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THE GRACE OF APPRECIATION.

To-day the critic's window is crowded. The Church is not allowed to forget her defects. They are dinned into her ears every day. Her faults are paraded for public view, but her excellences are unnoticed. Her blemishes make good copy for some; her beauty they have no eyes to see. We do not claim perfection for the Church, but we urge that it is a counterfeit criticism which is not fragrant with the grace of appreciation. To be conscious only of a piece of putrid flesh in the glen when the white blossom is on the hawthorn, is evidence not of critical capacity, but of a nose for carrion. To some of the outside critics of the Church we say the critic must have the capacity to see the beautiful if he would claim attention. But in difficult times there is the danger that within the Church we may lose something of this grace of appreciation. We seek for reasons to account for a decline in church membership. We do well. But the first man we must cross-examine is ourself. For others we must keep the grace of appreciation. Especially must the leaders of the Church abound in this grace. "Life is made up of marble and of mud," wrote Hawthorne. The church leader who can only see mud is in need of that healing hand which opened the eyes of the blind. When such an one "gives nature and God his own fit of the blues" he doubly wrongs his Church. He chills its atmosphere and retards the revelation of the beauty already bursting its bud in some sensitive soul; and he provides copy for the hostile critics at the window. At a recent religious gathering the only speech reported in one of the great dailies was one delivered by a leader who could not see the marble for the mud. One of the essential qualifications for leadership is the possession of the grace of appreciation.

It is needed from the rank and file towards the leaders. When William Guthrie, the covenanting minister of Fenwick, was driven from his church he did not lose this grace. He and some of his friends went to a neighbouring village to hear a young man preach. On the way home the sermon was discussed. His friends could see nothing good in it. "Ah!" said Guthrie, "you are mistaken; it was an admirable sermon." Then on that summer Sabbath night, at sunset, they sat on the grass by the wayside, and the silenced Covenanter preached again the young man's sermon. Then the critics saw the marble; but they had not seen it if in the heart of the biggest brained man amongst them the grace of appreciation had not dwelt. Even of Jesus it is recorded that His power was limited by the chilling atmosphere created by distrust. Rose trees cannot bloom in a cold storage. A leader cannot put forth his whole strength where he is not upheld by the confidence and sympathy of the Church.

The grace of appreciation depends upon the possession of an eye gifted with sympathetic insight. To see marble beneath mud you must not only have sight, but insight. We do not need to imagine excellences that are not there. We only need to see deeper than the surface. It is only in romances of a certain order that all the heroes wear plumed hats and gold-braided coats. In actual life they often wear cloth caps and blue overalls. Thackeray called his

"Vanity Fair" "a novel without a hero." He was quizzing his readers. William Dobbin, alias "Old Figs," the grocer's son, quietest, clumsiest, apparently dumbest boy in Dr. Swishtail's snobbish school, did not present a heroic appearance. In fact, his great big bones were bursting through his scraggy corduroys and jacket. "Old Dob" is that through the piece. But beneath the angularity of the exterior was the symmetry of a great soul. It is in such guise that many of the saints and heroes walk. To appreciate their work we need sympathetic insight. It is their very nearness to us which blinds us. We read the lives of the saints of other centuries and fail to see the saints of our own. We visit a strange church, and praise it to the disparagement of our own. Such praise is superficial. Its minister is a man, not an angel. Its office bearers are not perfect paragons. Its church life is not free from discordant notes. What then? Are we to give up belief in the possibility of discovering the Church beautiful? Is it only in the dreams of the Apocalypse that we can find a Church clothed "in fine linen, bright and pure"—fine linen woven of "the righteous acts of the saints"? That, also, is a conclusion resting on a superficial view. With insight we shall see the marble in both Churches. We need not ransack romances for heroes. We meet them in the street in ready-made suits and home-sewn gowns. There is enough saintliness, self-forgetfulness, self-sacrifice within arm's length of us to make us thank God and take courage.

We equally need the grace of appreciation in our evangelistic work. There are men about us whose hearts throb with the "enthusiasm of humanity" whom we would win for Christ and the Church. A warm appreciation of their goodness will be Christian conduct. We may become slaves of words and phrases—even Scriptural words and phrases—in our work. "All our righteousnesses are as filthy rags" is not a sentence for indiscriminate application. It is not an accusation, but a confession. It is not a word for the evangelist. It is the exclamation that comes unbidden from the lips of a man conscious of God. Jesus is the Master of evangelistic method. When the young ruler, looking in His face with all a young man's frankness, said, "All these things have I kept from my youth," the grace of appreciation glowed on the Master's countenance.

He did not call integrity, purity, filial tenderness "filthy rags." The recognition of goodness as goodness, wherever it is found, will not cut away the ground of our evangelistic appeal. Jesus shames our best. His purity judges us. The conceit of goodness dies in His presence. He makes man conscious of the sunlit summits yet unwon. But in some cases we shall need not merely sympathetic but Christly insight to enable us to discover any sign of marble beneath the mud. In some of our streets the scum of society rises to the surface. Some of our open spaces are the tipping places where the city casts its heaps of human waste. Do we act as though we believed in the recoverableness of the worst? One of the most remarkable facts of to-day is that science is discovering value in what was thrown aside yesterday as useless.

There is wealth in waste. In the rubbish heaps that accumulated about some of the copper mines ordinary sight saw nothing. There was radium in that rubbish. But it needed scientific insight to see it and scientific skill to separate it. In the human waste Jesus saw wealth. By divine insight He discovered the potential energy of holiness in city outcasts, and by divine skill of sacrificial love set it free for the service of the world. It is because we do not see as through the eyes of our Master that we are

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sometimes so hopeless and so helpless. Had we Christian insight we should never fail to discover at least the possibility of goodness to which to appeal. With it the grace of appreciation would dwell more richly in our hearts, a song of thanksgiving would more often be upon our lips, though sometimes our song would pass into intercession throbbing with the agony of Christian sympathy, but ringing with the optimism of Christian faith.

T. H. CHAMPION.

THROUGH THE LEPERS' SQUINT.

By Rev. F. Winterburn.

"Squint" is an architectural term for a narrow opening in the wall of a church to enable worshippers in the side chapels to obtain a view of the high altar. In very old churches there is a small window, which commands a view of the altar, through which certain classes of afflicted people, among whom the lepers figured most numerous, could see the Mass. These windows were often called Lepers' Squints. As leprosy was a very common disease throughout Europe in the Middle Ages, and as a Council of the Early Church had excluded lepers from the churches, such a provision was not so superfluous as would at first appear.

In this relic of bygone days a parable may be discerned. At one time or another, to every soul of man is given a glimpse of exalted deeds and destinies. The beginning or the end of the year, the sudden remembrance of the ultimate consequences of an evil life, which throws into strong prominence the end of a life of goodness, the passing glance at one's better self in the stress of excitement or in the quiet of reflection—by these and other means we are allowed to see what is our very own, though we have not received it. Across the darkness of the unfulfilled promise of the past comes a shaft of light, and drawing nigh, we may look in upon the temple of our own possibilities, and there see a vision which might have been no vision at all, but a vital experience, if some evil thing in life had not excluded us from its enjoyment. Looking through this window upon the exalted mystery of a man's possibilities, one sees service rendered to God and man, where the best is given in every work, the flower of the flock in every offering. The worker works with a will, the fighter fights his keenest, the student puts into his thought and toil the best of brain and heart, the preacher preaches at his highest pitch of fervour, even to the small company at the week-evening service, the teacher strives to make the teaching live in life. Such a sight is an invigorating sight to see, even in imagination. And why should not the man who sees the sight of truth in work, join the ranks of those whose work is true? Serve we must, and whether our task be lowly or exalted, it demands the very best we can bring to it. Mr. Chesterton once wrote a sentence to the effect that anything that was not a sin was worthy of the energies of an archangel. According to that doctrine our work, whatever it is, is worthy of all our energies at the very least. Service is glorified when he who serves is true. Father Grady found consolation in something which seemed to be ideally perfect. "It was a poor drummer beating a tattoo in the streets of Paris. His drum gave out the tattoo in such a way that, at that moment at least, however peevish I were, I could find no pretext for fault-finding. It was impossible to conceive more nerve or spirit, better time or measure, more clearness or richness than were in this drumming. Ideal desire could go no further in that direction."

Again, looking upon the possible, one sees life filled with happiness and peace. Here is a peace too deep to be disturbed by the changing moods of experience. Here is strong restfulness and calm even in the midst of struggle and turmoil. The soul is at peace within itself, undisturbed by outward ill, because it is at peace with God. Here, too, is a happiness, abounding and abiding. This does not depart leaving "an aching void." It is independent of external conditions to an extent that is amazing. It abides when prosperity departs. It is the poor man's guest. It does not forsake the sufferer. It abounds in life, scattering its brightness abroad, touching other lives with the spirit of joy as the sunshine touches everything with light. Such a vision of happiness and peace may be seen by the man whose life has been unreasonably gloomy; by the man whose life has been filled with useless worries and restless fears. Why should he not pass in and join the company of the happy ones, the company of those who trust and are not afraid?

Another thing may be seen—namely, the inestimable value of simple goodness in life. We may see the beauty of a good man's life, the power of piety, the majesty of purity, the grandeur of sacrifice. Out of the desolation wrought by ugly vice and shameful sin a man may look upon the grace of goodness with painful longing. From the depth of despair did Nancy see this vision when she said to Rose Maylie, "Dear sweet angel lady, you are the first that ever blessed me with such words as these; and if I had heard them years ago they might have turned me from a life of sin and sorrow." The vision is a prophecy of a life cleansed from sin and emptied of its ugliness, filled with virtue and all grace. Every man who has looked in on the True, the Beautiful, and the Good, may pass in and live the life. For when the leper is cleansed, the Leper's Squint is superseded. The outcast need no longer stand afar off. He may draw near, and leave the fleeting vision for the abiding experience. That which barred his approach is banished. And that which has kept us back from the possibilities of greater service, of deeper joy, and of stricter purity by the power of Christ our Saviour, is banished too. We will be thankful for the vision, more thankful still for the power by which we may enter into the life and light divine.

Woman's World.

We have received a copy of the report of the work done at Livingstone Hall, Edinburgh, and at its healthy mission church at Leith. Both have a record of which to be proud. The social agencies at the former show how earnestly the ministers seek to meet modern needs, made so urgent by the conditions of congested areas. It is pleasant also to see that the work has the sympathy of some of the foremost philanthropists in the cities, as a glance at their list of donations will show. The home for friendless girls especially appeals, and a legacy of £500 has just been received for it, which has been used to acquire valuable property, and, adapted to the purposes of the home, will be a haven for hundreds of sorely pressed young women. The report is faced by a fine portrait of Dr. Livingstone, and will gladly be sent to any friend who will help in even a small measure so good an effort at the redemption of imperilled women.

But the larger mission should not overshadow the good work being carried on at Leith by as devoted a band of workers as are to be found in Scotland. We note with special pleasure a decided attempt to bring under good influences young men of the school and Church. One of the ministers announces a Bible-class, to be held at 5.30 p.m. on Sundays, and it is to be initiated and preceded by a social hour and cup of tea. We heartily believe in these means which have been so successful at Whitefield's and much smaller places. The problem of the young man and woman away from home and without friends calls for some solution, and it is fitting that the Church should help to supply it. In Mr. Rattenbury's unforgettable phrase, "The Father's house should be the children's home," how to make it so is very largely in the hands of the women of our Church, for their presence and guidance are needed if home is to be realised.

We are glad to hear from the esteemed secretary, Mrs. Alfred Jones, that arrangements are satisfactorily made for a meeting at conference of the Ministers' Wives' Union. She notes the kindness of the Conference Arrangements Committee in again extending hospitality to our meeting, and in setting aside a room for our use. May we ask our ladies in all Districts to hold a sororal at the District Synod, and especially to have the stimulating cup of tea, under whose genial influence acquaintance will ripen into friendship.

The executive of the Social Service Union had its sittings at Castleford last week. A very fair attendance was made, and the business was conducted with dispatch. The work of re-organisation having been completed, we hope the Union will go on to do its rightful and practical work. There is small respect in these days for a merely academical interest in social problems, and, no doubt, even a small attempt to deal with any phase of any problem is better than a merely intellectual solution, which leaves the issue exactly where it was before. We hope for the Union in its wider policy, a period of useful activity and blessing for those who are ready to perish.

It is again expected that a number of Primitive Methodists who are "keen" on social questions will join the Social Service Union at Swanwick this summer. As one expressed it, "it will be the time of your life to go," and we hear from reliable persons that nothing else is quite like it. It is not generally known that visitors are welcomed for odd days as well as for the regular conference, and the charge is very moderate indeed. We understand that particulars will soon be forthcoming as to the conditions of residence, with full programme, and we feel sure that many will be constrained to go and enjoy the feast of expert dealing with great and pressing questions. The beautiful country is also a joy to those who love Nature, and altogether the outing is ideal for busy and serious people who like to combine intellectual stimulus with physical rest.

A movement is being initiated in Manchester to show some kindly Christian sympathy and render what help can be offered to Chinese laundrymen and others. Some people have felt for long that we were guilty of neglect of these aliens in our midst, and we have wondered what has been their idea of Christian England, which, for them, is cold and aloof. It is impossible to ignore them, nay, it is dangerous to ignore them. At the same time, it will be difficult work, made much more so by the very strict etiquette of even the lowest grades of the Chinese. If we cannot go to China, we may try to carry the Gospel to those who come to us, and at our very doors in all the great cities. We hope soon to have more to say on this movement.

How precious to many is the message of Easter. Through the long dark days of winter Easter has been the reward of long waiting. With it we imagine the bright, if cold, spring weather, the joy of new life and vitalised forces. In it we see, too, the promise of a fuller life when this one, with its limitations and cares, is laid down. We like to think of a future which shall have in it large spaces in which to grow, where the soul shall have her chance and realise her highest self, where the body shall cease to remind us of weakness and the mind may expand gloriously. We think of re-unions sweet and tender, of death vanquished and fears forgotten. Do not let us be afraid of the message and think it "too good to be true." Nothing is too good to be true in all God's wonderful world.

E. J. D.

MEN AND MOVEMENTS.

By Rev. W. Younger.

The Call to Service.

Life is extraordinarily complex in the character and range of the motives which sanction and inspire action, but out of the depths of an advancing civilisation come the calls to duty and sacrifice, and he who does not hear and obey misses the living sense of obligation, and fails to realise the special purpose of his life. It is a terrible thing for a man to fling to the winds of self-indulgence the conviction that he is here by the will of God. The policy of an aimless and joyless pursuit of pleasure, and the irresponsibility which refuses to take up a great world task, may bring a superficial ease and comfort, but it will be at the expense of the deepest experiences, and the withering of our endowments.

There is the call of Humanitarianism. The misery and suffering of the world baffle description. Much of it is self-caused, and much of it is due to the unfortunate conditions amid which the people have been reared. The causes are both personal and communal. Cynicism and diagnosis are not the final acts of great souls. It will never do to wrap ourselves in the garments of comfort and achievement, and satisfy ourselves that we have no further duty to these people when we have come to the conclusion that their plight is due to their own fault. The limitations of weak men are often pathetic in their appeal. Thomas à Kempis said, "Thou art a man, and not God; thou art flesh, not an angel. How canst thou continue always in the same state of virtue, when an angel in Heaven hath fallen, as also the first man in Paradise." And as Dr. Kelman reminds us, in his second volume, entitled "The Road," "there is a curious anticipation of Darwin" in some sentences of Bunyan. "Some are strong, some are weak . . . this man (that is Little-faith) was of the weak, and therefore he went to the wall." Though the modern tendency to fatalism must be avoided there can be no doubt that human weakness is an urgent call to spiritual volunteers.

There is also the call of Empire. The tasks of empire increase in complexity and gravity. The old national barriers are receding before the compulsions of commerce and the achievements of science. The peoples of the world are passing through a series of transitions. Obsolete governments are disappearing, and the most civilised nations are undergoing grave industrial and political changes which will change the face of the world. And the fortunes of any single nation affect the life and programme of every other people. Hence the need for young men and women who will work for the construction of an empire based upon the considerations of humanity and justice. There is a call here to statesmanship, to an intelligent grasp of affairs, and to earnest interest in the direction of national aspiration and effort. The scare-monger must be ruined by the triumph of sanity. The irresponsible journalist must be scotched by the creation of educated political judgment.

There is also the call of the Church. I do not belong to the class who think that the day of the Church is over. Spiritual fellowship is an eternal need of the soul. The Church is rooted in the redeeming love of God in Christ and in the need of man. If every ecclesiastical building in the land were destroyed to-morrow the best souls would begin at once to erect others. The Church is the meeting-place of the saints. Her claims upon the time of men increase. Her institutions multiply. Her demands for specialisation of function require a large increase of workers. I do not agree with Ruskin in his assertion that when he sees on the notice board of a church the words "Divine Service at 10.30," he says "That's a lie." Much of the best work of youth can be rendered within the area of a living church. And there never was a period when we needed more to heed the longing of the Church for saintly toilers. The Sunday-school department, the agencies for temperance propaganda, the educational section, the classes for Bible study, the work of ministering to the sick and needy, the programme which fits a Church to declare war upon influential wickedness in public life, and to create an atmosphere in which the life of God in Christ can grow in human souls—these call for a multitude of the best young men and women in our towns and villages. The service here suggested is sufficiently varied and important to appeal to persons with all kinds of gifts and graces.

But the call of Christ is supreme and absolutely indispensable. The power of sin must be broken, and the will made invulnerable by union with Christ. His life and work and teaching alone can provide a call which is comprehensive and abiding. Humanitarianism alone may drift into parochialism. It can also create class bitterness. The call of Imperialism is always in danger of leading its devotees into racial prejudices and hatreds. It is impossible to get at the roots of poverty and militarism except by a redeeming Gospel. Even the call of the Church is not enough. We can concentrate on the institution until we forget the purpose for which it exists. The emphasis passes from life to machinery. This was the fatal mistake of Newman's career. Mere buildings will not save a world. A developing individualism is the spring of national goodness. In the inward life is the operating sphere of the life and laws of Christ. He is racial, cosmic. He is "the same yesterday, to-day, and for ever."

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OUR CHURCHES AND PEOPLE.

The announcement we make to-day of Sir William Hartley's munificent offer to our London chapels brings to them an outstanding privilege, and places the whole Church, and not merely those in the Metropolis, under a lasting obligation. The proposal itself—to make our London chapels debtless—is of the highest statesmanship. Those who are intimately acquainted with London, and this pertains with much of the same force to all large towns, know that at the base of most of our difficulties lies the question of the debts on our church properties. Our people in London are a brave race of men and women, and face responsibilities much heavier, on the whole, than those to be found elsewhere, and, in addition, they carry on their work amid conditions which are more acutely disadvantageous than in any provincial city. In London all the disabilities encountered elsewhere are simply accentuated, and progress has to be won at greater cost of heart and money. All this and much more Sir William Hartley has recognised, and while he still continues, and, we hope, will continue, to aid all worthy Connexional projects elsewhere, he has felt the force of the adverse conditions of our work in London, and has now made the biggest offer ever proffered to any section of our work. The debts are not the only difficulty of our London work—other obstacles could be named—but the debts are one great factor, and their removal would instantly mean that the forces required and the energies used up in carrying the burden would be immediately released for other most urgent work.

It is, therefore, to the removal of debt that the energies of the Church should be directed for the next five years. In round figures, our liabilities in the Metropolitan area amount to £75,000, and Sir William holds himself responsible to pay on an average 25 per cent. of this amount. There will, however, be discrimination exercised, and where the burden is excessive and the church relatively weak, the 25 per cent. will be exceeded; where the burden is lighter and the church stronger the gift will be proportionate. This discrimination is worthy of all praise—it gives the most to those most in need, and will consequently tend to incite the most vigorous efforts for release from burdens where they are heaviest. The proposal, therefore, will bring the most to those who do the most. Sir William quite recognises that there may be instances where a church peculiarly involved in liability and hampered by other conditions may not be able totally to release itself from debt within the period of five years, the limit named for the gift. Even so, the same church will still receive its due proportion on all the sums it does pay off. Moreover, a circuit could, were it so disposed, concentrate on any acutely burdened chapel within its borders, and so aid it out of its debt or to a great reduction thereof, and so bring the over-burdened church to enjoy the fullest extent of the magnanimous offer.

There are many problems awaiting us in our London work, and some are insistent and pressing, and amid the prolonged struggle some hearts have come to feel the weariness that steals over even valiant spirits when the progress made does not come up to earlier expectations. The munificence of Sir William is now a fresh call upon us—a call to self-denial in the first place, for we must sacrifice more in our giving, and a call to greater exertion to turn the next five years into an occasion for reaching the desired goal, to reach it if possible, and if this be impossible to be as near it as self-sacrifice, hard toil and faith can bring us. Only by thus doing shall we prove ourselves worthy of the call that comes to us through this great proposal.

