physicians, besides the local doctor, attended her. Under the advice of Dr. French, she was removed to Guy's Hospital to undergo a second operation, but it was unsuccessful, and, while asleep, she peacefully entered the heavenly mansions. On July 25th a memorial service was conducted by the Rev. J. Learmouth, of Lavender Hill. 'The memory of the just is blessed.'

### Mr. James Aspin.

Our departed brother, James Aspin, of Crawshawbooth, Helmsdale circuit, was born at Sunnyside, Crawshawbooth, on June the 22nd, 1839, and in the same place, after sixty-eight years, he died, July 2nd, 1907. On the 6th, what was mortal of him was laid to rest amid kindred dust in the Sunnyside Baptist Churchyard. The funeral was largely attended, revealing the esteem and affection in which he was held by all who knew him. The service was conducted by the circuit minister. The lesson was read by the Rev. G. Armitage, of Oldam, and the Rev. J. Yearley gave a touching address upon the Christian character, brotherly spirit, and devoted service of Brother Aspin. A memorial service was conducted by the Rev. J. Phillipson on July 14th, when reference was made to Mr. Aspin's Christian character, loyalty to the church of his choice, and acceptability as a preacher.

Just gone within the veil, where I shall follow,  
Not far before me, hardly out of sight,  
I down beneath in this cloudy hollow,  
And thou far up on yonder sunny height.

**BEST FAMILY MEDICINE.**  
WORSDELL'S  
**Kaye's Pills.**

IN USE 100 YEARS.  
Are a certain cure for Indigestion, Biliousness, Headache, Dyspepsia, Constipation, Liver and Kidney Complaints, &c. Obtainable from all Chemists, 1/6, 2/6, and 4/6 per box, or on receipt of amount to St. George's, Norwich.



## Connexional Notes.

### THE GENERAL COMMITTEE.

THE Fortnightly meeting of the General Committee was held on Friday at the Book Depot, Rev. G. Bromley in the chair. Letters were received from the West Midland District Building Committee in regard to the contribution from the Connexional Funds towards the reduction of the debt on Bromyard chapel, and also copy of the Quarterly Meeting minutes and accounts of the Hackney station in regard to the disposal of the furniture of the circuit house. Sundry claims on the Connexional Fund were ordered to be paid, and sanction given for the employment of a hired local preacher.

#### Ministers and the New Compensation Act.

A number of inquiries having been made as to the liability of ministers under the new act, the question has been submitted to the Connexional Solicitors, and a full and lucid statement of the bearing of the law on this question was reported from them to the Committee. In their judgment our ministers do not come within the provisions of the new law. The grounds of this opinion seem to be that the maintenance of the ministry is a voluntary act on the part of the membership of the church; that whilst a minister might claim his salary if it had been raised and were present at the Quarterly Board, he could not recover it by any legal process if it were not so raised; and that, therefore, he does not stand in the relationship of an employee who could recover by legal process salary he had earned and which his employer had engaged to pay him.

#### Sales of Land.

Sanction was given for the sale of a narrow strip of land at New Southgate. It was alleged that this sale will be no detriment to our property there, and will assist in adjusting some little difficulty with the adjoining owner. Some regret was expressed at the proposed sale of the site at Stamford Hill, Stoke Newington, purchased about five years ago, but as a mission hall has been purchased, and it seems impossible to build the new place at the cost and within the time specified, under definite conditions as to all the interests involved, sanction was given to dispose of it.

#### Fraternal Representative to Next Conference.

It was reported that Dr. Sellors, of New South Wales, and Mr. J. Wiggleston, of Victoria, had been appointed fraternal delegates to the Methodist Conferences of this country in 1908, and may be expected to attend our Conference in June next. These kindly visits help to emphasise the unity and magnitude of the great Methodist church, to increasingly interest the Home Conferences in the work abroad, and to intensify sympathy and co-operation. It is necessary, however, when such visitors are announced and expected, that they should put in an appearance, or disappointment will follow, as has once been the case in recent years. No doubt a little fuller intercommunication between such visitors and the authorities of the Home Conferences would prevent the recurrence of these omissions.

#### Congratulations to Mr. A. Stanley, M.P.

The Committee decided to forward its hearty congratulations to Mr. A. Stanley, M.P., on the splendid victory he has won at the recent bye-election in North-east Staffordshire. Mr. Stanley has been a local preacher of our Church since his boyhood, and will join an increasing number of Primitive Methodist local preachers representing the interests of the industrial and mining classes in the House of Commons. The scene of the recent remarkable religious demonstration—Mow Cop—is in Mr. Stanley's constituency. We wish him long life to serve the nation and the Church in his new and important position.

#### Reports of Deputations to Methodist Conferences.

Rev. J. Ritson reported his visit to the Bible Christian Conference at Portmouth. He said he found the Conference in general, character, spirit, aim, and methods, very similar to our own, and had been impressed with the enthusiasm with which the coming union of the three branches of Methodism was anticipated. Rev. T. Mitchell reported on his visit to the Wesleyan Conference in City Road, London. He testified to the cordial greeting extended to the representatives of the 'Sister' Methodist churches by the Conference and to the lively interest manifested by Mr. Mitchell's references in his address to the Centenary of our Church, and the methods by which it is to be celebrated. He also paid a high tribute to the ability and success with which the chapel department of the Wesleyan Methodist church is administered.

