

TRIENNIAL SUNDAY SCHOOL CONFERENCE.

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No. 2045 Old Series.
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LONDON: THURSDAY, OCTOBER 17, 1907.

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GREAT SIMULTANEOUS MISSION TO THE YOUNG.

OCTOBER 19th to 28th.

By the President of the Conference.

It is specially fitting that a great simultaneous mission to our young people should be included in our Centenary efforts and coincide with the present epoch in our Church's history. Hugh Bourne has left us no wiser counsel than his urgent and oft-repeated saying, 'Take care of the children.' That we have as a people in any wise followed this paternal precept has been greatly to our advantage, for we have heard in it the Master's own command, 'Feed my lambs,' and have reaped His signal blessing in the large accessions to our membership which year by year have been gathered from the young within our reach. The young are indeed our hope and our most valuable hostage for the future, and any weakening of interest or relaxation of spiritual effort on their behalf must spell disaster to the Church. A fatal barrenness would fall upon the church as a whole if it neglected the young—for were there no more children gathered to Christ and the fellowship of the churches from now for the next thirty years, ere that period had quite elapsed organised Christianity as God's witness and agency in the world would have become practically extinct. The religious Census taken in London some time ago showed that four-fifths of the population were practically outside the churches, but on the other hand it was indicated hopefully that four-fifths of the children (and this is a figure that covers the land in general) were within the reach of the churches through their Sabbath and Mission schools. So that the young present to our religious influence and effort a wide field, white unto harvest and ready for our spiritual reaping. Do we take advantage as we might and as we ought of this wonderful opportunity? Does this fertile possibility, even when we have allowed for a wide margin of failure and lapse, yield the large actual return we might reasonably look for? We cannot say that it does. Are we too pessimistic when we say that one-sixth only of our Sunday scholars avow their decision for Christ as young people and pass by the natural step of an early choice into the actual fellowship and service of the church? During these plastic and formative years, when the value and destiny of life are so largely determined, what a majority of the young drift away from us, and how little of the leakage and leeway is overcome or made good when they have reached adolescence and are about to pass into the adult stage, with its cares and temptations, its engrossing duties and its all surrounding perils! Some doubtless do return to the fold, but how many more, alas, pass into a Christless life and are lost to the churches for ever!

The immediate work of a simultaneous mission to the young must commend itself as most wise, obligatory and urgent, and should enlist the sympathy and co-operation of all lovers of youth within our borders. But some, perhaps, may say, 'Why should there be a mission of this kind at all?' Why not simply set upon the truth that the child is already of the Kingdom of Heaven, and leave the fact to show itself under the ordinary moral conditions of a Christian environment. We cannot hold with such a colourless and negative view. Or the High Churchman will lay stress upon the rite of baptism as conferring an inward grace, and attach vital importance to what is after all an ecclesiastical externalism, with the result that many children join the Church who have never yielded themselves to Christ, or have truly recognised what Christian discipleship means. But as evangelical Christians, and as Methodists, we claim to escape the peril which lurks in such a view of the

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child's relation to religion and the Church. Our business is to bring the child into a recognition of its personal relationship to Christ, and a personal yielding thereto. Not that we should insist, or expect that the child should pass through some vivid, painful crisis of soul, or, be able to point ever after to a definite time and place in the experience of conversion; but at the same time there is a sense of sin, and a knowledge of forgiveness possible and peculiar to the child; and the personal resolve to be the Lord's, to love and serve Him all their days, should be awakened and fostered all in our boys and girls as we gather them under the quickening influence of the great mission, and bring its spell to bear upon their hearts and wills. We may probably interpret the great words 'conversion' and 'regeneration' rather differently from the way in which they were interpreted by our fathers, and may look for signs of the process in other forms and over a wider area, but we attach no less importance to the process itself. None the less must the young be brought to see the evil of sin and the beauty of holiness, the weakness and deceitfulness of human nature, and the need of a life of trust, obedience, and self-surrender to our Lord Jesus Christ. There is a great and crying need in our Zion for the spiritual impact and aggressive force of such a mission to the young as we are now entering upon. There are 2,616 of our schools who are without catechumen classes, junior society classes, or junior Christian Endeavour. 1,727 schools have no scholar-members of any age, 2,495 have no scholar-members under 14, and 1989 schools have none above 14. And in those schools which possess members there is urgent call, surely, for the ingathering of the undecided; while outside our schools, and within the localities these touch, there are hundreds of neglected homes where the name of God is never heard except in tones of ribaldry and blasphemy.

The stir and sweep of a great mission to the young about us will give real and vital expression to our recognition of the paramount spiritual rights of the children. In the light of recent events and present conditions in the national life, it becomes more and more clear that the Church (with its Sunday school) and the Christian home are the necessary and primary spheres for the teaching of religion and the effective factors in the formation of Christian character. The State needs its Christian citizens and its Christian families for its higher ethical and social evolution, but must not, cannot use its own machinery to force religious belief. Religion of the convicting and converting quality, even for our children, finds its true sphere and free national scope in those realms of sacred spiritual power to which mere state organisation is alien, and, therefore, an impertinent intrusion. The mission will accentuate this truth, and we trust it will justify its testimony by its fruits in a great accession to our schools and churches of happy, self-avowed, young Christian disciples and workers. The whole realm of religious thought and activity to-day needs resetting in a more youthful and magnetic spiritual life. We admit the truth—it is quite a Christian commonplace that 'youth is the time to serve the Lord,' the time when the nature is most susceptible to spiritual influences; but the Church, we venture to affirm, has not made full proof of the axiom it has so readily acknowledged. Let the present campaign be our well-used opportunity.

During the mission we believe that many a devoted teacher will reap what he has been sowing in the patient months or years of his class work. The sower in tears will reap in joy. Many and many a home should benefit through the work of the mission. Of all persons the Christian parent should be concerned for its wide and permanent success, its tactful, prayerful, sympathetic reaping, its rich and effectual harvesting. And to many a godless home in the vicinity of the mission movement where earnest visitation is carried out, our Evangel should come with life and healing. English home life to-day is being beset with grave and insidious perils. Our modern industrial conditions, the commercial greed and general haste and rush of our times are affecting banefully the home-life of all classes of the community, loosening the bonds of parental restraint and filial affection, shutting out the thought of the Divine Fatherhood for which the earthly parenthood should stand, and robbing the family of its divine intent and function in the training of religious character. The craze for amusement, and the multiplied incitements thereto, tend to lower the ideals of life, to crowd out family devotion, to empty the family pew on the Sunday, and to harden the moral soil of youth-hood to the seed-sowing of Christian truth. An urgent claim exists for the redemption of the family life. The true unit of the national life is the Home. Without the groundwork of Home the nation can breed no true citizens, and without the groundwork of Home the Church can rear no citizens for the city of God. God has set before us, in His Word, a magnificent ideal of the family life. We see its importance in the call of Abraham. We see it in the salvation of Noah's family. In Ruth we see a heathen Moabitess forsaking her own people, uniting with a godly family and becoming the ancestress of the Messiah. In Rev. 22, where God sets before us the final consummation of the perfection of His saints, we think of the family life. What can a holy family be but a city of God?

Doubtless, if we had more praying Hannahs we should have more Samuels; if we had more parents like Zacharias and Elizabeth, we should have more faithful preachers like John the Baptist; if we had more holy grandmothers like Lois, and mothers like Eunice, we should have more bishops like Timothy. The special relations and intimacies of the family are meant to be the soil and the favouring environment for the best culture, richest content, and finest expression of the Christian character. We need to-day a distincter emergence of the Christian family—a vast multiplication of pious homes—for this let us pray, believe and toil to the utmost limit of our powers while the Mission lasts, and then with equal diligence and a living faith in our fathers' God, let us seek to conserve its fruits as we unite the altar with the hearth.

Let the Mission be the occasion of blended activity on the part of the church and the school. Nothing but good must come of such a healthy combined use of forces. In some cases the interests of church and school are somewhat kept apart, and the workers have kept to what they call their 'own departments.' The result has been injurious to both spheres of Christian service. The lack of fusion anywhere in the church is a fatal defect, for the Church is one in all the work of her Master, and the unity must be maintained by sympathetic co-operation in all the parts of the one body and the one commonwealth of life and labour. The scattered globules of quicksilver will run together into a shining mass when a stream of electricity is sent through them. So let the spirit of a holy enthusiasm unite old and young, church and school, throughout the work of the forthcoming Mission, and the result will be a common mutual gain in which the Lord will be glorified in the greater expansion of the Holy city with 'boys and girls playing in its streets.'

HIGHER ARDWICK, MANCHESTER.

Church Anniversary and Unveiling of Parker Memorial.

THE Higher Ardwick church has just held a series of meetings in connection with their church anniversary, a special feature of the gatherings being the unveiling of a tablet in memory of the late Mr. W. E. Parker. On Saturday, September 28th, a large company sat down to tea in the schoolroom, after which a concert was given in the Lecture Hall by the choir. Glees, double quartettes, songs, mandoline solos, and recitations were finely rendered. Mr. D. Elam made an excellent chairman. On Sunday, September 29th, Rev. J. Watkin preached. In the afternoon a service of praise was held, Mr. G. A. Genney presiding. The choir again gave great satisfaction by their splendid rendering of several anthems, interspersed with solos and part-singing. The Rev. J. Watkin delivered an interesting address on 'Some Reminiscences of my ministry at Higher Ardwick.' Monday, September 30th, was a memorable day. Instead of the usual public meeting, a circuit gathering was organised, to pay another tribute to the late Mr. W. E. Parker. There was a large congregation, including Mrs. Parker (widow), members of the family and relatives, and representatives from various churches. After prayer by Rev. F. C. Challice, Rev. H. Yooll (President of Conference) introduced the chairman, Mr. S. Driver, who spoke of his early associations with Mr. Parker when he acted as his curate, and of their continued friendship. The Rev. J. Travis then delivered a beautiful address. In well-chosen words he spoke of Mr. Parker's long connection with Primitive Methodism, first occupying a place in the separated ministry— which he was compelled to vacate through failing health, and then as local preacher and official. He was a man of sterling character and real ability, and freely used his gifts in manifold activities. While a loyal Primitive Methodist he was marked by catholicity of spirit, and ever retained his juvenility. It was a scene long to be remembered when the audience silently rose to its feet as Mr. Travis drew the veil from over the marble tablet which bore the inscription:—'In loving memory of William Emsley Parker, who entered into rest January 4th, 1907, aged seventy-five years. From his youth he was associated with this church and school, and with the progress of Primitive Methodism in Manchester District. For a brief period in his early manhood he laboured acceptably in the regular ministry, and later attained to the position of Vice-President of the Conference. His gifts and graces were freely laid on the altar of a manifold and Christian service. In grateful recognition of his work, this tablet is placed by his friends of the Manchester Fourth circuit.'

Rev. H. Yooll then offered prayer couched in chaste language, and permeated with deep religious feeling and tender sympathy, after which 'For ever with the Lord' was sung, and then short eulogies were delivered, and a letter read from Rev. Jos. Yearsley, who was unable to be present, all bearing testimony to the greatness and many-sidedness of Mr. Parker's personality. Rev. A. Morton spoke of his wonderful sagacity in extricating church business meetings from difficult situations, and of his intense sympathy with the young; Rev. W. Jones-Davies of sweet fellowship enjoyed and real help received during his ministry at Higher Ardwick; and Rev. J. Watkin, who had lived with the family as a young man, spoke of his beautiful devotion to his wife and children, and emphasised that Mr. Parker was, to a large extent, what he was through the influence of Mrs. Parker. On behalf of the widow and family Rev. W. T. C. Parker feelingly responded, referring to his own early days which were spent at Higher Ardwick. On Tuesday, October 1st, the closing meeting of the anniversary was held, when J. Watkin lectured to a good audience on 'Five Years 'Hard' in a London Slum.' It was full of interest, pathos, and humour, alternating. Mr. A. Charlesworth presided, a man of few words, but of golden deeds. The musical arrangements throughout were under the control of Mr. G. Metcalf, choirmaster, and Mr. J. W. Driver, organist. The total proceeds amounted to £54 10s.

THE LOCAL PREACHER.

THE Newcastle District Training Committee has in Mr. J. Longstaff, whose speech made so great an impression at the morning missionary meeting in May, a secretary who combines ability and enthusiasm in a high degree. I hear that he has secured over fifty Correspondence Class students, and is expecting more. There is to be a great District Convention at Newcastle on March 21st, in connection with the training movement, at which the President of Conference will speak.

The movement is making headway also in the South. In addition to recent highly successful conferences in Brinkworth and Newbury circuits, there is to be a Conference at Chichester, originating with the Primitive Methodists, but converted by request into a Free Church Council Conference. It is found that the congregations in country chapels are as exacting in their demands as our town congregations. The Rev. F. B. Meyer holds the opinion that no congregations are better judges of a sermon than those of the village chapels, who have time to think about the sermon after they have heard it. Considering the dependency of the village chapels on the local preacher, no where ought the training movement to be taken up with more energy and pushed with more pertinacity than in our country circuits.

At one of the Baptist meetings in Liverpool a friend of my own, who is a Wesleyan minister and brilliant literary man, urged the young people, when they went to church, to 'take themselves with them.' He meant, of course, that they should, with all the qualities of youth, lay themselves open to the play of the divine influence operating in the worship and in the preaching. They should bring to Christ the ingenuity of youth, its fresh enthusiasm, its idealism, its hero worship, its passion for work and warfare. Principal Henderson, the President of the Baptist Union, in his address at the opening meeting urged that the greatest need of the day is for the preacher to recognise that he is a person preaching to personalities and endeavouring to make his personality, inspired by the Holy Spirit, tell upon the personalities of his hearers.

The advice to the young people I would like to pass on to the local preachers. When you go into the pulpit, take yourself with you. Be sure that you are giving out your own thought, fertilized by Bible knowledge and glowing with devotional fervour, in your own words. In other words, be natural, direct, simple. Avoid all attempt to make an impression by a display of knowledge or of literary and oratorical airs and graces. It happens often that a congregation hears a preacher who is a mere echo or phonographic reproduction of other people, with not a thought, not a word, not a trace of imagination that is the outcome of his own personality.

The psychologists have been exploring the mysteries of personality, and they have discovered, what our Primitive Methodist fathers, and what such modern Primitive Methodists as James Flanagan and Joseph Odell could have told them, that there is nothing so powerful in the world as personality when it is entirely itself and intensely in earnest. Nothing enables personality to discover and develop itself so completely as deep religious convictions. Therefore let the preacher see to it that his convictions are kept aglow by his continual contact and communion with the Person of persons, who is 'Christ in us the hope of glory.'

An author once humorously charged the ancients with plagiarising from the moderns, because he had found, after he had written what he considered original things, those very things in ancient authors he had chanced upon. A little 'undesigned coincidence' has brought the complaint home to myself. I had preached a sermon from *Nehemiah viii. 6* on 'what the congregation contributes to the service, and to the sermon,' in the way of bringing spiritual appetite, expectant attention, Bible knowledge, the prayerful spirit, and sympathy with the preacher. Going home, and looking casually over my book shelves, I took down at random a volume of 'The Works of Henry Smith,' an Anglican preacher of Puritan proclivities who ministered at St. Clement Danes in the Strand for some years, from 1587, got into trouble with the Bishop because of his Puritanism, and died in the first decade of the 17th century. He was known from his eloquence as 'Silver-tongued Smith.' I found in the volume two sermons on 'The Art of Hearing,' or the text 'Take heed how you hear,' *Luke viii. 18*.

I was startled to discover that the silver-tongued one had borrowed my thoughts, three centuries before me. He told the congregation that the reason why many preachers 'preached so barely, so loosely, and simply,' was that the congregation was so indifferent and cared so little how and what he preached. He advised the preacher, 'Therefore let every preacher first see how his notes do move himself, and then he shall have comfort to deliver them to others, like an experienced medicine, which himself hath proved.' The congregation are rebuked, and some good advice is given to them, which I pass on to hearers of to-day:—

'What a shame is this, to remember every clause in your lease, and every point in your father's will; nay, to remember an old date so long as you live, though it be long since you heard it; and the lessons which ye hear now will be gone within this hour, that you may ask, What hath stolen my sermon from me? Therefore, that ye may not hear us in vain, as you have heard others, my exhortation to you is, to record when you are gone that which you have heard. If I could teach you a better way, I would; but Christ's disciples used this way when their thoughts ran upon this speech, and made them come again to Him to ask the meaning; the virgin, His mother, used this way when she pondered His sayings, and laid them up in her heart; the good hearers of Berea used this way when they carried Paul's sermon home with them, that they might examine it by the Scriptures.'—ZETIA.

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Triennial Sunday School Conference.

PRESSING QUESTIONS OF REFORM.

Large and Enthusiastic Meetings.

THE Triennial Sunday School Conference opened on Saturday morning in Henshaw Street Church, Oldham. There was a splendid muster of delegates when the president (Rev. Henry Yooll) announced the opening hymn. The scriptures were read by Rev. G. T. D. Pidsley, and prayer offered by Rev. W. Barton. After the Rev. G. Bennett, General Sunday School Secretary, had called the roll, the Rev. G. Parkin (chairman of the Local Committee) expressed a few words of warm greeting to the delegates present. At this point Miss Marion Campbell Judson, a charming little lady and a Primitive Methodist of the fourth generation, presented a beautiful bouquet of flowers to the President, who suitably expressed his thanks.

The President's Address.

The President addressed the delegates as 'fellow-workers,' and endorsed heartily the welcome extended by his old friend and comrade, the Rev. G. Parkin, B.D., and then proceeded to refer to the great matters which would be considered during the sessions of the Conference, such as the International Lessons and other proposed changes in Sunday School methods. He said that we must remember that violent changes are not always best,

and all changes should be carefully and prayerfully considered. Whatever changes we adopt, we must insist on spirituality, and seek to foster a Christian personality and life. Perhaps it is true that there are not many giants abroad, and the prayer is being answered, 'Create no more giants, God, but elevate the race.' We could do with fewer giants, but we cannot do without an elevation of the personality of the teacher. The teacher is behind the task, as the man is behind the engine. He is fit for his work only when mind, heart, will, are set right. Then the Holy Ghost comes, and creates real distinction of personality, life, and work. The President then referred to the influence of great personalities upon his own life, and the great heritage he had received. We think that the minister should have a distinctive personality, so should the Sunday school teacher. It is also necessary, in view of the problems that engage the public mind, to insist that only religious people can teach religion. The State cannot teach it—to attempt to do it means that the State must become coercive and persecutive.

The ideal is to have a soundly converted teacher in every class. Our ideas of conversion may differ in form of expression from those of our fathers, yet we as truly believe in conversion as they did. The teacher must know his Lord and His message if he is to teach with persuasive power to the child. While we believe in Christian personality, devoutness, and spiritual experience, we need a reawakening of Christian faith and beliefs. We must have stable truth to teach, a true conception of God, of the Son of God, of the Bible, and the work of the Holy Ghost, and all the truths that grow upon the Tree of Life. We must stiffen our evangelical theology. While broad enough to take advantage of all that culture can give, the speaker insisted upon the true proportion of faith, that Christ is the end of doctrine. All our doctrine revolves around that centre. He is the Life of it and the Light

of it. Sunday schools have a great future, and we need more of them—not more rifle clubs, but more schools, wellfilled, welltaught, enriched with the presence of the Divine. What perils beset us—Drink, decay of home life, mad craze for a museum, the canker of gambling and kindred vices, that are honey-combing modern life. In conclusion the President called for more down right earnestness, more sedulous

he attaches to it. There is a habit of speaking of the Sunday school as an accident, or as a substitute for the neglected duties of home life. This latter does make the institution urgent, but even with home life perfect, the need of the school will be imperative as an engine against superstition and insularity in religion. There is need for community in the things of mind and heart. For this the Sunday school, reformed and perfected, will be regarded, not as an accident, but as a necessity.

Towards such an institution the minister has duties and relationships which should be cultivated—and these may be summed up in one word, Sympathy. The manner of showing this will vary. Mr. Stead once urged all ministers to serve a term in the police force to gain a sense of sin's reality. It might be urged with greater power that the minister should serve as a teacher to gain some knowledge of child psychology, apart from text books. The attitude of the minister must be determined by aptitude. Every minister would not be a success as a teacher, or as a preacher to children. Mere talking down is not tolerated by any sane healthy child, nor is the minister who considers an 'abbreviated synthesis of the life of Christ' as a suitable title for a children's address to be considered a success. When the claims of the minister are taken into account, it is evident that no serious claim can be made upon him to become a teacher, yet neither lack of aptitude nor pressure of circumstances should be allowed to cut him off altogether. He can influence others. He can refrain from being censorious on those who refrain from the work. They may be legitimately hindered. A wise word may do much toward winning them into the work. In public worship the school in the church should be recognised. It should have its opportunity of sharing in the work of the church. Why should not the minister agitate until at least one of the public services is given up to the

Rev. S. S. Henshaw said that ministers might do much to help Sunday Schools without continually visiting them. They should seek intercourse with the teachers, and most preachers could interest children if they only tried.

Rev. G. Truher (London Third) thought there was something to be said for the idea of the minister trying to make the whole service of interest to the children rather than by a short and separate address. Was it not possible to find a place for the young people in the sermon, and by the use of suitable illustrations interest them? This was his own method.

Mr. J. Sweeper (Brinkworth and Swindon) judged that the solution of the whole matter was expressed in one word—Sympathy. Where this obtained there was no need to prescribe specific methods to the minister. He would shrewdly find his own way to help the schools.

Mr. W. Tyler, J.P. (Missions), speaking as a Sunday school superintendent of twenty-five years' experience, had never had any difficulty in securing the sympathy of the ministers in Sunday school work. In his church good results had been secured by the minister visiting absentee teachers and scholars.

Mr. T. Marshall (Liverpool) expressed his pleasure that great interest was being shown in child life. He thought ministers might do more in the way of school visitation.

Mr. W. Poulton (W. Midland) regarded the question as a very serious one. He had no wish to assume the role of dictator, but they must be frank and practical, and greater ministerial help was necessary.

Rev. W. Watson (Carlisle and W.) said ministers could not reach all the schools, but there were two ways in which they could assist: (1) By suggesting new methods of work; (2) by inducing enthusiasm in the teachers.

Mr. J. Moseley (Missions) was anxious they should not do away with any of the Scripture lessons in public service, and thought five minutes might be taken off the sermon for the children.

Mrs. Pilling (London First) said that ministers generally were in sympathy with the Sunday school; but there were two sides to the question, and school officials must be in sympathy with the minister so as to secure his co-operation. Too sharp a line was often drawn between the church and Sunday school. Sympathy was necessary on both sides.

Mr. W. Hamilton (Sunderland and Newcastle) gave some interesting reminiscences of ministerial addresses given in his own Sunday school.

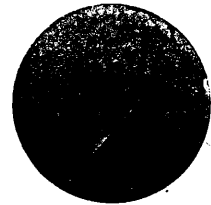
Mr. T. Singlehurst (London First) thought there was no necessity for the ten minutes' address to become mechanical, and pleaded for increase of respect and reverence for ministerial office among their young people, so that ministers' visits in homes and schools might be anticipated.

Mr. Webb (West Midland) said there was another side of their work not mentioned, namely, the recreative interests of the young people. He pleaded for sympathy and co-operation in the work.

'Primary Work.'

Mr. John Harrison, J.P., of Leeds presided over the second half of the Session. After the hymn, 'Hosanna! loud hosanna,' and prayer by Rev. C. E. Clark, Miss C. Barker, of Sheffield District, read a racy paper on 'Primary Work,' full of pithy points and choice literary allusions. An old saying of the Talmud was, 'that Jerusalem was destroyed because the education of the children was neglected.' That cannot be said of England to-day, because it is more widely awake than ever to the necessity of training the children of the nation. In all conferences the child is in the centre place, and there for the better understanding of him spiritually, mentally, and physically. The methods of Sunday schools have greatly improved of late years; our teachers are better educated, and, speaking generally, the child is more carefully taught than he used to be. The essayist then sketched the ideas held with respect to children in bygone days, and the many things required of them which were contrary to child nature. In the home the child to-day is the first consideration. He practically rules the home, and in many cases the only real discipline the child gets is in the day school; this makes Sunday school work more difficult. The relations between home and school are not so close as they should be. The teacher must love the child, and the child will open out to wise, loving treatment. The teacher can hold the reins of government so firmly, yet so kindly, that the child is unconscious of any restraint.

To treat children as immature men and women is wrong. Professor Adams says that a boy is no more a little man than a grub is a little butterfly or a tadpole a little frog. 'When I was a child I thought as a child,' said the Apostle Paul. We must expect the natural faults of the immature. The day has gone by when the conversion of the adult was of more importance than the quickening of a child. There is a natural order in which the work may be done. Do not expect fruit before the seed time is over. First the blade, then the ear, then the full corn in the ear. Child culture, like any other culture, is a matter of time and patience. A mature Christian is not the work of a day or two. Distinguish between the virtues expected of a child and those of an adult. We must go back to the days of our childhood and look at things through the eyes of the children. We must find point of contact with the child and make that the starting point. The



REV. H. YOOLL.



REV. J. RITSON.
President on Monday
Afternoon.



REV. W. M. KEFLEY,
Speaker on Tuesday Morning.



COUN. W. DANN,
Tuesday Morning President.



MR. J. HARRISON, J.P.

spiritual care for the young.

The Minister and the Sunday School.

Owing to illness the Rev. T. H. Champion read the paper written by the Rev. J. Mantripp, on 'The Minister and the Sunday School.' Mr. Mantripp wrote:—The relation the minister assumes to the Sunday school will depend upon the value

children for the advocacy of the philanthropic and missionary work of the church. The ministry of song and prayer should be deliberately for them. The teacher should seek them for his audience. The ten minutes' address may become mechanical. The better way is to make the sermon theirs.

The minister will seek as often as possible to be present at the School Session. Sometimes he is superintendent, but it is questionable whether such an arrangement is to be admired. A wise minister will never do what he can get others to do well. In the majority of cases he comes in by occasional visits. These must not be fussy, official, officious—patronage is never desirable. Our schools are worked on the voluntary system, and the minister must not be an inspector, with a mission to perform, or a crusade to preach. He must accept things as they are and try to create an atmosphere in which better methods may flourish. Some things must be altered. All that may be necessary for this is advice and direction.

The great need of the day is to gain for the Bible reverent and intelligent use in the Sunday school. The minister must not despair if he cannot secure all that he desires in this respect. Given faith in the instrument, sympathy with its ideals, persistent interest in its work, it is ours to aid the increase of the Sunday school. It is 'but a child yet in the go-cart. Patience! Give it time! To learn its limbs. There is a hand that guides.