Rev. I. Dorricott says:—"The Birmingham Forward Movement is a marvel of success. Three years and a half years old, with results that amaze and gladden us. Two hundred and sixty-five members, 21 local preachers, 28 class leaders, 80 Sunday-school teachers, 640 scholars, 4 C.E. societies with 116 members, 220 juniors, 400 Band of Hope members. In property and land, 5 freehold sites, 4 iron churches, 3 caretakers' houses, and a beautiful church at Erdington. Total cost, over £9,000, two-thirds of this being raised. In addition, an ambitious scheme is in hand for Handsworth, to cost £3,000. When all deductions have been made of members, preachers, etc., received from other stations, the question still holds, 'What hath God wrought?'"

A memorial tablet to the memory of the late Rev. J. T. and Mrs. Shepherd has been unveiled in Spring Gardens Chapel, Doncaster. Although it is nearly eighteen years since Mrs. Shepherd passed away, and nearly sixteen since Mr. Shepherd finished his course, both are still tenderly and reverently remembered by hosts of friends within the area of the old Hull District which formerly included Doncaster. Mr. Shepherd served a long and honourable ministry, and possessed outstanding gifts, both for preaching and the administration of circuits. At the unveiling, which took place on the Sunday afternoon, the Mayor of Doncaster presided, and was accompanied by a large number of the Council members. The ceremony was performed by Miss Shepherd, Rev. W. Robinson, an old friend of the family, taking part. Mr. T. R. Watkinson, J.P., of Grimsby, son-in-law of the late Mr. Shepherd, preached at Spring Gardens on the Sunday morning and evening to very large congregations. On the following day Mr. and Mrs. Watkinson were host and hostess at an "At Home" and held a reception in the schoolroom which was attended by a large number of friends.

Mr. Ernest J. Burdred, M.R.C.V.S., D.V.H., has just been appointed chief veterinary inspector and superintendent of the cattle markets at Blackburn. Mr. E. J. Burdred is the second son of Mr. Wm. Burdred, society steward at Marsh-street, and was for many years associated with our Marsh-street Church and Sunday-school.

LIVINGSTONE CENTENARY CELEBRATION.

Albert Hall Demonstration.

It was a magnificent congregation that assembled in the Royal Albert Hall on Wednesday last to celebrate the centenary of Dr. Livingstone's birth and to pay its tribute to the memory of that great missionary and intrepid explorer. From area to balcony the vast hall was crowded with an enthusiastic multitude. The platform was finely representative of England's best religious life. The Archbishop of Canterbury (Dr. Davidson) was supported by Dr. Wardlaw Thompson, Dr. John Clifford, Lord Balfour of Burleigh, Sir Harry Johnston, Dr. Scott Lidgett, Rev. Richard Roberts, Mrs. H. M. Stanley, Mr. Robert Whyte, and others, whilst away in the Royal box sat Miss Jane Moffatt, sister-in-law to David Livingstone, who by special consent of the King had the post of honour allotted to her. During the early part of the evening Rev. Silvester Horne's cantata, "Livingstone the Pilgrim," was finely rendered by a strong quartette party, supported by a choir of 800 voices, under the direction of Mr. Hamish MacCunn, solos being rendered by Master John Child and Mr. Stewart Gardner. The lad's singing (Master John Child) evoked the first expression of excitement in the vast audience. With a clear soprano voice the little fellow, perched up by the side of the organ, filled the great hall with melodious song. His voice rose and fell with all the cadence of a great master, without the slightest faltering, and the huge crowd was swept by the charming song, and called him back again to thrill them with his wondrous notes.

And then down the aisle, through the crowded area, wended the procession of speakers, with the Archbishop at its head, followed by the towering form of Lord Balfour, Rev. John Clifford bringing up the rear. Without a moment's delay, the Archbishop—sharp, alert, emphatic, like one born to command—called on the audience to rise in silent prayer in sympathy with those bereaved by the great crime at Salonica, and then called on Rev. Richard Roberts, M.A., to lead in prayer. Across the orchestra a large screen was drawn, on which limelight pictures were thrown illustrative of Livingstone's life and work, and messages of sympathy from representative men and institutions were displayed. The King had sent a message expressing his profound admiration of Livingstone's work. The President of the United States wrote: "All my life I have held the name of David Livingstone in particular honour." The Prime Minister wrote "in honour of a man whose memory can never perish." One thought of the lonely, wearied man kneeling down in his lowly hut at Ilala and breathing out his life in prayer forty years ago amid the solitudes of Africa, as the tribute of the world's admiration was now being laid at his feet.

The Archbishop's speech was an eloquent description of Livingstone's life work. He had enriched the world with his great discoveries, but he was greatest as the simple missionary of the Gospel of Christ, who lived out his religion in the lonely deserts of Africa so that his followers learned to admire religion because they saw it exemplified in him. The enthusiasm for his work was deepened tenfold now that the centenary year had come. Distance of time only led us to appreciate more highly the value of his work. Quoting Lord Curzon's speech at the meeting of the Royal Geographical Society, the Archbishop endorsed the words that "his was the character and career that will always remain an inspiration for our race." Lord Balfour of Burleigh followed with a fine address. Tall, erect, with a fine voice that carried to the furthest reach of the hall, the President of the Edinburgh Missionary Conference eulogised the missionary work of Livingstone. To him more than to any other human being was due the fact that the export trade in slaves was practically over. The contact of white and black races was necessarily attended with some difficulty, but the cry of some, that the Christian religion spoiled the black man, was false and unworthy. It only awakened the dormant manhood within him, and disastrous would it be if that contact of races was not softened by the Christian religion. It was a noble speech, well received.

But undoubtedly the speech of the evening was that of Sir Harry H. Johnston. When the "little knight" arose, many could hardly conceive of him as the great African traveller. Short, spare, wiry, with a comparatively thin voice, the hero of a thousand dangers launched out into a fiery rebuke of the Foreign Office for its inadequate recognition of missionary heroes. "I am almost ashamed to wear the ribbon of St. Michael and St. George when I think of the cold treatment and neglect of men like Dr. Livingstone." On one of his journeys he was greatly helped by a layman and a missionary. On report being made, the layman received an award, but the missionary nothing, and when Sir Harry inquired the reason why, he was told, "Oh, he is a missionary," as though State recognition of service was limited mainly to the profession of arms, the law, diplomacy, or Colonial administration. Surely the cure of souls is of equal importance to these professions. Nothing (said Sir Harry) but crass stupidity could prevent the publication of Livingstone's reports to the Foreign Office, so full of valuable information as they were. It was a noble and arousing speech. Then the vast crowd sang the triumphant song, "For all Thy saints who from their labours rest," and Dr. Wardlaw Thompson in a few choice sentences drove home the appeal of personal devotion to the great ideal of the world's evangelism. The Church was yet niggardly in its gifts for the redemption of these heathen for whom Christ died and for whom Livingstone laid down his life. It was a fine appeal to make at the close of a great meeting, and left Livingstone's great commission ringing in our ears: "Do you carry out the work which I have begun; I leave it with you."

THE WORD FROM THE WEST.

By Arthur T. Guttery.

It is good news that President Woodrow Wilson has resolved to withdraw America from the Six-Power Syndicate that has sought to exploit the financial needs of China. It is a message of hope to the great Republic of the Far East, and it is a rebuke to the European Powers that have allowed their diplomacy to serve the cruel intrigues of Russia and Japan in their ambition to limit the freedom and cripple the power of awakening China. In the dynastic Cabinets of the world there is resentment at the Chinese race flinging away the bondage of hoary tyranny and daring to move forward in the company of free nations. The conscience of the world would not allow this resentment to declare itself by military methods or by open political hostility, and so subtle financial proposals have been forced on China to compel her to accept tutelage from the Powers who desire to fetter her freedom. Britain joined the intrigue to retain the friendship of designing allies; ex-President Taft allowed America to join the conspiracy to suit the men who see all power in the mighty dollar. President Wilson will have no share in this ugly plot, and tells us that all America wants under his rule is the open door, good will, equal opportunity and the prosperity of China. It is a magnificent commencement of his reign, and his message has sent the breath of a new spirit through international politics. The courage of such a decision is great, for it is a direct challenge to the arrogant money power that has dominated both America and Europe for many years. America is breaking the bonds of dollar politics, and we hope to see Sir Edward Grey join in the campaign which shall save not only China, but all our diplomacy from financial fetters. The trail of finance must be resisted by the democracies of the world if progress is not to become a pretence and freedom a delusion.

The growth of the money power is one of the great perils of to-day. Nations are sold into bondage unwittingly. The old tyrannies of prelate and potentate have been broken in pieces, but the new plutocracy, with vast resources and subtle cunning, is the modern foe against which the common people must arm themselves.

We can see the might of money in the tragic facts that menace modern civilisation. It moves nations into the madness of swollen armaments; it creates through a venal Press the panics that demand monstrous armies and inflated navies; it degrades the patriotism to which it appeals, and judges all policies by their effect upon the Stock Exchange. It kills the old chivalry that made Britain the terror of the oppressor and the hope of the enslaved, and would use our flag and drill our sons for sordid gain. It serves the bondholders at the cost of human blood. It corrupts every Foreign Office, and sells diplomacy to the highest bidder. It holds as sacred dividends and gain. It is the money power that is behind such a heary heresy as Tariff Reform, which would undoubtedly make the rich richer and create in our industry trusts and monopolies that would crush the common folk. It will never lack for funds, for those who give their gold to secure its triumph expect large and quick returns. What it lacks in conviction and conscience it will make up in hired advocates and purchased organisation. It would turn the lobby of the House of Commons into a den of thieves. It breeds everywhere suspicion and scandal. The false and ugly stories of Ministers of the Crown dealing in Marconi shares is but one out of many symptoms of the way in which financial interests would poison public life. Sir Rufus Isaacs' statement of how he dealt in American Marconis is a warning of how careful our politicians should be in seeking gain. It is the money power that lies beneath our most tragic social problems till in this period of booming trade the inequalities of possession grow more alarming, and rapidly will become intolerable. The means of production tend more and more to fall into few hands, and the results are disastrous to the wage-earner. Liberty already has so far gone that in many trades the law must step in to secure for labour a living wage.

No one is foolish enough to say that money is an evil thing. It is good when it represents the fruits of industry, but it is a curse when it is invested with authority to frame a policy under which the people must live. There must come an end to our modern servility to capital; our Government must deal fearlessly with those vested interests that are often inhuman. We must resist the passion of greed that is turning many of our newspapers into lotteries. We must break the fetters of gold that are found in Britain as well as China. We must refuse the worship of the golden calf, and we shall do well to join the President of the West in his attempt to make impossible the politics of the mighty dollar.

The coming of the schoolmaster has meant the passing of many peculiar traits of character. Some few of the old pronounced types remain. Hull District has lost one of these types in the death of Miss Rose Carr, of Hornsea. A lover of horses, Miss Carr was greatly disfigured as a girl by a kick from a horse. This experience did not break her nerve, and all her life she was a master in horsemanship. Even amongst Yorkshire horse dealers her keenness, business acumen, and judgment were frankly recognised. In her early years a carrier, she was a woman of prodigious strength, being able to carry a sack of corn under each arm. A terror to many, she was won for God, and though never able to read in the pulpit, she frequently took services and attracted large congregations. With many limitations she did considerable service both in the Hornsea Circuit and in the district around. Her death sees the end of a life of a strange and rugged force.

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

M. C. G.—With reference to the two words "eternal" in Matt. xxv. 46, (a) Do both words indicate the same period of time in both cases? or (b) have they different meanings in regard to the length of punishment and eternal life?

The adjective presumably means the same thing in both cases; but, as you will know, and indeed as I stated in other answers recently, there has been prolonged, not to say acrimonious, dispute as to the meaning. The adjective is derived from a noun meaning "age," so that some think that "age-long" would be the most correct translation. But it is difficult to believe that this is what is intended. The real question is probably rather whether time enters into the meaning here at all, or whether it is a state transcending time to which reference is made. Human language is, of course, the precipitate of human experience. Human experience being limited to the temporal, it is impossible for us to coin a term which shall express a state of things that is at present closed to us. I think we should be content with accepting the Biblical language, confessing that in the nature of the case we can form no adequate idea of what is meant by it, and humbly recognising that God in His wise purpose has not intended that we should know the secrets of the future. (See Acts i. 7.)

LAUS DEO.—If we deny the supernatural birth of Jesus Christ, does it follow that we reduce His death to that of an ordinary martyr who died for his own particular creed?

The principle involved in the question is whether the supernatural birth is necessarily involved in a recognition of the Divinity of Christ. If He is nothing more than man His death would be interpreted as the death of a martyr. Of course, it would be possible to confess the Divinity of Christ and at the same time see in His death nothing more than martyrdom, though it is hardly likely that those who reduce the death to this will permanently hold the doctrine of His Divinity. History and experience tend to show that a high doctrine of His Person and a high doctrine of His Work go together, and where the significance of the one is reduced the significance of the other tends to be minimised. But it is surely one thing to confess the Divinity of Christ, a real Incarnation of the eternal Son of God, it is another thing to insist that no other method of Incarnation could have been adopted than that of a supernatural conception. At the present day I believe that a large number who hold the doctrine of the Divinity of Christ in the strict sense of the term question, or even deny, the miraculous origin of the humanity. Viewed as a problem of history the question seems to me difficult and complex. I have discussed the subject in my volume on "Christianity," giving the fullest weight to the argument on the other side. I say there emphatically that I do not think the doctrine of the Divinity of Christ is bound up with the precise mode by which He came into the world, but I have given my reasons for still continuing to hold that the supernatural conception is probably a fact.

ANXIOUS.—I find it stated in an article that Jesus is unproved and unprovable, that His figure becomes less distinct, less coherent, less consistent, that He is inadequate, and that it is impossible to hang the future of the human race upon Him. Can it be proved that Jesus lived in history?

For a considerable number of years, and even before the question had become so prominent, I anticipated that the historicity of Jesus would be more and more disputed. It seemed to me to lie in the very logic of much that was being said by opponents of Christianity. Denial of His historicity is, I believe, grotesque. That it should be made by anyone with the slightest pretension to competence in historical inquiry is amazing. I can refer you for a fuller discussion of the subject to what I have said in my lecture, "Did Jesus Rise Again?" and in my volume on "Christianity." The arguments which ought to be brought forward to justify a doubt on this point would have to be of a far more serious, solid and weighty character than anything which has yet been alleged in the controversy, whereas those who are familiar with the arguments adduced and have carefully examined them are well aware how flimsy they are. A short statement cannot be satisfactory, or I would gladly have summarised the lines of proof which justify us in regarding the historicity of Jesus as resting on evidence much stronger than that which in many other cases passes as unquestioned. No doubt when the historicity is demonstrated one has still to face the problem how far we can trust the story in detail. But that raises another issue, and when this problem has been settled we have still to estimate the personality itself. But the vast majority of competent scholars, even those who are very negative in their theology, entertain no shadow of doubt as to the historical character of the central figure in the Gospels.

W. H.—In view of Christ's denunciation in Mark xi. 17, Luke xix. 46, John ii. 16, is it in harmony with His Spirit and teaching to hold bazaars and similarly worldly things in our churches?

The question is more difficult than appears on the surface. The cases are not quite parallel. The Temple at Jerusalem held a solitary position as the only legitimate place of sacrifice. We have nothing in Christendom which corresponds to this. Our churches are rather like the Jewish synagogues. Further, the buying and selling was not, like that in our bazaars, occasional, but continuous. Moreover, its object was different. It was not to help on the cause of God, but to supply materials for sacrifice or change of money, which might just as well have been attended to outside the Temple precincts, but was simply a concession to the indolence of the worshippers. Moreover, it seems to have been marked by flagrant dishonesty on the part of the sellers; they had made the Temple a

den of robbers. No doubt we need to guard more than we do the sanctity of our places of worship, but for us the emphasis must not lie on the place as such, but upon the assembly which gathers there. And we have to read what Jesus says to the Jews about their Temple less as a rule enforcing a precedent upon us than as a principle which we must apply to very different conditions.

ARTHUR S. PEAKE.
Gairloch, Freshfield, near Liverpool.

THE RELIGIOUS ASPECT OF THE WOMAN'S MOVEMENT.

By Rev. W. E. Farndale.

I.—The Philosophy of the Movement.

What is the woman's movement? Perhaps nine out of ten would identify it with the agitation for the extension of the Parliamentary franchise to women, and then, allowing the criminal tactics of the militants to obscure their sight of the constitutional party led by Mrs. Millicent G. Fawcett, LL.D., would dismiss the whole with a contemptuous shrug. But that would be a double confusion. For, in the first place, as shown in Dr. Fawcett's "History," a peaceful demand for the suffrage was made long before the advent of Mrs. Pankhurst and her followers, and the two sections, constitutional and militant, still remain emphatically distinct. And in the second place, the woman's movement is not identical with the suffrage movement, no, not even with that section of the latter which uses legitimate means of persuasion, but rather exceeds it. For this country might give the vote to woman on the same terms as man, and the woman's movement would still remain, and, indeed, would to its leaders seem at that juncture to have then only just been fully liberated for its great tasks. Thus, the woman's movement, rightly conceived, is a mighty religious crusade, the result of a spiritual awakening, and having within it untold possibilities of blessing to the Church and the world.

On this very live topic, the Manchester District Social Service Union recently arranged a conference, which was held in Oldham, at the Bourne-street Church, and presided over by the Mayor (Alderman J. Ashworth). The speakers were Miss Olive Clayton, M.D., a local Congregationalist; Mrs. Higgs, a minister's widow and famous social expert, and author of "Glances into the Abyss"; and Rev. S. Horton. The speeches all unconsciously fell into two divisions—viz., the philosophy and the practice in regard to the woman's movement.

Dr. Clayton's paper was a fine summary of the philosophy. She enunciated five essential characteristics of the movement—namely, development, work, efficiency, comradeship and purity. The right to develop is urged against the older opposite notions, both in law and social conventions. Under the English law, for example, a woman is not regarded as responsible for certain crimes, if committed in the presence of her husband; but he, not she, is held culpable, though by divine will "the sins we do by two and two we shall pay for one by one." The idea underlying the old social conventions has been recently thus expressed by an opponent of the new movement: "Man has a sex, women is a sex." But against this over-emphasis of sex, which has too long pervaded thought, a call is now made for fuller opportunity to develop each God-given faculty in every possible fashion. The virtues are not to be parcelled out into masculine and feminine, as though if women were gentle they did not need to be broad-minded, and as though if men were brave they did not need to be pure. Women must be allowed to develop the robust ethical qualities, and for this purpose her individuality must be respected. In the words of Bishop Gore, "Our Lord dealt with women exactly equally with men as . . . beings who were an end to themselves and not the means to the ends of others." The movement is, hence, not one of sex antagonism. It is not saying to men, "We are better than you are." It is not even saying, "We are as good as you are" (and it is not saying, "We are not as good as you are!") What it does say is, "Whether we are as good as you are or not, give us the chance to be as good as we can."

Here emerges an argument for the granting to women of full educational privileges and civic rights. Education cannot be good for the development of man and bad for the development of woman. Citizenship cannot be a good means of training men in the sense of civic responsibility and be a bad means of training women. Natural science and human history alike show that progress has followed the free use of every fresh budding capability, and not by cramping faculties and restricting opportunities, and so those who are in favour of conscious limitation of opportunity take thereby a position of revolt against the whole plan of Nature. None need fear disaster through this forward movement, for God cannot have ordained that what is in the interests of half the nation shall be against the interests of the nation as a whole.

This movement has much to say about the work of woman, its nature and pay and problems connected therewith. It makes a stringent demand for efficiency, saying, with Florence Nightingale, "Surely a woman should bring the best of which she is capable, whatever that is, to the work of God's world." Another watchword is comradeship—by which is meant not only comradeship between woman and woman, giving loyalty and *esprit de corps*, but also comradeship between man and woman. The picture of the husband absorbed in his business, politics and amusements, and the wife in her house duties is a fairly common one, but does not seem the ideal. The great inspiring instances that stand out in our literature as ideal have been between men and women whose union has been based on a comradeship of interests and aims, as shown in the examples of Robert Browning and his wife, Charles

Kingsley and his wife, Mandell Creighton and his wife, and Ramsay MacDonald and his wife. Home is thus made a place where failures turn to gain—a place for strength and comfort of body certainly, but not of body only—a place wherein to gain 'gaiety and courage, and the quiet mind, so that in all changes of fortune and down to the gates of death we may be loyal and loving one to another.'