#### Resolution on the Education Question.

Rev. J. Pickett moved a resolution commending the action of the minister of Education in his recent administrative reforms, and while these are but an instalment of what the Free Churches have a right to expect, it is gratifying to note that a beginning has been made in a spirit of resolute purpose. The motion was unanimously carried.

#### The Summer Vacation.

Will the members of the Committee note that the next meeting of the Committee will be on September 13th.

'The Woman' (Malombra.) By Antonio Fogazzaro. Published by T. Fisher Unwin. 6s.

THIS is one of the longest stories of this distinguished Italian. English readers have learned to welcome his books for the writer's sake as well as for their own absorbing interest. Most of the author's books, especially 'The Saint,' deal with ecclesiastical matters of universal significance. He, like Michael McCarthy of our own land, writes from within the Roman Catholic church, exposes her weaknesses, and points out the path of reform. But the present volume reveals the author in a new field. 'The Woman' is a story of a Count and Marina, his niece. They are both characters. So are most of the other persons who fill the stage. Every life is drawn with a master hand. Antonio Fogazzaro is a painter. Not the least fascinating parts of the story—with love, of course—are the brilliant bits of conversation scattered up and down. It reminds us in this respect of 'The Double Thread,' and 'Isabel Carnaby.'—H. J. TAYLOR

## Letters to the Editor.

### The Imperilled Primitive Methodist Church in Needy Bethnal Green.

To the Editor of the PRIMITIVE METHODIST LEADER.

SIR—Your sympathetic commendations of this very needy chapel came to your readers as a very encouraging kindness. If this chapel is to be saved at all, it can only be saved by the provision of the entire sum of £1,500. The trustees have already a liability of £650, whether this building be lost or saved, beyond the £1,500 for which I am appealing to our church, through the generosity of your open columns. This property has come into its present distressed condition, when its house property earned the whole of its interest, both for its chapel and its house property. Kind as it is of my valued friend to put his services at our disposal for obtaining a mortgage of £1,000 upon this property, it would be a folly to save it from its present peril, if it could only be saved, by placing upon it a mortgage of £1,000, with this other liability of £650 also to be carried. I am firmly convinced that there is money enough, free to be used, for the saving of this property, without causing any serious inconvenience to those who possess it. There is only until September 1st for us to do what must be done if this property is to be saved to our Church.

The prospective buyers of this property, if we fail to retain it, are a Social Club Syndicate, backed by a strong Brewery Company. To think of the home of the parent society of Primitive Methodism in London, passing out of the hands of a Church, as wealthy and earnestly evangelistic as our Church is reported to be, to such a use, is a prospect that would shame me, and silence me, in the midst of what ought to be, an exceptional time in Centenary jubilation. Our loyalty to our Saviour and His cause; our duty to a needy neighbourhood; and our concern for our Church's honour, ought to move us to do everything in our power to save this property. Large gifts or small will be gratefully received and promptly acknowledged.

Yours, etc., JOHN FLETCHER PORTER.

50 Cawley Road, South Hackney, London, N.E.

### Some Bourne Relics.

To the Editor of the PRIMITIVE METHODIST LEADER.

SIR—I have thought that yourself and some of your readers may be interested in the following find relative to relics formerly belonging to Rev. Hugh Bourne, and to James Bourne, Potter, Farmer, Clay Merchant, Book Steward, Printer, etc., of Bemersley, near Tunstall.

Some weeks ago I came across, whilst canvassing a country village in North Staffordshire, a James Bourne, the son of another James, grandson of the James Bourne, of Bemersley, and grand-nephew of Hugh Bourne. In the course of conversation he informed me that he had several articles, some made by Rev. Hugh Bourne, or formerly belonging to the same. These he kindly showed me, and they are as follows:

1. A wooden shovel, made by James Bourne when in America.
2. Lustré wash-bowl, formerly belonging to Hugh Bourne.
3. Two original account books of James Bourne, senior and junior, 1830, and onward.
4. Chippendale card table, with fluted legs, H. B.
5. Two panelled oak chests, H. B.
6. Drinking goblet, brown ware, probably made by James Bourne, H. B.
7. A silver mug made from old cleans of ledgers and books destroyed in the fire at Bemersley.
8. He stated his sister had Rev. Hugh Bourne's secretary and bookcase.
9. Fine panelled oak corner cupboard belonging to Rev. H. Bourne.
10. Letter from Rev. K. v. Rev. H. Bourne.
11. Camp meeting hymn book, 1829, and larger hymn, 1829, in one vol.

Some of these things are surely worth acquiring for the connexion, as the genuineness is beyond dispute. Should any one of your readers be sufficiently interested I shall be pleased to hear from them, and to make such arrangements as may be necessary to see the articles, and to influence present owner with the view to obtain same for Primitive Methodism.

Yours, etc., R. SIMMS.

Bookselling Agency, 27 Ironmarket, Newcastle, Staffs.

### Edinburgh Mission.

REV. S. PALMER begs to acknowledge with thanks the following sums:—

General Fund—R. Fletcher Esq., £2 2s.; Miss C. Dinell, 10s.; Mr. J. Geary, 2s.; Rev. J. Ritson, 5s.; Mr. J. Blasey, 6s. Home Fund—Per Mrs. Bower, £3 1s. 9d.; collected by Sister Eva, £7 6s. 6d.; per Sister Frances, £1 0s. 10d.; small sums, 6s.