Rev. J. R. Tranmer (Leeds and York) opened the discussion, and said the ministers had already so many obligations that they could not attend to all the interests of the Sunday School even as they desired. The officials of circuits might free their ministers from many of the smaller claims that a more sympathetic attention might be given to the needs of the young life of the church. He pleaded that part of the Sunday morning service should be given to the children, and that the minister should cultivate personal fellowship with the boys and girls.

commoner and simpler it is, the better. The teacher who does this will not have much trouble. The restlessness of the boy is a provision of nature. He cannot keep still for long together. Some adults cannot. The teacher must meet this by changing the point of view. The teacher must be in sympathy with child life, and will then learn how to deal with the inner workings of a child's mind. Above all the ideal must be kept childlike, honest and genuine. The ideal will change and grow as the child develops. In conclusion, the essayist insisted on organization. In England the ages of the children in the primary school will be about 9, and will probably include the kindergarten and infant class. In the primary department the class would contain 8 or 9 children. If a certificated trained teacher can be secured to superintend the school, so much the better. The excellent paper closed with an urgent appeal to teachers to heed the spiritual awakening and guide them along the path to the consummation sought.

Mrs. Raybould opened the discussion. She said she felt that practical plans had been given in the paper. Too often incompetent teachers had been put to the little ones. They ought to have the best. She favoured the one class system, under a competent teacher, assisted, if necessary, for the purpose of order, but always under the one mind. Inventiveness is greatly needed in S.S. work. This can be directed to the securing of separate rooms for the junior scholars. It is imperative that children should be interested. Pack the programme, teach them songs, hymns, repetition, let the spiritual element predominate, and great good will result. Parents might so be reached and children taught to give to an institution peculiarly their own.

Mr. Singlehurst (London First) spoke of an alteration in his school. Chairs of three sizes had been chosen instead of forms. The class was under the direction of two day school teachers, assisted by a number of senior scholars. Some of the best of the children were taught songs, and these were sung as solos with great effect. At a recent anniversary the children of the primary school had sustained an afternoon service with great credit. Every encouragement was being experienced as a result of their enterprises.

Mr. W. Tyler, J.P. (Missions), advocated large classes and spoke of the value of day school teachers in this work. More animation was needed in this work, and the young people of



MISS C. BARKER.

the senior school are often used with distinct advantage as assistants.

Mr. F. E. Grey (Sheffield) emphasised the complaint made about the inattention of the scholars, which he ascribed to the fault of the teachers. If they had something of interest to give, the attention of the child would be won. More eye and ear training was needed. A way for this could be found. Drawing and diagrams were of great value in fixing attention. Co-operation with parents was greatly needed, and by visits or correspondence it was possible to get into touch with the parents, and great help would ensue. Granted converted teachers, and better methods, the task would succeed.

Rev. W. Curry (Bradford and Halifax) referred to the value of singing in the work. Memory work was too slow and hymn books were too soon torn. What was needed were large sheets containing suitable hymns, which could be slung upon the black-board. He appealed to the Secretary to use his influence to secure some such provision.

Mrs. Henry Bennett (Lynn and Cambridge) expressed gratitude for the work of the primary schools, and urged infant teachers to teach the children hymns. Much could be done by objects used to illustrate the lesson. A teacher she knew used the oddest bits of material to represent characters and places, with great success. If only the teacher's ingenuity exercised itself to the interesting of the children, the complaint of inattention would cease.

Coun. W. Dann (Sheffield) believed in the small class, and deemed it a necessity. The large class was good if the teacher was the right teacher. And greater care must be taken in the selection of superintendents. It is necessary often to get rid of the old fogey. More attention should be paid to the training of the teacher. He often decides to do more, but he does not know how. Give him the best training available, and the reward will be seen in a better-worked school.

Miss Barker replied, and referred to the question of play. It would be easy to govern the child's play on the Sabbath if only sufficient thought were given to the question. Much could be done by Juniors. In her own Endeavour £11 had been collected for Missions, £3 for the School Anniversary, £8 8s. for the Chapel Anniversary—all in one year. She emphasised the value of the large class, if the right teacher could be found; unless that could be done, the smaller class was to be preferred.

The Sunday School and the Centenary.

~ In the absence of Rev. T. Mitchell, Alderman McNeil, J.P., of Crewe, presided over the afternoon session, which opened with Rev. J. H. Saxton's hymn, 'Our Fathers' God and ours,' the Scriptures being read by Miss Perrett, and prayer offered by Mr. Coun. W. Poulton. A paper on 'The Sunday School



REV. JOHN BRADBURY.

and the Centenary,' prepared by Rev. J. Bradbury, was read by Rev. H. O. H. Richardson. The paper was a chaste, high-toned production—the work of a saintly spirit, and the seer, calling attention to the fact that we are in the throes of a great historic movement. We would have our programme worthy of our Centenary vision and purpose. The decision strengthens and grows to rehearse God's dealings with our people, to praise Him with timbre and harp, to restate in modern speech the tenets of the faith that makes us strong, to make real the unity of schools and circuits, to resolve to be on the side of the people, and to take our place in the councils of the nation. At the feet of God we are to lay a love gift of a quarter of a million sovereigns as an expression of our debt to Him. The failure or success of the Centenary will be decided by answers we give to the question, What part our schools are to play in making our financial offering sure? It is the time for telling to them the story of the past, for kindling a sense of noble pride in their souls, that they are at the door of a church that bears the marks of the print of the nails. The essayist further urged a tactful, consecrated, evangelistic campaign in every school. Within our schools are nearly half a million scholars. With these hosts of the morning lies the future of our Church. They are our successors, possibly our superiors. They need us, but we need them more. Neither without the other can be perfect. We hope to free England from the drink, gambling, militarism perils, and from the Yellow Press. Hope would grow dim if we did not think that our children would continue the fight. For their sake, our own, the Church's, the nation's sake, we must save the children. The greatest exploit possible to a human being is to save a child. The problems of the slums are in the schools. Here is scope for brain, money, soul, and statesmanship. We are to seek the spirit, adopt the aims, and offer the sacrifice that will ensure the salvation of the scholars. Is the spirit right? What is our motive in all work? Why are we at the head at the class? If you cannot bring the children to Christ you can bring Christ to the children. Let Christ speak by your lips and think in your brain. The opportunity is ours now.

Rev. S. Horton (Sheffield) opened the discussion and expressed his pleasure at the excellence of the paper read. He thought the present afforded a new and great opportunity to kindle in the minds of our children the connexional spirit. Perhaps one of the weakest spots in our Primitive Methodism had been the fact that we had been habituated to unduly talking ourselves down. We must glorify our Church in the minds of our young people. The teachers must inform the minds of the children of our history, of the heroism, self-denial and faith of our beloved Founders. Especially must we seek a great ingathering for the Church.

Councillor W. Dann (Sheffield) said, to talk about our Church was not enough. In all our homes there should be the correct attitude. The Church should be lifted up as well as talked up.

Rev. W. H. Taylor (West Midland) was certain that if we could only arouse enthusiasm among our half million children the results in the Centenary celebrations would be very great indeed. The co-operation of our boys and girls must be secured.

Rev. W. C. was afraid that failure in the to the fact that the greater proportion in seeking who had gone great opportunity found in the the child, and child, the find.

(Grimsby and trict) thought Sunday School left to those to it. All our people should share, and then success would be realised.

Rev. W. Barton (Sunderland and Newcastle) called attention to the statement that only one in five of our scholars entered into church membership. He wanted to know what they were before that period when the church began to count them. Was not some revision of methods in registering necessary? The emphasis should be placed on the value of evangelism in the Sunday School.



REV. S. HORTON.

Rose (Bristol) much of the past was due we had spent portion of our to recover those astray. Our ity was to be early days of saving the ture was assur.

Mr. W. Scott Lincoln Dis the work of the was too much directly inter-

THE MORSE LECTURE.

A Great Audience.

Owing to the absence, through indisposition, of Mr. Morse, the Rev. S. S. Henshaw occupied the chair and said how greatly he regretted Mr. Morse's absence. He referred to the generous thought which had led to the establishment of the lectureship. Every confidence would be felt in the lecturer, who had to deal with a great subject, which would have to be more and more discussed, though solutions would be slow in coming.

After regretting the absence of Mr. Morse, Mr. Hunt proceeded to state how the Sunday school stood amongst the institutions of the church. He claimed that it was one of the greatest. Founded in 1780 by Robert Raikes, it is now firmly established in Europe and America. There are two million teachers and 23 million scholars in the schools of the Christian nations. What is intended by the reform of this great institution is not destruction, but reconstruction.

Raikes never claimed perfection for his system. He admitted the need for change. Our necessity is the greater, for we have a wide constituency. Social and educational conditions have changed. Everything is being reformed. It would be a reproach if we stood still. For the sake of the Church, the child, and the Christ, we must do the best we can in our efforts to train the young. Everything else is moving. It is at our peril if we stand still.

The reformer must keep before him the ideal. He may be called impractical, but that would not be new. Even Christ aimed at a mark not yet reached. Our aim should be four-fold. It should be aesthetic. Good taste should be cultivated. Manners and morals go well together. It is a great achievement to have cultivated the love of that which is lovely. Educational—not to put so much information into the mind, but so to lead out the mind as to increase its capacity. Besides, it is the higher education following the secular with the religious that is called for. The leading of the soul out to God. Ethical—in this the day school may help. But in the Sunday school we have to form and culture character. Here we must explain what is duty, and why it is duty. We touch the bedrock of true morality—motive. Spiritual—we touch the child there at the highest point. The unfolding of the spiritual, that it may apprehend the Spirit, is the supreme aim of the teacher's effort. Inasmuch as that is accomplished, so is the ideal reached.

For the better realisation of these things we need reform in school buildings. We have done much in this respect, but we have not reached the ideal. The building that will have to be will be on its own site, specially for educational purposes, a class, parlour, library, etc. Every accommodation for the health of the child must be provided. Three must be provided that properly that the school must be as separate ones. It is that any overlook the young. The service re-into its arms, Roll secures nition, the Christian Endeavour should continue the connection; but every child, whether enrolled or no, has a claim upon the church which should not be disregarded.

From the school the church gets its best. It recruits its congregations, its official life, and finds its most stable and useful helpers from within the classes of the school. Because of this the minister should regard it as his duty to assist in every way he can. This he can do by preparation and advice given to teachers. Sympathy so rendered would be of incalculable benefit to all concerned. More attention should be paid to Sunday school evangelism. A good ground for this is offered and the teacher should be the evangelist. The adjuncts of the school would further this work. The Bible Reading Union, etc., would all aid in the building up of the Christian character and life.

Other great necessities are that the staff should be efficient, that discipline should be maintained; that the curriculum should be graded; that care should be taken in the selection and appointment of teachers, that more time should be spent upon the study of the child—so, by buildings well adapted, by a staff well trained, by an understanding of the material to be dealt with that is sympathetic and thorough, the child may come into his own.

Sunday Services.

Sunday was a day of great and enthusiastic services. In many of the churches early communion services were held and addressed by delegates. At Henshaw Street, the pulpit in the morning was occupied by Rev. G. Bennett, General Sunday School Secretary, and in the evening by Rev. Joseph Ritson, Connexional Editor. Both services were of a very high order and of great spiritual power. A mass meeting of young people was held in the afternoon and addressed by Councillor W. Dann and Mr. P. B. Henshaw. The pulpits of the Oldham circuits and other contiguous circuits were filled by delegates and cheering reports given of the services held.

'Permanency of Christian Endeavour.'

The Conference opened on Monday morning with the hymn, 'God is with us,' scripture reading by Miss Hetha Richards, and prayer by Mr. H. Pringle, of Newcastle. A beautiful little child—Miss Elsie Axson—a Primitive Methodist of the fifth generation, presented a bouquet to the president, Ald. E. Lowther, J.P. (Brighton). The Rev. W. Spedding contributed a comprehensive paper on 'The Permanency of Christian Endeavour.' When the movement began some feared that it would not succeed, five years being given in one instance as the probable duration of its life. Afterwards it was subjected to a necessary, though not always pertinent or kindly criticism



REV. T. H. HUNT.

It is now welcomed by all the evangelical churches throughout the world. It has established itself as one of the most potent institutions in the realm of Christian education. But the stage now reached is critical. Prudently directed a larger and stronger life is before it. Ill directed, it may pass into institutional effeminacy and decay. There is a permanent place for C.E. work in the direct religious training of the young people of our Church. The conditions of permanence relative to any institution are virility, catholicity and elasticity. The secret of the permanency of the C.E. movement is to be discovered in the maintenance of the inner spiritual life which at present pulsates throughout the movement. It must be characterised by catholicity of aim and service. It must strike its roots deep down into the life of the Church and stretch out to wider service. This is in harmony with its aims and methods up to the present. The movement is as plastic and pliable as the young life that warms and thrills it. Its permanency does not all depend upon itself. Much depends upon its parentage. It needs tuition, training, guardianship. This the Church must give. A wise statesmanship with a seer's vision of the possibilities of this movement will secure a permanent place among the religious forces of the land.

Mr. B. Warhurst (Leeds and York) thought that the permanency of Endeavour depends largely upon what it does for the outside world. To evangelise the masses is to secure its own permanency.

Mr. H. Pringle (Sunderland and Newcastle) said that three ministers and four local preachers had come from the Endeavour he was connected with. Given the right leaders, there is no reason to doubt its permanency.

Rev. G. T. D. Pideley (Tunstall) referred to institution and cultivation of the Junior C.E., and suggested that we feed the senior Society from a well-organised and cultivated Junior Society. Where those inside are well shepherded, the Society is sure to continue.

Councillor Dinn (Sheffield) felt the permanency was assured, because there was an increasing number of young people in our schools to draw from.

'The Training of the Teacher.'

Mr. J. J. Webster (Sheffield) gave a valuable paper on 'The Training of the Teacher.' The paper pointed out that during recent years the nation had realised its responsibility toward child life and had spent large sums of money in Training Colleges for teachers. The same need is urgently felt in the department of moral and religious work. A strong case can be made out for the training of the Sabbath school teacher. He deals with the highest things of life, character and moral destiny. For the highest work the highest endowments are needed. Our methods of engaging teachers to teach should be amended. They are too crude and haphazard. He is invited to teach without any examination, before he has displayed any of the gifts of a teacher. Only a small per cent of our teachers display any desire for training as the entries for the yearly examination show. The time has come when we should expect our teachers to submit themselves to training. This training should (1) Help the teacher to understand child-life. Greater use should be made of 'eye-gate.' (2) They must understand the various methods of giving instruction. The teacher should know the Didactic or telling method, the illustrative or word picture plan. (3) This training will be of great value in helping the teacher to prepare his lesson. It will help him to understand his great text book, the Bible. Only the trained mind can explore and use the treasures of the Bible. Because the teacher deals with the highest things and with the most important period of life we should expect him to submit to this training. How is the ideal to be realised? 1. By creating an atmosphere in the church friendly to it. This would give increased prestige to the teachers' office. 2. Suitable text books are needed. 3. There must be no fees for this training. The question of trainers is important. If possible this work should be undertaken by the school superintendent. Failing this in most schools there are trained teachers who would undertake the work. In some places it would be possible for schools to unite for this purpose. There should be yearly examinations in the principles and art of teaching, Scripture History and Doctrine and the Evidences of Christianity, all taking this course to be presented with a certificate of merit.

The Rev. W. Curry (Bradford and Halifax) opened the discussion by describing the paper as a strong one. He asked for a Teachers' Training Class in every school. If it was found impossible to get the teachers together during the week they should utilize Sunday afternoon for the purpose.

Mr. Alderman Lowther, J.P. (London Second), spoke of the dangers of disheartening those teachers who felt themselves unable to take any course of training.

Miss Barker (Sheffield) spoke of the importance of keeping the class in hand. The teacher must make the point of contact with the children before the lesson could be imparted.

Mr. Howe (London) complained that too often those who would have made good teachers were drafted on to the local preacher's plan.

Rev. J. Dickinson (Liverpool) pointed out the value of the lectures promoted by various Sunday School Unions. These afforded an opportunity for teachers.

Mr. Gray (Sheffield) said that our connexional system of teachers' examinations was just on the lines advocated in the paper.

'Young People's Missionary Department.'

The Rev. G. F. Fawcett presided over the second half of the session, which opened with 'Christ for the world,' we sing, and prayer by Rev. F. S. Olulow. The Rev. S. S. Henshaw read an instructive paper on 'The Young People's Missionary Department,' describing its aims and methods. The essayist said, This is not a new institution, but a new movement of simplest, but of most far-reaching consequences. The department is designed to develop the missionary spirit in our young people, and to create an efficient organisation which will increase our missionary income. The Conference decided that all money raised shall be devoted to African work, with distinct accounts and a separate published report. That every Sunday school shall have its Missionary Secretary, and every C.E. Society its Missionary Committee. Three things must be done for our young people in relation to missions:—1. We must organise them. Nothing can be done without proper organisation. Good principles and programmes, with poor or-

ganization, often fail. (2) We must also instruct them. To create enthusiasm for missions we must spread information about missions. Teach the young people that Christ aspires to universal empire, and that the Gospel message is for the whole world. Christianity is the only religion capable of redeeming the race. They should be told the salient facts about our own missions. (3) We must encourage them to take a personal and practical interest in missions. Set them a good example and cheer them by our gifts and our deeds. If any desire to be missionaries, encourage them. Missionary collectors should also be encouraged because they fill a most sacred place. Speaking of the necessity for increased liberality, the essayist said we are behind everybody who is anybody. This ought to humble us and lead us to renewed activity. The booklets issued in connection with the Centenary movement were commended, and especially those which deal specifically with missionary work. The department was commended for the sake of the missions and for the sake of the young people.

In the absence of Rev. E. W. Smith, the Rev. T. B. Cankwell (Nottingham) opened the discussion by pointing out that the 40,000,000 Africans in the western part of the Continent are under British rule. They have as great a claim upon us as those at home. He urged fathers to interest their children in missionary work. The officials of C.E. societies must be interested.

Miss Perrett (S. S. Evangelist) said that the members of Ladies Missionary Societies were urged to give half an hour per week to the instruction of young children on these matters.

Mr. E. Gaskin (Nottingham) said that he had always found in young people the greatest willingness to assist in collecting for missionary work.

Mrs. Raybould (Nottingham) laid stress upon the child being taught to give; children spend a good deal of money on sweets, and much of the money could be diverted if they were taught to give.

Mr. Parker (Grimsby and Lincoln) said the missionary spirit is innate in every child. He referred to the grumbler who elects to save those who cost least. If the church could spend lavishly on the new enterprise, the returns would be ample and justify the outlay.

Religious Education.

'The Religious Education of the Young' was the next topic. Mrs. Pilling (London First) introduced this (1) 'As Related to the Home.' The speaker pointed out the importance of home-training and suggested that there should be a movement back to the home! Nothing could take the place of parental responsibility. Every parent was qualified for this work. Scholarship was not needed; the essential things are upon the surface. The parents should tell their children Bible stories, the family altar should be re-established. Mrs. Pilling appealed to both head and heart, and pleaded for family religion. She claimed that, in spite of a few failures, the children trained in godly homes produced the best results.

2. 'As Related to the Day School,' by Mr. G. Armstrong (Carlisle and W.), the speaker claimed that it would not solve the problem if the Bible were removed from the school, and secular education established. There was more to be considered than 'the difficulty.' There was the child! He urged that the influence of the Bible was needed if the best was to be got out of the child. The ethical and moral lessons of the Bible were needed. They appealed to the children. Mr. Armstrong pointed out that in many homes the Bible had no place, and to remove it from the school would mean that many of the children would never come into contact with the Bible.

3. 'As Related to the Sunday School,' by Rev. G. Fawcett (Sunderland and Newcastle), the speaker pointed out that in many homes there was no Religious Education, and that even in the day schools but little could be accomplished. The Sunday School was the place where religious teaching must be given. The trend of things was making the task of the Sunday School teacher increasingly important. This teaching must be progressive, recognising modern methods of reading the Bible.

The Morning School.

The Rev. W. Haffington opened the proceedings, the Rev. S. L. George reading the scripture and Mr. T. W. Pallin leading in prayer. The first business was to listen to an address from the Rev. J. Johnson on the 'Bible Reading and Prayer Union.' Mr. Johnson pointed out that over 2,000 of our churches had no branch of the Union. He reminded the Conference that the great purpose of the organisation was to promote Bible reading in the home.

The paper on 'The Morning School,' written by Mr. C. K. Watkinson (Grimsby and Lincoln) was read by the Rev. W. Barton (Sunderland and Newcastle).

The writer said that the Sabbath day was not to be spent in idleness, it must be put to holy uses. There is a growing tendency on the part of many nominal Christians to neglect or curtail the services of God's house. The inordinate love of pleasure renders us deaf to the divine voice as it speaks from the burning bush of the Sabbath. It is within the power of the Sunday school teachers to arrest this tendency by improving the morning session. Enthusiasm and conviction are more needed than mere suggestion. He would suggest the opening of the school with brief exercises. Afterwards an outstanding hymn, or a hymn with a history, might be selected and commented upon by the superintendent. Then a short address should be given. The subjects might be varied though it would be wise for the International Lesson to be taken as regularly as possible. Several things tend to interfere with the Morning School—excessive indulgence in Saturday afternoon recreation, half-day excursions, etc. We must contend against all that shortens or degrades the Sabbath. If Christian workers have a clear vision of the possible value of the Morning School, it will be an aid to the keeping of the Sabbath day holy. The arrangements will have to be flexible, adapted to local conditions, but the supreme aim must be to increase the interest in the Morning School.

The Rev. J. Mayles (Liverpool) pointed out that the work of the Sunday School would grow increasingly important in the near future. Hence the morning session ought to be worked for all it is worth.

Rev. F. Jeffs (Sheffield) feared our danger was to lay too much emphasis upon the merely intellectual side of our work. He thought the time would come when the double service would be abolished, and children would no longer be expected to attend morning school in addition to morning service and afternoon school.

Rev. S. Horton (Sheffield) complained about the late shopping on Saturday nights. Many of the worst sinners were Christian workers. A protest should be made.

Mr. Pandlebury (Manchester) thought it would be a mistake to dispense with teaching in the morning session.

Mr. J. Sweeper (Brinkworth and Swindon) said the important thing was to make the morning session brief, and thus secure the attendance of children in the morning worship of the church.

Councillor D. T. Woodman (Leeds and York) felt it would be a great mistake to dispense with the morning session of the school. It would lead to increased desecration of the Sabbath.

Mr. Hamblet (Darlington and Stockton) would be sorry to see the school programme curtailed. He owed his position in the Church to the early influence of the school.

The Rev. W. Barton replied to the discussion.

DR. A. S. PEAKE ON THE TEACHING REQUIRED IN THE SENIOR SCHOOL.

A Weighty Utterance.

THE Rev. J. Ritson presided over a large audience and warmly commended the part Dr. Peake had taken in Sunday School Reform.

Dr. Peake, on rising to address the eager audience, was greeted with prolonged cheers, said the subject is more or less defined in the title, but more specifically I have been asked to speak upon the scheme prepared by the special sub-committee appointed by the Connexional Sunday School Union, and which has passed the General S. S. Committee and the Conference. I am afraid that I shall not make it so interesting as I could wish to have made it, since I must duly follow the lines laid down in that scheme. Probably the outline of that scheme is already familiar to some who are here, while it is quite new to others. I am glad to have the opportunity of more fully setting it before this gathering of Sunday school workers.

The scheme starts from a different point of view from that commonly followed in Sunday School work. It does not propose to follow the American method, and repeat at a higher level in the Senior School the subjects taught in the primary or intermediate sections of the school. It is intended to cut entirely loose from that principle, and to take a different course from that pursued in the other departments. It asks, what kind of teaching is best fitted for those who come into the senior classes? To gain an answer, we must go back to first principles, and ask ourselves what results do we wish to achieve, what material do we want to turn out of our senior classes? The answer is suggested if we look at the average churches to-day, where we have the product of the Sunday School teaching of the past. I confess to no great enthusiasm about certain sides of that product—what we miss in those who have passed through our schools is a real apprehension of the significance of the Bible and the meaning of their own religion. How large is the percentage of people who could give an intelligent statement of development through which the religion of Israel passed, or the types of religious teaching to be found in the New Testament, or set the Christian doctrines in their true relations to each other, so that when there is any great religious unrest a great many people do not know what to believe, and are at the mercy of the first plausible sceptic they meet. Outside the Church many are in a still worse condition. In their case there has not been the correction which religious experience, or contact with Church life, or the teaching of the pulpit gives. It is not improbable that the exigencies of the political situation will force the exclusion of religious instruction from the day school of the land. The Church must not be taken by surprise by the greater demands that will be made upon her in consequence. Ten years ago I said that the signs pointed in the direction that soon the whole of the religious instruction would have to be given in the Sunday Schools, and that the churches should be prepared for this burden. The problem touches the whole school curriculum, but the senior school in a vital degree. First, we have the problem of leakage to face, and one efficient means taken to arrest this would be to have a course of teaching more adequate to the needs and more suited to the conditions in which they are placed.

Moreover, we ought to do something more than get the children converted. To bring them to Christ is the first aim. But the chief thing is not the exclusive thing. All is not done for them when they are swept into the fold of Christ. There are several things to consider. First, we have not only to get them in, but to keep them. To do this we must arm them beforehand to meet the difficulties of belief and to give a reason for their faith so that the foundations of their faith may not be easily cut away. Second, what is the quality of the Christian life we desire to see? It is not a matter simply of making Christians, but of making good Christians; the quality of religious life must be as good as can be. We all admit that the scholars need more than education can give, they need the Divine life, the grace, the Christian experience; but in this work of deepening and enriching the life of our church the Sunday school has a great task to perform. We also agree that there is no engine of religious reform so powerful as the Scriptures. It must not be supposed that we in urging this scheme wish for less Scripture in the schools—we wish for more—but for Scripture better understood, so that more may be got out of it than can be got by the present method. We therefore ask, How can we teach the Bible so that the greatest good can be got out of it? The method adopted in giving the revelation contained in the Scripture is the one we wish to see adopted. I am never tired of saying Divine revelation is a process in history. The Bible is not a manual of systematic theology. You cannot find in Scripture the doctrines of our religion arranged in ordered form as you find them in a dogmatic treatise. The Bible comes to us not as a text-book of systematic theology, but as a book of experimental religion. That being so, we have to apprehend the revelation it contains; but it is not cut and dried for us as in a manual of doctrine. We have the raw material out of which to construct our system. Our only way is to take the Bible revelation along its own lines. Since it came to us through history we must approach it through history. There is much in the Old Testament which may seem to have little

theological value and to have no practical bearing on religious life. But the revelation would not be complete without these historical sections. We must know the history first, and this needs patient labour.

A great deal of the preliminary work ought to be in the primary and intermediate departments of the school. The foundations are laid there. And in connection with teaching in this department we must get rid of the idea that every lesson must culminate in some particular moral. It is a great mistake; we must be prepared to take long views. In the lower school do not be worried if the lesson does not always lend itself to a moral. Preparation is being made for the lessons that come later when they can better understand them. The great and important thing is to show that God educates his people through history, and by tracing the historic development you will approach the religion of the Bible from its own proper point of view.



MR. W. GLASS,
Chairman Monday Night Meeting.

In the upper section you will be concerned with religion itself. What ought that to be? what equipment ought we to provide for the teachers of senior classes? We should give them the knowledge of God as revealed in the Old and New Testaments, the knowledge of Christian Doctrine, and some idea as to the way in which their faith may be defended against all attacks. In the scheme prepared we do not make a sharp division between these sections. So far as possible points of doctrine and Christian evidence are dealt with as they emerge. It falls into three or four divisions.

