

The Decay of Religious Emotion. By Prof. A. L. Humphries, M.A.
The Glory of our Empire. By Arthur T. Guttery.

The Primitive Methodist Leader

No. 2478. Old Series.
No. 546. New Series.

LONDON: THURSDAY, NOVEMBER 25, 1915. [REGISTERED] ONE PENNY



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The Decay of Religious Emotion.

BY PROFESSOR A. L. HUMPHRIES, M.A.

No disparagement of other elements, intellectual and ethical, which should enter into personal religion is intended by the assertion that, for its due balance and perfection, our religious life needs to be steeped in emotion. Religion is neither a cold intellectualism nor a passionless obedience. Essentially it is, as Matthew Arnold defined it, "morality touched with emotion," the only defect of that definition, as applied to the Christian religion, being that the word "touched" is all too feeble to express the mighty emotional bond, amounting to nothing less than a passionate attachment, which should link the soul of the believer to Christ. Christianity is by its very nature a religion of emotion. Its view of God is one which warms the heart no less than it satisfies the thought. Whereas the great Old Testament title for God is King, that taught to us by Jesus is Father. He brought religion out of the temperate region of the state into the warm and fruitful climate of the home. He interpreted it in terms of the family. He even dared to sum up religious duty, both Godwards and manwards, in love, a term which, save for its qualified presence in Judaism, had, like "grace" and "faith," no place in the vocabulary of religion until it was called for by Christianity. Jesus did more than command love; He created it. He not only taught by life, but exemplified in His own person and work, a deeply-moving view of God, so that the religious development of the men whom Jesus gathered about Him had its climax in a passionate devotion to His person. Those who were thus won passed from "servants" into "friends," and "for My sake" was counted by Christ a motive powerful enough to evoke all the toil and sacrifice which Christian discipleship in those first days of the faith was to involve.

How much the emotional quality thus given to religion by the teaching and personal charm of Jesus was intensified by the redemptive meaning which the Church, under the guidance of God's Spirit, was led to discern in His death, stands forth plainly on the pages of the New Testament. The Church gloried in the Cross. It saw in the death of Christ the most heart-moving manifestation of the love of God. "Herein is love," men cried, "not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "God commendeth His own love toward us in that, while we were yet sinners, Christ died for us." The Cross, as the primitive Church interpreted it, was a royal road cleft in the very heart of God, by which His prodigal children might come back to the Father, and the sinner know not merely the forgiveness, but the joy and the life of God. This view reflected itself in the religious experience which it created. The Christianity of the apostolic age was frankly and enthusiastically emotional. The love of God was shed abroad in the hearts of Christian believers, and love was given first place among the graces produced by the indwelling Spirit. Paul, deservedly accounted a great theologian and missionary, is equally great as a Christian. And how mighty a tide of emotion flowed in him! We feel the rush of it as we read his Epistles. Again and again the Apostle, as he writes concerning the glory of the Christian message, is swept up into a rapturous emotion which overflows the ordinary restraints of language and defies expression. We

see too, as we follow his missionary labours, to what heroic heights of sacrificial toil he was lifted, and how readily he counted all things but less for the excellency of the knowledge of Christ Jesus his Lord. The saints of the first age of the Church loved Christ. Christianity came to them as a great emotional enrichment. Indeed it is to this fact that some of the very extravagances and disorders of the Church were due, for the speaking with "tongues" and the prophesying, which were so prominent in worship at Corinth, owed their appearance, on the human side, to natures surcharged with religious emotion. So fully was love the distinctive mark of Christian experience that concerning a church which had an honourable record for fidelity to truth and patience in service it could nevertheless be urged as a fault calling for grave rebuke, "Thou hast left thy first love."

We have no right to dismiss the Christianity of apostolic times as abnormal. Rather is it, in its emotional content, the type to which all subsequent religious life should be expected to conform. As a matter of history it can be claimed for Methodism that it actually did so. The hour in which John Wesley "did trust Christ for salvation" was one also in which he felt his heart "strangely warmed." Methodism brought to the religion of the eighteenth century a mighty quickening of the emotions. If we were asked to name the doctrine to which, more than any other, the distinctiveness of Methodism can be traced, we should point to the doctrine of the Witness of the Spirit. Methodism broke with the Calvinism which had chilled the soul of the Churches. It not only declared the possibility of divine forgiveness to be open to all, but it affirmed also that everyone who trusted in Christ for salvation could know there and then that he was saved. Isaac Watts had written:—

"My soul looks back to see

The burdens Thou didst bear,

When hanging on the accursed tree,

And hopes her guilt was there."