Social Fund—Per F. J. Pennock, 1s. 3d.; A. S. (Bristol), £1; E. C. (Leeds), parcel of clothing.

For those gifts of money and clothing I am deeply grateful. The support of the friends in England has in the past been generous. The work here is arduous, trying, and uphill all the way. Let the friends still do better in their support of a good and worthy cause. All the monies and clothing we get sent on are used carefully, and will be acknowledged in the Leader.

Yours, etc., SAMUEL PALMER, Superintendent.

'Gospel Notes.' By J. S. Foster Chamberlaine. Elliot Stock. 2s. This book contains notes on the four Gospels. The notes are fragmentary and of unequal value. The author devotes sixty-seven pages to various passages in Matthew, four pages to Mark, seventeen pages to Luke, and twenty-six to John. Generally his interpretations are more ingenious than convincing, but now and again we find a profitable note.—J. H.

## LOWESTOFT.

### Re-opening of Mill Road Church.

EXTENSIVE alterations have been in progress for the past two months, and on Saturday evening, August 4th, quite a transformation in the appearance of this church was witnessed by those who had assembled for the opening service. A handsome panelled ceiling had taken the place of the open roof. By this means acoustic defects have been remedied. The lobbies have been rearranged. Hot-water heating apparatus has been installed. The lighting is by electricity. The cost of these alterations will approach £450.

The night before Bank Holiday is a very busy time in Lowestoft, but the company assembled was most encouraging. The Mayor, who was accompanied by the Mayoress, presided, and expressed his delight at the opportunity his official position had given him to make personal acquaintance with members of all the churches. The Rev. H. Yooll was the principal speaker. His address on Methodism in relation to the signs and needs of the age was listened to with closest attention. Graceful style, apt literary allusion, and overflowing evangelistic passion were the marks of a deliverance that gripped and stirred the audience. The Rev. J. Darwent (U.M.F.C.), Ald. A. Adams, J. P., Revs. T. W. Bird and J. C. Mantripp also took part in the service. It was a most helpful beginning to the series of re-opening services.

On Sunday the President preached morning and evening to large congregations, and in the afternoon the choir gave a song service, at which the Rev. J. C. Mantripp presided. At the morning service the President took for his text Psalm cix, 54, 'Thy statutes have been my songs in the house of my pilgrimage.' He spoke of the need of appreciating God's word; of realising its experience of glad obedience; and sympathetic sacrifice in service. It was a worthy deliverance, and most helpful to the congregation.

### Yarmouth Centenary Celebrations.

THE circuit Centenary celebrations were held on July 21st. All through the circuit the spirit of expectancy prevailed. The proceedings opened with prayer and praise at 7 a.m. in the three town chapels. At 9.45 a large company assembled, and a service was held on the Hall Quay, the spot where three of our early preachers were apprehended by the police while holding a service. A great procession was formed, and parts of the town missioned. Then a unique service followed in the Temple, when the three new ministers were welcomed to the circuit. The circuit stewards, Councillor T. W. Swindell, Esq., J. P., and Mr. E. E. Trett, spoke words of kindly welcome to the ministers. The Revs. Arthur Wood, Arthur Banham, and Joseph Walters suitably responded. In this service representatives from every society were present, the various officials and local preachers being grouped together upon a large platform surrounding the pulpit. The open-air demonstration in the afternoon was a remarkable one, meeting upon the Market Place to the number of 2,000. On the way to the New Recreation Ground the numbers were increased to more than 4,000. Upon the camp ground two stands were erected. No. 1 stand was in charge of the Rev. A. Wood and Mr. W. V. Young, the speakers being Messrs. J. Moll, J. Gosling, G. Mayman, and Rev. A. Wood. No. 2 stand was in charge of the Rev. A. Banham and Mr. E. E. Trett, and the speakers were Messrs. G. Batterby, E. Sandall, W. Gosling, and Rev. J. Walters. The singing was hearty, the preaching full of the old-time fire. A collection was taken for the Yarmouth Hospital. In the evening the companies assembled in the Temple and in Queen's Road church, where praise and song services were held, followed by an old-time service. It is impossible to convey any impression of the enthusiasm which prevailed throughout these gatherings. The success of the day depended largely upon the splendid arrangements of the circuit steward, Councillor T. W. Swindell, J. P.

### Huddersfield and the Centenary.

ON Saturday, July 27th, we held a circuit gathering to give an impetus to the Centenary movement in the churches of the circuit. The June quarterly meeting appointed a Committee to give effect to the raising of a thanksgiving fund of £350, on the basis of 24s. per member; to hold Centenary camp meetings in all the churches, and to arrange for Evangelistic services during the autumn. The Committee and ministers, Rev. Christopher Tinn and Prof. R. W. Brown, visited all the churches to lay before our people the connexional projects for these Centenary years and our own circuit's purposes. A committee for each church was formed and promises to the fund were asked for. Supplies of literature were freely sold at the close of meetings.