1. We deal with the Old Testament. There are certain things here that have no direct bearing upon theology or religion, but they are necessary if the full revelation of the Bible is to be known. For instance, we must bring in certain questions of Introduction. We must give some information as to the literary history of the documents we use. If we deal with the prophecies we must give some account of the prophet's activities, the date of his prophecy, whether the book is the work of one author or more than one. Why? Because in the Old Testament we have the history of Israel, in which we may see the development of the idea of God or God's gradual revelation of Himself to Israel. The revelation takes that particular line, and we are not at liberty to choose another. If God saw fit to give the revelation in a particular way it is right that we should take the evangel as God has given it. In order to an intelligent appreciation of that revelation we must put the documents of the Bible in proper chronological order. I am not pleading for anything elaborate along these lines.

I think there is a great deal in Sunday school teaching that we could relegate to a less important place than it at present takes. A lot of these things are lumber, such as weights and measures, archaeological details. They have their place, but they must not be allowed to smother the Bible. We must put nothing into our teaching which stifles the truth we have to give. Biblical introduction can be overdone, but we cannot do without it. What then is the test? Whether anyone has mastered the greatest thing the Old Testament has to offer. A man has not mastered the Bible if he is acquainted merely with its history, or even with its actual text. The greatest thing we can learn from the Old Testament is a knowledge of the history of the religion of Israel. A man may know the prophecies of Amos off by heart and yet not be able to say what was his contribution to the religion of the world. It is not difficult to get an answer to such a question. The great message of Amos to that decadent people was that God did not care at all for religion if divorced from morality, but cared supremely for righteousness. The great message of Hosea is the message of God's unquenchable love—a love that takes no rebuff until he has moved Israel to love Him. The message of Isaiah is the message of God's holiness and majesty. Jeremiah is the prophet of the New Covenant, who transforms the idea of religion from a national into a personal relation. The great burden of any prophet may be put into a single sentence. The main lines of the religion of Israel, from its creation by Moses to the great times of the prophets, and the tragedy of the exile, all these should be set forth. Unless you have got the main points of the history firmly in your minds the great part of its religious value will be lost. With so many people religious knowledge is a mere collection of items, not a coherent, well connected scheme.



REV. W. SPEDDING,
Reader of Paper on Monday Morning.

We must have a clear idea as to what is vital. The great thing is to know what cannot be given up without our ceasing to be Christian. In teaching young people we must put them on their guard against what is really fatal. In studying the religion of Old Testament we must give the greatest place to the prophets. Unless we know what they stood for, their contribution to religious thought, much is lost. The prophet must be studied through his religious experience and service, and in that way the scholars will gain a living, concrete idea, and the class will think of him as a great hero, and will understand his teaching much better than it could otherwise have done.

Dr. Peake then said that in teaching the New Testament we must begin with the synoptic Gospels and put before the

scholars the latest findings of the expert scholars. Our synoptic Gospels come from two documents, one the Gospel of Mark and the other a collection of the sayings of Jesus. Then the arguments in proof of Jesus being a real historic Person might be given, after which it might be shown how we know that we possess historic information about Him. Out of that will come conceptions of character, teaching miracles and sinlessness, and in the cumulative evidence the Divinity of Jesus would be reached. The appeal to authority has gone by the board. How much better it is to believe, not because of the Biblical statement, but because you come to the Bible and steadily build up a faith by careful examination and verified experience. We must leave with the scholars the impression of the teaching of Jesus as it was dominated by the idea of the Fatherhood of God. We must also leave the impression of the personality of Jesus. The greatest argument for Christianity is the personality of Jesus Christ. It is the ground upon which the fabric of our Christianity rests. That personality does not reveal itself to the casual enquirer. You want the best light that scholarship can bring. You want all that can make that form more distinct until he is seen, not merely as the glory of the race, but as the Son of God, such an impression that you fall on your knees and cry 'My Lord and my God.'

And we want not simply the impression of his personality, but the interpretation of Jesus we find in the New Testament, in Paul's letters—in the Epistle to the Hebrews, in the Fourth Gospel and in the Epistles of John. They are markedly different interpretations. It is seen that Jesus was too great for any one interpretation to be complete. We must have an understanding of Pauline Theology, not an expert knowledge, but sufficient to know where we are. That theology was the fruit of Paul's own experience. How can we know the literary expression of his religious experience unless we know the man. We must associate ourselves with Paul through all his varied experience. This should not be too difficult a task for a teacher. There is an abundance of literature on these matters. The seniors must know something of doctrine. How are they to understand it? They have been prepared and you have been collecting material, and you can bring it into the instruction of theology.

Dr. Peake then dealt with the difficulties and obstacles raised against the system, and in conclusion urged that no obstacles put in the way of a scientific and adequate education in the knowledge of God's be regarded.

The Rev. E. derland and opened the speaker personal in Dr. Peake, the teacher one, and mand from recognition of to his school himself.

Trusler (London) the questions teachers by had some knowledge to conflict to interpret. How scholars to be At what age scholar re-teaching? Rev. W. D. Judson (Manchester) asked whether it would be wise to allow a discussion of social questions in senior classes?

Rev. J. W. Fryer (Sheffield) wondered whether there should not be examinations of the senior scholars to test the progress made? Dr. Peake replied to the discussion.

Reform of the Band of Hope.

There was only a small attendance of delegates when Mr. W. Dann took the chair, but this quickly increased. The scripture was read by Rev. W. S. Howlett, prayer being offered by Mr. J. J. Webster.

Mr. Beresford Adams' (Liverpool) paper on 'The Reform of the Band of Hope' was a valuable contribution to the discussion of an important subject. Mr. Adams pointed out that though many of the existing Bands of Hope had been a great blessing to many, others needed stirring up. Its reform was needed (1) to increase its educational value. We must do more than point out the evils of alcohol, we must teach that it is a brain poison, not necessary to health. From every point of view we can teach the value of total abstinence; the medical evidence is with us, and the sentiment of the community is coming round to the temperance position. The mind must be stored with the facts; the arguments in favour should be known, and an earnest appeal should be made to secure the assent of the will. It would be a help if our Book Room would issue a Temperance Monthly. (2) Reform should be exercised to improve its religious character. The church needs to recognise the importance of the temperance question. Drink is no respecter of persons. Our children need our personal effort and example. We must throw a bulwark around them. The work is worthy of our best. It is important that our temperance work should spring from religious convictions. (3) Reform should operate to promote a large increase of workers. Too often the work is left to young people. We need their co-operation, but it should not be left to them. They should have the best leadership possible. We welcome the new legislation, especially the suggestion that every Sunday school should have a temperance secretary.

After the reading of Mr. Adams' paper, little Miss Edith Pennington, great grand daughter of one of the leading pioneers of Primitive Methodism in Oldham, presented a beautiful bouquet to the chairman.



REV. S. S. HENSHAW,
Reader of Paper on Monday Morning.

The Rev. W. Wardle opened the discussion on the paper. He said that the most important thing in the Band of Hope movement was the pledge. It ought to be more frequently read and explained and enforced.

Rev. S. L. George (London) said we need a great quickening of the conscience of our people on the question. He alluded to the fact that we have 2,000 schools without a Band of Hope. A more intelligent faith in the principles of abstinence is needed.

Rev. W. Curry stated that he had started a Junior Guild, and that in the pledge he had used the Junior C.E. pledge, inserting a clause which promises to abstain from strong drink, gambling, bad language, and smoking.

Rev. W. Barton emphasised the religious side of the question. The Band of Hope has a religious significance. Its principles bring us to the Cross of Christ, and show us the privilege of cross-bearing.

Mr. J. E. Harris (West Midland) said the cost of carrying on the Band of Hope prevented it from being regularly held. He appealed for a presentation of the facts revealed by modern science.

Mr. Adams briefly replied to the discussion.

Temperance Teaching in Sunday Schools.

The subject of 'Temperance Teaching and Work in the Sunday School,' was introduced by the Rev. M. O. H. Richardson, General Temperance Secretary. He pleaded for specific Temperance Teaching in the school session. The reason for this was found in the fact that there are 2,000 Sunday schools without a Band of Hope or any definite Temperance organization at all. Of our 470,000 scholars only 170,000 are reported as Band of Hope members, about one in three. Manifestly the whole area cannot be covered unless the school itself is invaded. It was suggested that in addition to retaining the quarterly Temperance Lesson in the International series the morning lesson should once a quarter be on the same subject. Further, a quarterly address should be given to the whole school by a doctor or some other expert. As for organization, this should be as simple as possible. The first essential is a distinct Temperance Secretary, whose first business would be to create a Roll of Total Abstinents. This would become the basis of the School's Annual return of Abstinents, which would be more reliable than at present and easier of access.

The secretary should organise Temperance lessons and lectures and provide easy facilities for pledge signing. There was no disposition to dismiss the Band of Hope as a distinct week-night meeting, but to embrace a larger number of our own scholars than are at present influenced by Temperance instruction.

The discussion on Mr. Richardson's paper was opened by Rev. W. Pickering (Sunderland and Newcastle) who said that we should have no teachers on the roll who are not total abstinents. One of our great needs was for systematic teaching.

Rev. W. H. Taylor (West Midland) said that temperance sentiment was never so strong in their district as at the present time.

Rev. G. Trusler (London) was convinced that we needed compassion with the drink victims and passion against the drink.

Miss H. Richards (Brinkworth and Swindon) said that on Temperance Sunday they always asked the whole of their school to stand as evidence of their total abstinence.

Mr. Shepherd (Nottingham) was anxious for practical schemes and ideals.

Miss Stubbings (Hall) thought the plan outlined could be carried out. She urged the importance of personal influence.

Mrs. Goodson (Lynn and Cambridge) said that the Sunday school must not leave all the temperance work to the Band of Hope.

Mrs. George (London) urged the necessity of temperance work amongst the young women.

Mrs. Raybould (Nottingham) spoke of the value of temperance work in the day schools.

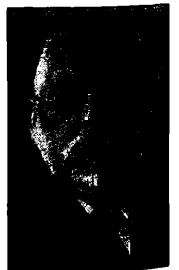
In reply, Mr. Richardson asked for hearty co-operation in the task of securing a large increase of pledges.

Class Arrangements in Small Buildings.

Mr. W. Tarver, J.P., here assumed the presidency of the Conference, and the Rev. W. H. Taylor offered prayer, after which Mr. M. Ranson read a paper on the above topic, in the course of which he said that it might be possible to have the best of teachers, but if the organisation of the Sunday school were faulty, and the class arrangements defective, very much of the teaching was comparatively without value. The order of discipline of the school was an immediate problem. There were two primary reasons for this disorder: (1) Defective teaching, chiefly through lack of suitable apparatus; and (2) Defective organisation. Under the head of organisation there were three chief causes of the lack of discipline. First, the formation of too many classes in a small building; second, classes badly arranged; and third, the non-isolation of classes.



MR. C. K. WATKINSON,
Reader of Paper on Monday Afternoon.



MR. BERESFORD ADAMS,
Reader of Paper on Tuesday Morning.

For many reasons, the best form of arranging a class for Sunday school teaching was the hollow square. In a very small room four divisions might be made by means of curtains—Bible, Testament, Easy Reading, and Infants. The whole problem was a most difficult one, and we must make the best use of that which we now possessed.

OUR LATEST ADJUNCTS.

The Cradle Roll.

Mr. Henry Beales (Manchester) said that by the Cradle Roll the teacher was brought into close touch with the home, and both parent and child were brought into definite relationship with the Church. Cradle enrolment was often the first link of the chain to bring back lapsed scholars and former chapel adherents.

Relative to methods, the first step was with the Teachers' Meeting to adopt the system, then to secure the very best female superintendent for this department, after which the babies must be hunted up by house-to-house visitation, and subsequently introduced to the primary department of the school. Mr. Beales followed with an instructive setting of all the requisites for the successful working of the department.



REV. H. O. H. RICHARDSON,
Reader of Paper on Tuesday Morning.

The Home Department.

Sister Agnes, of the S.E. London Mission, dealt with the Home Department, which she characterised as one of the most useful developments of the Sunday school in recent times, and one that only needed to be understood to be adopted by all our schools. Its object was to bring the school and the home into closer touch and sympathy. Its workers should consist of an enthusiastic superintendent and a number of visiting teachers. The requisites necessary for its successful working were stated, and the advantages of the department were seen in the added interest of the parents and friends of the home in the school. It would be a great gain to the Church, and opened up a new field for Christian workers.

The Anti-Cigarette League.

Rev. W. M. Kelley outlined the history of this the most promising of our adjuncts. Already 600 schools have adopted it and 13,500 names have been enrolled. Public sentiment, and especially that of those who had the interests of the young people at heart, was on the side of this movement. The question was really both National and appalling, and its most serious aspect was its influence on character. Mr. Kelley gave many valuable suggestions as to the method in which sympathy and assistance might be given to this beneficent work.

Junior C.E. Work.

In the afternoon the Rev. German Hunt presided, scripture was read by the Rev. W. Watson, and Rev. W. W. Goldstraw offered prayer.

Mrs. S. L. George, in an excellent paper, regretted that so little recognition was given to this important department of work. This was the children's age, and at no time had so much care been given to their bodily, mental, and spiritual needs. While much had been done for the child much still remained to be done. Constant care should be exercised in the spiritual life of their early years if they were to be won for Christ and retained to the Church. The Church had given so much attention to the reclaiming of the godless and the drunkard that the claims of the young people had been comparatively neglected. The Endeavour Society was now a recognised force in the Church, and the junior section was as much of consequence as the senior department. It was worthy of every help and consideration from the most advanced Christian. In the methods of junior work it was best to keep to the recognised forms. Here followed a number of valuable suggestions for the conducting of junior meetings. The difficulties of the work were numerous and much tact, patience, and love were needed.

FEATURES OF THE SUNDAY SCHOOL.

1.—Its Devotions.

What is the relation of the devotional element to the general aim of the Sunday School?

'The primary aim of the Sunday School is to teach religion, and the chief factor in securing this end is good teaching. The function of the devotional service is to create the right atmosphere for such teaching. The Romanist and Anglican know the importance of a distinctive atmosphere in religious education; and although we protest against a sectarian atmosphere in the public elementary schools, we must recognise that the best teacher will be ineffective, unless in our Sunday schools we have a distinctly moral and religious influence pervading our work. By singing and prayer we seek to quicken the religious emotions of our scholars, and thus the soil is prepared for the good seed. The irreverence so evident in many of our schools is a great hindrance and blight upon our work. It is usually the result of lax discipline or bad management. The following practical hints would secure a more truly devotional service in many of our schools:—1. An earlier arrival at school on the part of teachers would prevent the disorder and confusion which precede the opening hymn. 2. Part of the devotional service might consist of responsive exercises, thus giving every scholar a practical part in the devotions. 3. Hymns should



REV. S. PALMER,
Speaker on Tuesday Morning.

be carefully selected. 4. A reverent attitude during prayer must be insisted upon. 5. Late comers should not be allowed to enter during singing or prayers. 6. The superintendent should be tactful, avoiding long prayers and tedious exhortations.

2.—Its Literature.

Rev. J. W. Fryer pointed out that serious work in the Sunday School demands literature. The Bible is a book of literary interest, and needs to be read and prepared with the human note ringing in our ears. Stop soul-less reading, and make the Bible tell its tale in cadences of feeling. The literary apparatus of the teacher includes research into the setting of the Lesson in Topography and incidental allusions, the provision of Maps of the Holy Land, the Roman world, Jerusalem, etc., a Library with Bible Dictionaries and books of Reference and Method in teaching, and a training class for the study of the Lesson in broad outline, and of manner of presentation. Literature for the scholars of the right kind is more necessary to-day than ever. The abundance of cheap trash, with its seductive suggestions, makes it necessary that the young inquiring mind should be guided in its reading.

The library affords a fine opportunity of doing this. Present S.S. libraries, however, are largely failures, because they contain what the children do not want. Boys represent the Romance period of the human development, and they want fighting, daring, anything with the chivalrous about it. Interest them in Natural History, and so encourage kindness to animals. Let there be a section for the infant class, with wondrous coloured picture books—a definite educational selection for the seniors. A news-room will help to familiarise with Connexional literature, and with but a little care the song service may be made a really educational force.

Resolutions on Public Questions.

The closing hour of the Conference, under the presidency of Rev. B. Moore, was devoted to the consideration of public questions, and suitable resolutions were adopted on Education, the proposed Licensing Bill, International Peace, the Tendency of the Modern Press, the Congo Atrocities, the Centenary, and the forthcoming Simultaneous Mission.

It was generally conceded that the Conference had been of a very high character in every sense, and must inevitably prove a great source of instruction and edification in work among the young.

Other Meetings.

On Tuesday evening a number of public meetings were held. Mr. B. Adams presided over the meeting at Lees Road, and addresses were given by Rev. G. Trusler, Mr. Henry Beales and Rev. H. Carden. Councillor W. Dann took the chair at Bourne Street, Hollinwood, and Rev. H. O. H. Richardson, Rev. S. L. George, and Mr. W. Tarver, J.P., addressed the meeting. Other meetings were held at Middleton Road church, and Morton Street, Middleton. Rev. S. S. Henshaw, Rev. J. Mayles, Alderman Lowther, and others took part.

THE TRIENNIAL CONFERENCE.

The President's Opening Sermon.

THE opening sermon of the Triennial Conference was preached in Henshaw Street church, Oldham, on Thursday evening by the President of the Conference. There was a good congregation, and Rev. G. Parkin, B.D., conducted the opening exercises. Mr. Yooll based his discourse upon Psalm xiv. 6. It was a very opportune utterance, couched in felicitous and eloquent terms, and crowded with apt illustrations and quotations, in which science, history, poetry and literature were freely employed. Tennyson, Hugo, Wordsworth, Bushnell, Zavier, Leigh Richmond, and many others were cited. It was a fine setting of the Divine purpose in child-life and the responsibilities of the home and the Sunday school in its education and culture. Happily, said the preacher, there never was a time in the history of the race when a more sympathetic and kindly attention was given to the necessities of young life than at present. This was manifest in political, social and religious circles. Its importance and value could not be exaggerated in the life of a nation, and persistent neglect could only result in national decay. In the adjustment of responsibility he placed the home first, and earnestly pleaded for prayer, precept, example, and discipline therein. No influence could possibly equal, let alone excel, that of a godly home. The work of the Sunday school was commended and a plea made for the utilisation of the best material in its service. From the school came 75 per cent. of our increase, and the entire loss of that would within three decades dissolve our churches. The service was much enjoyed, and was a source of great stimulus to workers among the young. The Rev. J. Pickett conducted a sacramental service and was assisted by the Revs. G. Trusler and H. Carden.

Manchester Fourth.

The church at Rose View has just held a three days' bazaar for the purpose of reducing the debt on the Trust Estate and beautifying the premises. The Lady Mayoress of Manchester, who opened the bazaar on October 9th, under the chairmanship of Councillor Higgs, delivered a splendid address to a large company of people. On October 10th Mr. W. L. Zimmerman presided, when Councillor J. Jones declared the bazaar open, both gentlemen in their addresses expressing sympathy with the work being done in the neighbourhood. A number of Sunday school scholars, who had collected for the bazaar, performed the opening ceremony on October 12th, under the presidency of Mrs. Rivett Wallace. Votes of thanks were accorded each day to the helpers by the ministers and officials. Total proceeds amounted to about £100.

GREAT AND ENTHUSIASTIC MEETING.

Rally of Sunday School, Endeavour, and Temperance Workers.

An audience, which nearly filled the spacious church, assembled on Saturday evening to take part in the great Rally of Workers among Young People. The meeting opened with the hymn, 'My heart and voice I raise,' and prayer by the Rev. John Mayles. Mr. W. Tarver, J.P., of London, presided and in the course of an earnest speech said that through the delegates every child in the half million in our schools could be reached. Referring to the fact that nearly every resident in Oldham is a worker, he proceeded to draw a striking parallel between ordinary industry and work in the spiritual sphere. Honest toil in any sphere never needs to hide its face. The highest skill and the best workers come to the front. The work done among the young people is of greatest import, on material most delicate and for eternity. There is work for all who are willing, for 'The harvest truly is plenteous.' For the work done there is no lack of recognition, the wages earned are the best, and the scale can never be reduced by competition. Every man has his work, and it behoves him to do his best.

The next speaker was the Rev. S. Horton, a Lancashire man, who roused the meeting to the highest pitch of enthusiasm. 'This is a children's age,' said the speaker, never were the claims of child life considered as to-day. We know that it takes less to educate a child than to reclaim a criminal. It is one of the signs of the coming of the Kingdom of God that the child is the centre of the greatest problem in the political arena. He is also the centre of the social problem. We cannot expect a race of healthy, stalwart, thinking men and women from gutter children. We have a new estimate of the value of child life, and this new feeling is part of a larger humanitarian feeling. The new Social consciousness has been created. A Social Revolution is upon us, make of it what we will. The



Mr. W. Tarver, J.P.

age is tremulous with reform, and coincident with this is a determined attempt to prove the church in the wrong. We are told that the New Testament could be re-edited as a Social tract. But it is more than that, and Jesus was far more than a Social reformer. The speaker then strongly pressed for definite social teaching in the Sunday School so that the young people would be inspired with the Social ideals of Jesus, and taught the Social duties they would be expected to perform. Religion is the most practical thing on earth. Jesus put a new heart into the word 'brother.' An eloquent plea for the child in the slums, the cripple, and the drink-cursed home closed a most powerful utterance. The excellent choir of the church earned great praise by the rendering of 'Glad Tidings' (Sydenham).

Mr. John Harrison, J.P., of Leeds, who took the place of Mr. C. K. Watkinson, gave an interesting speech based upon the enquiry, 'What manner of child shall this be?' The speaker pointed out that there was nothing special or peculiar about the child. It might be asked of any child in the home or the class. Every child is great in the sight of the Lord—greater than in the sight of his mother. If any peculiarity existed it was that he had not tasted wine or strong drink. The speaker incidentally referred to his life-long abstinence and to the splendid inheritance of a mother's prayers. To answer the question it is necessary to ask what the child is. It is a great possibility and an heir of Immortality. No teacher who realises that fact will be careless about his Sunday School work. The child is represented by 'a clean slate.' That may be written upon it which will fix its eternal destiny. We cannot make of children what we will, though we can make deep impressions upon them. We must remember that children are entities—each complete in itself, and children must be treated as individuals. There was general regret that the Rev. G. Bennett did not deliver his address on account of the lateness of the hour. After singing, 'Master, speak, thy servant heareth,' the Rev. W. Spedding conducted the Roll Call, which was most impressive and in which the whole congregation took part. It was a meeting of great power and in every sense a great spiritual success.

Manchester First.

New Islington church anniversary, October 12th and 13th. Public tea and social, presided over by Mrs. Johnson. Preachers, Mr. A. J. Roberts and Rev. J. W. Waddell. The Clayton P.M. choir rendered a cantata, 'Daniel.' Mr. J. Cook presided. Our own choir rendered valuable service. Congregations good and financial results encouraging.

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GREAT PUBLIC MEETING.

A Magnificent Audience.

At the close of the Conference, on Monday afternoon a largely attended public tea was held in the Henshaw Street school-room, after which a big public meeting was held in the church. Mr. W. Glass (Wingate), an ex-President of the Conference, presided, and the Rev. George Trusler offered prayer. There was a very large audience present. The Chairman expressed his pleasure at being present, and said he had been a Sunday school worker all his life. The first speaker was the Rev. E. Dalton (General Book Steward), who said he was never more hopeful in relation to the Christian Church than at present. There were never more gates open than at present, and if the Church were loyal to her opportunities a glorious harvest was before her. Fathers and mothers should make the young people to know what the religion of Christ had done in the world. This was a critical age. They must not be too ready to accept all adverse criticism, and there was much of it. There was an answer to the frequently-asked question—What is the Church doing? Primitive Methodism was an answer. He urged that their young people should be supplied with copies of the Connexional history as prepared in the Centenary series. The young people must be made familiar with what remains to be done. Great facts and tasks were before them. Mock modesty must be laid to one side, and the young people made to know the great perils before them. The young people should be made familiar with the great social difficulties of the times. Drink and gambling must be denounced and checked. They should seek to create a hopeful spirit in the young people, and take the bright side of their religion into their homes.

Rev. J. H. Saxton (Leicester) was the next speaker and selected as the subject of his address 'The Rights of the Child.' Human society gave the child only a poor welcome, and the community very reluctantly conceded its rights. It was only after ages of darkness and cruelty that the world was goaded into seeking the amelioration of child-life. No question better illustrated this than that of education. To day the child was precious in the sight of the nation; its health and mind and morals were matters of general concern. All the splendid bounty of our civilisation was waiting for the children. The Church must not be behind the nation in its care for the young. The child is entitled to the best that we could possibly give. Not merely from prudential motives should we do our best for the child, but because it had inalienable rights. It belonged to Christ and His Kingdom. If the child belonged to Christ, a royal welcome should be given to it by the Church. Did the children always receive the best? it was to be feared that by many they were only tolerated.

The best brains and characters should be given to the claims of the little ones. To save the world, we must first save the children. When the best possible is done for the child, there is only given to it the birthright which belongs to it.

At the close of Mr. Saxton's address, a loud demand was made by the audience for a few words from Dr. Peake. In response, he expressed his pleasure at the meeting, and said we must place the child first in all our church work. Greater attention must be given to the Sunday school—the training of the teacher and the education of the young. He appealed to the teachers to rise to their responsibilities and magnify their office, to realise the dignity and gravity of their work. The professor appealed to those who had leisure, education, and equipment to give their best to this great work—than which there was nothing higher and nobler.

It was a splendid meeting, and full of inspiration. The choir gave a fine rendering of the anthem, 'Arm, souls of the Lord.' Rev. T. Mitchell expressed thanks, on behalf of the Conference, to the friends who had entertained the delegates.

Mayoral Reception.

On Friday evening a reception was given to the delegates with their hosts and hostesses, by the Mayor and Mayoress of Oldham (Dr. and Mrs. Gourlay) in the Town Hall. The suite of rooms were exquisitely decorated and adorned with plants, flowers, etc., and the staircase was brilliantly illuminated with electric lights. The guests, who were very numerous, the hall being crowded, were received in the Mayor's parlour by the Mayor and Mayoress. A very hearty reception was given to the Mayor when he ascended the platform, accompanied by the Mayoress, Rev. Henry Yooll, Rev. G. Parkin, Rev. T. H. Hunt, Rev. G. Bennett and other leading members of the Conference and local Committee.

Dr. Gourlay expressed the pleasure which it gave the Mayor and himself to receive the members of the Triennial Conference and their hosts and hostesses. He hoped the Conference might be a great benefit to the town and a happy time for all of them. He extended a hearty welcome to their busy industrial town.

The President of the Conference (Rev. Henry Yooll) very felicitously replied to the Mayor's welcome, and said their Church was a staunch friend of the young. They were carrying out the precept of their founder to take care of the children. In their 60,000 teachers and nearly 500,000 scholars they gave a valuable asset to the life of the nation.