But Methodism felt it could only sing those words after it had altered the last line to "And knows her guilt was there." There is a wealth of spiritual emotion symbolised by that change. It found vent in the hymnology of Methodism. The most characteristic hymns of Methodism are songs of experience. In them the redeemed soul sings of its confidence in the love of God, its wonder at the redeeming grace of Christ, its assurance of forgiveness in the present, and its radiant hopes for the future. Methodism, in its rich emotionalism, not less than in its doctrines, was a return to the Christianity of the apostolic days.

Why do we speak of these things? It is because it has seemed sometimes that the Methodism of the present has ceased to be true to type. Religion among us has lost somewhat the element of passion. The holy fire has died down in our hearts. Our public worship lacks the warm spontaneity, the glow and fervour which characterised it even so recently as thirty years ago. We have become more correct and restrained in our ways. From one point of view this is not to be regretted, for there were occasions in bygone worship when there was more noise than emotion. Moreover, we do not forget that it is a natural tendency, with both individuals and Churches,

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as they advance in intelligence, to put greater restraint upon the expression of feeling. Religious emotion, therefore, is not necessarily less developed among us because it has become less articulate. We feel, however, that these considerations simply qualify the impression which a contrast of present Methodism with that of an earlier day would produce. The disquieting idea still recurs that there has been a real decline of emotion in our religious life. We continue to sing such hymns of spiritual passion as St. Bernard of Clairvaux, Gerhardt, Wesley, Faber and other lovers of Christ have taught us to sing, but if we looked facts in the face we should confess that we often sing a great deal more than we feel. In any case nothing but good can result from a quickening of our religious emotions. We want love, not simply in our hymns and prayers, but in our hearts, the centre and spring of all our Christian life and work.

Not only do we believe that Christian work would thereby lose the sense of strain, and would take on new ease and gladness, but that the soul would make its true answer to the seeking and redeeming love of God. There is a hunger in the heart of God which needs love, as well as obedience, for its satisfaction. We pass to the truly Christian mood and stature only as we can say, "We love Him, because He first loved us." There, too, is named the secret by which an emotional enrichment may be won. The emotionalism of the Early Church was not a casual and incidental feature. It sprang out of the faith and experience of the Church. It was begotten by the new and ennobling thoughts of God and the experience of His pardoning grace which had come to men through Christ. Deep emotion grew then, as it always should grow, out of great ideas. Those ideas are still our heritage, and Christian experience continues to attest their transforming power. What we have lost, at least to some extent, is the sense of their transcendent glory and worth. The Christian facts have tended to become commonplaces. We need a new insight into their meaning and a fresh sense of their value. We require to know Christ better by a prayerful and sympathetic study of His words and work. Above all we need to sit in quiet meditation beneath the Cross until the meaning of that infinite sacrifice for our own soul and the realisation of our personal debt to Christ set our hearts aflame. It is by a return to the central evangelical facts that we shall recover the glow of the evangelical experience.

The President at Attleborough.

There was a conspiracy of circumstances and the elements on the occasion of the President's visit to Attleborough on November 18th that considerably affected the attendance at the services. It was not early closing day. The weather also was as treacherous as the weather can be in November, and those whose loyalty to the President brought them ten miles through the mud on their bicycles to the services will have not only the delight of a most delightful occasion upon which to dwell. Their return journey through the rain would give opportunity for damping their delight. Still, these enthusiasts will count it all worth while. They have heard the President, and they heard him gladly. Then there was the war. Attleborough is experiencing the thrill of a military occupation, and is not quite used to it yet. However, Presidents should be philosophers also. Amongst the favoured few that commenced the services with him at Attleborough there was no sign of depression or dismay. The President was in good form, and he kept and left his audiences in good heart. The afternoon congregation was select. The sermon was on "The Open Door." John of the Apocalypse, a prisoner, politically disenfranchised, on his sea-girt isle, lonely and desolate, yet gaining access into the heavenlies, and living in the splendour of the spiritual realities. All this was skillfully applied to the conditions of our own times. To a handful of people the President gave his best. This was evident, and it evoked the best from his hearers. This quiet, arresting afternoon worship and meditation will bear fruit.