Dr. Clayton's words on purity as a great watchword of the movement were strong and stirring. "It is the horror of the present social order," she said, "the social order which makes of hundreds of our sisters the victims of men's lust, the deep indignation that for a man either to buy or cajole away a woman's innocence is accounted a trivial offence—it is this horror and this indignation together with an unswerving determination that this thing shall cease; it is this which of all the forces is the chief driving force behind the woman's movement. We will not have a system which to this day not only tolerates but connives at the providing of women for the use of our soldiers in India. . . . We are not content that our lives should run in easy ways whilst our sisters are trapped by the agents of this immoral trade, and once 'broken in' in England are shipped abroad to their living death. . . . We will not settle down under an economic system which holds woman cheap, and pay the woman manual-worker in the industrial world an average wage of only 7s. and 8s. a week. . . . The aim of the woman's movement is so to alter the status of womanhood and so to alter the outlook and opportunities of woman that no woman shall be forced to sell herself either as mistress or as wife! For though we are called 'new' there is one point in which we are old-fashioned enough: we do not believe in marriage for any other reason than the old one—of love."

THE LADY OF THE LANTERN.

By Sydney Walton.

I have seen the market-women of the Continent steal into the cathedrals, take an offering of candles from their baskets and light them upon the altars. But the candle I shall always count as sacred made glad my soul when the stars were sleeping.

It was in student days. Every Sabbath I wandered in lonely places of the earth. Winter lay upon the hills; winter reft even of the charm of snow. I was "booked" to preach at Cotherstone (Cotherstone, it may be, I cannot recall the true spelling). It is a Yorkshire village within the silver clasp of the Tees, before the river reaches the ruined walls of Barnard Castle. Then of a truth the stream grows winsome as a girl stepping into maidenhood, and gives its name to the harp-string of Sir Walter Scott, and to the pulpit-songs of Dr. Jowett.

Even for this crumb of knowledge I had to wait until dawn of day, for Saturday was at the door of Sunday when I reached the bleak moorland station. No city-dweller can dream of the deep darkness of the village night. In the towns it is different. The lamplighter goes forth and makes beautiful the black brow of night. Thankful I am that through the dark of the fells there came the lady of the lantern.

At first I thought the flame was swinging from the hand of some official of the railroad. But a voice challenged me: "You are the preacher for the morrow?"—and a handshake stole to me through the darkness. The features shone dimly in the light of the lamp. They were the lineaments of age, with the joy of youth still upon them, like late primroses.

She went on before to the sleeping hamlet, for the way was narrow and I blind with dark. I followed those footsteps with something of the music of the word "chivalry" singing in the heart. How comes it that the word is wedded to the deeds of knights and not also to woman's ministry on the darksome earth? She left me at the door of my week-end home, and slipped away in stealth to avoid my thanks.

The "Independent Chapel" at Cotherstone stands by the roadside. It stands somewhat apart, as though it was a holy thing. For the story of its beginning one must search far into the past. Barnard Castle is a spiritual daughter. In the summer time, when the moors are sweet, visitors swarm into Teesdale. By-paths from Rokeby on to the passionate waters of High Force are alive with alien feet. Cotherstone makes no appeal to the crowd, yet to the city-smitten she offers the healing of her quiet fells. Many a pastor takes his holiday there at the invitation of my lady of the lantern. No preacher can desire an audience more rich in spiritual understanding than that in the little kirk on a midsummer morning, when the windows are open and the breath of roses is upon the worshipper.

Many years ago, during student-days at Edinburgh, Dr. Jowett came to Cotherstone for a couple of seasons. He was the praise of the people as he is their joy to-day. Those early sermons are now pages in the history of the hamlet. Every Mrs. Macfadyen took that young preacher to her heart. One year he went to Barnard Castle and there he wooed. In the Teesdale market-town Mrs. Jowett is known still by her maiden name. From there, too, he won his first church, St. James's, in Newcastle-on-Tyne. His coming to Cotherstone was the doing of the lady of the lantern.

She is the soul of the sanctuary; easy it was to see this that Sunday morning of my visit. She played the harmonium; the "notices" were in her handwriting; the fee (which students take with faint disguise of joy) is her gift; she feeds the pulpit with the best voices from afar, even when winter has made the village a desolation, and every Sabbath evening, when she has paid the preacher, she lights her lantern and seeks her lonely home beyond the river. I am beginning to know how truly the chapel is her sacred lantern. She is the lady of the lamp of God.

To Make London Chapels Debtless!

SIR WILLIAM HARTLEY'S MUNIFICENT PROPOSAL.

INTERVIEW WITH REV. DR. MITCHELL.

By Our Special Correspondent.

As a rumour had reached us that Sir William Hartley had expressed some intention of making a special challenge offer to stimulate the London churches to greatly reduce, or entirely remove the debts on all our London chapels, our special correspondent sought an interview with Rev. T. Mitchell on the subject at Holborn Hall, and we are glad to have the rumour confirmed. Our correspondent found Mr. Mitchell well and cheery after his arduous labours as President of the National Council of Free Churches, and ready to supply us with all the information we sought; so we at once asked:

"Is the rumour correct that Sir William has some intention of making a challenge offer to the trustees of our chapels within the Metropolitan area, with a view to the entire extinction or great reduction of the debts thereon?"

"Yes," replied Mr. Mitchell, "this is quite correct. Sir William has had this subject under consideration for a number of years. The large project has only assumed definite shape quite recently, though it has been the subject of frequent discussion between us for some time past. What is now contemplated is to make an offer to the Primitive Methodism of London as a whole, and by an enthusiastic effort dispose, once and for all, of the financial burdens on our chapels in the Metropolis."

"Will you then be good enough to outline the present challenge offer?"

"Yes. At the request of Sir William I have ascertained that the indebtedness of our chapels in the Metropolitan area of the London First, London Second and Home Mission Districts may be roughly estimated at £75,000. Sir William proposes to add an average of 25 per cent. to all raised for debt reduction during the next five years. We think that the time should be three years, but as the project is a very large one for the churches concerned, Sir William would like to give ample time for carrying the project to a successful completion; but it must elapse in five years from April 30th."

"Will there then be a general promise to all, or will there be some discrimination as to cases of more or less urgency?"

"The proportion named is the total promise to which Sir William commits himself for the entire scheme; but the exact amount promised to each individual case will be determined after careful inquiry into the condition of each trust concerned. First the figures must be brought up to date, as those available are for 1911. Then a schedule will be prepared containing rough suggestions of the proportion to be offered to each individual board of trustees, which will be submitted to Sir William for approval or modification. When the best thought has been given to the subject, Sir William's son-in-law, Rev. J. T. Barkby, and myself will meet representatives of the London circuits and endeavour to settle the scheme."

"Is it proposed to move in the matter at once?"

"Yes, at once. My year of office has just closed, so that I am now free to deal with this question without delay. It is hoped that the matter may be so far advanced as to admit of Mr. Barkby, and myself meeting representatives of each circuit in the London First District on Wednesday, April 9th, and those of the London Second District on Thursday, April 10th."

"Have you arranged any plan for working the scheme, or have you one in your mind?"

"Yes, that point has had attention. When the scheme has been matured and the definite promise made to each board of trustees, Sir William will not be able to give further attention to the matter in any form, and will not have to be troubled with correspondence on the subject. He will pay all approved claims twice a year, and at times specified, and then only. All applications must be made on January 1st and May 1st of each year, and cheques will be sent on the following 15th of these months."

"Do I understand, then, that the conditional promise will be made to each individual trust board?"

"The promise must, I think, be so made, so that each trust may know how it will affect its own reduction effort. But I can quite imagine that some of the circuits may find it an advantage for all its trust boards to act together. There might be organised some great central movement to deal with the entire trust debts in a circuit; and such a proposal has undoubtedly much to commend it; but, of course, the amount promised will be paid to each trust on its actual reduction of debt. It will be quite understood that no amount can be considered reduction of debt if the current account is allowed to get into arrears. In every case the current account must be kept straight for any claim to be made under Sir William's promise. Suitable forms for applications for the payments of promised grants will be prepared and supplied to applicants."

"Will you warmly thank Sir William for this further proof of his deep and abiding interest in Primitive Methodism, and for the practical and statesmanlike methods he adopts to exhibit it?"

"I shall be glad to convey your thanks, and I think you will speak for many others when this magnificent proposal is made public. Sir William hopes that the offer will be heartily, nay, enthusiastically, taken up, and that five years from now every menacing trust debt will have disappeared from London Primitive Methodism. If all

the debts are cleared off, as is Sir William's wish, his maximum contribution will be about £15,000, and that of the churches about £60,000. It is perhaps too much to expect that the entire debts will be cleared off.

In that case Sir William's contribution will be proportionately less. There is a likelihood that some provincial centres will rather envy London the present opportunity, but all will acknowledge that there is only one London, and it is of vast importance to any Church which aspires to be national should be saved from weakness and financial embarrassment at the heart of the Empire. Everyone acquainted with our London work knows that a crying need is more agencies to work among the people around the churches. Sir William hopes that the success of this scheme will pave the way for meeting that need. If the debts can be cleared, the minister's hands will be much freer for his distinctly spiritual work, and resources should be set free for providing for a large increase of evangelists and other agencies by which our Church may greatly extend her teaching and healing ministries to the population of the metropolis."

"Do you think that it would come within Sir William's great project if an appeal were made to the whole Connexion?"

"Sir William thinks that a Connexional appeal would be a practical failure. Most provincial circuits have burdens of their own, or urgent claims in their own immediate locality, and they will probably feel that London is being specially favoured by this unusually large offer, compared with what is possible to any provincial town; and that they cannot both bear their own responsibilities and also help London. He, therefore, is unable to include a Connexional appeal in this scheme. This is the special opportunity of our London churches, and it is much to be hoped that they will rise to it."

"As you have kindly furnished so much information, may I ask a further question? Are not the ramifications of Sir Wm. Hartley's charity very large, and his gifts determined by careful thought and discrimination, and based on the principle of devoting a definite and increasing portion of his income to this work?"

"That is so. Thirty-six years ago Sir William began to devote a stated proportion of his income to Christian and philanthropic objects. With increasing prosperity the proportion has been periodically increased. This is the secret of his philanthropy, the definite setting aside of a specific proportion of his income for Christian objects. Sir William, as everybody knows, has very largely helped religious and Connexional objects during the last quarter of a century, but there is no doubt that humanitarian objects have received a considerable share of his benefactions. Two or three years ago he gave away 40,000 copies of the temperance volume, "Alcohol and the Human Body," by Sir Victor Horsley and Dr. Mary Sturge, to ministers of all denominations, including the Church of England, and temperance workers throughout the Kingdom, probably the largest individual gift of books in our history, and besides these large contributions there are hundreds and hundreds of smaller gifts."

"Then, naturally," I said, "Sir William's charity correspondence is very large?"

"Yes, it is enormous, and not a little ought never to be sent. There is a large amount of correspondence from unknown, unofficial, irresponsible scribblers which ought not to come, and which only takes up time to peruse and deal with, that could be better spent. It may be some small anniversary in some remote district, and from an entirely unknown writer; it may be some wheezy old harmonium that needs renovation; it may be some small sale of work to pay up some arrears of interest or pay the salary of a chapel-keeper; it may be to head a begging book, or send a quotation accompanied by a small subscription, or write his name for embroidering on a quilt or tablecloth. It is evident to all that a line must be drawn somewhere, and it is drawn at quilts, quotations and begging books, and from absolutely unknown writers. Few people have any conception of the enormous amount of time, energy and patience that Sir William gives to his charity work. The mere perusal of the correspondence it involves is an exacting task, and the thought and consideration required for wisely dealing with these innumerable appeals is no small drain on his resources of time and strength. Besides, any Connexional or philanthropic proposal on a large scale is only made by him after it has been thought out from almost every possible standpoint. Our friends, therefore, would greatly oblige if they would abstain from sending their communications unless under the most urgent necessity."

Thus ended one of the most important interviews pertaining to one of the most important and momentous projects ever contemplated within the area of our Church. As we parted, both had it on their lips to say: All success to the magnificent offer and to Sir William.

CHEERING SIGNS IN CORNWALL.

Mount Charles Church, St. Austell Circuit, held a most successful floral bazaar at Union-road on Thursday last, interesting features being the evidence of co-operation between local Methodist bodies. The present building was erected in 1858 at a cost of £806, with a debt to-day of £245, this exclusive of Sunday-schools, which were subsequently erected at a cost of £232, the whole of which has been raised. The present chapel has the same interior fittings as originally built. In order to provide funds to materially alter the interior a bazaar was arranged for, and, despite many adverse circumstances, has been crowned with great success, and has inaugurated a new record for our Church in this circuit and district. The opening ceremony was performed by Mrs. Woodman Peters. Rev. W. A. Bryant presided, supported by Rev. A. B. Grosvenor, G. A. Bennells, B.A. (Wesleyan), and J. T. Lenwood (United Methodist). Explaining the scheme, Mr. Bryant said it was their intention to reseat renovate, put in a new rostrum, and, if possible, instal a heating apparatus. Mrs. Peters, in declaring the sale open, spoke of her delight at seeing other Churches represented. The proceeds were: Church stall (Daffodil), £12 7s. 2d.; church stall (Poppy), £9 7s. 2d.; young people's stall, £14 18s. There were the customary adjuncts, sweets, fruit and flowers, etc., and concerts. Total proceeds, including £10 10s. from Mrs. Peters and £20 collected by Rev. W. A. Bryant, reached the magnificent total of £75.

STOCKTON CIRCUIT BAZAAR.

To aid the proposed new church at Newtown a circuit bazaar was held in the Borough Hall on March 13th and 14th. Mr. J. R. Clapham, J.P., C.C., the Circuit steward, presided at the opening ceremony, and the Mayor of Stockton opened the sale. On the second day we were favoured by the presence of Mr. H. J. Mein, of Toff Hill Hall, who opened the bazaar. Mr. W. Beswick, a local Wesleyan, presided. There were six stalls provided by the different societies, together with one by the young ladies of the circuit, and another by the young men. There were large attendances all the time, especially in the evenings, when the hall was crowded. Splendid entertainments were provided, and the refreshments were excellently served. The bazaar was a great success. It was a pleasure to see all our people from the different churches co-operating for this extension scheme. The secretaries of the bazaar were Messrs. J. W. Gargett and J. A. Cardno, and the treasurer was Mr. R. Jewitt. The sum of £265 was raised. Rev. J. G. Bowran spoke words of thanks to all who had contributed to this good result. For this success we are largely indebted to the organising skill and ardour of Mr. Gargett. We believe that all our churches will be blessed for their zeal in this extension movement.

LONDON LOCAL PREACHERS.

At the North and North-West London Local Preachers' Association, recently held at Caledonian-road under the presidency of Mr. H. Dowty, Mr. F. H. Hatchard, of Forest Hill Circuit, contributed an admirable paper on "Is the Present-day Commercial System Anti-Christian?" After clearly defining his terms, Mr. Hatchard stated that the object of commercialism was to get gain, and of Christian commercialism righteousness and justice. The business man had manifold interests to consider—himself, his family, his creditors, his workpeople, his customers. Competition in itself was not bad, providing the competing parties were honest with each other. Danger arose not because the capitalist system was wrong but because men thought it was wrong. Men had thought that because a man was their employer he was necessarily their enemy, and much unnecessary ill-feeling had been engendered. Christ lived in a capitalist age, but never uttered a word against the system as such. The whole question should be looked at from a twofold standpoint, and only by so doing could a satisfactory solution be found. The employer must pay his workpeople a living wage; to buy human service at a cheap rate merely because the market was full, or to take advantage of a man's necessity, was anti-Christian. On the other hand, employees were bound according to the Christian standard to give whole-hearted service to their principals. The tendency at the present day was not individualistic but collective, and therefore it made for righteousness. Finally, he concluded that in the main the methods of present-day commerce are not at variance with the spirit of the Founder of Christianity, and that in the commercial life of our nation the Kingdom of Christ is slowly but not less surely coming to its own. Discussion on the excellent paper was opened by Mr. W. Plumb, and continued by Messrs. H. Marsh, W. Saunders, E. T. Groome, E. Hall, and the President, the general opinion coinciding with that expressed by the writer of the paper, to whom a hearty vote of thanks was tendered.

Mr. T. Ward Green, J.P., has been re-elected without opposition as a member of the Shropshire County Council for the Ruyton-XI-Towns Division. Mr. Enoch Latham was also returned without a contest for the Wrockwardine Wood Division. For the Lilleshall Division, Mr. William Latham (agent for Shropshire Miners) had a contest forced upon him, but he was returned by a majority of 132 votes.

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SPECIAL OFFER FOR 4 MONTHS ONLY. AS AN ADVERTISEMENT.

10/6 Diamond Star Gold Fountain Pen (Real 14-Carat Gold Nib, Twin Feed & Ink Regulator) given away for 2/6

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WHEAT AND CHAFF.

A Sequel to "Roses and Thistles."

By SAMUEL HORTON,

Author of "For King or Parliament," "Roses and Thistles," "The Invisible Shield,"
"Prince Charlie of the Canongate," &c.

CHAPTER IX.

THE SHADOW OF TROUBLE.

"Now I show myself to have more of the serpent than the dove; that is more knave than fool."
—Marlowe.

One day when Joe Wentworth entered the parlour unexpectedly he was surprised to find his housekeeper in tears. She turned her head away directly she saw him, but not before he had noticed her distress.

"Hullo!" he exclaimed. "What's wrong, Missie? Has the kettle boiled over and spoiled the fire irons, or have you upset the salt cellar and feel afraid of bad luck?"

"Please don't!" she exclaimed. "If you will excuse me I would rather not explain just now."

"Reet—dunno, go away. I only came in for my spurs and I'm off again in a jiffy, then you can cry away, and be as happy as you like. But if the trouble is one that a bit of paper out of my cheque book can mend it binna worth while to waste your tears on it. Say the word."

She shook her head and tried to thank him, but could not. The next moment he was gone, and she flung herself into a chair and gave away to unrestrained grief. After a time she secured control of herself, and sat down and wrote the following letter:—

"Dear Harry,—It is positively no use you coming to see me as you propose in your letter. I can do nothing more for you. For my father's sake I have helped you before, but I cannot continue to do so. As for the affection to which you allude, that died long since. I have no feeling towards you now but the honest contempt every true woman must feel for an utterly unscrupulous and unworthy man. Your threat to extract 'blackmail' from me, on the ground that you will ruin the good name of my father, is so contemptible that I cannot express my loathing for one who would employ it. You may, or may not, possess the information which you say you possess—I very much doubt if you do. But I cannot, even to save him, borrow money from my employer. Please understand that this is final. I do not want to hear from you any more.—Yours truly, LRDIA DAVIES."

Three days after this communication was despatched, Joe Wentworth was travelling from Manchester to Summerton. At Crewe there got into the same carriage a light-haired, pimple-faced young fellow, dressed in a fashionable suit, and with four or five rings on his fingers, who seemed slightly the worse for drink. Directly the train started he pulled out a pack of cards and invited Joe to have a game. The farmer shook his head and said, "No thank you. I never play unless I know who I am playing with. I was once cheated out of three half-pence, and I've never got over it."

"No offence, I hope," said the other. "I simply thought it would while away the time on the journey. I hate sitting doing nothing, and I couldn't get a 'Sporting Chronicle' at the bookstall—all sold out."

"Are you travelling far?" asked Joe, for want of something else to say.

"I'm going to a place they call Summerton," he replied.

"So am I," replied Joe. "Nice place, Summerton."

"Is it?" asked the other. "I never was there in my life."

"Aye! it's bin growin' ever since I was a lad at a marvellous rate. They've built three houses and mended up four others during the last dozen years. There are four shops where you can get anything within reason, from fresh eggs, laid last winter, to new nutmegs which were grown three years ago. I was lookin' in the grocer's the other day, and I saw the very same bull's-eyes that were there when I was a youngster, and broke the tenth commandment every time I passed 'em. We get the morning papers at seven o'clock at neet if we order 'em before hand."

"Must be deuced slow living in such a place. I should be sick of it in two days. It wouldn't suit my ticket."

"I dunno think it would," answered Joe. "But there are compensations. The folks are honest: they never steal anything but a slice of their neighbour's reputation now and again, and they dunno do that from malice, but for want of something better to do. Then, they are kindly and help one another, and in a way town folks know nothin' about. And there binna any blacklegs, or swindlers, or pickpockets, or never-do-any-work boys among 'em. There's a few have mild attacks of laziness now and again, but no more than is natural, and we dunno encourage it. And the scenery binna to be sneezed at. If you want a sight for sore eyes call on Rufe Wentworth and axe him to show you the roses. I dunno belong to the village myself, but I'd rayther live there than in Siberia or in a coal mine."

"Why," replied the other, "I'm looking for a man named Wentworth."

"There's two on 'em," replied Joe. "One's a Methody parson w'oot the salary, and a saint w'oot knowing it, and the other's a hoss dealer and a queer one at that. He's about as much conceit of himself as the German Emperor, or a lad that's just jumped into knickerbockers. Do you mean the one that grows roses, or the one that sells hosses and his customers at the same time?"

"The latter, I should think," replied the other. "The place is called the Red Acres. Do you happen to know it?"