Rev. Geo. Parkin, M.A., B.D., expressed the thanks of the local committee to the Mayor and Mayoress for their generous reception, and said the Deputy Speaker of the House of Commons (Mr. Emmott) had expressed his regret at not being able to be present. He introduced Miss Hilda Stobb, a sweet little girl of about five years, who presented a beautifully-bound copy of the Hymnal to the Mayor. The Mayor and Mayoress of Middleton (Councillor Townsend, J.P., and Mrs. Townsend) at this point took their seats on the platform, and were warmly welcomed. A very good programme of music had been provided, which included solos by Miss Jane Watson (Rochdale) and recitals by Miss Hetha Richards, both of whom were very heartily received. Refreshments were served and a most enjoyable evening spent. The function was one upon which the local committee are entitled to congratulations.

THE TRIENNIAL CONFERENCE.

Some Impressions.

THE Sunday School Conference just concluded at Oldham will compare favourably with any of its predecessors. It was characterised by mental alertness, kindly feeling, and pronounced spirituality. The Sunday school teacher may not always be ideal in intellectual equipment, but he (and she) is usually distinctly religious, for the rewards of office are not enticing enough to allure the worker who has not heard, however faintly, the higher call. Whatever may be the shortcomings of the Conference in some respects, it was undoubtedly a season of spiritual refreshing, and many a weary worker would gather impulse if nothing more. But the papers and discussions were crowded with suggestions. The contributors aimed at being practical. It was the concrete that seized the attention of the audience, and for that reason the speakers cut short their aerial flights and came quickly to terra firma. It is true the points passed with electric rapidity, and were difficult of recall because of their brief stay, but every ready mind would, out of the multitude of counsels, weave a finished fabric of direction for itself.

Two-hundred and thirty-four enthusiasts in conference! Who are they? First of all the programme gives the names of 14 representatives of institutions, most of them familiar and honoured in the households of our Zion. Then came 220 elected delegates from all the Home Districts. Among these were not a few gray heads, but they all indignantly reject the imputation of being old. Indeed, some of them have a horror of being elderly, and they remain in association with the children to stave off the calamity. May their days be many in the Church of their hearts! Of the ministers perhaps the majority were comparatively young men, men whose spurs are just beginning to jingle, indicative of conquests already won and greater triumphs to follow. Then twenty-six ladies were to have graced the assembly with their presence, and most of them were in evidence. One male delegate paid them the questionable compliment of saying they were the best men. We would inform him that ladies are usually compared with angels.

How favoured our church is in its President! The Rev. Henry Yooll never fails to say the right word, and to utter it with dignity and grace. What wealth of language and power of vision he has! A mystic, no doubt, but his mysticism has a practical basis. His opening sermon gathered force from its fitness to the occasion. There was just the poetical element in the theme to give wing to the preacher's imagination, and the audience saw the children taking the places of the fathers, and becoming by their beauty of character princes in the land. Equally felicitous and appropriate was his reply to the Mayor at the brilliant function on the Friday evening. The light and humorous touches placed the President in a new light to some of his hearers.

One cannot write of the President without thinking of his predecessor in office, who is the present minister of the church that gives hospitality to the Conference sessions. The Rev. G. Parkin, M.A., B.D., grows upon his hearers. He is certainly parsimonious in the use of words and would never bear down his opponents with mere verbosity; but every word is in its right place, and it would be difficult to find a better. He has an eye for the practical also, and with his excellent co-workers studied every need of the delegates.

We confess to a degree of uneasiness when we saw the Conference was to open with a paper on 'The Minister and the Sunday School.' We saw the possibility of a mean and bickering discussion. However, the paper of the Rev. J. C. Mantripp lifted the subject to a safe level, which was maintained in the discussion with a slight exception. It was generally conceded that the minister did interest himself in this branch of church work as far as his other duties permitted. The children's address in the morning service was criticised by some, but found general favour. One preacher declared he used it to say things to the adults he dared not utter in direct address—and he is a brave man too, though not one of the giants of the ministry.

Miss C. Barker, of Chesterfield, completely captured the Conference. Her mastery grasp of the subject and her irresistible stories made us see that the Primary Department of Sunday school work is as fascinating as it is important. 'The boy is often called bad when he is simply too much alive to keep still,' she told us. How the boys would have cheered had they been present. But Miss Barker knows the adult mind as well as the juvenile, for we were told, 'A child can't keep his mind for many minutes on one subject—some adults cannot.' Wit and humour are always contagious, and the subject evoked many sparkling 'asides' in the discussion. Mr. T. Marshall, of Southport, in representing the improvement in the treatment of children said, 'All they did in the past was to stroke us on the head and say, "Be good." Well, it was excellent advice, and the speaker was more favoured than some of his contemporaries, who got strokes, elsewhere.

It is impossible to keep the Centenary out of any Primitive Methodist gathering to-day. The subject bulks so largely in our thoughts it naturally creeps into the speech. The Rev. John Bradbury's paper on 'The Sunday School and the Centenary,' so full of suggestion and bathed in spiritual feeling, won the heart of the Conference. It was a time to pray rather than debate. The Conference was agreed the school must help the Fund, but chiefly it must win the young to Christ in thousands and present them as a love-gift to her Lord.

The newest feature of the Conference was the first Morce Lecture on 'Sunday School Reform.' This has been endowed by that generous son of our Church, L. L. Morce, Esq., M.P. The lecturer was that experienced school worker the Rev. T. H. Hunt. A fine audience assembled, though it was Saturday

afternoon, and the lecture occupied 73 minutes in delivery. It is of course difficult to compress a lecture which is of the nature and compass of a book into a spoken address, and we wish that the lecturer had drawn in his fences and dug deeper. The lecture was chiefly a 'resume' of Sunday School Organization as we know it to-day. We were glad to find him in accord with the proposals of Dr. Peake on the Reform of the International Series of Lessons.

The Conference owes not a little to its humourists. The humour may not always be relevant to the subject under discussion, but it is none the less welcome. Indeed irrelevancy is often the essence of the joke. Sometimes the laugh is due to a happy conjunction of circumstances, as when in a dim chapel a speaker cries, 'We need more light on this topic,' and the caretaker turns the gas up. But the great humourists of the Conference were the ex-secretary and the greatly esteemed treasurer. They are men of different types of mind as well as build of body, but they both have a highly developed power of provoking laughter. 'Man is a laughing animal,' said one who sought to discover the distinguishing characteristic of the human. It was certainly true again and again at Oldham. The mystery to the uninitiated is the sober face of the joker, but that is an essential in the successful humourist. He who sees his joke coming and laughs before his audience appreciates is not a master in the art! It hardly needs to be said the Conference humour was high-toned and kindly; there was no sting in it, not even in the tail. Dr. Johnson said, 'A man has no more right to say an uncivil thing than to do one,' and the Conference observed the dictum.

Does an old fogey ever know he is one? Coun. W. Dann announced himself as such, and declared that having found it out he vacated the superintendency of his Sunday school, and supplied his place by a more competent lady. But this hardly disposes of the problem, because the Councillor is not an old fogey. His alert mind and buoyant heart bespeak him a young man, in spite of increasing years. We fear his example doesn't prove the point, for a man who fears he is an old fogey thereby disproves himself to be such. The old fogey is hopeless, because it is impossible to convict him of his antediluvianism.

One of the most touching things of the Conference was the reply of Mr. J. J. Webster, of the Sheffield District, to the discussion on his paper, 'The Training of the Teacher.' Some of the speakers had regarded his proposals as ideal and impracticable. They feared a slump in the teaching staff if too much stress were placed on efficiency. The teacher is a coy bird and must not be affrighted. If he is alarmed there will be many classes without a teacher. But all this pessimism went like chaff before the wind when Mr. Webster cried out to the Conference, with pathos in his voice, 'You must put your work on a higher level. You damage it by your low conception of its importance. The work is worthy of the highest efficiency.' The appeal was not in vain, and the teachers are likely to vie with one another in magnifying their office.

No voices were more welcome than those of the ladies. Whether it was due to their clear enunciation, or the respectful hush that fell on the assembly when they spoke, the fact remains, no speakers were more distinctly heard. Miss Barker has a marvellous grace and ease of speech. Her words flow like a stream, but they bear a precious freight of thought. Mrs. Pilling, both in her address on 'Religious Education in the Home,' and her contributions to the debates, completely won the ear of the audience. The energy of her delivery drove home some wholesome teaching. Mrs. Raybould's addresses were characterised by culture and wide knowledge of her subjects. Mrs. H. Bennett did not frequently intervene, but the fervour of her manner cannot fail to tell upon a Primitive Methodist audience. Miss Perrett's is, of course, a well-known name. For years now she has traversed the land and ministered to our churches and schools, and is most welcome where best known. We trust she will long wield her sceptre. The papers by Sister Agnes and Mrs. S. L. George maintained the reputation of the sisterhood. They possessed that power of selection that is a mark of genius. Of course there were other ladies present, but they observed the silence that is golden. May they will carry the precious treasures back to their schools.

'We are behind everybody who is anybody,' said the Rev. S. S. Henshaw in his impassioned paper on 'The Young People's Missionary Department.' It was a bold plea for a more daring effort for Africa. The striking feature of the debate was the unanimity of dissatisfaction with the missionary zeal and activity of our Church. It was even declared to be a shame to us that in our Centenary year we should be spending £99 upon ourselves for every £1 we spend on Africa. No doubt the way of reform and progress always lies through the dark valley of discontent, but we should not like undue emphasis to be laid upon our hitherto limited African operations. Has not God guided the course of our Church life? and may it not be His purpose to raise a strong home Church that in due time will send its representatives with fleet feet to the ends of the earth? A thousand years are but as a day in His sight.

Mr. G. Armstrong's paper on Religious Education in the Day School raised a mild cyclone. Like wind in a street, it appeared at times to blow in different directions, and both sides claimed him as their champion. Perhaps the unifying idea was that secular, or, as some prefer to call it, and rightly so, civic education, does not involve the exclusion of the Bible as a textbook. Unfortunately there was no time for discussion.

Dr. Peake is now in the foremost ranks of school reformers, and a Conference without him would have been incomplete. For 67 minutes he addressed an intent and large audience on the Monday afternoon on 'The Teaching required in the Senior School.' To many possibly it would seem that Dr. Peake would himself need to be the teacher in every school to carry out his scheme, but shall we not be thankful for the ideal and

live to make it real? and meanwhile are there not some parts of the proposal that could even at once be adopted? How the Doctor loves the Bible! How he finds the stamp of divinity even in what has been to many meaningless history! If the Doctor in any sense stands for Higher Criticism, then such a devout and reverent conception of the Word of God will enthrone the Bible in the hearts of the people more securely than ever before.

The delegates were full of praise of the local committee for their generous provision for so many guests. Nothing could be better. The Rev. Geo. Parkin, general chairman, was not exactly ubiquitous, but he was always somewhere labouring for the success of the gathering. He was ably seconded by the Secretary, the Rev. J. H. Johnson, of whom we shall expect to hear again. The hospitality was everything that could be desired, which was to be expected with the Rev. W. Whitman as chairman, and two alert business men, Councillors J. Greaves and J. Fittion, as secretaries. Never have the public services been more wisely arranged. The strength of the gathering was centred at the Conference chapel, and the Rev. George Armitage (Chairman), and the Rev. A. Morton (Secretary) may congratulate themselves on the working out of their plans. What could be better than the catering, the chief burden of which fell upon the Rev. A. E. Reaveley; and the Handbook, which appears to have been the choice product of the Rev. G. Hunt, Rev. C. Moore, and Mr. S. W. Axson, was characterised by taste and explicitness. Councillor Ashworth's labour as Railway Secretary must have been considerable, but he has his reward in the knowledge that the fare-and-a-quarter coupons saved many pounds to the delegates. We hope Mr. Thomas Axson was kept busy as Treasurer, not paying out, but gathering in sufficient, and more, to meet the heavy expenses incurred by our Oldham churches.

As for the Conference as a whole, it is described in the words: Earnest, Intellectual, Spiritual. It marks an advance on three years ago in personnel, and the character of the papers and debates. It cannot leave our work where it found it. The vision splendid has been seen and brave hearts will not quail before the difficulties of realization. One other name the present writer insists shall be included in the list of the honourable. It is that of the Rev. George Bennett, the General School Secretary. He effaced himself, but forgot nothing. He was fair to all, and found his delight in watching the progress of his cleverly arranged and well-oiled machinery.

REVIEWS.

A Guide to Junior Endeavour. Edited by M. Jennie Street. Melrose, 8d. net.

This booklet is an opportune publication at this season of the year when our workers are settling down to the serious task of training boys and girls on week days in the great principles of our religious faith. In the book are included nine articles, each one being contributed by some member of the National Junior Endeavour Committee. The contribution from the pen of the Rev. A. J. Wigley, on 'Some Conditions of Success,' will be read with marked pleasure. The book is cordially commended to all who desire to know 'How to do it.'

Jesus of Nazareth no More. A Story of Crowds, of Lost Spirits, and of His Friends. By Austin C. Rose. Robert Calley, London, 1s. net.

This is the story of the Cross. The author sketches the scene, and its attendant circumstances. A chapter of considerable interest is entitled 'Opinions of the Crowd,' while an interesting, but highly imaginative chapter, is the one, 'He passes by Hell.' The book is clearly and forcibly written. The most striking characteristics are, it is vivid, imaginative, dramatic; sometimes too imaginative and too dramatic. Whether the author carries you with him at all times or not, you know you are reading the words of an earnest Christian. The book deserves perusal.—M. T. P.

'The Ministry of the Modern Church.' Rev. C. Sylvester Horne, M.A. Kingsgate Press, 3s. 6d. net.

The author plays many parts with conspicuous success. In addition to sustaining the role of a popular preacher and speaker, and the superintendence of Whitefield Central Mission, he is issuing many books from the press. The book consists of lectures delivered to the students of Regent's Park Baptist College, and it is a striking exemplification of the catholicity for which Mr. Horne pleads in the last chapter of the book, that a minister of another Church holding different views on the subject of baptism should have been asked to give these lectures. Mr. Horne believes that the future of religion in England lies with the Free Churches, and is supremely desirous that, with clarified vision, good methods, and wider activities, they should rise to the occasion. He brings to his task the confidence of one who has fought his own way to his creed and methods, modernity to his finger tips, a noble optimism, and a clear, terse, epigrammatic style. No minister can read the book without becoming more alert to the characteristics and needs of the times, and more anxious to make full proof of his ministry. Nor is it of value only to ministers. Not only the thousands of lay preachers, but laymen, generally, would derive incalculable benefit from its perusal, in attaining to a more intimate knowledge of the age, and in the quickening and liberalising of their sympathies for the wider sphere and activity of the Free Churches of England.

—W. P.

ONE HUNDRED YEARS OLD, AND NEVER YOUNGER!

By Rev. James S. Nightingale.

An old salesman in our north country was being congratulated on having reached his one hundredth birthday, and replied, 'Well, there's one thing, I'm stronger on my legs to begin my second century than I was the first.' In the midst of the Centenary celebrations of our Church a great part of the emphasis is naturally being laid upon the fact that our Denomination is now one hundred years old. And truly the history of those years contains for us, and for a much wider constituency outside our Zion, one of the most romantic and thrilling stories of high and holy enterprise, of marvellous achievement and conquest. The Primitive Methodist who is ignorant of the record of the toils, trials, and triumphs of our founders and the fathers of our Church, is losing what otherwise would be a glorious factor, providing inspiration and courage in these later times. And no doubt one reason why attachment on the part of some people to their Church seems to be so superficial, and their services so feeble and mechanical, is their ignorance of her history. To be without the heritage such knowledge brings, is to be poor indeed. For the man or woman, young or old, who can read the story of the past history of Primitive Methodism without being stirred to the depths, and spurred on to more heroic self-sacrificing service, is without the grace of appreciation and devoid of the divine ambition which, more than moved by this story of one hundred years conquest for Christ, must ever say, 'Go thou and do likewise.' For may we not claim there has been added another chapter to the Acts of the Apostles, and which is the pride and joy, the treasure and inspiration of every loyal son and daughter of the Primitive Methodist Church to-day. Like the hardy Norseman, however, to whom reference has been made, while we must reverence and never forget the great past, it is not our age as a Church we must dwell so far as the number of years is concerned, but rather our present condition and outlook as we front the new century. The real power of any true Church is never measured by its age; but by its vitality, and the application of its principles, and teachings to the problems and needs of the hour. Now, age must not, and given certain conditions cannot wither the life of the true Church of God. She carries an immortal youth which the passing of the years only intensifies. And thank God, after a century of magnificent service amongst the common people of our land, modestly, yet with confidence, we can lay claim to the presence to-day in the Primitive Methodist Church, of that divine youthfulness, which, in the highest sense represents vitality, enthusiasm, faith and hope, and proclaims to all the world that the best is yet to be.

It is perfectly true that some men are still young although they have passed the allotted three score years and ten, while others are old long ere they have reached that milestone in their history. Thus it was said Oliver Wendell Holmes was still a youth at eighty, while of Tolstoi, it was affirmed, that ere he reached middle life, he was a pessimist of the deepest dye, his heart old and withered, until the new hope the gospel brings made him young again. And what is true of man, is also true of great causes. Some are old in early life because they have exhausted the springs of Renewal and the heart is withered, while others, unable to put back the clock and obliterate the difference in years between twenty-one and seventy, yet have the prescription and also the experience of perpetual youth. And the heart of the Primitive Methodist Church is young, because it is Right at the Root. There are no signs of withering, but everything to inspire fearless optimism and confident hopefulness. We were never so young in the sense of having so many men and women marching under the banner of our Church who are devoted to God and the highest interests of humanity. Numbers may sometimes not count for much, but when all things have been taken into account, due recognition made of the fact that among the two hundred and six thousand members there may be those who do not adorn the doctrine, remain in their labours and careless in their lives, it is still true that never were so many consecrated labourers in our corner of the vineyard as to-day. The dew of the morning is upon them, their souls have been renewed and are fed from the deep springs of the Eternal and unseen, there is the youthfulness mightier than the ravages of time, stronger than death, victorious over all that makes humanity really old and decrepit.

And remembering the many forms and channels into which that devotion has been cast, surely it can be said that in whatever light you interpret the years of our Church, we are not merely far from the place of old age but just beginning in some things, like children, to find our feet. Social Service, for example, in Primitive Methodism is very much in the same position as the stream trickling down the mountain side, which, nevertheless, eventually, as a mighty river, will cover a great part of some Continent. A great social impulse is taking hold of the heart and conscience of our people as never before, and it is being more clearly recognised that there is a social application in the teaching and preaching of our Lord, which no Church that would live and be worthy of its name can ignore, and not seek to give practical expression thereof to the world. And so of a number of other new agencies which can scarcely be said to be even in their youth, but in which there is a vitality carrying with it all the promise and potency of high achievement in the near future, and not the least hopeful is that of the Adult School. And surely there can be no question as to the spirit of youthfulness that throbs in the Missionary Movement of our Church. The problem of missions is the uppermost question with us to-day. It is not only that we have young men who, placing their lives on the altar have gone forth to heathen lands, but in our Churches there is a kindling of the fire of a deeper interest, and of a purpose proclaiming that, as the clear, loud call comes to us, it shall be obeyed and our Church take a worthy place in the Evangelization of the great African Continent. And that is the spirit of youthfulness, the spirit of a splendid audacity, of faith in God, and heroism for humanity. And you must add to this that we were never younger in the sense of possessing so many brethren and sisters who have the heart to give in the promotion of the interests of the Missionary Cause. And if we interpret the thoughts and impulses of Primitive

Methodism aright, there will be more costly boxes of spikenard broken for Christ and the world's sake than ever there have been, more conscience put into our responsibility to missions, more sacrifices made for the salvation of the great brotherhood lying in darkness.

Perhaps it is when we come to our more distinctly young people's movements that the message of youthfulness, with all its glorious meaning, breaks upon us. Here we can claim in a double sense that with 470 thousand scholars, and nearly 60 thousand teachers, the passing of the centuries has made us younger. In the case of the former, and very many of the latter, you have not only youth so far as years is concerned, but added to that, think of the all powerful spiritual vitality with which these hearts are beating to-day. That the vitality in some instances is not so powerful as it might be, and that also faulty exhibitions in conduct and service appear cannot be denied. But when all that is imperfect has been pointed out, when all the dangers that threaten the well-being of this great institution are held up to view, it is also true that the Sunday school is the garden of God where the flowers grow and bloom, and from which the richest harvests are reaped. And when one remembers that in the great army of Temperance, you can enroll this vast regiment of scholars and teachers, with few exceptions, to do battle against the drink curse, when you compare this Band of Hope with the few soldiers who first unfurled the banner on behalf of sobriety in our land, we can truthfully say that if the history of heroes is the history of youth, here is a band of braves who will have to be reckoned with in not only fighting this dread evil, but also in keeping the Temperance cause itself young, vigorous, and triumphant.

Then, further, we must remember that Christian Endeavour is just arriving at manhood's estate in England. And surely that suggests the shedding of those elements which in the past have sometimes brought weakness and failure. 'When I became a man I put away childish things.' That meant to St. Paul the realisation of a grander youth, a more strenuous vitality. How much divine youthfulness is there represented in the more than one hundred thousand young men, and maidens, and children, who are pledged to be loyal! What hath God wrought here? How the fathers of the Church, some of whom once, in a crisis of our history, seriously questioned whether the Primitive Methodist church should continue, would stand amazed could they look upon the great array of young immortals who, in such vast numbers, are in heart and life all they profess to be. I know some societies have died out, others only have a name to live but are dead. But this only obtains where societies and members have lost hold and got out of living vital contact with Him who makes all things new, and therefore young. But when all criticism has been passed, it can still be said that Christian Endeavour has brought to our Church unspeakable blessing. And in these later days it is making fewer mistakes, and, as a whole, was never more alive to the interests of Christ and His Church. Its source of power, and secret of youth is supremely in its spirituality. Nothing must be allowed to usurp the place of that element. Many other factors may be welcomed for purposes of culture and progress, but all these must be made subservient to the promotion of inward godliness. Dangers that threaten this mighty movement there are, shoals, cross currents, sunken reefs are all about. There are the aged evils of formality, mechanicalism, sloth, self-complacency, and unbelief, with all the moulds and ruts they would imprison the Endeavourer in, unless he has that vigilance which is ever the price of freedom. But with wise guidance the future of Endeavour for our Church is hopeful indeed.

Such are some of the thoughts suggested to us as we think on the past history, present position, and future prospects of our Church. Others might, be emphasised, such as the growing influence of women in the work of our denomination, the place of intellectual equipment, such as that of the ministry under the wise guidance of the scholarly and fervent Dr. Peake. And with the wondrous combination of a cultured soul and a cultured mind, we shall move further on the highway of the divine youthfulness that regenerates the world. Our mission as individuals and as a Church, is to keep young. The secret of youth is for men, churches, and the world, to live in communion with Him (who is the Truth). 'I can do all things through Him that strengtheneth me, for when I am weak, then am I strong,' declared the great Apostle, old in years, but young in spirit, and kept youthful that God's purposes for others might be realised through him. Ah, it is not the life measured by the almanack or clock face, we must seek after. The years must not count or reckon up our age, but the way in which we face these years, what we put into them, what we get out of them for ourselves and others.

For we live in deeds, not years;
In thoughts, not breath;
In feelings, not in figures on a dial;
He most lives who feels most,
Thinks the noblest, acts the best.

Hull Sixth Circuit.

On Monday evening last, October 7th, a grand concert was held, the proceeds being in aid of the trust funds. Joseph Ward, Esq., presided. Rev. W. J. Ward, a returned missionary, was present and was heartily welcomed. Mr. J. F. Robinson, Mr. J. R. Nunn, and Miss Robson, who recited, and others assisted with the concert, and made it a great success.

Cardiff Second Circuit.

The members of the Young Men's Institute in connection with our Mount Tabor church met together on Friday evening, the 11th, to make a presentation of writing case and pocket Bible to Mr. L. Thomas on the occasion of his leaving for Canada. Mr. H. Potts presided, and the Rev. J. W. Richardson made the presentation. Several friends spoke in high appreciation of Mr. Thomas's character, and best wishes were expressed for his success in his new home.

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The Primitive Methodist Leader.

INCORPORATING 'THE PRIMITIVE METHODIST.'

THURSDAY, OCTOBER 17, 1907.

Current Events.

By Robert Hind.

Railway Crisis. ON Friday the Railway Directors met to consider the proposal of Mr. Richard Bell for a conference to consider what is really involved in a recognition to the Trade Union officers. The decision reached Mr. Bell on Monday. It is an uncompromising refusal of meet the men's representatives even for a discussion of this preliminary question. It is at least gratifying to note that the Board of Trade is watching carefully the course of events, and is fully alive to the seriousness of the position of affairs. Mr. Lloyd George has publicly stated that he is in constant communication with the head of the Government on the subject. He has also said that the 'Board of Trade, of course, is in a judicial position on the matter, and you may depend upon it that we will exhaust every power we possess to prevent such a catastrophe to the trade and industries of the country as would be involved in a great strike.' What the powers of the Board of Trade for dealing with such a crisis are we do not know, but it may be assumed that they are considerable. And when, as in this instance, public opinion is practically all on one side, and where such vast interests are involved, the Government would be justified, and would carry with it the opinion of the country, if it went beyond its powers to prevent a strike. If the Board of Trade does intervene, as now appears inevitable, it will have to do so voluntarily. The directors are the sort of men who would never think of asking for the good offices of any one, and naturally the men are not inclined to prejudice their case by seeking for any such intervention.

Attitude of the Men. THE attitude of the men's leaders, whilst moderate, is very firm. They have to complain of the eagerness of the rank and file to hurry procedure at all costs, even though the result be a strike. And Mr. Jowett, M.P., presiding at a Men's meeting, held at Bradford on Sunday, made some remarks which pointed out that the Government was not confined to the powers at present vested in the Board of Trade. He said, 'The President of the Board of Trade, if he meant business, should tell the directors that if they refused to discuss with the men's representatives the grievances which they alleged they suffered in respect to hours, he would proceed by legislation to limit the hours next year. If Mr. Lloyd George would clearly state this, the railway directors would agree to meet the men's representatives within twenty-four hours.' There does not appear to be any likelihood that the men will falter, and if they don't, it is hardly conceivable, taking account of all the circumstances, that the directors will not be compelled in the end to yield. There is no doubt that a great change has come over their temper. Unless we are greatly mistaken, those who met on Friday are old-fashioned Tories to a man, having small knowledge of, and still less sympathy with, the modern developments of industrial life, and to yield anything to the spirit of the age will be greatly against their mind. But the aspects of the situation are forcing themselves upon their notice. When the dispute began, there was hardly a man among them who thought that a real crisis would arrive. Now they would be blind, indeed, if they did not know that the men are gathering their forces into a compact body, and that if a strike occurs, whilst it will be disastrous to the whole country, it is likely to prove most disastrous of all to the Companies.