This first round of meetings were brought to a climax on Saturday, when a circuit gathering was held in Northumberland Street church. In the afternoon the Rev. A. Baldwin, the District Centenary Committee Secretary, preached, the service being followed by a tea, and a circuit Centenary meeting in the evening. Rev. Christopher Tinn presided, and was supported by Rev. W. R. Brotherton and Mr. T. W. Spivey, one of the circuit Centenary Fund treasurers. The Rev. A. Baldwin, Rev. T. Fletcher, and Prof. R. W. Brown (assistant minister), were the speakers. Mr. T. Hind, one of the circuit secretaries, gave an account of the Centenary movement and the result of the meetings in the various churches. Promises were asked for, and at the close £59 11s. was definitely promised, and 69 boxes placed in the homes of our people.

On Sunday, the 'Centenary day' in the circuit, special sermons were preached in all our churches, and special juvenile Centenary meetings held in all the schools, both ministers and laymen speaking at these services. A number of young people gave in their names for collecting boxes. The project has had a good start, and we are confident that the sum aimed at by the circuit will be realized.



## Services and Preachers.

### SUNDAY, AUGUST 11th.

**GUBERNSEY**, Truobol Street, Mr. T. Huxter at 10.45 and Rev. Wilson Eccles at 6.30.

**HARRINGTON**, Matlock Road, Rev. J. Ritson at 11 and 6.30.

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

**ISLE OF MAN**, Port Erin, Rev. T. M. Pincock 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 Rev. J. Harris, Congo Missionary, at 6.30.

**SHEFFIELD**, Central Mission, Cambridge Street, Rev. S. A. Barron at 10.45 and 6.30.

**SOUTHEND**, Pleasant Road, Marine Parade, Rev. F. J. C. Dyer at 11 and 6.30.

**SOUTHPORT**, Church Street, Rev. F. Holmes, at 10.30 and 6.30.

**SURREY CHAPEL, BLACKFRIARS ROAD, S.E.**, Rev. J. Squires, at 11 and 7.

### Connexional Evangelists' Engagements.

**WARRINGTON**, Rev. W. R. Bird, August 18th to 25th.  
Prayer is desired for the Evangelists and Missions.

### CENTENARY CELEBRATIONS.

#### Organizing Secretary's Engagements.

**Saturday, August 10th**, Waterhouses, for Centenary Demonstration; **Sunday, August 11th**, at Esh, Co. Durham; **Wednesday, August 14th**, Helmsley, Sermon and Public Meeting; **Saturday, August 17th**, Hunkal Torkard, for Circuit Gathering.

### Seaside Services.

Mr. J. B. BAYLYFE, Connexional Evangelist, will conduct services at Silloth from July 1st to August 11th. Sunday Services in the Church, Week-days on the Beach.

### Births, Marriages, Deaths.

Births, Marriages, and Deaths are inserted at the following prepaid rates: first 30 words 1/6, and 6d. for every additional 10 words or less. All Notices should reach the LEADER OFFICE, 78 FARRINGTON STREET, LONDON, E.C.4, by first post on Tuesday.

#### BIRTH.

**DALTON**.—On August 4th, 1907, at 39 Westmoreland Street, Darlington, to Rev. and Mrs. C. B. Dalton, a daughter.

#### MARRIAGES.

**FAID-SPENCE**.—At 21 Dames Drive, Scotstoun, July 27th, by the Rev. Thomas Harrison, of Greenock, John, second son of the late Mr. John Faid, of Greenock, to Annie, only daughter of Mr. Henry Spence, late of H.M. Customs, Glasgow.

**ENNIS-OVER**.—South Shields, Laygate Primitive Methodist Church, August 1st, by the Rev. B. Haddon, of Gateshead, cousin of the Bride, assisted by Rev. W. Duffield, Robert, son of B. and the late A. Ennis, to Margaret Eleanor, "Maggie," only daughter of J. W. and the late M. Owen.

**RICHARDS-HARRIS**.—30th July, at Chandos-street Church, Hereford, by Rev. Henry Cotton (uncle of the bride), assisted by Rev. H. Owen and G. Osborne, W. Dan Richards (A.B.A.M.) to Mary Emily (May), second daughter of the late Rev. J. C. and Mrs. Harris, of St. Ethelbert, Hereford.

**LIVESTON-EDSON**.—On Thursday, August 1st, at Grosvenor Street Wesleyan Methodist Church, Manchester, by the Rev. J. C. Liveston, of Bradford (father of the bridegroom), assisted by the Rev. J. W. Colwell (Wesleyan Methodist), of Manchester, and the Rev. B. Hampden-Cook, M.A., of Sandbach (Congregationalist), Henry Ayrton Alexander, eldest son of the Rev. J. C. and Mrs. Liveston, to Maggie Louisa (Louie), eldest daughter of the late Mr. William Edson and Mrs. Edson, of Higher Ardwick, Manchester.

### Scholastic and Professional.

**AUBREY TINGLE**, son of the Rev. W. Tingle, Leeds Second, has successfully passed the July Matriculation examination of Leeds University.

In connection with the Girls' Grammar School, Keighley, Miss Hannah Lambert, a member of the Oakworth Road P.M. Mission Hall Choir, Keighley Second circuit, has been successful in passing the examination for the School Teachers' Music Certificate, Tonio-sol-fa College, Finsbury Square, London, E.C.

**JAMES McDONALD**, Berwick-on-Tweed, son of Mr. Joseph McDonald, junior circuit steward and local preacher, has won a Bursary which entitles him to three years' education at the Berwick Grammar School. There were 63 competitors for eight scholarships and Mr. McDonald's son (who was one of the youngest) secured fourth place. His sister, Nellie, has also been very successful this month in passing with honours the intermediate examination of the London College for piano-forte playing.