"Yes," answered Joe. "It's rather a strange coincidence—I was there yesterday seein' about a hoss. But if I were you I shouldna have much to do w' the boss; he's as queer as they are made. Why, I heard his own brother lecturin' him about cheatin' somebody to whom he had sold an old screw fit only for a museum as a real up-to-date concern. Are you goin' to see him about a hoss yourself?"

"It's not him that I'm going to see at all—it's a young lady who is keeping house for him, and in whom I am specially interested."

"Oh, a courtin' affair," said Joe, looking the stranger straight in the face. Well, mister—what is it they call you when they want to summon you to breakfast?"

"Andrew is my name—Harry Andrew; not Andrews, please—there is no 's' at the end of our name," said the stranger, seeing that the other was waiting for him to speak.

"Well, Mister Andrew, I'm not given to meddlin' much in other people's concerns, but I'll give you this piece of advice. Dunno let the boss catch you smouching round after his gals. He once emptied a bucket of tar water over a chap that went 'sarah-a-nadin' one of the maids at neet. He'd just as soon serve you the same as look at you. He's a queer chap, and if you're wise you'll keep away from the Red Acres."

"Pooch!" replied the other. "This is a free country. If I've a mind to see a lady friend of mine, whose to hinder? Besides, it's not a love journey that I'm on this time, nor anything half so bloomin' pleasant."

The savage way in which the stranger said this caused Joe to eye him closely.

"Debt collectin', maybe?" he suggested, after a pause.

"Something very like it," replied the other, with a coarse laugh.

Wentworth was too astute to ask further questions, for, as he afterward said, "some men are like oysters, they shut up when you want them to open," so he sat waiting, in apparent indifference, for further developments of the conversation.

At length Andrew asked, "How far is it from Red Acres to the station?"

"Two miles," said Joe, "and a bit on the end of both of 'em. I've walked it in half an hour, but I'd rather have three-quarters."

"Any pubs in the village where I can get a bite and a sup?" inquired the other.

"Three—one a fairish place, one very good and clean, and a third where you pay extra for the dirt. I should advise you to go to the Black Bull—you'll get civility and good grub. A few coppers more or less wunno be anything to a gent like you."

"Thanks," replied Andrew, evidently flattered. "I will; for I've had nothing but three brandies and a rum since morning. I'm told that the boss at the Red Acres is quite an expert at horses."

"I'd back his judgment of a gee-gee against any man I know," said Joe. "What he dunno know about a hoss binna worth a bad half-crown. I wunno say anything about his other qualities, except that he has as much of 'Owd Harry' about him as any man that I ever met with, but I'd no more think of buyin' a hoss w'oot consultin' his judgment than I would of flyin' to the moon."

"Do you know Miss Davies, his housekeeper?" asked Andrew, after another pause.

"A bit. She's black hair—good teeth—smart action—stands five feet five inches or thereabouts—doesn't she?" reeling off several items as if he were describing a horse.

"Yes. The fact is, she's a kind of relation of mine, and she jilted me once—the jade!—and I've neither forgotten nor forgiven it."

"So it binna a love visit that you're payin'?" said Joe. "No—she won't think so. I wrote to her to tell her that I intended to call, but she sent back word that I was on no account to come. But I'm a man of my word. I guess she'll look blue when I turn up. I shall be as welcome as snow in harvest."

"Humph!" muttered Joe, and for a moment he looked savage enough to attack the stranger, who fortunately did not notice the change in him.

"Well, it binna no biz of mine. But I've heard that the boss and her is pretty thick—mind he dunno get his dogs on you. He's two or three nasty lookin' whelps as ever you set eyes on if you look at their teeth. I've heard tell that they once worried a chap to death, but I dunno believe it myself, though I've no doubt they would if he told 'em."

"No fear," replied the other. Lyd will not let him know about me, for her own sake. I've got her in the hollow of my hand. I've picked up a bit of news about her old dad, of whom she's mighty proud, that will do the trick. Trust me, I'm no fool."

"Glad to have the information," drily replied Joe, as the train gradually slowed at Summerton. "But if I were you I should keep my potato trap shut when you get in the village. Wentworth has many friends there, and it wouldna be safe to talk about your plans if you dunno want him to get to know. This is Summerton—I'm gettin' off here myself. I'm not goin' through the village, so I cannot axe you to ride with me. Ta-ta! I've enjoyed your company very much considerin'." Joe jumped into the trap that was awaiting his arrival and took the low road home instead of the usual way through the village.

"Seems to me the Empress is in for squalls," he muttered to himself. "He is an ornament for the back of the fireplace, and no mistake. But that story about the dogs fetched him; he turned white about the gills. I wonder if I should tell her that he is about to pay her a visit. I might manage the job on my own if only I knew his game a little better. But I might easily give him the trump card if I played w'oot knowin'. I'd better tell her some."

Directly he got home—and he did not spare the mare on the way—and was sat down to tea, he said: "I came across a particular friend of yours in the train, missie—a chap w' straw-coloured hair and a waxed moustache, a pair of goggled eyes, and a nose that seemed hot enough to fry mushrooms."

"I don't recognise any friend of mine from your description," laughed Miss Davies, who appeared in high spirits, for the fact that she had received no reply to her letter had led her to believe that for a time, anyhow, she was clear of the importunities of Harry Andrew.

"Well, he's comin' to see you bye and bye. I should ha' brought him along, but he wanted a feed first, and I thought it would save a meal if he went to the Bull. His name is Simon Peter."

"Then I'm sure he's no friend of mine. I know nobody of that name."

"No," said Joe. "I've got it a bit mixed. It was not Simon Peter—it was his brother Andrew. I know it was one of the family. Hallo! what's the matter w' the girl? Here, wench, sit down and take a drink o' tea."

Miss Davies had turned as white as a sheet, and she staggered and seemed as if she would fall. Joe sprang to his feet and assisted her to a chair.

"There," she said, "I'm better now. I have been working very hard to-day, and must have overtaxed my strength. I am quite better, thank you."

"My girl," he said, "you can take in a young man by such talk, but I've seen too many Christmas days to have dust thrown into my eyes like that. There's somethin' not straight w' Simon Peter's brother, binna there? You needn't tell me if you dunno like, but he's got a mouth that lets the news out at the corners. I know a bit and guess a lot. I'm just a few hours older than you—I wunno say wiser. But I'm a man and you're a woman, and that makes a lot of difference when you're dealin' w' scoundrels. And if Andrew binna a scoundrel he ought to have his face up for defamation of character. I've known men hung who might have sopped faces w' him, and he'd have made a bargain. If, however, the secret is that one that you dunno want to share w' anyone, say so, and I'll leave it where I found it, but if wunno make any difference in my regard for you."

"Mr. Wentworth," she replied, "I will tell you all. Since I came here you have been a father to me. I never expected to find such kindness in the world."

"Chucks," exclaimed Joe. "I know on which side my bread is buttered. It pays me to be kind to any woman I have to live in the same house with. The market value of kindness is considerable. I've always said that if you want to get the best out of anybody treat 'em well. It's all in my own interest."

"Anyhow, you've a right to my confidence, and you shall have it," she replied. "You know, of course, that my father is a farmer in Cheshire. Until my mother died there was no happier home in all the country than ours. She was strong where father was weak, and by the force of her own character kept him to his duty. But when I was eighteen she died. Under her will £1,000 came to me when I was twenty-one. Two years after father married again. His second wife was the widow of a stockbroker. She was altogether a woman of different character from my mother—fond of dress, society and drink. When she entered the house our happiness departed. My aunt, who kept house for us, was told in two days that her services were no longer required. Three weeks after the wedding I found my stepmother in a fit as I thought, but, to my astonishment and grief, I discovered that she was intoxicated. I kept it from father, but ever after she treated me with coldness and suspicion. She had one son—a youth about my own age—this Harry Andrew, in fact, who came to live with us, and from the first began to show me marked attention. On a superficial knowledge I rather liked him, and the liking developed into affection, until he made a proposal of secret marriage to me. Why secretly, I naturally asked, if marriage at all? Then he informed me that there was a provision in his father's will that certain moneys should come to him, provided he remained single until he was twenty-five, and as that was two years to come, he wanted both to gratify his passion for me and secure the legacy. I told him plainly that I could be no party to such a deception, and that we were both young enough to wait, and if at the end of two years we still remained in the same mind, we could consummate our union. When he found that he could not move me from this decision he began to show the lower and more objectionable side of his nature, and developed all the characteristics of a typical bully. He held certain vague threats over my head, pestered me with offensive attentions, and, in short, he and his mother made my life at home little more than Hell. I held on for my father's sake, who had begun to be moody and depressed, and to lose both his buoyancy and health. He realised that he had made a tremendous mistake in his second marriage. Some financial trouble which I did not understand befell him, and I found it necessary to find employment. He became morose and silent even to me. One night he returned home more depressed than usual, and over tea one of the now, alas! too common wrangles about money took place. His wife had been drinking, and suddenly made a demand for a large sum which, she said, was due to her, and which he could not pay. Usually I said nothing in these unseemly squabbles, but when she became so abusive that I could no longer hold my peace, she turned upon me like an enraged tigress. It is bootless to repeat the words of a half drunken woman, but they were such as left me no option but to pack up and leave at once. I went to an aunt, and,

fortunately, your advertisement appeared the next day, and I wrote to you at once."

"Reet," said Joe. "And if ever good luck waited on yours truly, it was when I opened your letter. But I'm stoppin' you, go on wi' your story."

"I had not been here more than a month when I received a letter from Harry Andrew, saying that my father had in some way put himself into his power, and that unless I sent him ten pounds by return of post he would ruin him. I foolishly sent it, and a short time ago he wrote again saying that he must have fifty pounds, or he would use the information to send father to jail. I then began to see that this was to be used as a perpetual threat to extract blackmail, and I refused. I expect he hopes to extract it from me by an interview, but he is mistaken. I will not give him a penny."

"There will be no interview, my dear, unless you wish it. You can tell Bob to put the grey mare into the trap and drive you to see Rufe and his wife, and take a sniff at the roses. You needna come back till I send for you in the mornin', and leave Andrew to me."

"Oh, thank you so much. I really dread seeing him." "Dunno you worry," said Joe. "I'd bet the last hair out of a dog's tail agen a farmhouse that you will not see him again in a hurry. I shouldn't be surprised if he goes away and forgets to leave you his kind regards. You'd better drive on the low road; he's sure to come by the straight and near one, if he comes at all. Take Rufe's wife some butter and curds, she likes cheesecakes. And tell Rufe to keep out of mischief, and ax him if he has met the old lady wi' the ringlets and false teeth? and also tell him if he doesn't send back the half-crown he borrowed one day to give to a beggar, I'll put the bailiffs in and sell him up rump and stump."

(To be continued.)

What Our Readers Say.

Connexional Fund Remittances.

SIR,—Will you favour me by inserting this letter in your valuable paper. It is a matter of importance that circuit superintendent ministers and circuit stewards should at once see that their payment of levy to the Connexional Fund be made at once. My books close on the 31st inst., and the auditors will press me for them to be sent up at once. After this date all stations that have not paid up their levy must be reported as in arrears. But there are other persons who are affected by this delay. A general committee delegate for one of our districts sent me this morning a sheet showing cash paid to the Connexional Fund as taken from the station reports, and asking me to verify the same from our books. This I was not able to do because four of the circuits have not yet sent me their March levy. How the station reports are filled up and the dates given on which the payments were made under such circumstances I cannot explain, but personally I should esteem it a favour if all remittances now due were sent on at once.—Yours, etc.,
95, Ewesley-road, Sunderland. JOHN HALLAM.

Pictures for West Africa.

SIR,—Permit me to thank publicly the Yeadon Sunday-school authorities for the large parcel of last year's wall pictures of the International Lessons. The gift is exceedingly useful. Eye-gate is more assailable than ear-gate with the African. He loves colours; he loves bright colours; he loves big splashes of bright colours. In connection with this trait I have been considering asking for this very gift the Yeadon friends have sent. The answer outran the petition. The pictures, so bright, so cheerful, will prove of great value. But there must be literally hundreds of these lesson pictures discarded by our Sunday-schools, often too old, too worn, to be of further use even as ornaments on the walls. But every one, no matter how old, worn, torn, or even soiled, will be of extensive use to any missionary. No African will worry about the age or dilapidation, while he will usually be open-mouthed with admiration and interest. Therefore, may I ask if any more of these can be spared let them all be sent along by all means to any missionary on any station?—Yours, etc.,
Bende, Calabar. F. W. DODDS.

"The Leader" in Wisconsin, U.S.A.

SIR,—I have just read from cover to cover the Christmas Number of your paper. The appreciations of Dr. Peake were especially enjoyed. I am glad to say that Dr. Peake has a great many admirers in this State. There are many ministers here who have never seen him, but who read his books with great interest and profit. I was brought up a Primitive Methodist on the Rhosymedre Circuit, and my father, who was a local preacher for many years, used to speak frequently in glowing terms of respect regarding Prof. Peake's great gifts. It was natural that I should imbibe a love for him too, and as time passed by and I understood a little of his immense value to Primitive Methodism, my admiration for him grew from "more to more." It was my desire from early childhood to be a Primitive Methodist minister, and when I became a local preacher one of my greatest ambitions was to enter the Hartley College and sit at the feet of Professor Peake. No one knows how I longed for that privilege, and at one time it did seem as if my dream was to be realised, when suddenly, while I was in the midst of the District meeting examination, my father died. Other incidents in my career rendered it practically impossible for me to be a student under Prof. Peake. However, I had the privilege of seeing him twice at Lancaster Independent College. He served on the Education and General Committees when I sat for an examination there, and never shall I forget how he subdued my extreme nervousness by the kindly and sympathetic way in which he asked me a few ques-

tions. This great Christian scholar made me feel so different from what I have felt when orally examined by other and lesser men on similar occasions.

A few years ago I came to the United States, and am now in the Presbyterian ministry, but my deep respect for Prof. Peake has never waned. When I came to my present charge I was invited to join a study class composed of Presbyterian ministers; this class has been in existence for some years, and at the first meeting I attended I was surprised and delighted to find them studying Dr. Peake's "Critical Introduction to the New Testament." I have recommended his "Christianity: Its Nature and its Truth" to a number of ministers, and those who have read it have written to thank me for calling their attention to it. At our meeting of Synod last October a representative of our Board of Publication was present with books to suit the ministers' tastes, and I was pleased to see Prof. Peake's "Christianity: Its Nature, etc.," and "The Religion of Israel" sell like "hot cakes," and after the second day there was not a copy of either of those books left. Long may he live to honour and be honoured, not only by the denomination that loves to claim him as her own son, but by lovers of truth and duty everywhere.—Yours, etc.,
JOSEPH WM. DAVIES.

Cottage Grove, Wisconsin, U.S.A.

P.S.—I hope you will pardon this long letter, but I have a warm regard for anything pertaining to the Primitive Methodist Church, because I was nurtured in it—my grandfather, Mr. Joseph Langford, Ruabon, is still living, having been a local preacher on the Rhosymedre Circuit for over sixty years, and my father for twenty-six years—and also because of personal acquaintance with many of its ministers.—J. W. D.

OUR QUESTION BOX.

Legal, Social, and General.

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

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

"Cautious" asks if trustees are ever liable to pay a chapel-keeper more than he earns per week in the event of accident.

The answer is "No."

"Tynehead" asks if a chapel-keeper paid £5 per year need be insured under the Insurance Act.

The answer is "No."

"Sympathy" asks as to the redress open to a poor woman deserted by her husband who is earning good money.

Her best course is to apply to the justices, who have power under the Summary Jurisdiction (Married Women) Act, 1895, in such circumstances to order the husband to pay the wife such weekly sum not exceeding £2 as having regard to the means of both they consider reasonable.

"Society Steward."—You say nothing as to whether there is a husband earning anything. Assuming there is, and the family are dependent on his earnings, the wife would be exempt.

Your second question is one upon which it would be better to consult the Commissioners direct. I think they would probably accept a certificate or some other evidence.

C. J. C.—"A" cannot now exercise the option. His remedy is against the landlord for damages for putting it out of his power to do so.

W. Newnes.—No. Persons so employed are exempt from compulsory insurance.

"Saffron."—The land should be conveyed direct to the existing trustees of the chapel except the one whose whereabouts is unknown. The stamp duty depends upon the amount of the purchase money. A solicitor should be instructed to prepare the conveyance.

"Stoker."—As a general rule trustees are not liable for accidents occurring on trust premises to anyone unless there is some negligence such as an accident arising from a hidden danger which the trustees ought to have known and stopped.

W. W.—You need not take any notice of the provisional valuation if you are satisfied therewith, but if it is too low, by all means appeal. The object of it is to make you pay increment duty if there be any increase found when you or your executors sell the property.

HINTS ON EYESIGHT.

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If your eyes are tired after a reasonable amount of reading or close work, or if you suffer frequently from headache or nervous strain, particularly after a visit to a place of entertainment or a few hours' shopping, you may reasonably suspect that it is caused by some defect of the eyes which spectacles or eyeglasses will remedy. At any rate, it is worth the trouble of having your eyes tested, and by Mr. Aitchison's system of sight-testing he can usually detect an error, and advise the glasses to remedy it. If no defect exists he will tell you so candidly. Anyone calling at 428, Strand, London, W.C. may have their sight tested free of charge, and will be under no obligation to purchase glasses, even if they are necessary.

REV. H. T. BINNALL GOODWIN.

An Appreciation.

By Rev. Joseph Maland.

Henry T. Binnall Goodwin was one of that goodly host of Primitive Methodist ministers who in quiet places, without ostentation, strengthen the stakes and enlarge the borders of our Zion. Cut off in the midst of his days, in the prime of his manhood, yet in the eighteen years of his ministry he had done a good day's work enriching our Church and blessing many souls. Rooted in a deeply religious ancestry associated with Primitive Methodism from its genesis, and trained amid the historic memories and ministries of Jubilee Church, Tunstall, in early days he surrendered heart and life to Jesus Christ and His holy service—an allegiance never broken, and sustained by a loyalty that never faltered.

He was a big human soul, a veritable Greatheart, with an abounding love that sprang perennially from an un-failing reservoir of affection for God, man, and all things beautiful in nature, literature and art. In him there was no root of bitterness, no stain of uncharitableness. None were quicker to discern and appreciate goodness in everyone and everything. Those of us who knew him best remember him as a most lovable brother—giving and begetting love. He had much of the tender, compassionate love of Jesus Christ for all men. How humble he was! He wore with the utmost grace the cloak of humility. Yet how richly endowed and how well-informed he was! One gratefully recalls a warm heart-to-heart talk with him as we tramped Herefordshire lanes on an autumn morning in October last, when nature's influence seemed specially sacramental. As we talked about our spiritual and mental conflicts and dipped into the deep things of philosophy and theology, one saw the eager spirit of a lowly, reverent searcher in quest of the highest truth allied to a mind steeped in much of the best modern knowledge, as his well-stocked and well-read library clearly attested. And how open he was! No veil of deceit ever shrouded his life. No traitorous word ever crossed his lips. No treacherous deed besmirched his life. He was transparently honest and unfalteringly faithful. Whatever he did was done with all his might. In less than two years he perfected the organisation of the Weobley Circuit and quickened its spiritual life to a degree never before attained. He was ever buoyant and youthful in spirit and outlook. He would always have been young. Physical decay and blight of old age would never have chilled his enthusiasm or quenched his ardent spirit. Where righteous causes called for assistance and championship, he was there—enthusiastic, passionate, chivalrous. Few, if any, among our younger men have manifested more of the spirit of sacrificial love. Every boy and girl in Weobley looked on him as big brother and friend, and he gained the love of all from the Vicar (Sir Joseph Verdin, Bart.) to the lowliest peasant. The whole community sorrowed at the loss of a Christian leader and friend when the mournful tidings travelled from Hereford Hospital on Sunday, March 9th, that he had passed away. Young and old broke down in the Sunday-school, overwhelmed with desolating grief. So graciously had he ministered, so wisely had he taught, so well had he lived.

All this was in perfect harmony with the great objective of his life, for his supreme ambition was to be a worthy disciple and minister of Jesus Christ. As the years rolled by that ideal was increasingly realised. He was ever growing more like his Master and more influential in His service, and the growth in recent years in grace, wisdom and wholeness was apparent to all discerning comrades. When he preached for the last time on Sunday evening, February 23rd, from those tender words of the Saviour, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," he was panoplied with rare power and spoke with such unction the like of which few of his audience had ever seen before, and when he announced the late Bishop Bickersteth's beautiful hymn, "Peace, perfect peace," he read each verse with telling effect, and, coming to the last verse, he pealed forth its message in accents of hope and victory:

"It is enough; earth's struggles soon shall cease;

And Jesus call us to heaven's perfect peace."