Education. IMPORTANT pronouncements have been made on the Education question, one by Lord Crewe the other by Mr. Perks. This is what Lord Crewe says on the subject: 'They had not been able, however, to get rid of the religious difficulty, and they would have to make another attempt next year. He was certain that Mr. McKenna would bring to the consideration of this question his wide knowledge on the subject, with the desire to concede where concession was possible, but at the same time being firmly convinced of this, that what we must have in this country, in order to carry out the will of the great majority of the people, was not a dual system

of schools as at present, but a single national system, with such exceptions, if there must be exceptions, and as few as possible, as the absolute necessities of the case required.' Lord Crewe would have acted wisely to make no reference to concessions. By the concessions made in the Bill of 1906 Mr. Birrell and he very nearly wrecked the Government. Nonconformists will agree that what is wanted is a single National system of Education; but the singleness must not be secured by converting Council schools practically into church schools, but contrariwise, and this Government will discover that any attempt to play again the part it attempted in Mr. Birrell's Bill will probably end in the total revolt of Nonconformity. It requires no prophet to see that such a revolt would mean the death and burial of the Liberal party. It is a matter for profound satisfaction that Mr. R. W. Perks continues to view the situation like a robust and far-sighted Radical. We have all the greater satisfaction in noting this because we were not with him in his attitude towards the South African War or in his choice between Sir Henry Campbell-Bannerman and Lord Rosebery as leader of the Liberal party. But on the question of Education he has been sound throughout. He had been abroad for some time and had nothing to do with the Nonconformist members' proposals on the subject, to which reference has been made in these columns more than once. But it is pleasing to note that he repudiates these proposals. And incidentally he has something to say of the 200 Nonconformist members in the House, whom he describes as a week-kneed lot. That they have been lacking in grit has long been evident. The following is a brief report of Mr. Perks' words given in the 'Tribune': 'He desired to take that opportunity of saying he was not responsible for a resolution passed by the Nonconformist Committee of the House of Commons (of which he was chairman) while he was on the other side of the Atlantic. That Committee was supposed to consist of 200 Nonconformist stalwarts, but he did not know what Oliver Cromwell would have done with such a week-kneed lot. He was not in favour of allowing religious organizations to contract out of the forthcoming Education Act, and wished to repudiate that portion of the Nonconformist programme.'

A Corrosive Press.

DR. HORTON has made an exposure of Carmelite House methods that should cause the responsible persons, for very shame, to hide themselves from the public for the remainder of their mortal lives. We wish we could quote the whole of the letter which appeared in the 'Christian World' of last Thursday. Briefly these are the circumstances. He had attacked a series of articles that was appearing in one of their publications as dangerous to public morality. The editor of the publication replied to the attack in a letter which purported to defend and justify the articles in question. But this was followed by a letter from a member of the firm, saying that the series of articles had been stopped before Dr. Horton made his attack. Now the question is, did the editor know they had been stopped? If he did not it was strange that, as editor, the order to stop them did not come to him. If he knew, how came it to pass that he wrote the letter defending them? And Dr. Horton, in view of this correspondence, urges that the public should endeavour to purge the Press from these three stains—(1) The promotion of the gambling craze; (2) the pandering to the impure passions; (3) the universality which comes from the want of principle and the greed of success. The correspondence shows that the third stain is as serious as the others.

The Issue.

THE current number of the 'Saturday Review' makes an urgent appeal to the Conservatives who are standing aside from the political battle, rather sick of the policy and methods of their party. We should hardly have thought that there were any of this class in the party. Generally it is supposed that the conservative, however dissatisfied he may be, does not stand aside, especially at election times; but it may be allowed that the recognised organ of the most reactionary section of the Tories must know the party better than we do. What we have been impressed with in the appeal is the very clear and thorough understanding it has of the situation. We do not believe that the actual position of affairs could have been better expressed that in the following words: 'To him (the Conservative who stands aside) we simply put the extraordinary importance of next election—to Conservatives, in some ways, a final election. If the Radicals get in again, religious education, the House of Lords, and Tariff Reform will go, and the Church will be spoiled. All that this Government has done, or has shown desire to do, will have been endorsed by the country, and we shall be stopped from opposing further. The Colonies will regard the mother-country as hopeless, and will turn from Imperial to domestic and separatist considerations. If we win, we shall carry Tariff Reform, settle the Education question, and save the two-Chamber system. Surely this is enough to tempt into the street the most reluctant of Conservatives.' The appeal has its lessons for Liberals.

Rev. R. J. Campbell and Mrs. Besant.

At the City Temple last Thursday the Rev. R. J. Campbell presided at a meeting at which Mrs. Besant was the lecturer, and in the course of his speech said, 'they recognised in Mrs. Besant one of the greatest moral forces of the day.' We have avoided writing about the minister of the City Temple during these recent controversies chiefly because, although we are convinced that his theological position is unsound, we are in favour of Christian ministers having large freedom of thought and speech, and, if they do depart somewhat from the standards, that they should have time to find their way back. We should not have condemned him for allowing Mrs. Besant the City Temple platform, and presiding at her lecture, although both look rather strange proceedings, but when a man in his position can use such words as those quoted above, it seems not unreasonable to ask if it is not time his friends were looking after him.

It may be noted in passing that Mr. Shackleton both Lord Crewe and Mr. Hal-dane endorsed the policy of the Prime Minister regarding the House of Lords, explained in his great speech at Edinburgh. But there are others who are prepared to go much further. Mr. Shackleton, in a speech delivered at Stockton-on-Tees last week, argued in favour of the abolition of the upper House. We are with him entirely in believing that if this can be done it will be a procedure eminently wise and full of advantage to these realms. We move slowly, however, and for the present it is to be feared we shall have to be content with the abolition of the vetoes. All the same, we wish the House could be abolished.

REVIEWS.

The Primitive Methodist Quarterly Review. October.

THE present is an excellent number, and well sustains the high reputation of this periodical. The first article is by the Rev. W. Jones-Davies on 'The Evolution of Theology: Some Present-Day Factors,' and is a continuation of his 'Hibbert Journal' article. He groups what he has to say under five heads. Philosophical, with special reference to the monistic philosophy; logical, or the influence of the inductive or scientific method of reasoning upon criticism and theology; psychological, under which are noted, specially, the principle of unity so prominent in modern psychology, and the question of personality; sociological, or the altruistic spirit of the age; and historical, noting the influence upon doctrine of other religious faiths, and the modern movement of 'back to Christ.' As Mr. Davies has written upon the development of doctrine in the past and present, we suggest that he enter the rather dangerous field of prophecy and write upon its probable trend in the future. Mr. Henry W. Clarke writes a penetrating paper upon 'Scientific re-statements of Religious Truth,' in which he rightly insists that the content of religious experience cannot be wholly (but may partly) expressed in scientific terms, and that the domains of science and theology must be kept separate and distinct. Mr. E. W. Smith gives a most interesting resumé of Dr. Bentley's labours on the Congo, praising especially his linguistic work, a work in many ways similar to that recently done by Mr. Smith himself. Mr. Atkinson Lee writes with philosophic understanding on 'Monistic Philosophies.' He excludes theism from amongst these, and regards it, with its concomitant of free will, as a pluralism. Here he is on debatable ground, for there should be no more thorough-going monist than the believer in the one God. From the pen of the Rev. F. Jeffs we have a very able article on 'From Agnosticism to Christianity,' being the experiences of Mr. Scott Palmer. The treatment is fine in analysis, broad in sympathy, and lighted up with apt illustration. Mr. H. Jeffs writes with literary grace upon 'Cases of Conscience,' discussing with singular appositeness the training of the ethical instincts. Much needs to be done in the direction of guiding a Christian conscience, but there will always be much left to the individual, who must be persuaded in his own mind. Mr. S. A. Barron's article on 'Modern Tendencies of Political Thought' is a well-balanced piece of work, based upon Mr. Dicey's 'Public Opinion in England in the 19th Century.' What he has to say upon the modern collectivist movement is sympathetic, but at the same time critical and discriminating. There are also articles worthy of note from the pen of Mr. S. Palmer on 'William Cooper,' Mr. Upright upon 'Our Responsibility on the Congo,' Dr. Powicke upon 'Adam Martindale and his View of Providence,' and Mr. J. W. Tristram on 'The Attitude of Roman Catholicism to Modern Thought.' The Review of Books section is ably sustained by Dr. Peake and the Editor, and it is difficult to understand how our reading ministers and laymen can dispense with the 'Quarterly Review,' if it contained nothing more than this department. We trust that in the forthcoming canvass for magazines, the 'Review' will be kept well to the front.

'The Testimony of the Sacred Writings, concerning the nature of Jehovah-Jesus.' By William Marshall. Elliot Stock. 1s. 6d. This book is intended to be a guide to the perplexed seekers for truth in the theological controversy of the hour. It is a reply to the New Theology, which the author strongly maintains is not in harmony with the teachings of the sacred Scriptures, for it is mainly built upon science and philosophy.—A. A. B.

'The Garrisoned Soul.' By C. E. P. Antram. Jas. Clarke & Co. 1s. This attractive little book contains six meditations based on Dr. E. H. Bickersteth's sacred lyric, 'Peace, Perfect Peace.' The title is derived from Conybeare and Howson's translation of Philippians v. 7. 'The peace of God which passeth all understanding shall garrison your hearts and your thoughts in Christ Jesus.' The book will prove helpful for the quiet hour.—A. A. B.

Sunday School Lesson

CALEB'S FAITHFULNESS REWARDED.

Joshua xiv. 6-15.

Sunday, October 27th, 1907.

GOLDEN TEXT.—'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.' Matt. xxv. 23.

HYMNS.—385, 386, 390, 384.

LINKS OF HISTORY.—In resuming the history of this great religious movement, the teacher will tell that seven years of very exciting history have passed, since the miraculous crossing of the Jordan. That crossing was not the end, but the beginning of a long and troubled conflict. Following the setting up of the memorial stones, came the occupation of Gilgal, five miles west of the Jordan. Here they held their first passover, bore the manna ceased, and here they ate corn and unleavened bread for the first time. This was followed by the Fall of Jericho and the defeat at Ai, owing to the sin of Achan. Then Ai was taken, the solemn scene on Mount Ebal and Gerizim was witnessed, parts of the south and north were possessed, and now in the partition of the land, Caleb fairly claims his right.

I.—In this lesson we are to see an illustration of the very comforting truth, that right comes to its own in the long run. Caleb has had to wait forty-five long years for his vindication, but it comes at last, and it is public and complete. Recall to the class the lesson on the majority and minority reports of the spies, how two had to stand out against ten, and then against the clamour and anger of more than as many thousands (Numb. xiv. 6, 10). What encouragement is here for any member of the class who is smarting under injustice, misrepresentation, or suffering real disability and financial loss for the sake of his stand for God and the right! Let them take heart and say with Job, 'I know that my Vindicator (Redeemer) liveth.' God will not be in debt to any who have been brave for Him.

II.—It is good for us to return, as we now do, to a character already studied by us, and see how after forty-five years it wears. No such long view could be taken of an evil life, with the same happy result.

We mark particularly in vv. 6-9 the

Claim of Integrity and Divine Promise.

Three times in this lesson Caleb's certificate of character is produced, one that we may gain and should covet, he wholly followed the Lord God of Israel. In our previous study it was pointed out that Caleb is one of the few Scripture characters of whom no wrong is recorded. Whole-heartedness for God is an infallible safeguard. There is no pride here. It is the claim of a right. If we are conscious of secret and open loyalty, we can confidently face the world. Across the entrance hall of Tennyson's house, the poet had inscribed the sentence: *the truth against the world.*

And integrity has the right to claim possession of God's promise. Moody tells of a man in London who had all the promises of God printed together in a little book, and some time after some one in the country sent up for a copy. He received the answer that the 'Promises of God' were out of print. At one time in Chicago, adds Moody, when the meetings grew a little dull, I told them we would go through the Bible and look for all the promises given us; and from that time there were no more dull meetings. We had never realised before what promises God had made to those who believe in Jesus Christ. God's promises are never out of print. Cromwell once rebuked a man he had found deceitful by saying *Subtlety may deceive you, integrity never will.* 'The righteous are as bold as a lion.' Paul was conscious of his integrity when he refused to slink out of the Philippian goal as a criminal. 'Nay,' said the hero, 'let them (the magistrates) come and fetch us out.' Luther was equally confident when he entered Worms, and faced the princes and bishops assembled to condemn him. If young people in home and work are thorough and whole-hearted for God all the promises of God relating to protection, possession, deliverance, reward, are theirs.

III.—We pursue the theme further, in vv. 10-12, setting forth, as they do,

The Satisfaction of Right-doing.

a. An undisturbed memory is one of the secret sources of delight. Speaking after the test of forty-five years, Caleb had no regret for having been in the minority; he had spoken the truth. *I brought him word again as it was in mine heart.* It is good, so to act as to have no haunting regrets, no unwelcome visitors to disturb our secret hours.

b. A consciousness of strength is another satisfactory result of right-doing. This is strikingly brought out in vv. 11-12. Young in spirit, in enterprise, in daring, at eighty-five. *'His strength was as the strength of ten, because his heart was pure.'*

c. The assurance of divine companionship in all coming conflict (See v. 12), is the joy of all who possess Caleb's spirit and consecration. This was the secret of Paul's victorious courage, 'If God be for us who can be against us?' Caleb chooses the most difficult place in Canaan. The home of the giants. Those who are whole-hearted for God are not afraid of danger, of opposition, of sneering, of work-rooms filled with those who are unfriendly to Jesus. In the midst of the fire is the form of the fourth:—*The Son of God. 'I will fear no evil, Thou art with Me.'*

IV.—In vv. 13-15 we have, what always follows similar loyalty,

The Joy of Divine Fulfilment.

It looked very unlikely forty-five years before. It looked unlikely then that the land promised would ever be entered, and here, after forty-five years, they had come right up to within sight of Jerusalem (for the holy city can be seen from Hebron), and were now engaged in parcelling out the country, and that, too, near the spot where lay Abraham, to whom the promise had been made. Oh, how ample are God's

answers? Tell the class the story of the famous Crossley family, of Halifax, going back to the last years of the 18th Century. A girl becomes a kitchen-maid in a farmhouse. Her labour was the veriest drudgery, and was unceasing from rise to set of sun. But she was faithful, and in time married the son of a weaver of Halifax. Both being industrious and thrifty they were able to build a small home. On the morning of the day they were to go into their house, the young wife arose at four o'clock, went into the front yard, knelt there, and vowed thus: 'O Lord, if thou wilt bless me in this place, the poor shall have a share of it.' One of the sons, a Member of Parliament, publicly declared that his success came from that prayer of consecration. A public park at Halifax, an orphanage, two almshouses, witness the fulfilment of that pledge. HENRY J. PICKETT.

Christian Endeavour.

Topic for Week beginning Oct. 20th.

Heroes of Faith: The Men who saved their Country.
Heb. xi. 32. See also Judges ii. 18; iii. 1-11.

I.—Who were these heroes? Four of them were judges of Israel. 1. Gideon, also called Jerubbaal was son of Joash, of the tribe of Manasseh. While following the quiet employment of an agriculturalist he became well-known as a mighty man of valour. He lived in a time of much idolatry in Israel, and when the Midianites made frequent attacks on Israelitish territory Gideon was summoned by the angel of the Lord to liberate Israel from the oppression of their Midianite enemies. In this he was successful. On his return from victory the people of his native place, Ephraim offered to make him king, but he refused. 2. Barak was called by Deborah to go to battle against Sisera, a captain of a Canaanitish host. He consented to go on condition that Deborah went into the field to support him. They went against the Canaanites with 10,000 men. The enemy was not to fight and Sisera was killed by a woman called Jael. 3. Samson took the Nazarite vow and was famous for the greatness of his bodily strength. Though he never was at the head of any great movement to deliver Israel, yet he was famous for the great injury he inflicted on Israel's enemies, the Philistines. This he did both in life and in the hour of death by exercise of prayer and faith in God. 4. Jephthah was an outlaw from his father's house and his brethren. He took refuge in the Syrian land of Job, where he gathered about him a band of homeless outlaws like himself. Then, when the Ammonites pressed hard on his countrymen they appealed to Jephthah to come to their rescue, which he did. He scored a complete success and so won his position as a judge in Israel. He is also well-known for the vow which resulted in the sacrifice of his own daughter. In addition to the four Judges, David the King of Israel and Samuel the prophet are given in our scripture as heroes of faith. These two, David and Samuel, are more familiarly known, and so need not be outlined.

II.—While these heroes were of the military order, they were marked off from others of their time by real belief in Jehovah. They fought in the name of the Lord of hosts. Their deeds as such ought not to be judged by our standards of civilization. They lived in rude barbarian times, when even Israel's hosts were with difficulty kept from idolatry and barbarism. These men believed in the Lord God, and in those times and conditions this meant great faith. Their seers and prophets, such as Samuel, saw, allured, and led the judges, kings, and peoples of Israel to better things and times. They were all preparing the way for the reign of Israel and all the nations of the earth, when Right, and not Might, would be the way of government.

III.—For this Reign of Righteousness we are yet waiting. The men of faith, who see this and work for it, are the men who to-day do the best work in saving their country. The military boast and brag that glorifies war by reckoning might as right is a thousand times less excusable now than in those far away half-heaven times of Israel. Be it ours by faith to see the kingdoms of this world becoming more as the Kingdom of God, wherein dwelleth righteousness and peace. Thus we may to-day be true heroes of faith, who will help to save our country.—CHARLES HUMBLE.

HINTS ON EYESIGHT.

The Invention of Spectacles.

THE origin of spectacles is rather obscure. The first authentic record seems to be that of Alexander Spina, a monk of Pisa, 1312, though Manni attributes them to Salvino, who died in 1317, and on whose tomb at Florence the inscription states that he was the 'inventor of spectacles; may God pardon his sin.' For Roger Bacon the invention is also claimed by some. In 1827 Professor Airy discovered the method of correcting astigmatism by means of cylindrical lenses; but for thirty years this was neglected by medical specialists, and it was not until opticians had practically shown the advantage to be gained from the use of these lenses that the surgeons really appreciated their value. In fact, spectacles can scarcely be claimed as a definite invention at any rate, but have arrived at their present perfect state by a process of development, particularly during the last forty years.

Mr. Aitchison, who has had a vast experience in correcting defects of vision, will be pleased to test the sight and supply spectacles to correct defects at 12 Chesapeake, London, E.C.

In connection with the progressive movement in the Acunthorpe circuit, the first of a series of efforts was held on Wednesday, Oct. 9th, when the Rev. Robt. Harrison, of Hull, visited the town. In the afternoon, in the Central church, he preached a most inspiring sermon; afterwards in the evening delivering his powerful and interesting lecture, entitled 'The Genesis and Geniuses of Nonconformity.' The lecture was attentively listened to, and greatly appreciated, by all the congregation. Mr. Bee, the treasurer of the new trust, presided over the meeting.

Guild of Kind Hearts



WHAT THE ANGEL SAID.

I WANT to tell you a legend of Adam and Eve. One day, as they rested on the brow of a hill with their children, after their toil in tilling the land and filling it with plants, there came to them an angel with a kind face and said, 'Behold! no more do fruits grow of themselves for you; you have to labour hard to get your bread; but, after your toil you are happy when there is fruit to gather.'

'God's goodness is great even when He chastens us,' said Adam; 'but before we left the Garden God was nearer to us and blessed us, what have we now to make up for what we lost?'

And the angel answered, 'Prayer. Toil is the earthly prayer, the heavenly gift of God.'

Then Adam lifted up his face, gave thanks, and prayed. Now, I wonder what this old story means? It seems to say to us that work is a noble thing, and not a disgrace and a shame. It may be that some people have to work too hard and get too little pay, but usually work is a blessing and not a curse. He who works keeps company with God, for He is the Great Worker. He who works is a friend of Nature, for she is never idle. Work is honourable, healthy, and pleasurable to those who give themselves to it with a hearty good-will.

A great schoolmaster, Dr. Arnold, once said, 'The real reason why one boy gets on so much faster than another is usually, not because one boy is cleverer than the other, but because he works harder.'

Now, you can't help not having as many brains as someone else, but you can help being idle. So let us who are not clever make up for our dulness by being industrious. Don't be ashamed of any honest, useful work.

But the angel said, 'Toil was prayer. Is that right? Yes, I think so. Prayer is not made up of the few words you say when you kneel. Your true prayer is the thing you really desire, the thing you are always thinking about, and that you spend your strength to get. If you kneel down and say, 'Lord, help me to forgive my enemy,' and then go out and look for an opportunity to give him tit for tat, which is your real prayer? Not the words you say, but the things you do. Work is prayer, because work is our effort to get our desires fulfilled, and the thing we want is our prayer.'

'Did the Angel really talk to Adam?' I hear some Kind Heart say, 'And, if so, will angels talk to me?' Well, why not? May it not have been an angel that whispered in your ear, 'Take a bunch of flowers to the sick old lady in the next street.' Something, or someone said it, and you did it.

There are many, many stars we never see with the unaided eye, may there not be angels, too? You have seen the picture of the child crossing a dangerous bridge over a stream, and an angel behind with outstretched arms to save the little one from falling over. I wonder if it is really so? Why not? At all events this is certain, Jesus is always near to protect you, and I fancy He has a lot of very good, kind spirits to help Him.

On Courage.

The best two lines on 'Courage' were sent by C. F. Horsley, Scilthorpe, Norfolk, and he has been awarded the prize. Here are they:—

'It really true courage for a boy to say 'No!'

When all his companions the other way go.'

Aubrey and Kathleen Argyle did well, and I hope will try again.

Result of Scripture Competition.

1. The mothers of Jesus and John the Baptist were cousins, so their sons would be half, or second cousins.
2. There are nine parables in Mark. (Some of you only found 7, 5, 4, 3, or 2).

3. Judas, most of you knew something about. The most satisfactory paper all round was by J. B. Milford, Twickenham, to whom the prize is awarded.

The following also did well:—A. N. Smith, E. P. Lumb, L. Hudson, E. Laverick, H. Allen, J. Walker, O. Mitchell, K. Herbert, A. Watson, A. Brough, K. Argyle, J. W. Heywood, W. Bennett, P. Haxby, G. Manson, J. Smith, W. Sykes.

Next Competition.

A handsome hook for the best Essay on 'Gannowder Plot. Not to exceed 250 words. Send in by Saturday, October 26th

Miss Hurry and Miss Steady.

LITTLE Miss Hurry,
All hustle and flurry,
Comes down to breakfast ten minutes too late,
Her hair is a rumple,
Her dress is a rumple,
No time to button or hook herself straight.
No time to help mother,
Or kiss baby brother,
No time to be loving, gentle, or kind.
The school bell is ringing,
But tussling and flogging,
There still is a 'something' she cannot find.
Now little Miss Steady
By school time is ready,
All smiling, and shining, and neat in her place,
With no need to worry,
She pities Miss Hurry
Who yesterday sat here with shame on her face.

Her heart beating lightly,
With duties done brightly,
She vows to never again change her name—
For though you'd not guess it,
I'm bound to confess it,
These two little maidens are one and the same!

Mark letters 'Guild' and send to

Rev. H. O. H. RICHARDSON,

10 Granville Terrace, Darlington.

GENERAL SUNDAY SCHOOL COMMITTEE.

Half Yearly Meeting.

The half-yearly meeting of the above Committee was held in the Henshaw Street Church, Oldham, on Thursday and Friday last. Rev. Geo. Bennett opened the proceedings, the Rev. Henry Carden engaging in prayer. Rev. Henry Yool (President of the Conference) was appointed to the chair, and Mr. J. Sweeper to the vice-chair. The first business was that of the Central C.E. Council, which was submitted by the Rev. W. Spedding.

Increase Campaign.

The Secretary, in the presentation of his report for the preceding six months, intimated that it had been decided to inaugurate a Centenary Increase Campaign among the Christian Endeavour Societies, and that an urgent appeal had been sent out for this purpose. Already several hundreds of societies had pledged themselves to such a Campaign, and there were tokens that the proposal would be heartily taken up. The Council very sympathetically supported the scheme, and urged it upon all the Endeavourers throughout the connexion.

Holiday Tour.

The Holiday Tour to Penmaenmawr was reported as having been very successful. The numbers in attendance, weather, excursions, and meetings had all been satisfactory. It was felt that the tours were serving a very useful purpose among our young people, and the secretaries were heartily thanked.

Congratulations to the 'Editor.'

The connexional editor was very warmly congratulated on the suggested improvements and excellent programme for next year's 'Springtime.' It was considered that the magazine was thoroughly entitled to the support of all our Christian Endeavourers, and this they were earnestly asked by special resolution to give.

Temperance Matters.

Rev. H. O. H. Richardson gave an outline of the work done in this department during the preceding half year, and from which it was evident that the secretary was keeping Temperance matters well to the fore in our Church life. A number of Districts had been visited, and much good work done. A general discussion took place on the general question of Temperance and Band of Hope work in the Church and the schools. Among others who took part were Revs. J. Ritson, J. Pickett, German Hunt, Messrs. J. Dann, Thorpe and Howe. A set of proposals submitted by the secretary were relegated to the Executive for consideration.

Sunday School Department.

On Friday morning there was a large attendance, when Mr. J. Sweeper opened the proceedings of the General S.S. Committee. The following officers were appointed:—secretary, Rev. G. Trisler; assistant secretary, Rev. G. F. Fawcett; sheet secretary, Rev. E. Campbell; reader, Rev. C. Humble; letter writer, Rev. W. B. Wilkinson. Letters of sympathy were forwarded to Rev. J. Gillender, Mr. C. K. Watkinson, and Mr. G. S. Parkin, who were absent through indisposition.

Secretary's Report.

Rev. Geo. Bennett submitted his first report for the preceding six months as General Secretary. It was exceedingly full and racy and indicated an immense amount of work accomplished during the period Mr. Bennett has held office. The story of visits to Districts was both interesting and encouraging.

Testimonial to Rev. S. S. Henshaw.

Mr. John Harrison, treasurer, stated a proposal to recognise the arduous and successful labours of the ex-secretary in some substantial form. The proposal was sympathetically received and Mr. Henshaw's unique services to the young life of the Church, it was unreservedly acknowledged, were worthy of most generous recognition.

Diplomas of Honour, Etc.

A beautiful design was submitted of the proposed diploma for those who had rendered two-five years service as officer and teacher in our Sunday Schools. Chaste designs were also approved for the certificates in Connection with the Teachers' and Scholars' examination. It was reported that 9,276 scholars had entered for the examination this year, an increase of 1,400. The subjects for the examination next year will be:—Teachers, 'What Hath God Wrought,' by H. B. Kendall. Scholars, 'The history of Primitive Methodism.' A special text-book to be prepared.

Literature is being prepared for the Cradle Roll department and Boys and Girls Clubs. Specimens will be submitted to the next meeting of the Executive. A resolution was warmly adopted thanking the local committee for the splendid arrangements made for the Triennial Conference, and the ministers of the Oldham and Middleton circuits were heartily invited to avail themselves of all the privileges of membership of the Conference.

Bible Reading and Prayer Union.

Rev. Joseph Johnson gave an encouraging statement of this valuable department of work among the young people. A number of new branches had been formed and general interest in the Union was on the increase. Many testimonies were to hand acknowledging indebtedness to the institution. It was decided to still further present its claims and value to the circuits and the Sunday schools in particular.

Anti-Cigarette League.

The Rev. W. M. Kelly, the secretary, owing to a severe cold, was unable to be present, but the General Secretary reported that there were 600 schools, with appointed secretaries of the league, and that 13,500 young people had joined the branches. This progress was regarded as eminently encouraging.