**MISS GREEN** (daughter of Mr. Alfred Green, Rose Cottage, Westwood, Ripley circuit), has been successful in obtaining the Licentiate Diploma L.C.M. of the London College of Music in piano-forte playing. Miss Green a few months ago won the Nottingham County prize for obtaining the highest number of marks. She has been for several years organist at our church at Westwood and was brought up in our school. Her father is trust treasurer, and both parents are members with us.

**MESSRS. JACK** announce that they will add to their 'Social Problem Series' in September a volume on 'Woman Suffrage,' by A. H. Mathew.

## LOCAL CHURCH NEWS.

### Aberdare Circuit.

Chapel anniversary sermons were preached at Bethesda chapel on Sunday, July 21st, by the Rev. D. S. Lees, Crosskeys. The chapel has recently undergone a thorough renovation. On the Monday the annual tea was held, to which a goodly number sat down. In the evening Mr. Lees delivered his famous lecture, 'The Ladder of Life, and how to climb it.' Mr. Powell, Donygraig, occupied the chair.

### Basingstoke.

The anniversary of the Basingstoke church, by earnest work and generous giving, has achieved a financial record. On Sunday, July 14th, the sermons were preached by the Rev. W. Wardle, of Chatham. On Monday Mr. Wardle delivered his popular lecture on 'Mind the Paint.' Mr. J. Chonies, of Chatham, on account of illness, was unable to take the chair, but he sent £2 2s. On Sunday, July 22nd, the Rev. J. Beal, of Guildford, was the preacher. A public tea was held on the Monday, at which a fairly good company attended. At the evening meeting the chair was taken by Mr. E. Tucker, Deanlands, the vice-chair by our circuit steward, Mr. E. Griffin. Addresses were given by Keva, W. S. Thomson, J. Beale, and J. Holroyd, circuit minister. The financial result of the anniversary was very satisfactory. The chairman gave £5, the vice-chairman £5 5s, and the treasurer announced that the total proceeds amounted to a little over £75, which, with the exception of a few donations from friends outside, had been generously subscribed by our own church. This amount constitutes a record in the history of the church for anniversary services.

### Bath First.

A cordial farewell and Godspeed has been given to Rev. W. S. Boesene on his removal to Oakengates and Wellington station. A presentation was made to him of a gold watch, and to Mrs. Boesene of a plated cake stand. A cordial welcome has been given to their successors, Rev. and Mrs. Tyler Tyers from Coalville. Splendid congregations gathered at their first services. On July 25th at Freshford the stone-laying ceremony of new school took place, and in spite of unpropitious weather a large company gathered. Stones were laid on behalf of Miss Hill, and by Mrs. J. G. West (in memory of her husband who had been closely associated with the Society from its earliest days), also by Mrs. C. H. Hacker, Councillor H. Green, Revs. Murray Wilson and Tyler Tyers, Messrs. J. J. Griffin, H. J. Lucas, and J. Rose, Miss Hathaway and Miss Holley. A public meeting was afterwards held, presided over by Mr. T. Hathaway, and addressed by Revs. M. Wilson and T. Tyers, Councillor H. Green, and Mr. C. H. Hacker. The financial proceeds are over £56. The whole scheme will cost about £200, half of which, it is hoped, will be raised by the opening day.

### Enfield.

On Saturday, July 21st, about 150 friends gathered in the garden of the Rev. S. L. George, at the Hollies, Chase Side, Enfield, where he and his good wife played the host and hostess. There were present the Rev. W. H. and Mrs. Wright, Rev. J. Smith and family, Rev. G. and Mrs. Bromley, and the circuit officials and others. The evening meeting was held under the genial presidency of W. Gundry, Esq., in the church, to say good-bye to Mr. Barlow, before he goes to college. A purse of gold containing nearly £20 was presented to him with many other manifestations of appreciation. Warm welcomes were offered to Rev. J. Smith and Rev. G. Bromley, who are settling with us.

### Hackney and North Bow Mission.

On Thursday evening, July 25th, the workers, members, and friends of the station held a recognition service for their two newly-appointed ministers, Revs. J. F. Porter and A. W. Brown, and two Sisters for the Driffeld Road chapel. The churches on the mission were well represented. Each had arranged for its words of welcome and cheer to be given by a suitable representative. Mr. Jas. Wood, the Father of Primitive Methodism in London, contributed a helpful utterance. Josiah Goodman, Esq., presided, and expressed warm words of welcome to Mr. Porter and his family on their return to the scene of their former labours. The young minister, Mr. Brown, and the two Sisters of the People had a hearty welcome. Mrs. J. F. Porter, jun., Miss Porter, and Mr. Coals contributed solos, and Mr. B. Engels, of Brussels, gave a brilliant piano-forte solo. The service was regarded as highly successful, and as giving new hope to this mission.