None dreamt that the end was so near, but so it was. Busy on Monday and Tuesday with circuit duties and assisting the candidature of his friend Mr. Francis Whiteman, C.C., he was seized with illness on Tuesday night which necessitated the performance of an operation on Friday. At first all appeared to go well, but the heart proved to be too weak, and after several days of suffering, patiently borne, early on the Sabbath morning of March 9th he passed into the Garden of the Lord, where he is growing still and God is fashioning into more exquisite loveliness a life that was beautiful here but destined to be more beautiful there. Therefore we think of him not as silent but vocal, not as inactive but busy, not as dead but alive—alive for evermore. Unto his God and Saviour we commend the chaste, holy woman, his true helpmeet and devoted wife, and his talented and beautiful daughter Vera, whose sorrow is so poignant and with whom we all sorrow, but whom we are sure our Heavenly Father will not fail to cheer and comfort and one day bring them to him who has gone on a little while before to the Heavenly Home where he waits to welcome them when their day of toil is o'er.

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11 a.m. and 6.30 p.m.—Rev. A. T. GUTTERY

3 p.m.—Service of Praise. Soloist—Mr. Gordon Stewart.

Speaker—Rev. Jas. Law, M.A. (Moray Knox U.F.).

Chairman—Councillor J. Boyd.

Monday, 31st March.

Tea and Public Meeting.

Chairman—Sir Edward Parrott, M.A., LL.D.

Vice-Chairman—William Matthews, Esq., Dumfries.

Speakers—Revs. A. T. GUTTERY (General Missionary Secretary), David Robb, R. Rae, T. G. Taylor, M.A., J. Spoor, and others.

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THE Primitive Methodist Leader

INCORPORATING
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THURSDAY, MARCH 27, 1913.

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

Current Events.

By Joseph Ritson.

The Livingstone Celebrations.

The remarkable celebrations of the Centenary of David Livingstone's birth furnish impressive evidence of the world's appreciation of that great man's character and work. It is something to be thankful for that the missionary is coming to be regarded as among the world's heroes. Of course, Livingstone was a great explorer as well as a missionary, and it was his feats in the former direction that first arrested the attention of the world and gave him his unique place. But, even so, he was always a missionary first. It was the passionate desire to save men, to ameliorate their lot, and to tell them the story of Redeeming Love that was the real inspiration of his marvellous journeys of exploration. All lovers of Missions will rejoice in the Centenary celebrations as a fitting tribute to one of the world's greatest men, and as calculated to turn men's eyes more and more to the work of evangelising the heathen.

Our National Drink Bill.

The "Times," on Saturday, published Mr. George B. Wilson's annual statement of the consumption of alcohol during the last year. In spite of a year of booming trade, there is a diminution as compared with 1910 and 1911. The total stands at £161,550,330, a stupendous sum, half as large again, as the "Daily News" points out, as the total railway receipts, and a quarter as large again as the annual value of all private dwellings in Great Britain. Per head the amount is £3 10s. 9d. as compared with £3 11s. 10d. in 1911. The improvement is small, and may possibly be explained away; but as compared with 1874 there is a marked improvement. In that year the consumption of beer per head was .94, in 1911 .76. For the same years the consumption of spirits was 1.25 and .68; while wine per gallon was .53 and .25 respectively. Side by side with these statistics in the "Times" appeared a report of an inquiry into the diet of the workers of Glasgow, which shows that the most skillful manager cannot feed a family whose income is under 20s. a week; yet the average per family in drink is £18 a year. How do such families fare? Our civilisation still leaves much to be desired.

Tariff Reform Disasters.

Both the by-elections have proved disastrous to Tariff Reform. The Tory Free Trade candidate at Kendal, though banned by the headquarters of the party, was returned by a majority of 581, the largest since 1903. When we saw the figures we remarked, "This is a slap in the face for the Unionist leaders," and then discovered that the "Observer" had said the same thing before the election came off. To quote the exact words, "If Colonel Weston wins the Unionist leaders will have received a slap in the face . . . and there would then be reopened the whole miserable struggle which brought the Unionist Party to the debacle of 1906." The Tory papers furnished some fine confused reading after the declaration of the poll. The "Spectator" rejoices in the result as a triumph for the cause of the Union. Well, it needs some comfort on that head very badly, and if it finds it in Kendal, it is welcome to the crumbs. It is surely time the Tory Party tried a clean slate. Deliverance will be found only in the abandonment of Protection. The farmers mean either to have their slice of the Tariff-pie, or they will take care that nobody else has any. Houghton-le-Spring gave Mr. Tom Wing a majority of 2,133 votes over the Conservative, and the combined Free Trade vote was larger than Mr. Cameron's in 1910.

Mark Rutherford.

Circumstances prevented any reference on this page last week to the death of Mr. Hale White, who wrote under the *nom de plume* of Mark Rutherford. All lovers of literature regret the passing of one of our most distinguished men of letters. In sales Mark

Rutherford was nowhere compared with many popular novelists; but his books will be read when theirs have been long forgotten. He was a great stylist. His achievements were the wonder and despair of literary artists, so perfect and effortless was his writing. His sketches of Nonconformity and of the Dissenting lower middle classes have an intimacy and a faithfulness without rival in our literature. He wrote of Baptist and Independent Nonconformity chiefly, and does not seem to have had much first-hand acquaintance with Methodism. His books are terribly sad, and yet have brought gleams of light and wells of comfort to many of the loneliest and saddest of his fellows. In reading his last short story in the "Nation," we turned quickly to look for the author's name at the end, and it was no surprise to find it was Mark Rutherford. No other writer could command such perfect English, such entire lucidity, and perfection of style.

President Wilson and China.

It is gratifying to find President Wilson dissociating himself and his country from the proceedings of the Six-Power Syndicate. It is humiliating to think that this country has allowed itself, along with these Powers, to be the cat's-paw of Russia and Japan, which have nothing to lend to China, but have axes of their own to grind entirely inimical to the liberties of the Republic. To refuse the money China needs for her development, except on conditions injurious to her integrity, is a policy England ought to have nothing to do with. Russia wants Mongolia. President Wilson is of opinion that the conditions of the loan are incompatible with the administrative independence of China. His policy is the open door. To enable certain groups of financiers to exploit China, and to help Russia and Japan to further their territorial and political ambitions by the use of the financial screw, has been the policy of the Six-Power Syndicate, and we hope the action of President Wilson will bring it to an end. This strong, single-minded, upright man may do much to purify international relations.

A Stormy Easter.

Easter has come earlier this year than usual, earlier than it can come again, fortunately, for some hundreds of years. One misfortune of this has been that it has coincided with a spell of extremely cold and stormy weather. Visitors who were specially anxious to see a very rough sea might be gratified to be able to witness the results of a cyclone at the holiday resorts on the South Coast; but they will be the only people to whom the Easter weather has afforded any satisfaction. The cyclone on Saturday night has caused immense damage, that at Worthing by the destruction of the pier alone amounting, it is estimated, to £10,000. The Easter holidays are such an immense boon to millions of our people when the weather is favourable, that it is almost a calamity when such inclement conditions prevail as those which have obtained this year. We suppose we must abide by the decision of the Council of Nicea as to the date of Easter; but really it seems a pity that some regular and more seasonable date cannot be chosen.

The Marconi Libels.

The inquiry into the Marconi charges, which resulted in showing that the members of the Government accused by Mr. Maxe of corruption were innocent, has been followed by a libel action brought by Mr. Herbert Samuel and Sir Rufus Isaacs against the "Matin." The correspondent of this Paris paper gave a hasty summary of the charges which made them definite and libellous. The result, of course, was a foregone one; but Sir Rufus Isaacs volunteered the information that, though he had bought no shares in the English Marconi Company, he had bought in the American Marconi Company, a company which has no interests in the profits of the British company, or in its dealings with the British Government. This had no relevance to the charges of which so much has been heard, but papers like the "Spectator," which fared so badly over Mr. Maxe's collapse, are making the most of it. Sir Rufus Isaacs bought when the American shares were at the top, and lost by the transaction. The House of Commons has yet to complete its work, and when that has been done, we ought to know all the facts of the case.

The American Disaster.

We have thought our Easter storms bad, but they are child's play in comparison with the tornado which has swept across the United States. It carried death and destruction in the States of Colorado, Kansas, Dakota, Iowa, Missouri, Illinois, Wisconsin, Nebraska, and Indiana. Hundreds of lives have been lost, and hundreds of people injured. The destruction to property has been enormous, and between storm and fire the city of Omaha has been, in the

American phrase, practically wiped out. We grumble about our English weather, but, after all, ours is perhaps, taking it altogether, the best climate in the world. Probably the American disaster will prove less serious than at first reported, but sincere sympathy will be felt with the sufferers by the people of this and other lands.

Anglo-French Relations.

Despite the Premier's assurances the other day in regard to our non-liability to give France military aid, there is still some uneasiness; partly because the French papers always discount such assurances. On Monday Mr. Asquith gave the most explicit statements in the negative. We are under no obligation, written or verbal, formal or informal, published or unpublished, to take part in any war. But the questions went beyond this. Did this country spontaneously offer France military assistance in the crises of 1905, 1908 or 1911? To these queries the Premier declined to give any answer. It would not be in the public interest to make statements on the point. A question of that kind is taken to furnish its own reply in the event of no information being forthcoming. The inference may or may not be correct, but it is unfortunate that Europe should be left in doubt on the matter.

TRANSFORMATION AT LOUGHBOROUGH.

Long desired and talked of the transformation of Swan-street Church, Loughborough, is now a fact accomplished and paid for. A bazaar, held on February 12th and 13th, was opened on the first day by Mrs. J. D. Broughton (Wigston), when Councillor Clemerson presided, and on the second day by Miss Levy, under the presidency of the Mayoress, Mrs. W. W. Colman. The net result was over £120. All the friends worked earnestly and unitedly. The church and upper schoolroom have been thoroughly beautified. In addition to the renovation eight memorial windows of chaste design have been placed in the lower part of the church. They have been given at a cost of five guineas each, and dedicated to the fragrant memory of those who served and sacrificed for the church in days gone by. The following are the names of the donors and of those to whom their gifts are dedicated: Mr. G. Tucker, to Phoebe Smith, William Savage, John Mitchell and others; Mr. A. Faulks, to Charles Shaw and John Tingle; Mrs. G. Barker and family, to George Barker; Rev. G. P. Clarke and family, to their father and mother; Mrs. J. Lacey and family, to their father and mother; Mr. H. Lacey, to his father and sister; Mr. A. Morgan, Derby, to his father and mother; and the relatives of the late Mr. and Mrs. German Lee have given one in their memory. A suitable inscription is placed upon each of the windows. These beautiful gifts not only perpetuate the memory of choice souls, but they add greatly to the beauty of God's sanctuary.

The re-opening services were held on March 16th and 17th. Rev. R. W. Keightley preached on Sunday, morning and evening. In the afternoon a special service was held for the dedication of the windows. Mr. G. Tucker presided, and brief addresses were given by Messrs. A. Lacey, A. Morgan, Revs. G. P. Clarke, and R. W. Keightley. On Monday afternoon Rev. C. F. Gill preached a sermon full of practical value. This was followed by a well-attended tea. The closing service followed. In the unavoidable absence of Mr. W. J. Starkey (Hull), Rev. R. W. Keightley presided, and the meeting was put in very good tune by his statement of what amount had been expended and raised. The balance-sheet showed that the cost of renovation, £162, had been fully met without touching the proceeds of the reopening services, which amounted to £10 4s. The financial report was rounded off by the singing of the Doxology. Rev. O. F. Gill, G. P. Clarke, and Mr. G. Tucker gave timely addresses. During the last two and a-half years the electric light had been installed in the church schools and classrooms, £250 paid off the debt, and this transforming renovation affected. A transmuted church in a transformed building is our desire.

MARRIAGES.

GODWIN—PICKETT.—On Thursday, March 20th, in the Hincley-road Primitive Methodist Church, Leicester, by Rev. H. J. Pickett (uncle of the bride), assisted by Rev. Danzy Sheen, Mr. Cyril Herbert Leonard Godwin, of Nottingham, to Miss Florence May Pickett, of 6, Wentworth-road, Leicester.

NORCROSS—DURHAM.—On Wednesday, March 19th, at the Fylde-road Primitive Methodist Church, Preston, by Revs. J. Dodd Jackson and Wm. Barker, Rev. W. Norcross, to Hannah, eldest daughter of Mr. and Mrs. Durham, "Heatherfield," Ashton-on-Ribble.

DEATHS.

FISHER.—Samuel Thomas, the dearly beloved husband of Emma Fisher, of 558, Green-street, Upton Park, who passed away to the Homeland on March 16th, 1913. An affectionate and loving father.

SWALLOW.—On Wednesday, March 19th, very suddenly, Fred Swallow, of Union-road, Heckmondwike, aged fifty-four years. Eleven years circuit steward. Honoured by all. Mrs. Fred Swallow and family wish to thank most heartily the many kind friends who have written words of sympathy to them in their great sorrow.

WILSON.—Herbert, youngest son of Mr. and Mrs. James Wilson, Hoyland Common, aged sixteen years and nine months. Accidentally killed at the Rockingham Colliery, March 20th, 1913. Greatly loved. Deeply lamented.

WHITECHAPEL MISSION'S HOME OF REST.

The annual meeting of the Home of Rest at Southend-on-Sea was held in the large drawing-room of the Home on Easter Monday. The President of the Conference presided, and was supported by Revs. J. K. Ellwood, L. H. Wood and other workers of the Mission. The meeting was as delightful as the room in which it was held is beautiful. The President had travelled from South Shields the previous night to be present, and seemed as fresh and vigorous as anyone in the crowded audience. The report submitted was a specially interesting one. During the past year 640 adults had been accommodated at the Home, and of this number 108 had been admitted either free or at a nominal charge: 239 Primitive Methodists, 110 Wesleyans, 31 United Methodists, 81 Baptists, 27 Congregationalists, six Presbyterians, 91 Church of England, one Salvation Army officer, 10 Brethren, 39 various missions, one Unitarian, and four unattached. Some most striking testimonies were given of the physical and spiritual benefits visitors had received. The income for the year was £727, and the expenditure £726. A memorial bed had been presented during the year, and the Grassmoor Collieries Company, to show their appreciation of the service the Home had been to some of their workmen, had sent a subscription of five guineas. At the close of the meeting the friends inspected the Home, and many expressions of admiration were heard from them as to the splendid institution Primitive Methodism had in so magnificent a position. A Wesleyan and a Congregationalist each unsolicited gave a donation to the Home to show their appreciation of its work. The Home, which cost upwards of £4,000, is freehold and debtless. The meeting passed a very hearty resolution, expressing gratitude to God for the President's restoration to health and vigour.

EAST HAM FORWARD MOVEMENT

The friends at East Ham have been praying and working towards raising £100 by Easter, and their prayer was answered with success on Monday. The services began with a cantata, "The Scene on Calvary," on Good Friday, rendered in a splendid fashion by the choir and orchestra, under the able leadership of Mr. W. R. Hern Ebdon, F.C.S.T. On Saturday afternoon a Children's Industrial Exhibition was opened by Mr. and Mrs. Frank Hamlett, when the audience more than filled the building. The whole of the exhibits were the work of our own Sunday scholars, and were spoken of in highly complimentary terms. In the evening a grand concert was again provided by the orchestra and choir, which was well attended. On Sunday, Rev. Geo. Shapcott, of Kilburn, preached to splendid congregations with great power. Easter Monday was the great day. Rev. Clark Hallam sat in the vestry to receive thankofferings. The members, numbering several old age pensioners among them, brought over £35 into the Lord's treasury. At 4 o'clock Rev. W. Thomas preached to a good congregation, who will not forget his message, after which a large number sat down to tea. The thanksgiving meeting was held at 7.30 presided over by Mr. C. Pinhorn. Addresses were given by Rev. W. Thomas, Mr. J. Hall and by Mr. H. W. Pinhorn, whose efforts for this church have been unremitting. Rev. Clark Hallam then read the list of gifts, and announced that the sum raised was £101 12s. 5d. The result was received with cheers and the Doxology was sung twice.

LOCAL PREACHERS' ASSOCIATION.

The monthly meeting of the South London Association was held at Hetherington-road Church, Brixton, on March 13th, when the Rev. F. S. Bullough gave a review of Mr. C. F. G. Masterman's book, "The Condition of England." We were brought face to face with problems which confront us at the present time, and are still awaiting solution. We saw the class called the conquerors, the aristocracy, the monied people ruling England in their own interests simply because the power of the purse is in their hands. We then passed on to the class called the Suburbans, the class that is indifferent towards reform, the respectable citizen of the suburbs who finds it too much trouble to worry about local or national affairs. Then the lower classes of society, the poor and poverty stricken were placed before us. An interesting discussion followed, Messrs. J. Walker, H. Francis and W. T. Emery taking part. Thanks were tendered to Mr. Bullough for his interesting address.

Livingstone Hall Anniversary.

SIR,—Our anniversary services are to be held on March 29th, 30th, and 31st. The full particulars appear in another column. Will you kindly allow me to appeal to the readers of your valuable journal for their generous consideration and support? This has been a strenuous year. It has been a year of real progress. Debts have been reduced both at Livingstone Hall and St. Clair-street. There is a cheering increase of members. The Home for Friendless Girls has been extended and its usefulness greatly increased. Our social ministries were never so active and widespread. The outlook is most promising. We ask for the sympathy and help of all our friends on both sides of the Border. A sum of £500 is needed to carry on the work the next year. To raise the whole amount at this anniversary would lift a load of anxiety from the minds of all our workers. We look with confidence for a continuation of that support which has been such a source of heartening in the past.—Yours, etc.,

WILLIAM GROVER, Superintendent.

Livingstone Hall, South Clark-street, Edinburgh.

AMONG THE DISTRICTS.

Darlington and Stockton.

The District Committees were held at Stockton, presided over by Mr. Thos. Philipson, J.P. There were sixty-five members present. Heartfelt sympathy was expressed with Rev. A. J. Campbell in his illness, and his request for a year's rest was approved. The application of Rev. Thomas Elliott for superannuation was approved, and many tributes of appreciation were called forth. In his fine reply, Mr. Elliott referred to his native village chapel, Wearhead, out of which have come seventeen Primitive Methodist ministers. Sympathy was expressed with the family of Mr. Stout, of Stockton. Rev. Peter McPhail was nominated as Vice-Principal for Hartley College. The report and balance-sheet of the Psalmody Association was received, and congratulations were expressed to its promoters. A letter of congratulation was directed to be sent to Rev. Reginald Cawthorne, of Oron Institute, West Africa. His home District rejoices in his missionary appointment. Thanks were expressed to Mr. Calow for his valuable gifts to the missionaries. Rev. J. A. Kerswell was present, and greatly impressed the committee by his address. Plans for new schools in Wellington and Middlesbrough Circuits were approved, the latter being for Gilles-street, to cost £2,000. Plans were also approved for a new church at Bowden Close in Crook Circuit. New organs are to be placed in two of the chapels in Shildon Circuit. Delegates were appointed as follows:—District, J. T. Gallon; Orphanage, J. W. Gargott; Missionary, H. J. Mein; Furnishing, Wm. Heelap; Education, R. Colman; Local Preachers' Training, C. H. Wyld. Rev. T. C. Showell was nominated to succeed Rev. T. Robson as missionary secretary. Rev. T. Elliott was asked to continue as Orphanage secretary, notwithstanding his application for superannuation.

Nottingham.

The Nottingham committees met at Traffic-street, Derby, recently. Sincere sympathy was expressed with Rev. R. H. Quick and Councillor T. Barlow, of Nottingham, in their illness. Plans for a new church and schools at Shephed, Loughborough Circuit, and a primary school at Granville Estate Church, Gresley Circuit, were approved. Councillors J. D. Broughton and J. W. West were congratulated upon their unopposed return to the Leicestershire County Council. In the Education Committee a resolution was unanimously passed, expressing gratification that in accordance with the pledge of the Prime Minister an Education Bill is accorded a place in the legislative programme of the Government for the present session.

Manchester.