Hymns for Primary Classes.

A discussion took place on the selection of hymns suitable for infant and junior classes. The question was remitted to the Executive Committee.

A Suggestion for Endeavourers.

Upon the suggestion of Rev. P. Macphail, the Committee decided to earnestly recommend all Christian Endeavour Societies to adopt as their missionary topic once a month the book included in the syllabus of the C.E. Reading Union, namely, 'Daybreak in the Dark Continent.' This has already

been taken up by societies, and it was felt that with great advantage all the Endeavour Societies might follow a similar course. Mr. Macphail will be pleased to send information to any Endeavourer desiring the same.

Thanks.

Resolutions of thanks to the officers and others brought a very pleasant service to a close, the business having been dispatched with diligence and effectiveness—the session finishing before noon, probably a record in this particular.

Chapel Opening at Grassington.

A DAY marked by deep-felt gratitude at the ripened hope of three decades was Sept. 24th at Grassington. Placed near the edge of a wide stretching moor the famous lead mines of the beautiful Craven Dales afforded employment to a large number of workers from whom our membership was largely recruited and to whom we looked for more. These mines have been closed. Hundreds were forced to leave the neighbourhood. A hope of securing a new building that had seemed to be easy of fulfilment languished for years owing to the sadly depleted number of supporters. Happily a more hopeful situation has been created, and now we have a handsome chapel of exceptionally pleasing appearance occupying the best site in the little town. At 2.30 p.m. J. Jenson, Esq., of Southport, performed the opening ceremony. He alluded briefly to the fact that his father was the leader of a devoted band of men who first missioned the neighbourhood. The dedicatory sermon was delivered to a crowded congregation at 3 p.m. by the Rev. G. Parkin, M.A., B.D. A tea, generously provided by members and friends of all denominations, was served in the old chapel, after which a great public meeting at 6.15 p.m. concluded the services of this historic day. In the absence of Alderman J. Rrearley, of Halifax, W. Frith, Esq., of Bradford, very kindly consented to act as chairman. The Rev. G. Parkin and C. C. Gnodall delivered addresses. Rev. W. J. Walker (circuit minister) gave a short financial statement. The estimated cost of the building is £850, of which about £550 has been raised, including £55 as the result of the opening services. The meetings were marked by a rich evangelical enthusiasm which cannot but have added impetus to the cause of Christ in this district.

Bazaar at Carol Street, Sunderland First Circuit.

THE need of certain structural alterations, more efficient lighting, and the thorough renovation of the chapel, together with the instalment of a powerful up-to-date organ, has long been felt by the church at Carol Street, Sunderland First Circuit. Inspired by a generous conditional offer from Mr. A. Carnegie, it was eventually decided to execute the entire scheme as already outlined, at a cost of £500. The bazaar has just been held, with the magnificent result that £450, including £150 from Mr. Carnegie, have been realised, leaving only £50 to be raised to liquidate the entire outlay, and this will be secured at or before the chapel-re-opening and organ opening services.

In connection with the opening ceremonies Councillor Fred. Taylor, (although unable to officiate), gave £7; Alderman W. A. Weightman, £5; Alderman W. and Mrs. Palmer, one and a half guineas. The stall holders were:—Congregational, Madames, C. Forster, Carruthers, S. Stoddart, H. Wood, H. Burnham, Ben. T. Forster, T. Burnham, Vincent, Laverick, and Cowley, £100. Christian Endeavour stall, Mrs. Fred. Harwood and Misses Charlton, Herbert, D. Forster, Erington, and Lily Taylor, £37 10s; Refreshment stall, Madames J. Dawson, R. Young, J. S. Nicholson, Downan, and Misses Hall, L. and A. Forster, realized £9. Confectionery stall, Misses Bird, Burnham, Rowntree, Mills, Harris, and Louisa Taylor, raised £31, including £22 raised by Miss Bird by the manufacture and sale of toffy. Glass and china stall, Mr. and Mrs. W. T. Elliott, and Mrs. Moore, £13 10s. The bran tub, under the Misses Elliott, raised £1 5s; sample stall, Mr. R. H. Baton and Mr. T. Straghan raised £9; concerts, etc., under Messrs. J. L. Potts and J. S. Nicholson, and Master W. D. Armstrong, £5. Donations from members and friends brought the total up to £450. An interesting feature of the bazaar was that the proceedings were opened on the third day in capital style by about a dozen young people.

At the close of the proceedings the Rev. J. Jamieson (superintendent of the circuit) voiced the feelings of trustees in relation to all who had contributed in any way to the splendid success achieved.

Leeds Primitive Methodist Church Council.

UNDER the auspices of the above Council a great demonstration of children and young people was held in the Coliseum on Saturday, October 5th, 1907. Speaker, Henry Beales, Esq. (Manchester). A children's exercise, 'The Footsteps of our Fathers,' including lantern illustrations, object lesson, and marching and action songs, was given by sixty scholars under the leadership of Miss Amy Richardson. The chair was taken at three o'clock, by J. E. Dalton, Esq., B.A., B.Sc. The singing was led by a united choir. Conductor, Mr. Wm. Briggs. Organist, Mr. C. B. Howdill.

Mr. Dalton struck the proper note, and at once secured the attention of the children by speaking of birthdays. He spoke of the gathering as the 100th birthday of Primitive Methodism. He urged the young people to be loyal Primitive Methodists. Mr. Beales spoke to the children with all his accustomed skill. He illustrated the great and glorious work done by our Church, and showed its marvellous growth in the past hundred years. He also urged surrender to Christ, so that the beauty of the Lord might be upon us. His winning manner and bright stories won the hearts of the children. The children's exercise was well performed, and reflected great credit upon Miss A. Richardson and Rev. G. Ayre. Mr. J. W. Carter manipulated the lantern.

The gathering, in spite of the wet afternoon, was a great success, the audience was large and attentive, and everybody was greatly blessed and stimulated.

Centres of Work.

Child Life, To-morrow.

THE Sunderland and Newcastle District Young People's Committees met at Lemington-on-Tyne, on October 6th, under the presidency of the Rev. E. Phillipson. The Rev. W. Barton reported that the Annual Temperance Convention will be held Monday, January 6th, 1908, at Williamson Terrace Church, Sunderland. The Rev. H. O. H. Richardson is to be requested to read a paper on some phase of Temperance Work; and he and Rev. G. Bennett will address the evening meeting. The Rev. J. S. Nightingale moved that the next annual District rally be held in Newcastle Town Hall, Saturday, February 8th. It is to be called 'The District Centenary Rally,' and the proceeds are to be devoted to the Centenary funds. This will not only mean financial aid to the Centenary, but it will link our young people on to Centenary work, and inspire them with zeal for the weal of their Zion. In the afternoon the Juniors will give an Object Lesson, 'The Manx Herring Fleet.' The Rev. G. Fawcett was nominated as secretary to the District Christian Endeavour Committee, and Mr. S. A. E. Ellis treasurer. The Rev. E. Campbell made the cheering statement that an increased number of scholars were entered for the Scholars' Examination. It is to be hoped this will be characteristic of the future. Arrangements were made for District Examiners, and hearty responses were given in the provision of prizes. The Rev. T. J. Watson was nominated as District School Secretary next year. At the afternoon session the Rev. J. Jamieson read a thoughtful, logical, and useful paper on, 'The Child: What will it become?' While heredity and early environment were acknowledged to play a part, it was clearly stated that much mightier was a true training and a pure home life. A helpful discussion followed; the Rev. G. Bennett, chairman, and others emphasising various forces to be considered in the fashioning of child-life. The evening meeting was a fitting close to the day, the Revs. G. Bennett and J. G. Bowran speaking wisely and well upon the highest interests of our young people.

Centenary Prospects in the West.

THE Salisbury and Southampton District Committees met at Winchester, the Rev. G. T. Scott in the chair. The attendance was very good. Most of the circuits have appointed their Centenary officers, and some have decided upon their scheme. There is a strong desire to do their best to raise at least the allocated sum, but a visit from the organising secretary would greatly help. A strong resolution on Education was passed. It was thought by some that there is no likelihood of a settlement short of 'secular education,' and accordingly notice was given of a resolution in favour of 'secular education' at the next meeting. Sanction was given for the sale of a plot of ground on the Salisbury circuit. It was decided to apply for the Mission Van to work in the District, and the money allowed to us for Evangelistic work in the villages was divided among the circuits applying. Arrangements were made for the visit of the General Sunday School Secretary. In reply to the circular from the General Missionary Secretary, the meeting thought that the growth of missionary income in the Districts showed the interest in the Missionary Cause and believed that the various circuits would still do their best.

Meetings at Gloucester.

THE Bristol Committee met at Stroud Road, Gloucester, on Thursday last, Rev. Robert Fairley presiding. The Rev. J. Pickett is to visit the District for Missionary Conferences. Public gatherings for the culture of the Spiritual Life are to be held. In the afternoon a paper was given by the Rev. T. Humphris on 'The Biblical Element in Religious Instruction.' A very interesting conversation followed, in which many joined. The evening service was under the presidency of Mr. H. Green, helpful addresses being given by the Revs. J. G. Ferriand and J. Pearce.

London Second.

THE District Committee met at Chatham on Wednesday. Mr. J. Wilford presided. An amount of important business was transacted. It was urgently requested that the Mission Van should be retained in the District for some time. The Rev. W. Wardle, as temperance sec., carried a resolution in favour of a Universal Temperance Sunday, which was named as the 2nd Sunday in Nov. At the close of the business luncheon was provided by Mr. and Mrs. J. Wilford, of Snodland.

Mrs. Rice Tate.

THE church at Church Street, Southport, has recently suffered the loss of one of its oldest and most respected members in the person of Mrs. Rice Tate. Her husband, who predeceased her some years, was one of the best known and most highly respected officials of the church. And she, though seen less by the crowd, was none the less a sincere and generous supporter of our cause. For over fifty years she was a member of the Primitive Methodist Church, and for about twenty-three years she was connected with our Southport church. She was a good woman, who sincerely loved her Master and the church, and rendered kindly service that will only be known when the Books are opened at the Great Day. She leaves two daughters to mourn her loss.

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BUN FLOUR

Letters to the Editor.

Primitive Methodism in Cambridge.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—It was a matter of special interest to us Cambridge Prims to read the article by your correspondent and the replies of the Rev. A. T. Wardle and 'Hopeful' upon the above subject. It is a pity, however, that your correspondent should preface his splendid scheme with what appears to me to be just a little too much optimism. This is pardonable, for perhaps the glamour of the Summer School was upon him, and his freedom from circuit cares tended to give him an optimistic outlook. Still, to my mind, his description of Peter Street and its band, Pantons Street and its efforts, and Starton Street and its congregations, is a bit overdrawn; and the real purpose would have been better served by a statement bereft of eulogy, and yet full of fact. He apparently desired to see the best, and did so; but a representation of the every-day struggle which these places have with existing circumstances would have been more to the point. Those who know us know this is true, and all, along with your correspondent, believe our need is real.

Primitive Methodism in Cambridge Second has a struggle for existence through a variety of reasons, and the question locally is—When will something be done? The situation bristles with difficulty, and, locally, opinion is divided as to ways and means; but in passing let us say that 'Hopeful' is right when he says that further building at Station Street would be unwise, and the reasons he gives are full of weight, for unless there is consideration and caution there will be a repetition of the experiences belonging to the Tabernacle, and this would be suicidal. The ministry in its present strength, and that divided, together with its onerous duties, cannot efficiently throw itself into the necessary movement, and when one is most charitable, the officials, taken collectively, have neither time nor ability to grapple with such a stupendous task. Therefore, Mr. Editor, the salvation of Primitive Methodism in Cambridge depends very largely upon its recognition by our higher courts, and the early appointment of a representative committee to deal with this urgent case.

In conclusion, I trust that Cambridge, with its actual and possible position, may speedily occupy connexional thought and attention, and would commend the scheme laid down by your correspondent, together with 'Hopeful's' letter as material, to give our lawgivers and legislators a good start.

Yours, etc., YOUNG CANTAB.

Mr. Austen Marston's Visit to Southport.

To the Editor of THE PRIMITIVE METHODIST LEADER.

SIR.—Upon reading the letter under the above heading in your issue of October 10th, the first thing I did was to rub my eyes, the second was to look up the article that gave rise to the letter. Since re-reading the article I have spent some time thinking hard, and trying to imagine how your correspondent has read into it the contents of his letter. The only feeling in my mind and heart at the close of that Sabbath morning's service was one of thankfulness and appreciation. The preacher was a man with a message. The message was from God. I was impressed with the freshness of the setting and its appropriateness. It gave me at least one theme for a sermon, and a preacher can give no higher praise! If any word I have written failed to convey my appreciation, it is due to my want of expression and not to my want of conviction. I can only quote from the article with great sincerity. 'Thank you, Mr. Preacher, for the service.'

There is no need for me to go in detail through the letter of your correspondent, for the tone in which he writes was neither in my article nor in my heart.

Yours, AUSTEN MARSTON.

Brinkworth Circuit Progress.

AN extension movement in the Brinkworth circuit was marked by the formal opening of the preaching room at Marston, Malzey, on Tuesday, October 1st. A cottage and garden have been purchased in the main road which will afford every opportunity for development as the church grows. The settlement of Mr. E. J. Haggood as a farmer in the neighbourhood has made the entrance of a Free Church into this village possible, and the devotion of Mr. Haggood and his family, and the hearty co-operation especially of the Cricklade Society, gives every promise of successful evangelism and gospel culture.

At Purton Stoke the foundation stones of a new schoolroom were laid on Thursday, greatly to the delight of the numerous young people of this vigorous church. A crowded chapel, in which the school met, rendered more accommodation necessary. At present only one room is being added, but classrooms will follow in due time. The young people during last winter raised a considerable amount of money as a commencement, and last Thursday's gathering was financially a great success. Stones were laid as under:—For the young people, by Miss E. Titcombe and Mr. E. Simpkins, £32 10s.; Mr. Akens' family, £5; Mr. C. J. Ho's family, £5; In memory of Mr. J. Clarke, £5; Mrs. Clarke, £5; Mrs. Ponting and family, £7; Miss M. Ranning, £2; Mr. J. Sweeper, Miss E. M. Titcombe, Mrs. Bevan, A. M. Titcombe, Mr. Jas. Iles, Mrs. S. Titcombe, Mr. A. G. Young, Mr. A. A. Ockwell, Mr. J. H. Edmonds, £1 each; Mr. J. Avenall, £2 2s.; Mr. R. Cook, £1; Miss N. Carter, £1. These sums, with smaller amounts and forty-two bricks, collections, etc., amounted to a total of £87. The stonelaying address was given by Rev. W. J. T. Scruby, of Swindon. The public meeting was presided over by Mr. C. Mastin, of Wootton Bassett, and addressed by Revs. W. C. Tonks, W. J. T. Scruby, G. Fowler, A. Marshall, and Mr. J. Sweeper, and was of a most enthusiastic and happy character.

To maintain in vigour the circuit life, and to evangelise those that are without, the circuit has, with some boldness, decided to call out two H.L.P.s for six months, to take regular preaching appointments, and to conduct special missions. Messrs. T. Bates and E. E. Ramm have been engaged, and give every promise of a devoted and successful winter's work.

Great Centenary Meeting in Hull.



Hull Church Council Centenary Committee.

Mr. C. Nassau. Mr. T. W. Pinder. Mr. Stafford B. Whitby. Mr. Wm. Rawson. Rev. T. Cook. Rev. W. A. Hammond.
Rev. R. Harrison. Mr. Robt. H. Bottamley. Rev. W. Pigott, D.D. Rev. J. Teece. Mr. J. G. Hall, J.P. Rev. R. W. Keightley,
Hon. Sec. President. Hon. Sec. District Centenary Sec.

Successful Inauguration.

SINCE that bitterly cold winter's day in 1819, when William Clowes missioned Hull, the eyes of the Connexion have always been turned thitherward when great and important movements have been afoot. And be it said that hitherto the metropolis of Primitive Methodism has not been found wanting. Of course every institution has its croakers, who, in season and out, proclaim with vigour its sure and speedy fall; and our Church in the Third Port has never lacked these critics. To the question, are we holding our own in Hull? let the answer be in figures as to chapel building. During the past 50 years we have scarcely spent £2,000 per annum in new buildings—yet during the past six years the average has been £3,000 per year, without including two new ventures begun during 1907. On all hands abounding proofs exist that both spiritually and materially we are at this time making real and substantial headway.

With confidence the Arrangements Committee formed and completed its plans for the inauguration in Hull of the Centenary movement. The hand-book was indeed a souvenir, artistic and beautiful in every way. There were no less than fourteen chapels photographed in it, also a fine group of all the Hull ministers as well as the Arrangements Committee. Of course Hugh Bourne and William Clowes were given foremost place. No fewer than twenty-four departed worthies are shown and fourteen living representative men, the whole forming a valuable booklet. Tuesday, October 8th was the great day. At 11 a.m. the President of the Council, Rev. W. Pigott, D.D., very fittingly presided over the opening session of the convention, the main speaker being the President of the Conference, Rev. H. Yooll, who took as his topic the parable of the Vine and its branches. This service was of a very helpful and spiritual character. The Rev. R. Harrison took charge of the afternoon gathering, the chief speaker being the Rev. G. Armstrong, who pleaded most eloquently for a re-incarnation of the spirit which characterised the work of the founders of our church. The audience had evidently come bent upon a good time, for each hymn was repeated quite in the orthodox fashion of fifty years ago—and these Primitives can still sing.

There was quite an air of the Conference about the historic Clowes Chapel. A well-filled literature stall was seen in the entrance lobby, and a thriving business done. 'The blood of Jesus Christ cleanseth from all sin.' I passionately believe in this,' said Rev. G. Armstrong, amidst much cheering. For sin is the stupendous power in which this and every other church is engaged waging war. Let us be emphatic in our beliefs, and the new century will be a time of greater progress for us than ever the old one had been. 'Put me down ten guineas,' said a venerable minister (Rev. Jacob Wilson), for I was called out into the ministry from this chapel fifty years ago. A tea meeting followed.

A large and really representative congregation drew up for the night meeting. Representative, did I say? Yes, indeed and truth. Nearly all the Hull ministers were present. Prominent laymen, like Mr. W. Parker of Hull First, Mr. B. Smith of Hull Second, Mr. J. G. Hall, J.P., Mr. G. Ellis, Mr. G. Sipling, Mr. J. B. Chapman, assistant solicitor to the City Corporation, and hosts of others, true and tried. One of the staunchest of those always seen at united gatherings, Mrs. Henry Hodge, had crossed the Bar to meet her Pilot face to face, and was much missed. Promptly at seven o'clock Mr. T. R. Fergus, M.P. (Wesleyan), and Mr. Edwin Robson, J.P., took possession of the platform, supported by the chief speakers, Rev. H. Yooll, Rev. G. Armstrong, and Rev. R. W. Keightley, District Centenary Secretary. Although Henry Hodge and his four brothers have long since passed to their reward, it was a genuine cheer that greeted the grandson, Mr. Edwin Robson, on his rising to speak; and well might the great audi-

ence applaud, for Mr. Robson has promised £1,000 to the Centenary Fund; but the cheering was renewed again and again as the speaker, in his own quiet way, said, 'I am a Primitive Methodist of the fourth generation on one side, and of the third on the other, and I am trying to bring up my children in the same way. How proud we all are not only of Edwin Robson, but of his devoted and hard-working wife also. Hull means to do her part in this moment, said Rev. R. W. Keightley, and has promised over £7,000, nineteen ministers of the City having promised over £300.

Rev. G. Armstrong was almost a stranger to Hull audiences, but everywhere the friends expressed their belief that he was just the man for the position. How convincing are his facts, and how enthusiastic he is. The prayer of all is that God will help and cheer this Secretary in his arduous and difficult task. The President will 'rousfy' you, exclaimed Mr. Armstrong. 'I am here to 'argufy.' Aye, but you roused us too, Mr. Secretary. Rev. H. Yooll's address was quite in his best style, and that is saying much.

How will the meeting respond to all this eloquence? Will the enthusiasm pass away? Will the amount be secured? For answer—hear the figures the circuits have pledged to raise as follows:—Hull First £1,000, already promised £449; Hull Second £1,000, already promised £101; Hull Third £1,053, already promised £109; Hull Fourth £912, already promised £51; Hull Fifth £852, already promised £100; Hull Sixth £708, exclusive of Mr. Robson's £1,000; Hull Seventh, not pledged, but their share is £500. The meeting was organised for the special purpose of starting the movement. The circuits will each work their own arrangements as they think best, but many promises were made before the close of the gathering. as the following figures show:—Hull First, £59 6s.; Hull Second, £70 16s. 6d.; Hull Third, £8 6s.; Hull Fourth, £17 17s.; Hull Fifth, £23 19s.; Hull Sixth, £16 11s.; Hull Seventh, £17 17s.; total £253 12s. 6d., and then beyond this—the chairman subscribed £50, and this, with the tea and collection, realised £69, making a total for the meeting of £322 12s. 6d.

One word of praise richly deserved to the local officials, Rev. J. Teece, Rev. R. W. Keightley, and Mr. R. H. Bottamley, for the great amount of time and labour so freely and cheerfully given, although, indeed it has been, a real labour of love.

STAFFORD B. WHITBY.

SHEFFIELD, AND CIRCUIT REVISION.

Important Meeting.

On Wednesday evening about three hundred officials of the circuits met at Bethel, Cambridge Street, for the consideration of the question of reducing the number of the circuits by the re-adjustment of boundaries. The question was ably introduced by that vigorous veteran, the Rev. W. Cntts, and by Mr. J. Sivil, in speeches which were well received. A letter was received from the Rev. S. Horton, who should have spoken, but who was prevented by a long standing engagement. After an interesting discussion, a vote was taken on the resolution, that the time had come for dealing with this matter, and was carried with only two votes against, but a third of the meeting did not vote. On the question of future procedure, it became evident that a great opportunity would be presented for wise and careful statesmanship. Ultimately a committee of ten ministers and forty laymen was appointed to consider the situation and draft a scheme to be submitted to a subsequent meeting of the officials. The chairman of the Council, the Rev. R. W. B. Whiteway, was absent through indisposition. A letter of sympathy was sent to him. The Rev. N. Haigh was appointed to the chair. The promoters were gratified by the fact that no circuit was unrepresented.

THIRTEENTH LIST.

21,000—Newsted First Station (£600 of this already raised and paid). £50—Mr and Mrs A Medith, Middlesbrough. The following £30—Mr and Mrs H Riley, Stockton; Mrs A Wilson and daughter, Middlesbrough. £22—Mr and Mrs C Clixby, Gainsborough. £22 1s—Mr and Mrs T T Harvey and family, Jarrow. £21—Mr T Clark, son and family, Middlesbrough. The following £20—Mr and Mrs McDonald, Middlesbrough; Mr and Mrs F Richardson and family, Stockton (£5 each for selves, and £5 each for Misses Florence and Kathleen); Mr W H Warren, Barton-on-Humber. £15 15s—Mr and Mrs F. Leighton and family, Wakefield First. The following £15—Mr E Jackson, Long Sutton, Spalding; Mr E Jobling, Mr J W Garrett, Stockton; Mr and Mrs J Fallas, Wakefield First (first instalment); a friend, Eaton. The following 10 10s—Mr and Mrs J J Cuthbert and Miss Cuthbert, Hebburn; Mr and Mrs W Hosking, Mr and Mrs J Harris, Redruth; Dr and Mrs A O Hatherley, Mexborough (paid). The following £10—Mr and Mrs J Henshaw, Ripley; Mr and Mrs Bridges, Mr J Smith, Stockton; Mr and Mrs W P Huntley and family, Hebburn. Mr W Smithson, Mr W Scott, Gainsborough. The following—£6—Mr and Mrs Cardno, Eaglescliffe; Mr G Palfreeman, Stockton. £5 9s—Mrs Porritt, Stockton.

The following £5 6s.—Mr and Mrs G L Gibson, Mrs Buck and Son, Mr J T Maynell, all of Middleboro; Mr H Mosley, Derby First, (advanced to); Mr, Mrs and Miss G Eyre, M; and Mrs A Walters and family, Ripley; Mr and Mrs W I Hind, and mother (£3 for selves and £2 mother), Mr J Potter and family, Mr and Mrs J G Rider, Mr and Mrs G Sutcliffe, all of Middleborough; Mr and Mrs T M Cooper, Gainsborough. The following £5—Mr S Day, Mr J W Meredith, Middleborough; Messrs T Parker, J Thurlby, Nottingham Fifth (advanced to); Mr, Mrs and Miss Pepper, Ilkeston; Mr and Mrs Truman, Hucknall Torkard; Mr and Mrs A Walton, Mr and Mrs Sparshott and niece, Miss Cockburn, Stockton; Mr and Mrs J Trevett, Thornaby; Mr C Marwood, Stockton; Mr and Mrs R Elliott, Washington; Mr E Stovin and family, Mr and Mrs G M Pitwood and family, A Friend, all of Gainsborough; Mr Brumpton, Barton-on-Humber; Mr B Caines and family, Wakefield First; Mr and Mrs Bearcroft, Eton.

£4 10s.—Mr and Mrs Kindleysides and family, Stockton (£3 for selves, 15s. each for Harold and Tom). £4.—Mr and Mrs A M Milne, Hebburn. £3 10s.—Mr and Mrs Eli Mair, Eston. The following £3 3s.—Mr and Mrs Newton, Middlesbrough; Mr and Mrs M M Waters, Mr and Mrs R Hendrie, Derby First; Mr G Gent, Mr W Taylor, Mr and Mrs W Trevitt First and Mr F Hayes, all of Ripley; Mr J G Maxwell, Mr W H Smith, Stockton; Mr and Mrs M Potts, Mr and Mrs A Clayton, Hebburn; Mr and Mrs W J Backley, Pelaw; Mr and Mrs J Lewias, Washington Station; Mrs Perkins and family, Mr and Mrs T Spray, Gainborough; Mr W Palmer, Mr D Orwell Mr Z Currow, Mr and Mrs R Ponprase, all of Redruth; Mr W H Wakon, Jarrow; Mr and Mrs W. Harris, Mr and Mrs W J Robbins, Redruth; Mrs Beascham, Eston. The following £3 —Mr and Mrs J A Race, Mr. J. Dickenson, Middlesbrough; Mr and Mrs A W Smith and one child, Mr and Mrs W Yeomans, Mr B Bowley, all of Derby First; Mr and Mrs W Orange, Mr H Clarke, Mr G Wilson, J H Tristram, all of Nottingham Fifth; Mr and Mrs J Holloway, Miss Holloway, Mr C Valance, Mr and Mrs T Marshall, Mr and Mrs Joel Walters, Mr and Mrs A Gent, Mr and Mrs B Gent, Mr and Mrs W C Needham, Mr and Mrs W Otter, Mr and Mrs J Halston, Mr and Mrs J Green, all of Ripley; Mr and Mrs J Parrott, Mr T Kidd, Mr W H Lewins, Mr and Mrs Maxwell, Mr and Mrs Alexander, Miss F Spark, Mr and Mrs Sanderson, all of Stockton; Mr and Mrs D Stabba, Jarrow; Mr and Mrs W Franks, Hebburn Colliery; Mr and Mrs J Collingwood, Mr and Mrs T Jameson, Hebburn; Mr A Dawson and family, Mr and Mrs G Cookson and family, Wakefield First; Mr A T Winterbnn, Gainbrough; Mr G Goodhand, Mr F Oldridge, Barton-on-Humber; Mr and Mrs F Jarvis, Miss Beascham, Mr N Beascham, Mr and Mrs Flintoff, Mr and Mrs Palmer, Mr and Mrs Keat, all of Eston; Mr and Mrs J Elderfield, Lazebny, Eston.