### Hartlepool.

Our circuit Centenary camp meeting services were held on Saturday and Sunday, July 27th and 28th. The preachers were Mr. Wm. M. Patterson, of Monkseaton; Mr. Nichol, of Leeds; Mr. Ritson, of Newcastle; and Rev. C. Humble, superintendent minister. Miss Glass, of Wingate, rendered splendid help as soloist at both out-door and indoor services. Preparatory prayer meetings were held during the previous week. On Saturday at seven p.m. the first public service was held in Brougham Street chapel, and a special address was given by Mr. Patterson on 'How Cop.' Then we had a Faith Supper at nine p.m., followed by a street mission and mid-night service, at which there were six converts. Sunday was a great day. We had monster processions morning and afternoon and two great gatherings on the Town Moor, addressed by the four preachers. Mr. D. Ritson had charge of the evening love-feast at Central Estate and Rev. C. Humble in Brougham Street Church, where there were twelve converts, including a half-dozen very promising young men. By these services a great spiritual impulse has been given to the whole circuit.

### Oldham Fourth.

On Sunday, July 28th, a most successful Centenary camp meeting was held at Royton. Prayer and street processions occupied the morning. In the afternoon a large camp meeting was held when addresses were delivered by Brothers S. Brierley, J. T. Miller, A. Read, and others. At six o'clock a public love-feast was held in the chapel, and the meeting was characterised by much power and spiritual fervour. The day's services were brought to a very successful conclusion by an inspiring prayer meeting, which witnessed the conversion of a number of young people.

### Poole Circuit.

On Wednesday, July 24th, the annual circuit demonstration was held at Oolehill. With this was combined the recognition of Rev. S. Ainsworth as minister of the circuit. In the afternoon a helpful sermon was preached by the Rev. S. Ainsworth. In the evening a public meeting was held. Mr.

Wheeler was president, and Mr. Dudman vice-president. Addresses were given by the chairmen and Messrs. F. Skinner, R. Cherrett, F. Joy, W. May, and G. Brewer, each speaking words of praise for the service of past ministers and welcoming Rev. S. and Mrs. Ainsworth. Each society was well represented and both meetings were exceedingly good.

### Shotley Bridge Circuit.

Our Castleside church annual flower services were held on July 27th and 28th. On Saturday night a public meeting was addressed by T. Proud, Esq., London, and the Rev. J. Rutherford (newly appointed minister). Chairman, Mr. J. Baine. On the Sunday Mr. Proud preached two able sermons. In the afternoon a musical service was rendered by the choir, assisted by an orchestra. Mandolinist, Miss Watson, Consett; Violinist, Mr. J. Siddle and Mr. J. Pearson, Consett; Conductor, Mr. G. Baine; Organist, Mr. Jas. Palliser. The chapel was beautifully decorated with flowers kindly supplied by Mr. Joseph Lee and other friends.

### Stepney Green Tabernacle.

The pastor's second anniversary was celebrated at the above church on Saturday, Sunday, and Monday, July 13th, 14th, and 15th. A praise and prayer meeting was held in the school-room, conducted by Pastor Herbert P. Ellis. On Sunday the pastor preached morning and evening. In the afternoon at three a floral service took place, at which Mr. R. Mills presided. The Rev. J. F. Porter gave the address. On Monday the reception was held by the pastor and Mr. T. Proud at 6 p.m. Several addresses were given, solos rendered, and refreshments served. Votes of thanks were heartily accorded to all workers for the help they had given to make the anniversary successful. About £10 was raised.

### Stratford Circuit, London, E.

The Cobbold Road C.E. anniversary services were held on Sunday, July 28th, when excellent sermons were preached by Mr. W. J. Hawkey (the son of our minister), and on the Monday the annual meeting was held, presided over by Mr. F. Toman, and stirring addresses were given by the Rev. James Ellis (United Methodist) and the Rev. John Hawkey. Solos were ably rendered by Miss Sabine and Miss Crowder. Accompanists, Mrs. Reed and Miss Crowder. Mr. S. Crowder gave a very encouraging report. Miss F. Toman recited in a most efficient manner, and Mr. J. Reed presided at the harmonium.

### Tebay.

On Sunday, July 28th, we were favoured with the services of one of the oldest local preachers in the Brough circuit, Mr. James Lindsay. The afternoon service was a powerful one, and in the evening the choir, assisted by friends, gave the service of song, 'Pioneers of Primitive Methodism.' Mr. Lindsay was thoroughly at home in giving the connective readings. Altogether we had a good day. The old hymns and stirring tunes of the service of song kindled many old memories, and deeply stirred the large congregation which was present.

### West Hartlepool Circuit.

Barnard Street Mission sermons were preached on July 21st by Mr. James Forbes, of Trimdon. A children's service in the afternoon was provided over by Mr. E. J. Fawcett. Recitations, etc., were rendered by the scholars. An entertainment and coffee supper were held on the Monday night, July 22nd, presided over by Mr. J. W. Pallen.

### Willenhall.

At Russell Street the anniversary of the Rev. D. C. Cooper's ministry at Willenhall was celebrated on Sunday. Special sermons were preached by the pastor. The chapel was beautifully decorated for a flower festival. The children's anniversary hymns were repeated. Appeals for special gifts for debt reduction were made, with the result that £92 was given. It is only a month that since at the school sermons £67 were raised, which makes the result the more remarkable.

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## LOCAL CHURCH NEWS.

## Beverley Circuit.

Centenary camp meetings on Sunday last. At 9 o'clock a prayer meeting was held, and at 9.30 a large procession made its way to the Westwood, where Messrs. Barker and Gray were the preachers. In the afternoon sermons were preached by the circuit ministers (Revs. J. A. Taylor and P. W. B. Oliver) and Messrs. Lyon, G. Johnson, and Barley. Testimony services were held in the evening in the Wednesday Market and Norwood churches, where the Spirit that animated our forefathers was present. In the prayer meeting that followed a brother of one of our ministers gave his young life to God.