The Committees met at Milton Hall, Deansgate, Manchester. Mr. C. S. Parkin presided over the morning meetings. Reports were given of well-attended C.E. conferences at Bolton, Upper Moss-lane, and Stockport; also of the annual Sunday-school conference at Lancashire-hill, Stockport. An animated discussion took place on the proposed alteration of the C.E. pledge, and it was decided to recommend an amended form. Delegates to the Synod were:—Sunday-school, Rev. A. Beavan; C.E., Rev. W. Overton; Temperance, Mr. C. S. Parkin. In the afternoon Alderman Cocker presided. Congratulations were offered to the Higher Ardwick Church on having raised £1,000 by their bazaar, and to Leigh, whose result was £324. The application of Rev. J. Philipson for superannuation, after forty-three years' active ministry, was received, and many brethren testified to his excellent and unostentatious service. The meeting of the Committee was unique in that no fewer than five deaths of ministers and officials were reported—viz., Rev. Dr. Watson, Rev. W. C. T. Parker, Rev. George Mitchell, and Messrs. R. Lewis and J. A. Prosser. Resolutions were passed recognising their great worth and work, and expressing sympathy with the bereaved families. Balance-sheets were received from Manchester Fifth, for new church at Ashton-on-Mersey, cost £1,218, raised £418; Manchester Seventh, Barnes Green, cost £800, raised £400; Bolton First, Bridge-street, alterations, cost £1,066, raised £181. The quarterly report from Horwich Circuit showed a slight increase in membership, and a resolution of congratulation was passed to Rev. R. Reed for good work done under difficult circumstances. The following applications for grants were endorsed and strongly recommended:—Horwich £32, Prestwich £25, and Trafford Park £20 per year for five years, the Manchester Fifth Circuit in this last case promising to hold a bazaar in 1914 and raise £350 towards Trafford Park trust debt of £1,200. Councillor Windsor, J.P., Treasurer of the General Missionary Fund, reported £654 received. Delegates to the Synod: District, Professor Humphries, M.A.; Building, Rev. J. Yearsley; Missionary, Rev. F. N. Shimmis; Education, Rev. H. L. Herod; Orphanage, Rev. F. W. Brett; Equalisation, Rev. G. Emmett.

Liverpool.

The District Committees met on Thursday last in Princes-avenue Church, under the presidency of Rev. M. T. Pickering. There was a large attendance. Sympathetic resolutions were passed in relation to Revs. B. Fell and John Jenkins, who applied for superannuation. Both brethren are held in the highest esteem, and the most affectionate testimony was given to their worth by many speakers. Letters of condolence were sent to the relatives of the late Rev. W. Welford and Dr. John Watson. Barrow Station applied for permanent relief from a second minister. Rev. J. Watkin was nominated as District Secretary. Rev. J. T. Barkby was unanimously and most cordially nominated as Vice-General Missionary Secretary. Five years ago at the London Conference Mr. Barkby ran an almost neck-and-neck race for the position with Rev. S. Horton. The balance-sheet for the Laxey new minis-

ter's residence was received as satisfactory, the cost being about £800. Permission was given to enlarge Orrell Post Church at a cost of £200. Sanction was also given to erect a new chapel at Piper's Ash, in the Chester First Station, to cost about £650. A new church and school will likewise be built at Caergwile, Wrexham Circuit, to cost £950. Rev. J. S. White was nominated for a fifth year as Secretary.

Norwich.

Alderman A. Adams, J.P., presided at the Committees of the District at St. Peter's-street, Lowestoft, on the 20th inst. There was a large attendance. Rev. A. T. Wardle presented the reports of the circuits in reference to the probationers stationed upon them. In every case testimony was borne to good work being done with increasing efficiency. An application from Alderman A. Adams, J.P., for permanent membership of the Conference was heartily endorsed. There were two applications for superannuation, and in each case the length of ministry was exceptional. Rev. A. T. Wardle had travelled forty-six years, and Rev. J. Harper fifty years. Mr. Wardle has done magnificent work in the District. He was referred to as a great circuit builder. A resolution of a special committee was confirmed, transferring Westhall Church from Lowestoft and Beccles to the Wangford Circuit. Applications for relief from a second married preacher from Colchester and Norwich Second were forwarded to the District Meeting. The Missionary Committee received encouraging reports for the most part from the aided circuits. Especially good work is being done on the Kellsall Circuit by Rev. P. M. Hoyle. Rev. J. Foster is working hard to create enthusiasm on the Diss Circuit, but is heavily handicapped by financial burdens. Fourteen cases of conversion were reported on the East Dereham Circuit as the result of evangelical missions. Revs. A. T. Guttery and H. J. Taylor were unable to meet the Committee as arranged, but are coming on April 18th to Norwich, when the next meeting of the Committee will be held. The Building Committee received the statement of cost of temporary building at Cobholm, Great Yarmouth First: £347 had been expended and £104 10s. raised. Sanction was given to alter the chapel at Barton Turf, North Walsham Circuit, to cost £250; a new chapel and school is to be built at Ludham, Marham Circuit, to cost £550; at Melton Constable, Briston Circuit, to cost £825, on condition that only the £500 on which the Church Extension Fund pays interest remains as debt; and at Rowledge, Colchester Circuit, to cost £400. The Endeavour Council accepted the proposed alternative pledge for active members.

Bradford and Halifax.

The Committee met at Central Hall, Bradford, Mr. T. Jackson, of Burnley, presiding. The following were appointed delegates:—Sunday-school, Rev. H. Taylor; Orphanage, Rev. T. Dowson; Temperance, Rev. W. Tonks; District, Alderman J. Brearley, J.P.; Building, Rev. W. H. Mathews; Missionary, Rev. W. Dickinson; Furnishing, Rev. W. J. Robson; Endeavour, Rev. G. A. Lucas; Education, Rev. J. Morrison. Mr. William Johnson, of Bradford Second Circuit, is proposed for Deed Poll membership. Hearty congratulations were extended to Mr. T. Fletcher, J.P., on his elevation as a county magistrate. The deep sympathy of the brethren was extended to the family of the late Rev. J. Fletcher Porter. Silsden Circuit was congratulated on the great success of the Addingham scheme. The Synod this year will be held at Manningham, Bradford.

The friends of Mr. and Mrs. W. H. Taylor, at Heaton-road, Manningham, and Meanwood-road, Leeds, will be interested to learn that Mrs. Taylor is about to pay a visit to the United States. She sails on March 29th in the "Franconia" for New York.

CHURCH ORGAN BUILDERS

South London Association

I am pleased to say that the Trustees of our Primitive Methodist Church are delighted with the organ you have built for us. We were favoured at the opening with the services of some of the principal organists of the Town, and they all speak in the highest terms of the tone & quality of the organ. Yours sincerely, J. Wm.

HARDY & SON

CHURCH ORGAN BUILDERS
STOCKPORT

ASK FOR
THE
CATALOGUE

THE SUNDAY SCHOOL WORLD.

Children in Public Worship.

By Rev. W. Spedding.

A laudable attempt is being made to secure a larger attendance of children at the public services of the Church. The denominations were never more alert to the urgency and importance of this. Unfortunately, there has been a general and serious falling away in such attendances, a fact not without considerable peril. Happily, there are tokens of the Church's recognition of the latter, and of its anxiety to repair the breach as effectively as possible. The first problem is how to get the child to public worship. In the solution of this problem parental sympathy and support must necessarily find a large place, and for which direct appeal must be made. But the Sunday-school may, and ought, to do much. To it belongs the task of seeing that its young people find their place in the services of the Church at least once upon the Lord's Day. The latter service should be but a continuation of that begun in the school. To this end the assembly of the school, if only for a brief period, is the only reliable method of getting the children in large numbers to the Church service. In addition, it serves to link Church and school, and emphasises in the mind of the scholar the vital relation between the two. The difficulty of the morning school is not so much to secure the presence of the scholar, but rather to secure the presence of the teacher. Given the punctual and regular attendance of the latter, the morning school in most cases will succeed. But, following the problem of getting the children to public worship, there is suggested a second one—namely, what to do with them when their presence is secured. What should be their place and order in the service?

Their Place in Church.

Where the parents are connected with the church, and have their own pew, the children should be found in the latter; this is the ideal form of worship. Unfortunately, the family pew in these days appears to be at a considerable discount. It is not uncommon to find the members of one family, during worship, scattered all over the church. This is destructive of a healthy and laudable sentiment, and a distinct loss to family worship. Where such a pew does not exist it is desirable that the children should be properly grouped together and under the control of a good supply of teachers. The grouping should be in a convenient place in the church—that is, in a place in which the young people may be reasonably controlled, and in which they can take an intelligent interest in the service. It would appear sometimes that an effort had been made to discover the most awkward spot in the church for the children. We have seen them packed away in distant pews of the gallery or in obscure corners. Such places are unfailing temptations to disorderly behaviour. A much better place is immediately under the eye and command of the preacher.

Participation in the Service.

The child possesses many of the elements of true worship, and some of them in a marked degree. It is capable of the profoundest reverence and faith and of the tenderest love and devotion. The atmosphere of worship always appeals to it, and it is receptive of spiritual influence and quickening in a larger measure than we sometimes imagine. It gathers much more from the ordinary service and the usual sermon than is frequently thought. Still, its presence should be distinctively kept in mind, and the service somewhat ordered to its specific religious aptitude. In prayer and praise, in lesson and address, it should always be remembered. A few words directly and briefly spoken are always appreciated by the young people, and often to the obvious interest of the older people. There is a wide range of suitable and diversified topics, avoiding all improbable stories and doubtful illustrations. The success of a children's address depends much upon the manner in which it is spoken, and should be neither preachy nor childish, but a simple and natural talk. It is well to remember that young people, just as much as those who are older, resent patronage. The children's hymn should always be an item in the service. It may be one which they sing by themselves, or one in which the congregation join. The Sunday-school hymnal may be more largely used for this purpose, and, if the range of young people's hymns is limited in the church hymnal, the new Supplement contains a splendid selection. It is possible to give the children a further and direct share in the service along the line of responsive exercise. In the alternate reading of suitable portions of Scripture on the part of minister and children they may be greatly interested, and by the recital of the Lord's Prayer, the young people being led in these exercises by the teachers, their participation may be helpfully secured. A service reverent, bright, and sympathetic will do much to win the children.

Re-registration of Attendance.

To register the attendance of the children at public worship will act as an incentive and a stimulus to many of them. This can be easily done, and with very little extra machinery. The best we have seen is a threefold star register card, with two folds for the school sessions and one for attendance at church. It is simplicity itself, and means but one card for the scholar under the auspices of the school, the card being marked as the child enters or leaves the church. The marks count in any award that may be given for attendance at religious service. But more of this anon.

BETWEEN OURSELVES.

By Quartus

The Circuit Steward.

The minister who changes circuits every year certainly adds to his list of acquaintances and to his—experience. Life is hedged about with compensations. A brother minister, whose average stay upon a circuit worked out at two years, used to grow eloquent (sometimes with a slight tendency to the profane) upon the question of—stewards. His theory was that circuit stewards are born, not made. He used to add, *sotto voce*, that Providence was usually busy with other matters, consequently the stock of stewards—properly so-called—was always limited. He divided the stewards he had known into three classes. First, the steward that *smiles you in*. He is on the railway platform awaiting your arrival. His wife is up at the Manse with the kettle boiling. He has the reception meeting arranged. Everything has been anticipated. Nothing has been forgotten. Your ministry has a good send-off. From the chair, at the first meeting, the steward speaks in such terms of you and of your work that you regret that all your relations are not present, especially the maiden aunt of your boyhood, who used to prophesy, with wealth of detail, the dark future awaiting you. Even more do you regret that your wife was too tired to be present. She ought to have heard the things said that she might have learned the high privilege of living with such a man.

II.

Then there is the steward who *smiles you out*. He is the *rara avis*! It is easy for the man who knows you not to grow eloquent about your virtues and your work at the welcome meeting, but for the man who has worked with you through the whole term, for that man to smile you out and to bid you God-speed is the thing that helps. No man is a hero to his valet. And so, few men are divine messengers to their stewards. They have sat with them in the quarterly meeting! There is a lot of human nature in ministers. The steward is likely to see all the samples. To find this man in the chair at the farewell meeting is not so much a testimonial to the minister as a monument to the steward.

III.

You said there were three classes! Yes, my friend held the opinion that the third class was—all the others!

IV.

No man can do so much to make or to mar a minister's happiness as his steward. He is largely responsible for the atmosphere. He can enshrine his minister in a halo of light, or he can set him in a place where the east winds blow.

The wise steward, for the sake of the work, talks up his minister. He speaks with enthusiasm about his gifts and his graces. He will have a blind eye for any fault. He will not admit, even to his own wife, that he is less than perfect. How will he interpret to his minister any hostile feeling? How will he intimate to him that the time of his departure is at hand? Ah, well! that is the most delicate and difficult function of his office. To begin with, the sane minister (and many are sane) will save him the trouble. His own foot will rest upon the solid earth. He himself will have the correct gauge. He will take the initiative, and so relieve the situation.

V.

But there are ministers who are so heavenly minded, who live with their heads so far in the clouds, that they cannot breathe the atmosphere on the common levels of the quarterly meeting. These men are the difficulty. The tactful steward (and tact is the one qualification for this office) will find some channel of approach. He must. It is his business to act as a buffer between the circuit and the unsuitable minister. He must use all the arts to put the truth in the least offensive form. The interests of the Church must not be sacrificed for any man. Neither must the sensitive and conscientious minister be hurt when there is any other way out.

The Candid Friend.

I.

What do you think about the candid friend? How do you deal with him? A ministerial friend who was over in this country from Texas last summer told me that out there they always shoot him at sight, or, rather, at sound! I am inquiring about a vacant church in Texas! The minister knows the candid friend. He finds him (or her) in every church. This man, because he does the minister the honour of sitting before him and dropping a coin into the collection box, considers himself at liberty to call at the manse any time that he has an hour to spare, and to unburden himself to the minister.

II.

The rôle of the candid friend is easy to fill. It has such a fine background. You call upon your friend, and you speak to him—not because you wish, but because you must! You can't help yourself! You would do anything to spare the infliction of pain! But you feel that it is your duty. You do it for his good, and so! That is a fine opening! No man with a conscience can resist it! Your disinterested virtue, the purity of your motives all help to form the halo of martyrdom around your head. Then the field of topics, for the candid friend, is so extensive. There is no subject too high or too low. There is no detail in life too personal or too sacred. You can open any door with such a plea. You can force your way into any shrine, and you expect your victim to thank you for your sacrilege.

III.

If your victim be a minister, you tell him in kindness that you hear he is not giving satisfaction. He speaks too fast or too slow, or too long or too short. His sermon last Sunday morning had a familiar ring. One of the best givers said that he was quite sure you had preached it to them before, though he would admit that the text was a novelty. Is he aware that the young men who sit in the gallery are saying that his voice does not carry! They can't hear! Even the people who sit over the clock are complaining about the way he drops his voice at the end of a sentence. You yourself overheard one of the young teachers in the Primary department say that the children's address was mere piffle! She did not wonder that the infants dropped asleep and fell off the form. She herself often felt drowsy!

IV.

Visitation! What a land of pure delights for the candid friend to travel in. He always comes back from this harvest field—bringing his sheaves with him! He knew that the steward had been saying that he was the worst visitor they ever had on the circuit. That he goes past the houses of people who were ill and never looks at the door. In strict confidence you feel that you must tell him that Mr. Brown—the well-to-do grocer—says that the minister has called at his place just three times! Once when he wanted a chairman and twice when he was asking for donations! Then the school superintendent declares that it is no use asking him to visit the scholars. He has given names and addresses until he is tired.

V.

Texas! Ah, yes! The new lands have a charm and fascination all their own!

SHEFFIELD CENTRAL MISSION.

The eighth anniversary of the Central Mission has just been celebrated. Excellent sermons were preached on the Sunday by Councillor W. Windsor, J.P., resulting in three conversions. In the afternoon a fine musical service was rendered by the Ann's-road Choir, under the leadership of Mr. M. J. Shipman. The following Thursday was a great day. In the afternoon Rev. A. T. Guttery preached to a good company a very profitable sermon, after which about 220 sat down to tea. A great public meeting followed, presided over by Mr. J. W. Drake, who contributed £10. Stirring addresses were delivered by Revs. H. Fox, H. Coulbeck, and A. T. Guttery. The annual report was given by the secretary, Mr. W. Hall, showing that over 4,000 visits had been made to the homes of the people, and 170 conversions had been witnessed, making over 1,000 conversions within the last four years. The income was not meeting the expenditure of the mission, and a special plea was made for additional subscribers. The services were continued on the following Sunday by the Grimsby Fishermen's Mission Band, assisted by Rev. H. Coulbeck and his brother, Mr. C. Coulbeck, who gave a most interesting and profitable musical service in the afternoon with their two wonderful concertinas. A special item was an original composition, a monologue on the parable of the Prodigal Son, which was greatly enjoyed by the congregations. Two conversions took place after the evening service. The financial results were £121.

BAZAAR AT BLACKBURN.

Montague-street Church, Blackburn First Circuit, has just completed a great effort towards the reduction of their debt. The effort was entered upon some six months ago, with determination, and a bazaar was recently held. The opener on the first day was Mr. William Kay, J.P., who contributed £10 10s. Mr. Hy. Baker, of Blackpool, an old local preacher of the circuit, took the chair and gave £5. On the second day the opener was Mr. Jos. Cort, a much-respected official of the church. He contributed £10. This was in addition to £50 which he had given to the bazaar fund. Dr. F. W. Taylor presided this day, and gave £5. In some respects the last day (Saturday) was the most interesting of all. The bazaar was opened by Miss Alice Haydock, daughter of an old scholar of the school, and granddaughter of one of the oldest officials of the church. She received a large number of purses from the scholars. Mr. Walter Tempest presided. Including £2 2s. from the opener and £1 1s. from the chairman, the proceeds of Saturday's opening service produced £11. Sir W. P. Hartley made a substantial promise, and considerable help was received from outside. Our own people have also contributed generously, and the final result reached £500, which is considered highly satisfactory.

MARRIAGE.

A pretty wedding took place in the Carol-street Church, Sunderland, on March 22nd. The contracting parties were Mr. G. F. L. Potts and Miss Dorothy Forster. As both parties were well known and highly respected a large company gathered to witness the ceremony. Rev. G. Fawcett conducted the service, which was choral. Mr. Wilfred Wood played the "Wedding March." The bridegroom has been for some time secretary of the Carol-street Sunday-school, and is also a member of the choir. The bride is also a teacher in the school. The bride's father, Mr. Chas. Forster, has been Society Steward for a number of years. The bride looked very neat in a dress of grey eolienne, with black picture hat. She was attended by her sister, Miss Ada Forster, and her nieces. Mr. Stanley Potts, brother of the bridegroom, was best man. After tea, at the home of the bride, the happy pair left for Harrogate.

JACOB AND ESAU.

International Lesson for Sunday, Apr. 6, 1913:
(For Reading) Gen. xxv. 27-34; xxvii. 1-45. (For Teaching) Gen. xxvii. 22-34. G.T., Isaiah xxx. (R.V.).

By Henry J. Pickett.

CONNECTING LINKS.—With the new Quarter's Lessons we enter upon the *third and fourth divisions* of this *Book of Beginnings*, the third being taken up with the biography of Jacob, and the fourth almost exclusively with the biography of Joseph. We thus see how little this Book of Genesis concerns itself with general history, since about half of it, and the whole of this quarter's studies, are taken up with the story of two men, and the male branches of one family! Yet, remembering that the Bible is the history of redemption, and of God's training of a family, a tribe, a nation, as the channels of His universal ministry, and that Jacob and Joseph are in the direct line, how important these chapters become, and what over-ruling wisdom marks the preparation and preservation of these records! With Isaac's later life we have not to do. He has been called "the Wordsworth of the Old Testament," fond of nature, meditative, dreamy, peace-loving. His wife, *Rebekah*, was undoubtedly the stronger character of the two. Unlike his father, Isaac was a settler, and found in the fertile land of Beer-sheba a quite comfortable home, yet, maintaining his religious faith, God blessed him.

I.—As we are to spend some weeks in the company of Jacob, it will be worth while to present to the class a clear view of the man. No doubt both sons suffered from the unwise, because very pronounced, *favouritism of their parents*. And clearly it is told in such detail as a *warning*. Favourite children, in this sense, are more to be pitied than envied. Esau is the bold, daring, reckless warrior; impulsive, hot-tempered, fierce in enmity, with considerable courage and warmth of affection. A bitter man to have as an enemy; a strong man as a friend. His dash and courage make him the favourite of his father. Jacob is the typical Jew. Crafty, plotting, grasping, with an eye to the best and the most, he secretly, steadily pursues his purpose, prepared to resort to all sorts of shifty and questionable practices to get his ambition realised, being always ready to say "the end justifies the means." In subsequent studies we are to see how out of such unpromising material God made a man worthy to succeed in the promise to Abraham, and serve as a link in the world-wide purposes of grace.

II.—We consider now, in more detail, the

Contrasted Characters

of Jacob and Esau—the twins. Because, while in each case, blame must be fastened on both parents for much of what follows, yet individual preferences, upon which always God's choices rest, are so pronounced as to entirely free the Divine Being from the charge of arbitrary election and determination. The sequel in both cases proves that God's selection is based on the possession and right use of free choice. It can be presented in parallels and sharp contrasts in this way, and then illustrated:—

- (1) Jacob's love for the greater; Esau's for the lesser.
- (2) Jacob's obedience; Esau's recklessness.
- (3) Jacob's recognition of God; Esau's neglect of God.