The following £2 10s.—Mr Geo Maw, Middlesbrough; Mr and Mrs S Harris, Mr and Mrs Esford and children, Derby First; Mr and Mrs H Nicholson, Hucknall Torkard; Mr and Mrs Alexander, Mr and Mrs Munro, Hebburn; Mr and Mrs T W Forbes, Washington Station; Mr E Pitwood, Mr and Mrs O H Hutchinson, Gainsborough. The following £2 2s.—Mr J W Thomas, Middlesbrough; Mr W Bernard, Mrs G Miller, Derby First; Mr and Mrs F Sherman, Mr and Mrs E Roberts, Redruth; Mr and Mrs W M Moore, Gainsborough; Mr T Waters, Derby First; Mr and Mrs E Henshaw, Mr and Mrs P Wright, Ripley; Mr and Mrs E Sanderson, Mr and Mrs T Wild, Hebburn. The following £2—Miss Emily Green, Miss May Berriman, Miss E Berry, Miss Elsie Sanderson, Miss Agnes Wakefield, Mr J M Berriman, Mr and Mrs G Askew, all of Middlesbrough; Mr and Mrs A Parker, Miss Ward, Nottingham Fifth; Mr and Mrs J Horsley, Mr and Mrs W Emman, Ripley; Mr J O Reynolds, Mr and Mrs J Bennett and family (10s each for selves, and 5s each for Dora, Ethel, Florence, and Horace), Stockton; Mr and Mrs J B Walton and family, Mr and Mrs G E Scott and Miss Scott, Monkton, Jarrow; Mr and Mrs W Old and family, Hebburn Colliery; Mr and Mrs J Cair and family, Hebburn; Mr and Mrs J Pncey, Mr and Mrs A Roscholar, Redruth; Mr and Mrs G Andrew, Mr and Mrs G W Belton, Gainsborough; Mrs Eggett (in memory of her husband), South Bank. The following £1 16s.—Mrs Dnnn, Mrs Skipp, Mrs Isen, all of Stockton; Mr T Howe, Eston. The following £1 10s.—Mr J Richmond and family, Middlesbrough; Mr J Hemstock, Mr W Hemstock, Mr J Parr, all of Ripley; Mr and Mrs J Dawkins, Mr G Bennett, Mr and Mrs Bates, all of Hucknall Torkard; Mr V Murray, Mr and Mrs F Dewson, S D., Mr A H Brown, junr, all of Stockton; Mr and Mrs Arnold, Hebburn Colliery; Mr and Mrs T H Loads, Mr and Mrs T Naylor, Hebburn; Mrs Bennett, Miss Bennett, Wakefield First; Misses R and F Norman, Miss H Northledge, Gainsborough; Mr F Allday Eston.

The following £1 6s—Mr T Looking, Middlesbrough; Mr A Lee, Ripley. The following £1 5s—Mr G Dawson, Middlesbrough; Misses S Dale, Bertha Bernard, Beatrice Bernard.

Mabel Bernard, R B Bernard, Miss H Clayton, Mr A Hodgkinson, Misses E Collins, G Wood, T Smith, A Mee, Messrs E Yeomans, A J Gerrill, F Basford, C Moorley, D Parkin, Mrs Maycock, all of Derby Field; Mr and Mrs Barrall, Hebburn Colliery; Mr F F Faisles, Hebburn; Mr T H Barker, Wardley; Mr G H Smith, Misses E Smith, Washington Station; Miss M M Robson, Hebburn; Mr Holderness Baker, Wakefield First; Mr and Mrs Sharpe, Gainsborough. The following £1 4s—Mr H Homestock, Mrs Poplar, Mrs Shore, all of Ripley. The following £1 1s—Mattie Thompson, V Welford, Mr J Cole, Mr and Mrs H D Maynell, Mrs Myers, Miss Emma Myers, Mr M Myers, Miss Amy Myers, Mr and Mrs Nelson, Mr and Mrs J E Garbntt, Mr and Mrs P Scott, Mr W Gatenby, all of Middleboro'; Messrs J Wain, Plummer, Mrs Harrison, all of Derby Field; Mr R P Hayes, Mr G G Hallam, Hncockall Lorkard; Mr J Tinsley, Ripley; Mr G G Spark, Mr W S Short, Miss Florrie Childs, all of Stockton; Messrs W H Bennetts, J R Summers, J Bawden, C Faulk, H Bennetts, Messrs Chryseis Harris, Fanny Harris, Mr Healey Harris, all of Redruth; Mesdames Sneasby, Scraton, Wakefield First.

The following £1.—Mr and Mrs G Gibson, Mr B T Turner, Mr and Mrs Walker, Mr J J Walker, Horace and Cissie Walker, all of Middleborough; Mr Holmes, Miss Walker, Mr H Gaskin, Mrs Gaskin, Misses Violet Gaskin, Lily Gaskin, Christian Endeavour ontong (collection), all of Derby First; Misses Bradley, Clarke, Mrs Watson, all of Nottingham Fifth; Mrs W Burton, Mr S Walters, of Ripley; Mrs Smith, Hucknall Torkard; Messrs W Tempest, D Laughlin, Hebburn; Mr A Seeds, Ripley; Mr H Otter, Two friends, Gainsborough; Mr R Harvey, Redruth. The following 15s.—Misses Jane Harrison, G Kirk, Ripley; Mrs W Wilson, Thornaby; S Stockton, Mr A Paraby, Eliza Williamson, all of Stockton; Miss Frances Hunter, Mr F Collingwood, of Hebburn. The following 13s.—Misses E Kirk, C Hensley, Ripley; Mr G Varley, Middleborough; Mr J Tomkinson, Miss E Taylor, Barton-on-Humber; M Matthews. Gainsborough.

The following 10s. 6d.—Mr R Rippon, Barton-on-Humber; Mrs T Hall and Son, Ripley; Misses Mabel Potts, Ada Potts Mr and Mrs Stothard, Messrs H Colingwood, M Sanderson. Misses Julia Sanderson, Beatrice Harris, Frances Harris Master Raymond, all of Redruth. The following 10s.—Masters H and R Hodgkinson, Miss Mabel Yeomans, Derby First; Miss J E Munro, Mrs Watson, Mr P Watson, Miss Watson, all of Heburn; Mr and Mrs J Hodgson, Washington Rows; Miss F Eastwood, Wakefield First; Mr J Hooking, Redruth; Mr Ralph Moore, Eighton Banks (paid as a first instalment); A Friend, Lazenby, Roston. 8s.—Mr A Knox, Wardley. 7s 6d.—Mr H A Davison, Stockton. The following 6s.—Mrs K Alexander, Harry Coulthard, G W Spark, I M Sanderson, all of Stockton. The following 5s.—Mrs Nicholson, M Wilkinson, Middlesbrough; Messrs J Arguile, J J Neale, Ripley; Miss M Hogg, Heburn. The following 2s 6d.—Messrs G Hunt, W Smith, Ripley.

Ministers' Promises.
T and Mrs Barnes, Stockton, £10; J Wilson, Barton-on-Humber, increases his promise to £10; J P Mossop, Wakefield First, £6; Rev and Mrs A R Goodwin, Redruth, £5; F and Mrs Humble, Stockton, £5; A and Mrs Portnall, Salisbury, £4 (paid); J K Elliott, Eaton, £4; J Burkitt, Gainsborough, £4; W Easy, Redruth, £3 3s; Mrs Featherston, Norton, Stockton, £3; H R Dicoet, Gainsborough, £3; M Amer, Cardif, £3; T Maland, Horsham, £2 2s (10s 6d paid); J W Bowden, Wakefield First, 21 4s.

Corrections.
Mr W Jones, of Whitchurch circuit, £5, should be Mr Jno. Jones, and Mr W. Jones, jun., £21, should be simply Mr. W. Jones.

The question I am continually asking myself is, 'Where are our rich men?' or rather 'Where are their promises?' I am enrolling nearly every day the names and promises of servants, charwomen, apprentices, etc., and their gifts are very often the astonishment of all who know him, but I am waiting with much wonder and a conflict of emotions for the promises of £1,000, £5,000 and £10,000. I am on solid ground when I say there are many men amongst us who can give such promises and they would feel all the better for it if they would make the venture. Surely if there was ever a period in our history which demanded extraordinary generosity, this is the time, and how it is that every Primitive Methodist does not see this is utterly beyond me.

Yours sincerely, GEORGE ARMSTRONG.

Darlington and Stockton District.

A VERY successful convention in connection with these classes was held at Waterhouse on Saturday, October 5th, when Mr. Wyld, the Secretary, was accompanied by Mr. Samuel Ridge, of Normandy, and Mr. G. Sutcliffe, of Middlesbro', two very able advocates of the scheme. In the afternoon Mr. Wyld read a forceful paper on 'The Congregation's Demands, and how to meet them.' A discussion followed, which was heartily entered into, after which the reader replied to the criticisms and questions. At the evening meeting Mr. Sutcliffe read a suggestive paper on 'The Public Service—apart from the sermon,' while Mr. Ridge dealt with the important subject of 'The Preacher, his privileges and responsibilities.' At the close a discussion on both papers was well sustained and heartily enjoyed by the large audience assembled. It had been decided to commence training classes in the circuit to study the proposed books, and Mr. Wyld kindly met the circuit Examining Committee and the Presidents of the classes and gave useful suggestions for carrying on the work. Our brethren occupied the pulpits at Waterhouse, Quebec, and Esh on Sunday, when their services were very much appreciated.

Mr. W. W. Taylor, of Roohdale, after suffering for 35 years, spending over £100 with doctors, was eventually cured by six boxes of WESLEY'S OINTMENT. It warranted to cure our bed sores, ulcers, burns, sores, boils, rheumatic pains, sore eyes, piles, corns, scabs, and all skin diseases. It is unapproachable for causing the skin to become beautifully clear and healthy. Cases cured when doctors have failed. Sent post free for 12 stamps from **HOLDBOYD'S DRUG STORES**, Clackhouston, Yorks.

SURREY CHAPEL, BLACKFRIARS ROAD, S.E., Mr. E
O. Joyce at 11 and Mr. T. Proud at 7.

Prayer is desired for the Evangelists and Missions.

MR. ALBERT SHAKESBY, Louth, October 19th to 29th.

Sunday, October 20th, Hartlepool, 10.30 and 6; Monday, October 21st, Hartlepool, for Circuit Meeting; Tuesday, October 22nd, Saltburn, for Circuit Meeting; Wednesday, October 23rd, West Hartlepool, for Circuit Meeting; Thursday, October 24th, Froghall, for Circuit Meeting; Saturday, October 26th, Mansfield, Circuit Conference in afternoon, Public Meeting at night.

Births, Marriages, and Deaths are inserted at the following prepaid rates: first 90 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.**, by first post on Tuesday.

SPOONER.—On Sunday, September 29th, 1907, at Willscot, South Fields, the wife of W. E. Spooner, of a daughter.

The superintendent of St. Austell station will leave at the end of the connexional year, having completed his three years term.

Mr. CUTHBERT and Miss Ethel Mollatt have both obtained the class teachers certificate after two years residence in Salford and Cheltenham College respectively. The former obtained the Archbishop's First Class Certificate and prize for Divinity, while Miss Ethel Mollatt passed her examination with distinction in education and teaching. They are son and daughter of Mr. W. Mollatt, an official of our Marsh Street church, Hanley Circuit, of which they are both members.

OLDHAM HOUSE AND PROSPECT PLAGE HYDROS. MATLOCK.
Magnificent Situation, 600 ft. above Sea level, Southerly aspect. Accommodation 100 persons. Two minutes from Tram terminus.

THE PRIMITIVE METHODIST HOLIDAY RESORT.
TENNIS, BOWLS, BILLIARDS, AND LARGE CONCERT HALL. RUSSIAN AND OTHER BATHS. MOTOR GARAGE.

TERMS—31/6-35/6 PER WEEK IN ADVANCE.

Hydro-kinetic Treatment for Rheumatism, &c. a Speciality.
Write for our Free Booklet and Guide. Nat. Tel. 56.
Apply—**MRS. WILDCOOSE (Dept. A.**

LEGAL, GENERAL AND SOCIAL.

All communications for this column should be addressed to HISTORIOUS, 6 Gomersbury Avenue, Ealing Common, W.

INQUIRER.—Is it proper for a Christian Endeavour Society to hold a Social without the consent of the quarterly meeting, and send the proceeds to one of our churches one hundred miles away?

No; the consent of the quarterly meeting should be asked before anything of the sort is attempted.

SECOND INQUIRER.—Two persons living in Yorkshire desire to get married at a registry office in London, and desire to be informed what steps they should take?

They should come to London, and reside in the same District seven days at least. One of them can then give to the Registrar of the District in which they have dwelt a notice in writing of intention to marry containing the required particulars. Twenty-one days after the notice, the Registrar will issue his certificate enabling the marriage to take place.

THIRD INQUIRER.—Can Trustees claim damages from the Managers of Council day schools for windows broken by the school children in the school playground?

No; but if the Managers are complained to respectfully they will take steps to stop the recurrence of the damage.

J. T. S.—A publican, whose house is next to our chapel, permits a band to play on our weekly service night; and as this is a nuisance to us, what steps do we take to stop it?

Write to him and complain. If he does not stop, ascertain if he has a music licence, and if he has, object at the proper time to its renewal. Give him notice also to object to his licence being renewed, and if you are persistent, he will be brought to his senses, for the magistrates will help you.

NORM.—Should a choir take the proceeds of a full Sunday's offerings for its annual outing and make its own arrangements?

Not without the consent of the quarterly meeting.

NORM.—What persons connected with a church can demand an inspection of the Seat Steward's book?

This inspection is usually done by the Trustees. Any one else can see it with their permission, but the steward is not bound to show it to anybody whose curiosity demands it.

INJURED.—A teacher is recommended for promotion by school managers. They have withdrawn the recommendation on account of rumours injurious to her character circulated some six months ago. What can be done to clear her?

Nothing can be done unless evidence of the slander complained of is forthcoming, in which case an action could be brought against the slanderer. The action of the Managers, though probably intended for the best, is unjustifiable under the circumstances, and the whole matter should be brought before the local education authority if it is in the interests of the teacher to do it.

OUTCAST enquires if a son born out of wedlock has any legal right to his father's property where there is not any will left?

No.

OUTCAST.—Can a board of Guardians compel an illegitimate son to pay for his father's support?

Not that I am aware of.

J. W. J.—Can a person be appointed trustee of a chapel property without a new deed?

Yes, under the Trustees' Appointment Acts, commonly called Peto and Fowler's Acts.

WEDDING.

An interesting wedding took place on Thursday, October 10th, at Bethesda Primitive Methodist chapel, Severn Road, Canton, Cardiff First circuit. The contracting parties were Edith Maud Rogers, eldest daughter of Mr. and Mrs. W. Rogers, and Charles Ward, the youngest son of Mr. Charles Ward, Langtree, Great Torrington, Devon. The Rev. M. Amer officiated. The bride was given away by her father, and Mr. Owen Jones acted as best man. The bridesmaids were Misses Ethel and Milda Rogers, sisters of the bride. The young people were the recipients of numerous valuable presents, including one to the bride of a beautiful marble clock and ornaments by the staff and boys of the Llandaff Boys Schools. Amid the usual good wishes they departed for the honeymoon to be spent at the Mumbles, Swansea.

By the courtesy of Rev. W. Johnson, the Principal of the Hartley College, the Rev. J. Odell was recently invited to address the students in the common room. His address was most heartily and enthusiastically received. With young men Mr. Odell, either in athletics or homiletics—in real prayer or proper play—finds his happiest place and highest power. Several of the students joined Mr. Odell in the mission of eight days at Newton Heath. They have systematically sustained the open-air mission, and also the after meetings. Their presence has been very welcome to the church, and specially cheering and helpful to the missioner.

L. Gollyhurst.

Anniversary held Oct. 12th and 13th. Public tea and meeting. Speakers, Revs. T. Wood, C. L. Stowe, and J. W. Waddell; Concessor J. Hargreaves chairman. Preacher on Sunday, Rev. T. Wood, of Wigan. Service of song by choir—'Pioneers of Primitive Methodism'; reader, Mr. F. J. Pye; chairman, Mr. Wall. Financial results were helpful and congregations were good.

Eiffel Tower
MILK PUDDING

A rd. packet makes a delicious milk pudding in ten minutes. Try it. You will be delighted.

THE GENERAL COMMITTEE.

MEETING held last Friday, had about an average attendance, and the agenda submitted by the secretary, Rev. J. Welford, was neither lengthy, nor did it contain anything of very distinctive character. The chair was occupied by the Rev. G. C. Normandale. A few cases of September pledges were dealt with, and in each instance accepted.

Sale of Property.

Some years ago the Maltwhistle station secured sanction for the sale of the old chapel at Greenhead, but not having been able to find a purchaser until now, they applied for the sale to be re-sanctioned. The Rev. W. K. Widdowson, in seconding the resolution, said that this property was built under his superintendence, and at that time it was thought a great thing to get a site at all in that neighbourhood and have it under a connexional deed.

The Connexional Fund.

The list of claims as presented by the Secretary was ordered to be paid. Some difference of opinion arose respecting a certain class of claims made on this fund, but ultimately a resolution was adopted which appeared to commend itself to all parties.

Connexional Levy: Arrears for June, 1907.

It was found that the list presented to the last meeting by the treasurer, Rev. J. Hallam, had sensibly diminished and only a very few cases were outstanding. One serious case of arrears for June of last year, and which the Committee hesitated to deal with at that meeting, was held over for the next meeting to determine what action shall be taken.

Notice of Motion.

At the last meeting of the Committee a decision was reached on Insolvency and its effect on Trusteeship of our Connexional property, but it did not carry the judgment of all with it. Last Friday the Rev. John Smith gave notice that he would present a resolution on this question to the next meeting.

Mr. J. Carvell Williams.

Attention having been drawn to the death of this veteran reformer and politician, the Committee passed a resolution of appreciation of his work, and appointed the Rev. J. Hallam to represent our church at the funeral on the following day. A further resolution was sent to the Liberation Society on the great loss it has sustained in the death of Mr. Williams, who for so long a period acted as its secretary and sought to forward its work with a tenacity of purpose not always realised.

The Mayor of Hammersmith at
Dalling Road.

THE Mayor (Mr. E. C. Rawlings, J.P.), accompanied by the chief officers of the Corporation and the Aldermen, Councillors, and some of the Guardians, on September 29th, attended the morning service in state, wearing his robes and chain of office, and preceded by his macebearer. The church was full, and the singing particularly hearty and well rendered. The hymns before the sermon were, 'All people that on earth do dwell,' 'The church's one foundation,' 'we may not climb the heavenly steeps,' and the 'Te Deum.' The Rev. H. Aldridge preached from the words, 'Trust in the Lord and do good.' Mr. Aldridge quoted the words of J. Richard Green towards the conclusion: 'The world moves along not merely by the gigantic shoves of its hero workers, but by the aggregate tiny pushes of every honest worker whatsoever.' The hymn, 'Now thank we all our God' having been sung, the service concluded with the Benediction, the Mayor and Councillors afterwards going in procession to the Latimer Upper Schools, which had been kindly placed at the Mayor's disposal.

Stonelaying of a New Church and
School, Whiston, Cheadle Circuit.

WHISTON was one of the preaching places on the first Primitive Methodist plan printed in 1812. No chapel existed, however, until 1836, when Whiston was re-missioned on Easter Sunday, and the cause grew so rapidly that a chapel was built and opened in October, the same year. James Bourne was one of the first trustees. The same building has been used, without any alteration whatever, for seventy-one years. Land was procured for a school, just opposite, thirty years ago, but no building was erected. We recently secured a little additional ground, on which to build a new church and school, and on September 14th the memorial stones were laid. Rev. J. Aston, of Leek, gave an address, Rev. W. Robson giving the statement. The following laid stones: Mr. R. Pearce, M.P., who gives 5 per cent. on what is raised; Mr. M. Bolton (on behalf of firm), £25; Mrs. T. Beatty, in memory of Mr. and Mrs. Stanton, £20; Mr. T. Kent, in memory of Thomas Kent, a founder, £5; the Trustees' Memorial Stone, by Mr. T. Billings. About fifty smaller stones were laid by the children, members, and friends. Twenty more have been laid since. About 300 took tea in the large tent. Mr. G. Salt, of Leek, presided at the evening meeting. Mr. R. Pearce, M.P., gave a most remarkable address, which showed that a politician may be deeply spiritual and mystical, as well as a man of affairs. The Revs. E. Bockock and J. Aston gave very appropriate and inspiring addresses.

Mr. T. Billings, the treasurer, gave the statement: Messrs. T. Billings, J. Billings, and Rev. W. Robson, £10 each. Messrs. W. Oakden, G. Finney, A. Billings, J. Kidd, G. H. Shaw, W. Allen, M.A., £5 each. Mrs. J. Parker, £3 3s; Mr. J. Hall, £3; Mr. A. Nicholson, £3; Mr. W. Edge, £2 10s; Mr. A. Walker, Mr. C. Harrison, and Ald. S. Hilton, £2 2s each. Messrs. E. Cotton, C. Bill, A. Ward, and T. S. Myatt, £2 each. Several smaller sums were given. The total proceeds of the day came to £30 5s; previous specials £81; subscriptions £191 5s., thus, approximately, we have £280 towards the cost, which is to be £240. Mr. W. P. Hartley has made a generous promise of ten per cent. on all raised over £200, and we are labouring to still further improve our position by the time of opening.

MAYORAL DINNER AT CHESTER.

Gathering of Free Churchmen.

ON Thursday evening the Mayor (Alderman John Jones) signalled his year of office by entertaining the ministers and laymen of the Free Churches in the city at dinner at the Town Hall. The function, which took place in the Council Chamber, was attended by a large and representative gathering; and it was invested with peculiar interest as being a unique occasion of social intercourse under civic auspices between the leading Nonconformists of all denominations. The Mayor occupied the chair, and the attendance included the Sheriff (Mr. R. H. Lancely), the Revs. Jas. Travis, D. Wynne Evans, Wm. Jones, J. Dickinson, S. Parlow, J. J. Hargreaves, J. Crompton, E. Colley; Messrs. B. Hulst, T. A. Rigby, J. G. Hope, T. M. Ballan, Andrew Storrar, W. Vernon, J. Williamson, T. Williamson, T. Nixon, E. Pitchford, Beresford Adams, G. F. Adams, C. Hibbert, H. Griffiths, A. E. Goodman, T. Charnley, C. C. Bowles, W. W. Dodd, W. Mauer, R. A. Jones, C. P. Cockrill, J. Vernon, R. Chalmers, W. H. Hallmark, E. T. Hallmark, L. Hale, etc. The Mayor announced letters of apology for absence from the Rev. Richard Jones, J. Pryce Davies, H. Ivor Jones, W. H. Towers and F. W. Anderson; Messrs. G. P. Milne, W. Dodd, J. W. Marriott and J. Richardson.

The loyal and patriotic toasts having been given, the toast of 'The Free Churches' was submitted by Mr. T. A. Rigby in felicitous and complimentary terms. The Rev. D. Wynne Evans, responding to the toast, said the various Free Churches were drawing together and understanding each other better than they used to do, and they rejoiced a few days ago to see the three Methodist bodies united in one church. They were proud of the fact that during the last few years they had had a Free Churchman as the chief magistrate of Chester, and the Mayoral chair had never been more efficiently filled than it was this year. He hoped that Alderman Jones would continue to occupy the position for at least another year. They were proud, not only that they had a Free Churchman as Mayor, but that he was also a fine type of a Free Church preacher, one who belonged to what had been described as the 'divinely ordained order of laymen.' The Sheriff also responded to the toast. Mr. M. Pitchford proposed 'The Ministers of all Churches.' The Rev. J. Crompton and Rev. E. Colley replied.

The remaining toast was 'Our Host,' proposed by the Rev. J. Travis. Mr. Travis said he had been acquainted with the Mayor privately and in public work for at least a generation. While he had been Chief Magistrate, Alderman Jones had never forgotten that he was a Free Churchman. Happily, invidious sectarian distinctions were having less and less prominence in civic life, and the sooner they were all swept away, and men were elected to civil offices on account of their ability and character, the better it would be for the community. They all devoutly wished that Alderman Jones might live for many years to serve the city with that integrity, efficiency and unselfishness which had characterised the whole of his public life. (Applause.)

The Mayor, in returning thanks, said during the twenty-one years he had been associated with the public life of Chester he had never endeavoured to serve himself. He had invariably taken a broad view of things, and had always been found on the side of progress, socially, morally, and religiously. Whatever the future might bring forth, he hoped that he would never disgrace his Christian profession or forfeit the respect of his fellow-citizens. He wished to publicly acknowledge the great respect that had been shown to him during his Mayoralty by all those citizens who might differ from him religiously or politically. From the Bishop down to the lowest citizen, he had been paid every due respect. He trusted that the pleasant intercourse Free Churchmen had had that night might contribute to the still closer union of the churches. (Applause.)

A New British Industry.

THE canning of English fruits in syrup is a new British industry, in which the well known firm of Chivers and Sons, Ltd., fruit growers, of Histon, Cambridge, are the pioneers. From being a department in their great business it has become a separate industry, occupying a building with a floor area of nearly three acres—the first British Fruit Canning Factory. The cans are scientifically made, and the fruits need no cooking before being brought to table. The 'Lancet,' after investigating the process, reports, 'The old objection to the use of tin as a container has been completely overcome by the method adopted by Messrs. Chivers and Sons. In particular we examined a tin of greengages which had been packed six years. The fruit was in excellent condition, and there was not the faintest indication of metallic contamination.' Chivers' English fruits, with their distinctive fresh flavour, are a wholesome and dainty addition to the table all the year round.

THE Rev. S. Smith and family, through the medium of your paper, express sincere and heartfelt thanks for the numerous letters of sympathy they have received during Mr. Smith's illness, both collective and individual. The number is too large to answer separately, and they hope that the many friends who have written will not feel themselves slighted because they have not acknowledged each letter. They are happy to say that there are signs of improvement in his physical condition. The best skill has been sought, and we hope, through the six months rest granted him, and the blessing of God on the means prescribed, he will be able once more to resume his beloved work.

TOOTH-ACHE
CURED INSTANTLY BY
BUNTER'S NERVINE
Prevents Decay, Saves
Extraction, Sleepless Nights
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NEURALGIA, HEADACHE, and
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NERVINE. All Stores in Ltd.
"As a Specialty for Toothache, it has no equal. I have used it successfully
for years."—FRED. W. WILSON, M.D.

In Memoriam.

Mr. John Beecroft.