## Copley.

Special services were conducted here on Sunday last by Mr. James Sayer, the blind evangelist, now resident at Jarrow. The congregations throughout the day were exceptionally large. On Monday evening a public meeting was held, presided over by Mr. Wm. Teasdale, Copley, when Mr. Sayer was presented with the Old Testament volumes, printed in Braille type, and a purse containing gold and silver, as an expression of esteem and sympathy from many contributors. Mr. Sayer is a native of Teasdale, and worked in the Whinstone quarry near Middleton. Three years ago he lost his eye-sight, caused by an explosion of gelatine, which was unfortunately amongst the debris his duty was to remove. His mother, entirely dependent upon his earnings, died three months later, and before a year had expired he found himself the child of a three-fold misfortune, i.e., his mother dead, his old home broken up, and himself thrown on to the wide world hopelessly blind. For ten years out of his twenty-seven he has been a local preacher, and for the last two years been engaged in evangelistic work. His zeal for Christ and His Kingdom, his meekness under trying circumstances, and his heart-searching and persuasive utterances, win converts to his message, and friends unto himself.

## Cullercoats.

On Sunday, July 21st, the President re-visited the scenes of his former labours and met with a hearty reception from the Cullercoats friends. Large congregations assembled morning and evening and the services throughout were of a very high order.

## Dartmouth.

Anniversary sermons were preached on Sunday last, in connection with Higher Brixham Sunday school, by the Rev. Lewis Hancock. The services were well attended, the chapel being crowded in the evening. Special music was rendered by the children and choir, under

the leadership of Mr. R. H. Wood, and Miss Williams ably presided at the organ. Collections in advance.

## Eyemouth, N.B.

On Sunday, August 4th, we held our annual camp meeting. At this outpost of Primitive Methodism camp meetings are rather on the wane than on the wane. We had a fine service in the church in the morning, when Mr. W. Smith preached. In the afternoon fully six hundred people were gathered on the Fort, and addresses were given by Messrs. J. McDonald, W. Eales, and the Rev. T. Dale. In the evening, commencing at 5.30, a glorious love feast was held in the church, old-time in its power. The day's services were fittingly crowned by a splendid case of conversion.

## Leigh.

On Sunday, July 21st, flower services were held, the chapel being tastefully decorated with flowers, and specially suitable sermons preached by our superintendent minister, Rev. W. D. Judson. In the evening several children added greatly to the interest of the service by solos and recitations specially bearing on flowers.

## Newcastle-under-Lyme.

The annual choir services were held at our Higherland church, on Sunday, July 7th, when two eloquent and impressive sermons were preached by the pastor, Rev. John E. Leuty. The soloists for the day were Miss Morrall, of Silverdale, and Mr. S. Barnes, of Tunstall. The choir, under Mr. A. Fairbanks, contributed choruses. Collections were in advance of previous efforts.

On Saturday, July 13th, the choir went to Buxton for its annual trip. Occasion was taken on the way to present a Bible and hymnal, with music, to Miss A. E. Pattison, who leaves us this week and who suitably replied. On reaching Buxton, several places of interest were visited, and the day thoroughly enjoyed. Before leaving Buxton, the choir sang several pieces in front of the fountain, to the delight of a large crowd.

## Nottingham Second.

A great circuit recognition tea was held at Lambley on July 20th. About 250 sat down to an excellent tea. In the evening we held an impressive service in the public hall. Mr. T. Mosley, one of our senior local preachers, presided. Mr. E. James was vice-chairman. The circuit steward introduced the incoming ministers, Revs. S. S. Henshaw and F. W. Best. Rev. S. S. Henshaw pleaded for perfect unanimity among all the members. We are looking for a prosperous time in the circuit, both spiritually and financially.

## Reading.

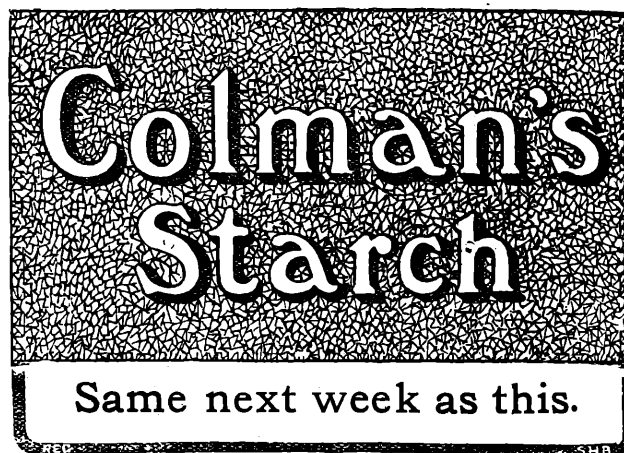
On Wednesday afternoon a large company assembled at 'Sheringham', Woodcote Road, Caversham, on the invitation of Mr. Thomas