The question of the *Birthright* illustrates No. 1 (see Gen. xxv. 29-34). Esau is one who wants the *immediate good*, no matter at what cost. He is like those young people who are bent on pleasure and the present gratification of the senses at the price of informing their minds and laying up moral and spiritual treasure for days and years to come. Appetite was more to Esau than promises of future good. "A short life and a merry one" was the early creed of Esau, and it is a poor creed. The same haste and indifference to law is seen in *Esau's marriage*, and illustrates No. 2 (see Gen. xxvi. 34, 35). To marry into those wicked, heathen Canaanite families is a shocking instance of wicked perverseness and folly. How wilfully still, and equally indifferent to Divine and human wish, young people are in their *companionships*! In this Esau had declared his preferences, and was his own *planter*. How could God sanction and use such scandalous alliances? The habit of acknowledging God, and the entire absence of any such recognition by Esau, illustrates No. 3 (see Gen. xxviii. vers. 16-21). This Scripture indicates Jacob's previous habit, however imperfectly he understood the nature of prayer. Still, God was to Jacob a reality.

III.—Having thus, on personal grounds, gleaned why Jacob was chosen and Esau rejected, we can better follow the history. We mark

The Wrong of Deception.

The sin of both parents should be faithfully told. Signs had been given Isaac that Esau, though the elder, was not fitted for spiritual blessing. For this was the coveted blessing and birthright of the eldest son under the particular order. Such a son was the "priest" of the household. And Esau had shown he had no taste for this work; besides, had he not sold his birthright? And, again, had he not married into wickedness? Yet, knowing this, Isaac impatiently hastened the act of blessing Esau, needing the stimulus of venison and wine for the purpose (ver. 25). And Rebekah's conduct is equally impatient, and even more deceptive; and so wilful was she that even the prospect of a curse did not deter her (ver. 13). The deepest wrong is the practical distrust of God. The promise was that the elder should serve the younger. Could not God be allowed to bring His purposes to pass in His way? Deception is always wrong. It is practical atheism. It is reliance on human cunning.

It says even goodness needs the assistance of evil. The sequel proves that it is always a mistake.

IV.—This brings us to

The Suffering Involved.

Bitterly had each party in this transaction to pay for this one sin. Twenty years after we shall meet the brothers again, and even then the enmity rankles. It meant for the parents the loss of Jacob and the open outlawry of Esau—practically their orphanhood. For the sons it meant loss of home, estrangement, growing bitterness, and years of misery. Wrong-doing is a prolific seed. Its personal loss is its least. Its loss to God, its dreadful mischief to others, should make it hateful.

Guild
of



Kind
Hearts.

A WONDERFUL MAN.

A hundred years ago, on March 19th, 1813, there was born in Scotland a little baby boy who became afterwards one of the best and bravest and greatest men in the world. That baby was called David Livingstone, and during the last few days people have been talking about him, and reading about his wonderful life and work. His parents were true Christians, and they were also very poor. When only ten years of age David went to work in a cotton mill at Blantyre, and for twelve years he worked very hard, using his spare moments in reading and studying helpful books. During that time nobody imagined that he would be or do anything special. I suppose most people expected him to be a cotton-spinner to the end of his life. Yet, by the time he was forty years of age, he had proved himself to be one of the wisest and best of men, and all over Britain people were talking of his wonderful labours and discoveries in Africa.

I cannot tell you very much about him, but I wish every one of you could read the story of his life. Any of our ministers can tell you of one book about him, specially written for boys and girls and sold for two shillings. If you were to read it you would be so interested that you would never forget David Livingstone. There is one story about him which shows his kindness and his honour. One day in April, 1852, he saw his wife and children leave Capetown, in South Africa, for England. He told them that if all went well he would see them in about two years, but before he could leave Africa he must try to find a way by which travellers could get from the centre of Africa to the sea coast. He travelled northwards to a place where he had lived for a time as missionary. Then he got a number of black men to go with him on his long and dangerous journey, and he promised them that when they got to the coast he would return with them to their homes. For many hundreds of miles they travelled westwards. Sometimes they had to cross big rivers, or wade through big swamps, where they were up to the waist in water and mud. Often they were in great peril—now from crocodiles, then from wild beasts, lions especially—and they had hundreds of narrow escapes from death. Many times the black people tried to stop the white man on his journey. They threatened him with spears and clubs and rifles, and tried again and again to kill him. Many times Livingstone was ill with fever, and it was the month of May, 1854, before he and his black comrades reached the coast. It was such a journey as nobody in the world had ever undertaken before. Yet, because he had given a promise to his black friends, after a few weeks' rest he started to go back to Central Africa, and after another year's terrible travelling every one of them reached home in safety. Very soon after Livingstone started again, and had another journey of six months to the Eastern coast, suffering fearful illness and hardship on the way. When, soon after, he returned to England he was honoured more than if he had been a great king. Everybody wanted to join in the praise of this wonderful man.

The secret of all his courage and goodness was his love for Jesus, and he was so anxious that his own boys and girls should serve Jesus bravely and well. Here is what he wrote to them, and just you imagine it is written for you:—

"When I think of you I remember, though I am far off, Jesus, our good and gracious Jesus, is ever near both you and me, and then I pray to Him to bless you and make you good. He is ever near. Remember this if you feel angry or naughty. Jesus is near you and sees you, and He is so good and kind. He is always watching you and keeping you in safety. It is very bad to sin, or to do any naughty things, or speak angry or naughty words before Him.

"My dear children, take Him as your Guide, your Helper, your Friend and Saviour through life. Whatever you are troubled about ask Him to keep you. Our God is good. We thank Him that we have such a Saviour and Friend as He is. Now you are little, but you will not always be so, hence you must learn to read, and write, and work. All clever men can both read and write, and Jesus needs clever men to do His work. Would you not like to work for Him among men? Would you not like to serve Him? Well, you must learn now and not get tired learning. After some time you will like learning better than playing, but you must play too in order to make your bodies strong, and be able to serve Jesus."

I hope that many of you are getting new subscribers for the "Leader," as I should like to hear of many of you getting one of the grand bibles offered as prizes by the Editor.

Welcome to New Members!

We welcome 5803 Ben Greenhouse, 5804 Mrs. Hargreaves, 5805 Willie Rutter, 5806 Nellie Booth. Per *Horsley Woodhouse*: 5807 Violet Riley, 5808 Louie North, 5809 Eliza Ann Bacon. *Well done, H. W.!* 5810 Gladys Barber, 5811 Miss A. Wright, 5812 Joseph Arthur Marriott. Per *C. Moreton*, *West Bromwich*: 5813 Doris Jones, 5814 John Smith, 5815 Christie Smith, 5816 Maggie Smith, 5817 Norah Stokes, 5818 Elsie Smith, 5819, Dorothy Horton. *Well done, W. B.!* Per *Mrs. Rolfe*, *Woking*: 5820 Frank Ridout, 5821 Robert Ridout, 5822 Reggie Griffiths. *Well done, Woking!* 5823 Eleanor M. Allenby. Per *S. German*, *Chorley*: 5824 Mary Aspinall, 5825 Florence Gillett, 5826 Sarah A. Abbott (all seniors), 5827 Alfred Wainwright. Per *Miss Amy Todd*, *Leeds*: 5828 Amy Friar, 5829 Alice Boygoyne, 5830 Emily Atkin, 5831 Lillian Rowley. Per *Miss Mabel Todd*: 5832 Kathleen Gledhill, 5833 Annie Dunstan, 5834 Hilda Stead, 5835 Gladys Berriman, 5836 Jennie Wilson, 5837 Gladys Lingwood, 5838 Catherine Mary Pilgrim, 5839 Eva Bell. *Well done, Leeds Second!* Per *Mr. Fry*, *Guisley*: 5840 Louie Berriman, 5841 Elsie Brown, 5842 Hannah Brayshaw, 5843 Prudence Cater, 5844 Doris Dawson, 5845 Florence Law, 5846 Ida Umbleby, 5847 Hector Atkinson, 5848 Jack Lambert, 5849 Tim Thornton, 5850 Ellen Clark, 5851 Alice Harwick, 5852 Gladys Waterworth. *Well done, Guisley!* Per *Mrs. Jez*, *Bristol*: 5853 Kate Williamson, 5854 Nellie Williamson, 5855 Grace Williamson, 5856 Charles Balls, 5857 Walter Jez, 5858 Rose Bargay. *Well done, Bristol!* Per *Mrs. Palmer*, *Hunworth*: 5859 Mrs. Hamond, 5860 Mr. Hamond, 5861 Mrs. Palmer, 5862 Ivy Palmer, 5863 Arnold Palmer, 5864 Jack Palmer, 5865 May Williamson, 5866 Stanley Williamson, 5867 George Chapman, 5868 Flora Chapman, 5869 Mary Cone, 5870 Hilda Green (S.), 5871 Dorothy Patefield, 5872 Lily Waller, 5873 Percy Antony. *Well done, Hunworth!* Let every Guild member look out for the opportunity of doing a kind deed every day.

New members received for the Guild at any time. Send on name, age, and address, with promise to be kind. One penny stamp to be sent for each badge required, and an extra stamp for postage. Mark letters "Guild," and send to Rev. ARTHUR JUBB, Hawarden House, Princes-avenue, Grimsby.

MY PERSONAL INFLUENCE.

Endeavour Topic for Week beginning March 30:
Romans xiv. 13-23.

Each life is a factor in the making of another's happiness or misery. From our lives there flows an unseen stream, life-giving or life-destroying. What we are we give, and what we are we cannot help but give. As the lily cannot help but shed its fragrance and the milkweed its poison, so the human heart radiates love if it be the home of the Light of the World, or selfishness if it be the home of the Prince of Darkness. It is not external possessions that give influence; it is character. If we would do much for Christ, we must be much like Christ. If we conquer ourselves by faith, by love, by patience, this shall make us conquerors of others for the Lord. There is no person so insignificant but has much of this power, and whoever neglects or misuses it is an unprofitable servant. It is our duty to watch against everything that might make this power hurtful to others. As a little circular ripple, set in motion by the falling pebble, expands from its inch of radius further and further on the pool, so there is not a Christian, however humble, who may not cause a gentle wave on the pool of life, and exercise some influence, however small, upon the world. Carlyle says: "It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has had a commencement, will never through all ages, were he the very meanest of us, have an end."

To wield the noblest influence, we must possess the spirit of Christ. St. Ignatius, a bishop of the Church in the second century, was so holy and faithful in his character and work that his people gave him the name of Theophorus—that is, Bearer of God. When he appeared before the Emperor Trajan he asked him why it was he was known as Theophorus. To which he at once replied, "Because I bear in my heart Christ the Lord." In the verses from which our topic is taken, St. Paul argues that Christians must not act as though they were another man's conscience, his conscience may be mistaken; but what he wants is not their compulsion, but the Lord's light. That light should be brought to bear in a testimony made impressive by holy love and unselfish consideration.

The assertion of our liberty should not be the slighting of an anxious or weaker friend's conscience. A man had better be held by scruples than bound by selfishness. Consideration for another's good should determine our conduct. We should be willing to make some sacrifice for the sake of those "for whom Christ died." This argument of Paul's has tremendous force, when applied to such matters as, for instance, the moderate indulgence in strong drink. Scores of men and women have become total abstainers, not because they felt the little they took was doing them any harm, or was likely to, but because they knew it was working havoc in the lives of others. We wish all who profess discipleship to Jesus would in this matter act more in harmony with the spirit of their Master, "who counted not His life dear unto Him if by any means He might save some." George Eliot makes Adam Bede say: "It's plain enough you get into the wrong road in this life if you run after this and that only for the sake o' making things easy and pleasant to yourself. A pig may poke his nose into a trough and think o' nothing outside it; but if you've got a man's heart and soul in you, you cannot be easy a-making your own bed 'an' leaving the rest to lie on the stones. Nay, I'll never slip my neck out of the yoke an' leave the load to be drawn by the weak 'uns." S. G. DELAFIELD.

Services and Preachers.

SUNDAY, MARCH 30th.

BERMONDSEY, ST. GEORGE'S HALL, OLD KENT ROAD, S.E., Rev. Joseph Johnson, at 11; Rev. Joseph E. Gilbert, at 7; at 3.30, P.S.A., Special Musical Festival.

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

CALEDONIAN ROAD, N. (corner of Market Road), Rev. W. Roberts, at 11 and 6.30.

CULLERCOATS, Councillor E. H. Brown (Vice-President), at 10.30 and 6.30.

HARRINGAY, Mattison Road, Rev. Jas. Pickett, at 11 and 6.30.

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

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

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

NEWCASTLE-ON-TYNE, Maple Street Church, Rev. R. Ferguson, at 10.45; Mr. J. Longstaff, at 6.30.

SOUTHPORT, Church Street, Rev. T. E. Ruth, at 10.30; Rev. J. T. Barkby, at 6.30.

ST. ANNES-ON-SEA, Rev. G. Bicheno, at 10.45 and 6.30.

SURREY CHAPEL, Central Mission, Blackfriars Road, S.E., Rev. W. J. Betts, of Woodford, at 11 and 7; Brotherhood at 3.30.

The President's Engagements.

Llanymynech Circuit, Maesbrook, March 29th; Ellesmere, 30th and 31st; Minsterly, April 1st; Bishop's Castle, 2nd; Shrewsbury, Castle Court, 3rd; Chester, George Street, 4th.

Connexional Evangelists' Engagements.

Mr. J. B. BAYLIFFE, New Tredegar Circuit, till April 8th.

JOSEPH ODELL, Wellington Road, Dudley, March 29th and 30th.

MISS PERRETT, St. Austell Circuit, till April 11th.

Evangelists' Engagements.

TOM HOLLAND, Holderness Road, Hull, March 30th to April 7th.

LONDON PRIMITIVE METHODIST COUNCIL.—Primitive Methodists removing to London will be directed to the nearest P.M. Church if some official of the church will notify the Rev. F. Pickett, 18, St. Andrew's Road, Enfield, N. The full London address must be given, which will be at once forwarded to the nearest minister of our Church.

Births, Marriages, Deaths.

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

MARRIAGES.

FORSTER—ARMSTRONG.—On March 22nd, at Glebe Church, South Shields, John C. Forster, B.A., son of Rev. John Forster, of Helmsley, to Evelyn Dawson, only daughter of Rev. Geo. Armstrong. Officiating ministers Revs. Thomas Jackson (President of Conference), J. Forster, and G. Armstrong.

POTTS—FORSTER.—At Carol-street Church, Sunderland, on March 22nd, by Rev. Geo. Fawcett, Mr. G. F. L. Potts to Miss Dorothy Forster, both of Sunderland.

DEATHS.

PARBOTT.—On March 12th, 1913, at Stanwardine, Ellesmere Circuit, Sarah Parbott (relict of the late Richard Parbott), aged ninety-two years. Dearly beloved.

SMITH.—On March 10th, suddenly, at Burley-in-Wharfedale, David Smith, late of Binbrook, aged seventy-one. In a sure and certain hope of a glorious resurrection.

STOUT.—At Stockton-on-Tees, March 13th, William, the beloved husband of Mary Jane Stout, aged fifty-seven. Interred at Frosterley Churchyard, March 17th, 1913.

IN MEMORIAM.

FAULKNER.—In affectionate remembrance of my dear sister (Jennie), who was called to the homeland on March 22nd, 1912. —ANNIE.

GALLAND.—In affectionate remembrance of Thomas Galland, 2, Manor-street, Sheepscar, Leeds, who passed away March 25th, 1912.

RAMSAY.—In loving memory of Mary Ann, wife of John Ramsay, East Boldon (late of Cramlington Village), who fell asleep on March 26th, 1909.

Ministerial Changes and Engagements.

Changes in 1914.

The report which recently appeared intimating that Rev. E. B. Storr was engaged to Liverpool Second was premature, as yet Mr. Storr has not accepted an invitation for 1914-15.

Rev. J. Lewis Williams from Bristol, and is not yet engaged. Rev. F. G. Starling from Winterton, after four years.

Engagements for 1913-14.

Rev. W. Dinning to Blackburn Third.
Rev. J. Bastow Wilson from Plumstead to Canning Town.

Engagements for 1914-15.

Rev. P. M. Hoyle from Kelsale to Sheringham.
Rev. J. H. Thornley to Talke, a fourth year, as superintendent.
Rev. J. H. Hemshall from Midsomer Norton to Derby First.
Rev. E. E. Fisher to Louth as second minister.
Rev. J. T. Parr to Surrey Chapel.

PERSONAL.

All Missionary and Church Extension Fund money, together with the annual missionary returns from the circuits, should reach the Financial Secretary (Rev. H. J. Taylor) by March 31st at the latest. Money or returns sent after that day will be too late for audit and annual report.

The Missions District Missionary Committee has nominated Rev. Joseph T. Barkby, of Southport, as Vice-General Missionary Secretary.

Easter at the Orphan Homes has been made specially happy through the gifts of Mr. T. Ramshaw, of Ryhope Colliery, near Sunderland. Mr. Ramshaw's gifts to the orphans at Alresford and Harrogate consisted of a sixpence for each child, a box of oranges for each home and a quantity of seed potatoes for Harrogate.

A special feature of "The Building News" of March 21st was two pages of illustrations of the famous Hartley Homes at Colne, Lancashire, the gift of Sir William and Lady Hartley. The extensive notes accompanying the illustrations speak in terms of the highest praise of the homes as models for their purpose.

Great sympathy has been expressed to Rev. T. Dickenson, of Maryport, in the death of his devoted wife. Mrs. Dickenson was ill only for a few days and succumbed from an acute attack of pneumonia. She was a lady of fine and noble Christian character, and took a great interest in all departments of church work. She was interred at Barrow-in-Furness.

Rev. A. Johnson, of Penge, desires to thank the many friends who have written letters of sympathy to himself and family in the sore bereavement they have experienced.

Mr. C. J. Scarlett, of Queen's-road Church, Norwich, has received a handsome present from the members of the Young Men's Institute, of which, for some time, he has been leader, on the occasion of his marriage to Miss Grimble, a member of one of our well-known Norwich families.

Rev. T. Bullock, of the Leigh Circuit, has been appointed secretary of the Manchester Branch of the Social Service Union.

The following Guardians have been returned unopposed to sit on the Board of the Ormskirk Union:—Messrs. T. Marshall and A. G. Wareing, of the Southport First Circuit; Miss Hartley, of the Second Circuit; and Messrs. David Rimmer and John Wareing, of the Third Circuit.

Mr. J. Smith, of Redcar, has been returned as a Guardian the third time unopposed. Mr. Smith is the circuit steward of the Saltburn Station.

Mr. John Wilkinson, for upwards of forty years a member and active worker at Little Broughton, has been appointed unopposed on the Cockerthorpe District Council and Board of Guardians.

Mr. James Gibbon, who is one of the oldest officials of our King-street Church, Stretford, has been returned—for the sixth time—a member of the Barton-upon-Irwell Board of Guardians.

Miss Bertha Pinder, of Newton Heath, has successfully passed the certificate examination under the Board of Education.

Unveiling a Memorial Tablet.

Rosemount Chapel, Newton, was thronged with a large and influential congregation on Easter Sunday morning. The occasion was the unveiling of a memorial brass which has been erected by friends in the choir and congregation to the memory of the late Mr. T. Carter Bealey, J.P., who for twenty-two years filled the position of choirmaster. He raised the service of praise to a point of reverence and efficiency which has given to Rosemount an enviable distinction amongst our churches in the Manchester District. The task of unveiling the tablet and giving the memorial address had been assigned to Mr. Evan Phillips, the senior Sunday-school superintendent, who has a lifelong association with Rosemount. In a singularly beautiful and impressive address, Mr. Phillips touched upon the salient features in the character and work of Mr. Bealey, and closed with a fine appeal to the young people present to emulate the devotion, the fidelity and the strong sense of sacred duty which had animated Mr. Bealey in all the service he had rendered to the church. The choir rendered the anthem, "Awake, thou that sleepest," and Mr. W. H. Crossland sang with exquisite feeling the tenor solo, "My hope is in the Everlasting." Rev. H. Ross conducted the service, and preached the sermon from 1 Peter i. 3 on "A living hope." The Mayor and Mayoress of Hyde (Councillor Hinchliffe Brooke, J.P., and Mrs. Brooke) attended the service. The large congregation witnessed to the permanent influence of the name of Bealey in the town of Hyde.

IN MEMORIAM.

Mrs. Thomas Dickenson.