We deeply regret to announce the death of Mr. J. Beecroft, of Gillington, Bradford Second circuit, who passed away on Wednesday, October 2nd. Mr. Beecroft came originally from Pateley Bridge, and resided for a little time at Esholt, but the major portion of his life was spent in Bradford. The dominant note of his character was Christian manliness, and it is almost impossible to gauge the influence of his character and service. To the Brownroyd church his loss is simply irreplaceable, not only because of the offices he sustained, but also because of the esteem with which he was regarded, and which made him a spiritual father amongst the members. By his decease the circuit loses one of its most valuable and popular local preachers, who always had a message for the people, and which was expressed in his own quaint and invaluable style. The funeral was on Saturday last; a memorial service being held in the Brownroyd church, the Revs. W. Pedley, J. Grainger, E. Vaughan, and Mr. Hatnerway taking part, the address being given by the Rev. J. Wilkinson, a former superintendent of the circuit. The interment took place at Scholemoor cemetery. The large attendance at the funeral was a remarkable testimony to the affection in which he was held.

Mr. James Spencer.

PRIMITIVE Methodism in Southport has lost its oldest representative by the death of Mr. James Spencer. Deceased, who was 79 years of age, died on Wednesday last (Oct. 2nd) at his residence, 1 Hope Street, after being ailing for a long time; but, being taken seriously ill a week previous to his death, despite every attention, his health could not be restored. He was born in Southport, and throughout his life was prominently associated with the fishing industry, during part of which time deceased was the skipper of a large fishing boat. Mr. Spencer was one of the founders of the Southport Second circuit, and during the early part of his life he showed great interest in the upbuilding of Primitive Methodism in that well-known seaside resort. The deceased leaves a widow, one son, and three daughters to mourn his loss. The funeral was held on Saturday, October 5th, at which the Rev. J. T. Barkby officiated. Although the weather was somewhat unfavourable a large number of friends gathered to pay their last tribute to the dear old man.

Mrs. Lebbell King.

THE East Dereham circuit has suffered recently the loss by death, of three sisters, each of whom was a valued member of the Church. Mrs. Alfred Reeve, of Lynn, who died on the 16th ult.; Mrs. Henry Beales, of Dereham, who died on the 25th ult.; and Mrs. King, whose death took place at Mattishall on the 23rd ult. Both Mrs. Reeve and Mrs. Beales rendered quiet and effective service, and in their homes were most devoted to their families. Mrs. King served the church as a local preacher for more than thirty years. The new chapel and school at Mattishall, built by Mr. King, is one of our best village properties in East Anglia, and it owes not a little to her generous giving and labour. As a sick visitor and faithful adviser of her friends and neighbours she was always busy and welcome. Her funeral was largely attended. The Rev. E. Madoc-Jones, B.A., vicar of the parish, gave evidence of his respect for the departed by attending and reading the lesson in the chapel. The other parts of the service were taken by the circuit ministers, and the Rev. A. T. Wardle, of Wymondham, who represented the Norwich District Committee.

Mrs. Ann Harrison.

THE Rose View church, Ardwick, Manchester, has suffered a great loss by the death of Ann Harrison. She was born at Cressbrook in the Bradwell circuit in 1840, and was cradled and reared in Primitive Methodism. In her early days preaching services were held in the house of her father, who was a class leader for many years, and was known as the Bishop of the village. As a young woman she removed to Manchester, where most of her life has been spent. At first she attended, with her husband, Mr. John Harrison, our church at Clayton, then for a short period Goston Brook; but for several years, and up to the time of her death, Rose View. She was a consistent church member, and a quiet helper of the work of God. In the home her character shone with heavenly light; a faithful wife and devoted mother she has left behind a precious memory. For about twelve months she was in failing health, but her simple faith, sweet patience, and uncomplaining resignation were beautiful to behold. The heroic spirit left the weary body on Sept. 1st, 1907. A pathetic feature was the temporary absence of one of her sons, whom business had taken to America a few days previously. The funeral was conducted by Rev. F. C. Challice. A short service was held at Rose View preparatory to the interment, which took place at Philip's Park Cemetery in the presence of numerous sympathisers. A memorial service was held at Rose View on Sunday evening, Oct. 6th, when suitable hymns were sung and an appropriate message delivered by Rev. F. C. Challice.

The Late Mrs. George Ashton.

By the departure of Mrs. Ashton, the Hall Fifth circuit has lost one of its most regular, consistent, and liberal supporters. On Wednesday, October 9th, she passed away in her seventy-ninth year. Her husband had predeceased her by many years. But she kept her memory green by her devotion to the interests of the church he loved so much and so long. Those who knew her best remember that she was distinguished for strict integrity, Christian consistency, and genuine love for all that was good. Public testimony was borne to her as an example in religious worship. In the sanctuary she worshipped God. Considering her age and the distance she had to travel, her

punctuality was most remarkable. Her ministers always knew that whoever was absent or late she would be in her place at the beginning of the service. This was true in private worship also, for she loved the house of God. On entering and leaving it she was alike reverent, circumspect, and devout. It had, to her, no equal. It was holy ground. So high was her regard for its services that anything approaching the light-some and grotesque was simply abhorrent. She greatly delighted in her class meeting. No reason but the most substantial was sufficient to keep her from its hallowed hour. In all sorts of weather she was found in her place awaiting her minister and leader. Her age and general weakness might well have been a good enough cause for her absenting herself. But she brought much to the meetings and she found much to take away from them. The social fellowship of her church was the source of strength and joy. She loved it, and the same love would make such communion a vital and fruitful force in our Zion. Her generosity was as marked as her devotion. Not only did she give where it was impossible to keep it a secret, but with unbounded pleasure she rendered help known only to God and the recipient. She supported most liberally the funds of her church. At stonelaying services, bazaars, and other functions, she was among the most generous givers. But in ways the public never knew her aid was both timely and manifold. Take an instance. As the writer was leaving the grave a poor widow said with trembling lips, 'Her gain is my loss. No one knows how great a loss her death is to me.' This is what many could say. But she has gone to her rest—the rest she much needed. Her going was to herself no surprise. In her later days she was wont to refer to it and say it is all right. The service in Bourne church on Saturday, October 11th, revealed the high regard many had for her memory. The Rev. T. Mitchell, an old friend; Revs. J. Shaw and Dr. Wm. Pigott, representing the District Committee, and G. T. Chappell, took part. The writer gave a brief address in the church, and read the committal at the grave. Mr. Mitchell closed with prayer. On turning away the sun was shining brightly, and the warm air was full of life and sweetness—fit emblems of the hope within us of the union awaiting all who love our Lord Jesus Christ. So we left the dust of our friend to rest until the Morning.—ROBERT HARRISON.

London and Home Missions Districts Ministers Association.

THE 84th half yearly session was held in Laud Street, Croydon, on the 8th, 9th, and 10th insts. On Tuesday, at 2.30, the committee met to draft a programme for the Spring meetings, and at 7.45 the Rev. J. Leach conducted the service and preached the sermon. He chose for text, Acts ix. 36. The subject was, 'Exemplary Christianity as seen in the Dorcas Incident.' The congregation appeared to follow the preacher with attention, pleasure and profit.

On Wednesday, at 10, we had a prayer meeting, after which at 10.30 the Rev. F. S. Clulow read his review of Dr. F. G. Peabody's book 'Jesus Christ and the Social Question.' The Rev. H. W. Snaith read a critique thereon. These provoked a long, enthusiastic and instructive conversation, terminating with an hearty expression of appreciation, for the association felt that essayist and critic had done their work well.

At 3, the Open Session was held, when the Rev. J. W. Normandale read a lengthy and interesting paper on 'Modern Examples of the Power of Prayer,' contending that the power of prayer in modern times is confirmed and illustrated in the lives of such persons as George Muller, Hudson Taylor, C. G. Finney, Moody, etc., etc. The Rev. A. E. Wilcox led the conversation by a brief paper, arguing that character counted for much in prayer, as was proved by the persons mighty in this grace.

At 7.45 George Price, Esq., Croydon circuit steward, presided over the public meeting. The circuit choral society was present and rendered two anthems. Addresses were delivered on 'Primitive Methodism: (1) Its Debt to the Past,' by Rev. I. Brentnall, (2) 'Its Duty to the Future,' by the Rev. W. Mincher. The congregation was large, the speakers did well, and the meeting felt that our Church not only had a great past, to which we were indebted, but had prospects of a still greater future.

On Thursday, at 9.30, conversation upon the sermon and speeches was introduced by the Rev. T. Savage, followed by other associates. At 10.30 a very carefully prepared paper on 'Modern Thought and Evangelism,' The Rev. E. Clements had prepared and forwarded an able critique, which in his unavoidable absence was read by Rev. W. E. Farndale.

At 2.30 the annual business meeting was held when the following officials were appointed—President, Rev. T. Savage; vice-president, Rev. J. Leach; secretary, Rev. W. Jones Price; assistant secretary, Rev. F. S. Clulow; financial secretary, Rev. W. E. Farndale—the three last named being re-elected. A prominent layman is being asked to take the treasurer'ship.

At 7.45 a well attended 'Young People's Meeting' was held in Cherry Orchard Road Chapel. An augmented choir led the singing and rendered special selections. Mr. A. Jackson took the chair and two appropriate and useful addresses were given on 'What Christ gives to the Young Christian,' by Rev. E. E. Fisher, and 'What the Young Christian should give to Christ,' by Rev. W. Jones Price.

Votes of thanks were duly given to the varied friends who had helped to make the meetings successful.

Glasgow Second.

The Rev. Edwin Dalton has just paid us a long promised visit. Four of our churches shared in his valued services. In five days he favoured us with three lectures, three sermons, and a soiree speech. We had crowded congregations, a fine spiritual tone, and excellent results.

HARVEST FESTIVALS.

Barnsley Second Circuit.

Worabro' Dale. Preacher, morning and evening, Rev. T. Dawson, of Yeaddon. Afternoon a service of song, entitled, 'The Message of the Flowers.' Reader Mr. W. Dutton. Organist Mr. J. S. Nook. Monday public tea, and meeting addressed by Revs. A. G. A. Less and T. Dawson. Chairman Mr. S. Spooner. Proceeds £20 10s. clear.

Caledonian Road Church, London, N.

Harvest festival held October 6th. Preacher, the Rev. John Welford. In the afternoon the choir rendered choice selections of music, Mr. A. Cullum, leader; Mr. Brinzie, organist; Miss May Jackson, pianist; chairman, Mr. J. Rogers. On Monday a tea and meeting. Speakers, the Revs. John Welford, Joseph Jackson (vicar of St. Matthias), and Joseph Dinnick. Chairman, Mr. A. W. Eddy, an old scholar. Proceeds £42.

Fleetwood.

On Sunday, the 6th inst., our harvest services were held. The preacher was Ald. J. Jones, Esq., J.P., the Mayor of Chester, who served us well. His sermons were appropriate and practical. In the afternoon a service of song, entitled 'Sowers and Reapers,' was given by the choir, under the leadership of Mr. W. S. Simpson. The reader was J. Jackson, Esq., of Ansdell. On Monday a good company attended tea, which was generously provided by Mr. T. Fisher, junr., and was followed by a capital entertainment, over which Dr. J. R. Preston presided. A sale of harvest produce followed. The total result amounted to £26.

Haswell.

Services on Sunday, October 13th. Preacher, morning and night, Rev. J. Rigby, and afternoon Mr. M. F. Stephenson. Special anthems were rendered by the choir under the leadership of Mr. P. Featonby. On Monday a concert was given by the choir.

Highbury Vale Mission.

Elwood Street. The Rev. J. Dinnick preached suitable sermons and the proceeds were £7.

Hull Third Circuit.

The Coniston friends held their harvest festival last week. On Sunday, October 8th, Rev. J. R. Fenwick was the preacher. On Thursday night the thanksgiving meeting was held, when over fifty friends went over from Hull in waggons. The chapel was crowded and a splendid meeting was held. Mr. J. Andrew (circuit steward) was in the chair. The assistant steward, Mr. W. Hawson, was the vice chairman. Speeches were given by Mr. W. Townsend and the Rev. G. T. Chappell. During a coffee supper a sale of fruit was held, realising over £1 5s. Total proceeds realised £7. Altogether the services were a splendid success and a record for the village.

Leytonstone.

Services were held on Sunday, Oct. 6th and 7th. Preachers, Rev. W. Knight Chaplin, Rev. T. Whitehead, and Rev. George Wood. On Monday tea and public meeting. Chairman, F. J. Coxhead, Esq. Speakers, Revs. W. Barnsley and G. Woot, and Messrs. S. T. Proud and H. P. Ellis. Mr. F. Heckford and his choir provided capital music. The soloists, Miss Symmonds, Mr. Crick, and Mr. Horace Rind. The congregations were large and appreciative. Collections £15.

Reading.

Wokingham Road. Sunday, Oct. 5th. Preacher, Rev. George Standing. Good congregations. Afternoon Young People's service. Wednesday, Oct. 8th, public tea at 4.30, public meeting at 7. Chairman, Mr. Bishop Ackerman. Speakers, Rev. George Standing and Mr. W. Pierce. Proceeds in advance of last year.

Rotherham Second.

Masbro', Sunday, Oct. 6th, preacher, Rev. W. Franks. In the afternoon a sacred cantata, entitled 'Plough and Sickle,' was given; leader, Mr. W. Sissons. On Monday a public tea was given by the members in the select class. In the evening the Rev. W. Franks gave his popular lecture, entitled 'Leaves from my Life, or how God honours faith.' Councillor W. Houghton, our esteemed circuit steward, presided. The collections amounted to £41. This is one of the most successful efforts in the history of our church.

Hay Station.

An interested congregation gathered in the church on Monday, October 7th, to wish God speed to Miss Pattie Watkins on the occasion of her marriage. Speeches were delivered by Mrs. Harwood, Messrs. G. F. Williams and W. Oliver, while Mrs. Nelson and Miss Elsie Harwood enlivened the evening by vocal and instrumental music. The Rev. R. W. Nelson made a presentation of a marble timepiece, suitably inscribed, on behalf of the church. The recipient, who will live in London feelingly responded. Mr. D. Watkins also spoke on behalf of the family.

Bradford Fourth.

The Manningham chapel anniversary began on Saturday with a public tea and meeting. Special music was rendered by the choir. Addresses were delivered by Revs. A. Vaughan, C. A. Askeford, R. Howarth and F. E. Hapce. On Sunday Rev. A. Jubb preached excellent sermons. Afternoon, our organist, Mr. J. S. Witty, L.V.C.M. with a band and augmented choir of 200 voices rendered the 'Messiah' in splendid style, giving great satisfaction. Mr. T. Dalton presided. The chapel was packed and the meetings were a great success.

Daisy Hill. The yearly bazaar was held last week. Many friends came and assisted at the opening services. The concerts by our choir and friends were excellent. The proceeds, amounting to over £140, gladdened the toilers' hearts, who had all worked well.

Rowntree's Elect Cocoa
"first thing in the morning—for energy"

HARVEST FESTIVALS.

Battersea.

Harvest thanksgiving services at New Road. On Sunday the Rev. John Buck preached excellent sermons. In the afternoon there was a special service. Soloists, Mr. Lockyer and Miss Lily Cattmull; organist, Miss Roberts. On Monday night a tea and a public meeting was held, the latter under the presidency of Mr. Taylor. The speakers were the Rev. W. Jones Price and Mr. Gront (Presbyterian.)

Liverpool Second Circuit.

Boundary Street harvest festival celebration, Sunday and Monday, October 6th and 7th. Sermons by Rev. W. Shipley. Excellent musical service in the afternoon by choir. Conductor, Mr. G. England; organist, Mr. J. Turner; chairman, F. Greer, Esq. October 7th, lecture by Mr. Shipley to a capital audience. In the unavoidable absence of Councillor H. Jones, J.P., who sent one guinea to the funds, Mr. Wilcock, one of our esteemed local preachers, presided. Sunday collections, £13 13s. Total proceeds, £20. All greatly encouraged by the increased success of the services.

Longton.

Bourne church, Oct. 6th. Preacher, Rev. F. H. Edwards. Large congregations. Collections in advance of last year. Monday, public tea, kindly given by Mr. and Mrs. T. Goodwin (Tunstall), followed by a grand concert. Chairman, Ald. Cooper, J.P. Proceeds £17. Sandford Hill, Sept. 29th. Proceeds £7 5s., a record. Normacott, Sept. 22nd. Encouraging congregation.

Marylebone.

Successful services at Seymour Road, Harrow Road, and Fowell Street. Preachers, Rev. R. R. Connell, C. Spooner, and Messrs. W. Heal and G. Plummer. Chairmen, Messrs. C. J. Hearn, W. Heal, S. Toone, and W. Child. Addresses by Messrs. A. Lake, W. J. Widdowson, B.A., W. J. Nelson, and others. Total proceeds for Trust Fund, £58. All our workers have done well.

Motherwell Circuit.

Successful harvest festivals have been held at Motherwell and Mossend. The preacher at Motherwell was the Rev. J. Walton, morning and evening. In the afternoon a service of song entitled 'Farmer Brown's Testing Time,' was given by the church choir. Mr. William Deakin occupied the chair. Large congregations gathered. On the Monday night the customary soiree was held. Speeches were given by Revs. J. Mackintosh (B.U. Church), J. Walton, W. Dawson, and Mr. W. L. Telford. Mr. A. Brown acted as chairman. Total proceeds about £30. The Mossend church has had a highly successful effort this year. The preachers were Revs. J. Walton, J. Clark, and W. Dawson. The Monday night soiree was a very fine one. Mr. Wm. Deskin occupied the chair. Speeches were given by Revs. J. Martin (E.U. Church), J. Walton, W. Dawson, and W. L. Telford. The church choir rendered several anthems. Total proceeds about £24.

Sandbach.

Harvest festival at Haslington on Sunday, October 6th. J. Sadler, Esq., of Crewe, preached. The choir rendered two anthems. On Monday evening a harvest supper was held. Proceeds £7 10s.

Southport First Circuit.

Harvest festival services were held at High Park, on Sunday, September 8th. The Rev. J. Whittle was the preacher. In the afternoon

a service of song, entitled 'Harvest Glory,' was given by the choir. Chairman, Councillor S. Ingham. Reader, Mr. Wm. Cockson. Collections and sale of fruit, £34. Grosins, September 29th. Mr. R. Houldsworth preached in the morning, and the Rev. J. Whittle in the evening. In the afternoon a service of song was given by the choir, 'Garnered Grain,' Chairman, Mr. A. G. Wareing. Reader, Mr. T. Ball. Collections, etc., £24 11s. Marshside Road, October 6th. Preacher, Rev. J. Whittle. In the afternoon the service of song, 'The Awakening of John Lovelace,' was given by the choir. His Worship, the Mayor, Councillor T. W. Dixon, J.P., presided. Reader, Miss Hilda Rimmer. Collections and sale of fruit, £117. Fruit was also distributed to the sick of the neighbourhood.

Sturminster Newton.

Successful harvest festival services were held at Haselbury Bryan, on Sunday, Oct. 6th and Thursday, Oct. 10th. Preacher on Sunday, Mr. F. C. Packard. On Thursday Mr. F. Elsworth took the chair; speakers, Revs. J. H. Packham and T. A. Moseley. The proceeds are in advance of last year.

Surrey Chapel.

Harvest festival services on Sunday and Monday, October 6th and 7th. Preacher, Rev. W. Lee, B.A. In the afternoon the cantata, 'God, Thou art great' (Spjhr), was splendidly rendered by augmented choir. The church was well filled at each service. Monday, public meeting. Speakers, Revs. W. P. Hodge and W. Lee, Messrs. J. Hall and J. Skinner. Chairman, Mr. J. H. Gould, of Mortimer. Services were all of a very high order. Proceeds £34 5s.

West Ham Circuit.

Harvest thanksgiving services have been held at each of our churches in the circuit during the past month. These services have been very successful financially, the sum of £27 14s. 11d. being raised for the Trust funds.

Witney.

Sept. 29th. Preacher, Rev. W. Radnor. Special music. Conductor, Mr. P. Viner; organist, Mrs. Radnor. Monday, public meeting. Chairman, C. W. Earby, Esq., J.P. Speaker, Rev. W. Williams (Congregationalist). Successful services.

Sandbach Circuit.

On Saturday afternoon a sale of work was opened at Eshley Heath by Miss Hall, of Sandbach, the ceremony being conducted by the Rev. Albert A. Birohenough. Total proceeds about £12, for reduction of debt on the property.

Melton Mowbray.

At Melton the Rev. S. Buckley was the preacher, who also addressed the P.S.A., musical selections being rendered by the string band. Mr. H. Barratt, A.L.C.M., organist. On the Monday a miscellaneous entertainment was given. Proceeds £10. Long Clawson. Mr. T. Shepherdson preached on the Sunday and Rev. S. Buckley on Tuesday. Proceeds £3. Salford. Mr. Lane, of Leicester, was the preacher. Proceeds upwards of £3. Ashfordby. Preacher, Mr. W. F. Bagley. The Rev. S. Buckley addressed public meeting. Proceeds £2 10s. Somerby. Preacher, Mr. J. B. Miller, of Botesford. The Rev. J. C. Jones and S. Buckley addressed public meeting, Mr. J. Swift presiding. Proceeds £4 10s. Hose and Rearsby. Preachers, Messrs. W. Corbridge and W. F. Bagley. Proceeds £2.

LOCAL CHURCH NEWS.

Birmingham Third.

On October 3rd a very pleasant evening was spent at Cape chapel by a good company of members, scholars, and friends, the object being to do honour to Mr. and Mrs. C. Anderson, who were recently married. A tea was provided. Afterwards a fine programme of music and brief addresses was much enjoyed. During the evening a very handsome marble timepiece with silver engraved inscription plate was presented to them on behalf of the church and school. Many references were made to the loyalty of Mr. Anderson to the Cape. He was carried to school, when a babe, by his sister, and has all his life been attached to school and church. He is now S.S. secretary, assistant society steward, and trustee. Mr. Anderson expressed his deep gratitude for the present.

Burton-on-Trent Second.

The annual sale of work at Queen Street was held on Wednesday, Thursday, and Friday, and was quite a success, realising about £20 more than last year. The sale was opened on the first day by Mrs. Prince, and on the second by thirty Crown children, Mrs. Stephenson presiding. The thanks of the church were given to all who had taken part in the opening proceedings, and also to the many willing workers who had contributed to the success of the effort.

Corbridge.

The chapel anniversary was celebrated on Sunday, Oct. 6th. Mr. Sims, of Witney, preached in the morning, and Mr. T. Pearce, of Burford, afternoon and evening. On the following Tuesday, Mr. H. Clifford, of Oxford, preached at three p.m., his subject being 'The Bible, God's Light for Mankind in all Ages.' A public meeting was held in the evening, the speakers being Rev. W. Radnor, Messrs. H. and E. Clifford, Mr. Allington, of Oxford, ably presided. Soloist, Miss Normington; Mr. J. Allworth was organist. An encouraging report was presented by Mrs. F. Townsend, which showed a good sum in hand for proposed new school-room. In the absence of Mrs. A. Gould, through illness, Mr. Radnor presented, in the name of the society and friends, to Mr. and Mrs. John Allworth, who are leaving Corbridge, a well-bound copy of 'Songs and Solos,' and spoke of the long and valued service they had rendered our cause in this village, and Mrs. Allworth suitably replied for herself and husband.

Faringdon Circuit.

On Wednesday, Sep. 25th the friends of the Faringdon circuit had a great Centenary day. We were privileged to receive a visit from the Rev. J. Pickett. Representatives came from the extremest bounds of this far-reaching circuit and were delighted with his sermon based on Gen. xxvi. 18, which he termed 'Digging out old Wells. After tea, at which about 160 sat down, Mr. Pickett gave us his popular lecture, 'The Ranters, who they were and what they did.' The lecture was presided over by E. A. Stranes, M.P., and the whole proceedings were a marked success both spiritually and financially. A special feature was the singing of the old hymns. It was as if the spirit of the old times had come upon us.

Grimsby.

At the Grimsby Town Hall on Wednesday and Thursday, September 25th and 26th, a splendid representation of the building of the

lighthouse was given by the junior Endeavourers connected with the local union. On both occasions the hall was packed, and the event did much to advance the C.E. movement in Grimsby. On the first evening the chair was occupied by Mr. N. Gilbert Whyatt (Boro' Surveyor), and on the second by the Mayor (Ald. J. Pickwell, J.P.), who gave a splendid address on the influence exerted by the movement.

Hull Fourth Circuit.

A meeting of the Local Preachers' Association was held at Great Thornton Street, Oct. 7th. Review of Rev. H. B. Kendall's book, 'P.M. Church Principles, History and Policy,' by Bro. George Simpson. Conversation followed, taken part in by Sister Stockhall and Bros. G. B. Brown, Noble, and Stride.

Leytonstone.

This church was filled from floor to ceiling with a record congregation on Thursday, Oct. 3rd, when the popular author and preacher, the Rev. Joseph Hooking, gave a lecture, entitled, 'My Favorite Characters in Fiction.' The lecture was a very fine deliverance, and was immensely enjoyed by the large congregation. The chair was taken by Harvey Cook, Esq., and the collection taken amounted to £6 9s. 6d.

Manchester Fourth.

This church at Levenshulme has just celebrated its anniversary. On Saturday, October 5th, tea was provided, followed by a public meeting. Mr. T. Pilkington presided. Useful addresses were delivered by Revs. F. S. Button and A. Morton, and an encouraging report presented by Mr. Jas. Ellis, trust secretary. Vocal and instrumental music and monologues were also rendered. On Sunday, October 6th, Rev. A. Morton preached morning and evening to good congregations. In the afternoon Gault's sacred cantata, 'The Holy City,' was given by choir and orchestra, under the chairmanship of Mr. Jas. Ellis. Mr. R. Rains conducted, and Mr. John Ellis accompanied. The total proceeds amounted to £23 10s.

Staines.

Mrs. Evison, the popular and talented evangelist, of Brigg, Lincs, held a mission here from Sept. 28th to Oct. 3rd, 1907. On Sunday, Sept. 29th, services were held in the morning, afternoon, and evening. In the afternoon, much to the joy of the teachers, thirteen scholars responded to the invitation to decide for Christ. Throughout the day the influence of the Holy Spirit was richly felt. During the following week several adults were converted, and many of the members came out for the consecration of soul and life to God. On Thursday, Oct. 3rd, the church was full, and Mrs. Evison delivered her lecture, entitled 'Happy Homes, with Scenes and Incidents of her "Evangelistic Life." The lecture was greatly appreciated. The mission has been fruitful of much blessing to many.

Witney Circuit.

The chapel at Swinbrook having been closed for repairs and improvement, was re-opened on Sunday, September 29th. Soul-cheering services were held Tuesday October 1st. The re-opening was continued, when at three p.m. the Rev. W. Radnor preached. A public tea and meeting followed which were well attended. An American organ has been purchased, and the friends here, with the help of other generous contributors, have raised and given the larger part of the cost.

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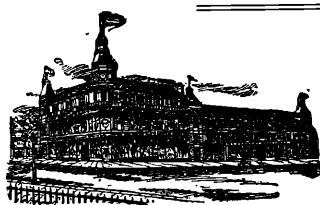
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