Waite and Mrs. Waite, to celebrate the coming of age of their eldest son, Mr. Bertram Waite. Mr. and Mrs. Waite and family are energetic workers in connection with our London Street church. Amongst those present were the Revs. J. L. Williams, H. W. Smith, and G. Standing. The afternoon was pleasantly spent in tennis and other games, whilst members of the family gave musical selections. Tea was served in a field at the rear of the residence. In the course of the evening Mr. B. Waite voiced the congratulations of the company to Mr. B. Waite on attaining his majority, and remarked on the pleasure it gave them to see him taking such an interest in school and church work. Mr. T. Culling also tendered the best wishes of those present for Mr. B. Waite's future happiness and prosperity. In reply, Mr. B. Waite expressed his thanks for the kind words which had been spoken in reference to himself. His connection with London Street school and church had been referred to, and it was his desire to become a useful member of society. The Rev. H. W. Smith said Mr. and Mrs. Waite had done a great deal for the Reading Primitive Methodist circuit in general, and for London Street church in particular, and personally

he was very sorry that Mr. Waite had found it necessary to retire from the office of circuit steward, which he had held for so many years. Mr. J. K. Herbert having spoken, Mr. T. Waite briefly remarked that Mrs. Waite and himself were grateful to see so many present to rejoice with them on that happy occasion.

## Redruth.

Very successful school anniversary services were conducted on Sunday last by the new ministers, Rev. H. T. Binnal Goodwin and Rev. Walter Essey. Beautiful weather was the herald of one of the brightest days the young people have had for a long time. Solos and recitations were given by the children in the afternoon, and good selections of music given at each service by the combined voices of the choir and children, led by Mr. F. E. Luke, A.R.C.O. The financial results slightly exceeded last year's receipts. On Tuesday evening a public reception service was held, when addresses were given by Messrs. T. Nicholas, J. Puckey, C. Faint, and T. Curtis. Rev. H. T. B. Goodwin and Rev. W. Essey responded to the very hearty welcome accorded them, and the proceedings augured well for future working.



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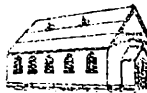
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# W. POULTON'S

To W. Poulton, Esq. CHAPEL ROAD, PONTFAIN, nr. Chirk, July 18th, 1907.

Received Organ to-day in perfect condition, and it has come without a scratch. The tone is perfect and far exceeds our expectation. Thanking you for the choice you have made,  
Yours truly, Y. G.

To Mr. W. Poulton. CALVERT ST., WOODHOUSE, Sheffield, June 8th, 1907.

I received Piano to-day, and am pleased to say it was in perfect condition. Am very pleased with it altogether. It is a very sweet and well-toned instrument. Shall recommend your house to anyone who comes across my path.  
Yours obediently, T. O. L.



## UPRIGHT IRON GRAND PIANOS

To Mr. W. Poulton. HIGH ST., TREDEGAR, Mon., June 8th, 1907.

I am very pleased with the Piano you have sent me, and all who have played on it are highly delighted.  
B.

To Mr. Poulton.

DAWLEY, SALOP, May 28th, 1907.  
Piano arrived safely, and am very pleased with it. My friends say it is the best in Dawley. With best wishes, I remain, Yours truly, J. P.



## ARE STILL SELLING RAPIDLY.

To Mr. W. Poulton. JOHN STREET, SHREWSBURY, June 15th, 1907.

This being the last instalment for Organ I am glad to say we are all well satisfied with it in every respect. Shall recommend anyone to you who wants a good bargain.  
Yours respectfully, G. H. K.

To Mr. Poulton. BUNWELL, ATTLEBORO', NORFOLK, July 23rd, 1907.

Enclosed please find cheque for organ received from you. It gives entire satisfaction, and it has been used by good players, and they all speak well of it. Shall be delighted to recommend you.  
Yours faithfully, E. T.



## WHY? Because They are absolutely Best Value for the LEAST MONEY.

SOUTH TAYLOR STREET, HIGH SOUTH SHIELDS, July 18th, 1907.

To Mr. Wm. Poulton.  
Piano to hand yesterday, quite safe. Am highly delighted with it; it is a fine instrument, the very thing we desired. Tone is perfect. Thanks for your prompt attention.  
Yours respectfully, C. W.

CHAPEL HOUSE, ANSLEY, nr. ATHERSTONE, July 18th, 1907.

To Mr. W. Poulton.  
We received organ safely to-day, and are very pleased with same. We found it to be everything that you represented it to be.  
Yours truly, W. H.



## WRITE FOR CATALOGUE TO-DAY.

*I can SAVE YOU POUNDS on a Single Purchase.*

To Mr. Wm. Poulton. THOMAS ST., BLACKHILL, July 8th, 1907.

Enclosed is Money Order which settles my account for Organ. As this is the last payment, I take the opportunity of thanking you for the exceedingly kind manner in which you have treated me all along. No one could have been more obliging or more gentlemanly than you have been. As regards the Organ, it is giving great satisfaction, and at the

end of three years, is even better than it was when new. Again thanking you for your kindness.  
Yours sincerely, T. R.

To Mr. W. Poulton. LITTLE ALBERT ST., WALSALL, June 18th, 1907.  
Received Organ safely a few days ago. All my friends who have seen it say it is much better than they thought it would be at the price. Thanking you for your promptness.  
Yours, F. J.

I have a Magnificent Stock of ORGANS by Bell, Thomas, Karn, also Library, Star, and Chancel Models, *suitable for all classes,*

**And UPON TERMS WHICH MAKE IT POSSIBLE FOR EVERYBODY TO SECURE ONE.**

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