There are some fine spirits who work behind the scenes and are content to fill a little space if God be glorified, but nevertheless do not fail to accomplish a work of lowly love. Such was the beautiful life of Mrs. Thomas Dickenson, which closed its earthly career on March 16th. She was the daughter of Mr. and Mrs. Corjeag, Ballalonna, Isle of man. She consecrated her life to God in childhood, and through all the years the Sunday-school and foreign missions had no more enthusiastic supporter. While ever aiming to hide behind those who were in the front of the fight, her life was too beautiful and useful for any to fail to see what a great and good work she accomplished. She proved herself to be a faithful wife and a loving mother. When stationed at Upton Park, London, her health failed, and it was always a source of real regret that she could not do in her church what she had always done. But how much might be said of the tenderness and service in the home that enabled others to continue the more public work, for her home was made rich by ministries of love that will ever remain fragrant memories. After leaving London she gained in strength, but not sufficiently to ward off the attacks of influenza, and this virulent fever, followed, as it was, by pneumonia, proved too much for the enfeebled body, and she passed within the veil on Sunday, March 16th. In a beautiful and sheltered spot in Barrow Cemetery we laid her body to rest, in sure and certain hope of a glorious resurrection. An impressive service was conducted at Kirkby-street Church, Maryport, by Rev. W. Bennion, of Workington, assisted by the town missionary, and the Baptist, Congregationalist and Wesleyan ministers. Rev. J. Graham represented the District Committee. The service in Barrow Cemetery was conducted by Revs. W. and J. Dickenson. Now that Margaret Dickenson has crossed the bar earth is less attractive to us and heaven is increasingly more so.

Mr. J. T. Everingham.

The death on March 4th of Mr. J. T. Everingham, of Pocklington, has removed from the Church and circuit its most prominent official and leader. His illness was of brief duration, during which his sufferings were most acute. His loss has cast a deep shadow over the whole church and, indeed, over the town, where he was one of its principal tradesmen and most highly esteemed for all the nobler qualities of manhood. The church, to which he was devoutly attached, claimed his whole heart. He loved the services, was ever enthusiastic, and maintained in himself most of the finer traits of the Methodism of a generation ago. He was organist and choir-master for many years, and for twenty-five years efficiently served as Circuit Steward. In addition he was local preacher, Society Steward, and also a worker in the school. Throughout the Hull District he was widely known, and universally esteemed. He was also singularly happy in his home life, his home being ever open to all the ministers, to whom he was a faithful friend and brother. The funeral took place on the 7th inst. The first part of the service was held in the church, where there was a large assembly representative of the public life and commerce of the town with which he had been identified. The service was conducted by Rev. H. P. Fell, the Revs. J. H. Hirst, J. S. W. Stanwell and J. T. Bell taking part. Mr. Stanwell, an old friend, delivered a chaste and tender address. At the interment the Revs. H. P. Fell and J. S. W. Stanwell took part. He leaves behind a widow, one daughter, and three sons.

Mrs. Parbott.

Ellesmere Circuit has lost its oldest member by the departure to the homeland of Mrs. Parbott at the ripe age of ninety-two years. She was nurtured in a Christian home, her father (Mr. John Davies) being Rev. William Doughty's first convert at Bagley. Her piety was gentle but deep, her sweet disposition won her many friends. She lived in the atmosphere of devotion, and next to her own home the little "Bethel" in Stanwardine was the most sacred spot on earth. Mrs. Parbott's surviving children (Mrs. Joseph Higgins, Mrs. Davies, Mrs. W. H. Maher) owe much to her example and prayers. She peacefully passed away on March 12th in the faith which had been her strength and joy for nearly seventy years. On the day of the funeral an impressive service was held in Stanwardine Chapel, conducted by Rev. J. Dudley, who briefly outlined the salient features of her character. A memorial service was held at Stanwardine on March 16th, her esteemed class leader, Mr. S. Dickinson, being the preacher.

Mr. David Smith.

The translation of Mr. David Smith, of Burley-in-Wharfedale, closed the earthly life of one of God's gentlemen. He had been a class leader many years, formerly at Binbrook, with the Free Methodists, lately at our Burley Church. A most conscientious, upright, God-fearing man, his chief desires were to leave the world better, and to be ready for the call, which came very suddenly on March 10th. May we follow him as he followed Christ.

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**Church News.****Barnard Castle.**

A two-days' bazaar to raise funds for a new church organ was opened here in the Witham Hall on Thursday, March 13th, by R. T. Richardson, Esq., J.P., C.O. Dr. C. H. Welford being unable to be present, the pastor, Rev. J. Hawkins, presided. On the second day the sale was opened by a cantata performed by twenty-five scholars, Mrs. Hawkins receiving their purses. Mr. T. Cooper announced the takings as £98 17s. 3d. Mr. W. Coates and Messrs. T. Gowland, G. Dunn, and others received applause for their stall building and attention to detail.

The annual Good Friday and Easter services at Baldron have been a great success. Mr. M. Clarkson presided at the public meeting on Friday, and Rev. Joseph Hawkins and Mr. J. C. Young addressed the crowded house. The serving of supper was continued to a late hour. Revs. W. W. Walton and J. Hawkins were the preachers on Easter Sunday.

Barnsley Second.

The Sunday-school prize distribution took place at Royston on March 17th. Mr. E. Taylor presided, and Mr. C. Buckle gave a most helpful address to the children. Mrs. Dr. Para presented the prizes to the children. The prize-giving took place on the birthday of the much-loved superintendent, Mr. J. W. Westwood, who has been an ardent worker for fifty years in the church and Sunday-school. Mr. Westwood received many congratulations.

Bedford First.

The Park-road Society Easter effort has abundantly proved the value of co-operation. Success has exceeded the highest anticipations. The proceedings opened with a public tea, at which a large number was present. A high-class concert followed the tea, when a string band, under the able conductorship of Mr. A. J. Ashpole, rendered very fine selections. Pianist, Mr. Collins. Miss S. Linford (soprano), Mr. Hotson (tenor), Messrs. A. J. and G. Ashpole contributed the vocal parts of the programme. The ability and skill of the friends from Huntingdon were surprising, and the concert will long be remembered. During the evening the Park-road Choir, under the baton of Mr. S. Trench, and accompanied by the orchestra, rendered the anthem "The Radiant Morn." On Sunday sermons were preached by Mr. Jordon, Newton Longville. In the afternoon a service of old Methodist tunes was given by the choir, conducted by Mr. S. French. Organist, Miss H. Dickens. The proceeds, which are devoted to the new school funds, exceeds £4.

Birtley.

The usual Good Friday service was conducted by Rev. J. G. Soulsby. In the evening a large company gathered in the church to say good-bye to Mr. and Mrs. James Atkinson, who are moving into the South Yorkshire coalfield. Mr. Atkinson has been the secretary of our Sunday-school for thirty years. The choir rendered a fine and appropriate musical service, and Alderman Nillian Allison, in the name of the church, presented to Mr. and Mrs. Atkinson a beautiful mahogany timepiece and four solid silver flower vases. On Easter Sunday Mr. John Puckering, of Lancaster, preached. In the Co-operative Hall on Easter Monday an American evening was held. Some surprising amounts of money were handed over to the Trust treasurer, and the gathering was a huge success. Councillor J. English, J.P., presided. The guests were received by Rev. J. G. and Mrs. Soulsby.

Bolton First.

Castle Hill Missionary meeting realised £2 17s. 3d., which makes the total for the circuit £53 15s. 7d., an advance on last year of £3 15s. 3d.

Bradford.

The annual meeting of the Bradford centre of the Social Service Union was held recently at the Central Hall. In the afternoon Rev. Wm. Younger preached an eloquent sermon on the coming Kingdom of God. Tea was served by the ladies of the Central Hall. Although there were at least six other special events in the churches of the city, a good audience gathered at the evening meeting, which was addressed by the chairman, Mr. T. Hall, Rev. W. Younger, and Councillor E. J. Smith. We were also favoured with two solos from Mr. Leonard Mitchell, a member of our Ditchfield church, and a popular vocalist. Others taking part in the meetings were Revs. W. Sawyer, J. J. Reeves, H. Pickup, and the District Centre Secretary, Rev. J. Morrison.

Bristol Sixth.

The chapel anniversary services were held at Mount Tabor on Saturday and Sunday, March 15th and 16th, when the special minister was Rev. George Bicheno. On Saturday the public tea was well attended, as also the public meeting, which followed, and over which Mr. George Crispin presided, the speakers being Revs. G. Bicheno, George Litten, and Rev. Freer Bell. In all respects the anniversary services have been successful beyond past years.

Horfield.—The third chapel anniversary of this new cause was held on March 16th when Rev. George Litten, a former minister, was the preacher. Special anthems were given by the choir. At the public tea and meeting the following day there was a good attendance. The report given by Rev. Freer Bell indicated considerable progress during the year in members and income, with a substantial reduction of the Trust debt. Addresses were given by Revs. G. Bicheno, of St. Annes, and George Litten. Mr. W. J. Smart presided in the unavoidable absence of Dr. Wintle.

Camden Town.

On March 16th and 17th, the twenty-third anniversary of the new Camden Chapel was held. The preacher was Rev. A. Sutcliffe, and in the afternoon a special musical service was given by the choir, presided over by his Worship the Mayor of St. Pancras, Councillor C. A. Coggan, J.P., whose address was much appreciated. At the public meeting on Monday evening the chair was taken by Mr. J. Delleany, the vice-chair by Mr. W. Chapman, and the address was given by Rev. J. Day Thomson. The addresses were full of encouragement. The total proceeds amounted to over £23, an advance on last year.

Compstall.

The sale of work recently held for the Trust Funds was opened by Mr. Robert Hambleton, of New Mills, a former choir-master at Compstall, who, though residing in New Mills, still remains his membership with our Compstall church, and in his excellent opening address showed his unabated interest in his church. Rev. W. D. Judson presided over the proceedings, Mrs. Stewart rendering a beautiful solo. The attendance throughout was good, and the excellent concerts in the evening, under the direction of Mr. C. Bradshaw, were well patronised. The net proceeds amounted to £27.

Darlington.

On March 19th, the choir at Rise Carr Church gave Handel's oratorio, "The Messiah." The soloists were Mrs. W. Barnett, Miss Gertrude Northall, Mr. A. G. Monaghan (York Minister), and Mr. T. O. Harper (Bradford). The organist was Miss Ethel Northall, and the conductor, Mr. D. Northall, who has just completed forty years as choir-master of this church. The concert was a great success. Mr. Northall, the venerable conductor, had the forces well under his control, and all the choruses were well balanced. There was a good company present.

Greenbank Church has lost one of its old standards by the passing of Mrs. Hobson, the mother of Rev. Fred Hobson. Mrs. Hobson has been an attendant at the Sunday-school and church for the last sixty-eight years. Mrs. Hobson has been a great sufferer for many years and unable to attend services, but her suffering has been borne by fine Christian submission and fortitude. Revs. C. Humble and Percy Corden took part in the funeral service, and Rev. C. Humble made reference to her on the Sunday following her interment.

Derby Third.

On March 12th and 13th a successful sale of work was held at Dean Street. The sale was opened on the first day by the Mayoress of Derby, Mrs. Tee, of York, presiding, supported by Councillors H. J. Bonas, J.P., J. Potter, and J. J. Auliff. On the second day Mrs. H. Banner received the purses from the Sunday-school scholars. An enjoyable musical programme was rendered each evening. Proceeds, £46 for the Trust Fund.

Dorchester.

The yearly effort for debt reduction took place on March 16th. Sale opened by Mrs. Saunders, of Elworth. The women raised £13 16s. 4d., the men's amount to £12 17s. 8d., the young people £8 2s. 9d., and the Weymouth and Rev. J. E. Sunderland's book to £7 2s. 1d., the total reaching £45, which will enable us to pay off £30 of the debt this year.

Durham.

On Saturday we were honoured by a visit from the President of Conference, Rev. T. Jackson, who preached in the afternoon to

a large congregation. Tea was served in the school. In the evening the President lectured on "Rescue Work in Whitechapel Slums," illustrated by limelight views. Chairman, Rev. J. W. Clifford, M.A. On Sunday, March 16th, Councillor E. H. Brown, Vice-President of the Conference, preached excellent sermons. A real spiritual uplift has been experienced.

Ebbw Vale.

Mr. A. Shakesby commenced a ten-days' mission at Cwm on March 1st. On Saturday a reception meeting was given to the missionary by the members and friends. Rev. E. Clements, on behalf of the church, gave a welcome to the Missioner. On Sunday Mr. Shakesby conducted three services, when the power of God was felt and seen in the conversion of sinners. Night after night large congregations attended, when the Missioner held his audience spellbound. On the Wednesday evening he gave "The Story of His Life," and on Saturday a "faith tea" was held. On the second Sunday larger congregations. Chapel crowded, about one thousand people being present at night to hear the Word of Life. On the last day of the mission the Missioner gave the thrilling and miraculous story of his conversion. Councillor A. Watkins presided. Men and women were moved to tears as Mr. Shakesby described the wonderful manner in which God saved and changed his life. Our church and other churches have been blessed. Men, women, and children have been converted. Church members have given themselves afresh to God for service, and wanderers have been reclaimed.

High Spenn.

The annual C.E. Rally was held on March 8th, 9th, 10th. Public meeting March 8th, addressed by Mr. G. W. Purdy, Greenside, and Rev. M. Johnson, of Hexham. Soloist, Mr. Robson. Seven societies answered the roll call. On March 9th Rev. M. Johnson preached morning and evening. In the afternoon a service of praise from the New Supplement was given by the Victoria Garesfield P.M. Choir, under the leadership of Mr. J. E. Barker. Rev. M. Johnson also gave a short address. On March 10th Rev. M. Johnson lectured on "Will Crooks, from Workhouse to Parliament." Chairman, Rev. T. Barnes. The total raised was £5 3s.

Lincoln.

Successful choir anniversary services were celebrated at Newark-road on March 9th. The preacher, Mr. Baguley, gave two much appreciated sermons. The choir rendered excellent service, the anthems being given in good style under the conductorship of Mr. J. Ball. Mr. T. Williams presided. Mr. Raymond Jones presided at the new organ.

Quarterly Meetings.

Bristol Third.

We report same members as last year, after losing three by death and nineteen by removals. The debt has been reduced by £100, and good balances left in hand in the trust, school, and Band of Hope funds. By a gold and silver tree which yielded £30, the circuit debt has been cleared. Mr. Walter Hacker is our delegate to District Synod. Rev. John Wilkin, son leaves in July, after five years' strenuous work, for Sheffield Eighth, and will be succeeded by Rev. B. Haddon, of Gateshead.

Cheadle.

Held on March 8th, when a healthy interest in circuit welfare was in evidence. Members stationary, which was satisfactory, as the circuit recently reported heavy increases. The new cause at Caudon continues healthy. Great improvements with successful re-openings have taken place recently at Cheadle and Kingsley Holt. Mr. T. Chadwick is Synod delegate, and the circuit reports itself as prosperous and its outlook inspiring.

Grantham.

Meeting held on the 12th. A splendid company was present, and a fine spirit prevailed. The reports, except that of membership, showed increases in all departments. We report no decrease in membership. Rev. R. H. Quick was appointed delegate to District Meeting. The meeting ended with an old-fashioned prayer meeting.

Hull Third.

Quarterly meeting held at Bethesda; Rev. John Hall presided. Circuit in a healthy state. An increase of two is reported to Conference. Chapel debts have been reduced by £200. A deed is being prepared for the Wavne Chapel, the owners of the land having promised to give the land on which the chapel stands. Rev. John Hall and Messrs. G. Blanchard and T. Hardy were appointed delegates. There was an increase in the C.E. Society members and in the Band of Hope department. The attendance was large, the spirit excellent and most hopeful. Arrangements were made for vigorous work during the coming quarter.

Ridderminster.

Meeting held on March 4th. There was a record attendance. The reports showed that the year had been eminently successful. We report a net increase of four members, also an increase of seventy-five scholars, and twenty-eight Endeavourers. £165 has been paid off trust debt, and £77 deposited for new projects. The circuit stewards, J. T. Buckley and T. Armstone, were re-elected. Mr. C. Garbett is delegate to the Synod. Rev. J. Braca Evans leaves in 1914, and Rev. M. P. Pearce will succeed him.

Manchester Third.

Held at Great Clowes-street, Rev. H. L. Herod in the chair. Good attendance. Reports favourable. Increase of members, four, leaving substantial reserve; also increase of scholars in Sunday-schools, and improved average attendance. Considerable sums of money at Broughton and Pendleton raised for trust funds. Councillor W. Windsor, J.P., re-elected circuit steward, Mr. G. Fryor delegate to District Synod.

Torquay.

Held on the 12th, with a full attendance. The numerical returns caused considerable discussion. We have to report a large decrease, for this small circuit, of thirty-two. A proposal from the G.M.C. respecting a re-arrangement of our churches in South Devon was sympathetically considered, and the officials declared themselves willing to meet a reasonable policy for the strengthening of our position in the locality. The financial returns showed much improvement. Mr. W. E. Brook goes to District Meeting, and we invite the Synod for next year. Sympathy was extended to the circuit steward, whose wife has recently undergone a painful operation, and with minister, who has been laid aside.

Women's Missionary Federation.

Birkenhead First and Second.

The monthly meeting of this branch has just been held at Grange-road. Miss Cray presided, and Rev. James Watkin gave the address. A good number were present, and a very enjoyable hour was spent. Master Goodwin delighted the company with a couple of solos, and a pathetic letter was read from the foreign field. A business meeting followed, when the officers for the year were elected. Mrs. Speed again takes the presidency, and the other officers were re-elected. Mrs. Stephens and Miss Welford and Mrs. Swanwick were added to the vice-presidents.

Bristol.

The monthly meeting was held at Clowes Church, Kingswood, presided over by Mrs. Ingham. Rev. J. E. Leuty, of Preston, gave a most interesting address. Madame Swift was the soloist.

Forest Hill.

A meeting of this society was kindly arranged by Mrs. Bagnall and Mrs. Gair in the new hall at Forest Hill. Mrs. Hatchard presided, Mrs. Crossland filling position of vice. Miss Cobb read the missionary letter from Mrs. Price. Sister Elizabeth gave a brief account of her home mission work at East Dulwich. Rev. W. A. Hammond spoke of the efforts put forth by the women of our churches for the missionary cause; he also told a story of one of the native lads who had been trained in Jamestown Institute. Prayer brought the meeting to a close; tea was then served. Collection, £4 6s.

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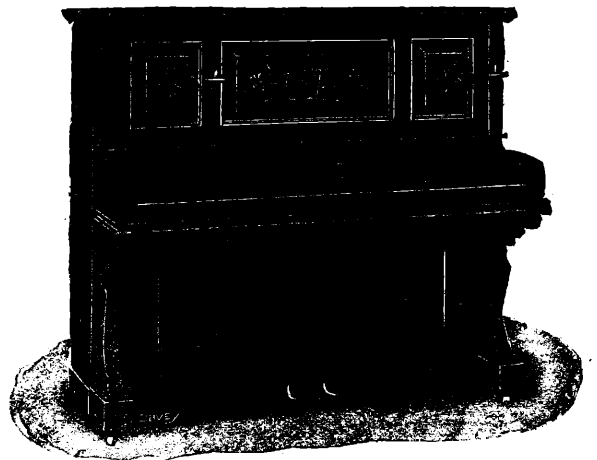
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T. PRITCHARD, Esq., Carnarvon, writes, Feb. 19: "Please send Catalogue of Rose trees. Those I had 3 years ago proved very successful."

H. EVANS, Esq., Willehall, writes, Feb. 10: "Many thanks for beautiful plants. Your quality is good, your quantity better. When a person sends for 2 plants and gets 4 it is pleasing in this age when advertised goods in the majority of cases are not what they are represented to be."

WM. HALL, Esq., Lymn, Cheshire, writes, January 14, 1913: "Herewith I am sending you another order. I have much pleasure in saying that all the plants, &c., I had from you last year have more than come up to my expectations. Thanking you very much for previous care and attention."

Rev. B. M. BUYERS, Tenbury, writes, January 9, 1913: "The plants and bulbs have arrived in splendid condition, and my gardener is very pleased with all. I must also thank you for the quantity as well as the quality." R. G. BURKASTON, Esq., King's Norton, writes, Jan. 19, 1913: "Please quote me for the following fruit trees, &c. I want good stuff, and know that yours is perfectly reliable."

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SOUVENIR DE PIERRE NOTTING.—Apricot-yellow, shaded with golden-yellow and suffused with orange; fine long buds.

MME. JULES GROLEZ.—Clear, silver-rose, shaded yellow; the buds are long and pointed; a really magnificent Rose.

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Any 3 for 3s.; any 6 for 4s.; the set of 12 for 7s.

FRAU KARL DRUSCHKI.—The sensational new snow-white Hybrid-Perpetual Rose, hardy, free-flowering, and superb formation of blossom. All will certainly grow this charming new Rose. The Queen greatly admired this grand new Rose at the National Rose Society's Show. 3 for 4s.; 6 for 6s. 6d.; 12 for 10s. Planted beside the Velvety Crimson-Black Rose, the effect is grand. Two Crimson-Black and two F. K. Druschki for 4s., 4 of each for 7s., 6 of each, 10s. I can also offer the lovely new Pink Druschki, equal to the lovely white variety, only a beautiful soft pink and fragrant; the set, pink, white, and crimson-Black, 3 for 4s.; 2 of each, 7s. Mrs. H. WALLACE, Meriton, Co. Dublin, writes, November 19: "The F. K. Druschki Rose I had last year bore the largest Rose I ever saw in my life, and it still flowering now."

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