The evening gathering was of larger proportions. Rev. W. S. Barrett presided. The subject of the President's lecture was Dr. Johnson's dictum, "Clear your mind of cant." The discourse was all of thought compact, yet shot through and through with illustrations that really illustrated the thought. It was a great triumph to carry the interest of a congregation gathered from a rural district in a small town through regions of philology, philosophy, politics, journalism, literature and religion. This was accomplished, and accomplished to the delight and edification of the people. The visit of the President will be a memory for many a day. Rev. W. S. Barrett stated that this was the first time on record that a President had visited the Rockland Station during his year of office. In the old days Hugh Bourne travelled this classical ground of East Anglian Primitive Methodism, and others who have come to the Presidential chair have visited the circuit since. But this visit is a new thing. During Mr. Barrett's ministry a beautiful new church has been erected in Attleborough, and the minister now resides in the town. To this church the late Rev. Samuel Willetts gave the strength of his last years. It was a suitable climax to a successful career of church building. The President expressed his delight with the church, it being of the same style, although smaller, as his own church at Cambridge. His visit will help to build and establish the Church of living souls in this beautiful House of God.

THE UNITED ARMY BOARD.

Some Urgent Requirements.

By Rev. George Fawcett.

The war has shaken us loose from many of the positions and prejudices by which we have been previously held. Just before the outbreak of war our Conference, after fiery debate, refused to sanction the appointment of Army Chaplains largely on the principle that we were thus recognising State aid. We have quickly changed, and rightly so, because the whole situation has changed. The soldier is not now that lewd and loose creature we once thought him to be. He is our own son, our own scholar. He is in the Army or the Navy, and we need to look after him. The difficulty is to get the chance. Without military recognition the case is hopeless; with it, the difficulties are often stupendous. It was a step forward when the United Army Board was constituted, including the Congregational, Baptist, United Methodist, and Primitive Methodist Churches.

From these Churches thousands of young men have gone and are going. To minister to them we have appointed chaplains and officiating clergymen. To get at the men is another and more difficult matter. This is largely due to wrong registration. Thousands have been declared Wesleyan and Church of England, and in many cases they have had no option, and so far as they are concerned it will be difficult to get alteration. True, every soldier has it in his power to re-register, but then the initiative is largely left to him, and in view of the fact that officers and others are not always easy to negotiate, they do not care to move in the matter. Then, again, young men who have been brought up in our United Army Board Churches have, in many cases, ceased to attend our Churches; in fact, until they enlisted they had ceased to attend any Church, but they are prepared to recognise the Church of their youth. Hosts of them are not under our care. In a company of thirty that we had gathered together we discovered that while they all regarded themselves as Primitive Methodists, seventeen of them only were registered as such, and thirteen were down as either Wesleyan or Church of England. The result is that when, as officiating clergymen, we go to arrange for our men we are told by the officer we have none or very few. When one regiment arrived in Sunderland, about 2,000 strong, we were told that altogether the strength of the United Army Board was only twelve. Before long we had forty out of one detachment.

On the face of it this must be so. Yet everywhere we are being done out of our rights, and a great reflection is cast upon the patriotism of the four great Churches of the United Army Board. One of the Free Churches clean knocks out the other four. Our experience has taught us this is largely because we are new comers, and the military authorities, on the whole, adhere to the old arrangement of three sections—Church of England, Roman Catholics, and Wesleyans. Now, when we have decided to be in at this work, let us be in and go about it as though we meant it. The whole matter wants thoroughly organising, and the Churches of the Board want arousing. It is worthy of serious attention, for this is a concern that will not end with the war.

This matter has given us hours of thought, and has called for days of strenuous service. We have had much to gladden us, but there have been many things to vex us. And our experience we find is general, especially amongst "Officiating Ministers." Our opportunities are slipping through our fingers. Now, when so many are recruiting through Lord Derby's scheme, is our chance. Every church should have an official intimation urging the young men when enlisting to insist upon being registered upon their own statement, and for their own Church. A secretary should be chosen in every church, say the Sunday-school secretary, carefully to record all our enlistments, with the regiment and location of the young men. An officiating minister, representing each Church of the Board, should be appointed in each specified district to receive these names, and be responsible for sending them to the chaplain of his Church; in our case to Rev. J. E. Gilbert. With these lists of officiating ministers published, and in the hands of every church secretary, we could more effectively accomplish our purpose. The United Board would thus have all the names from each Church, and would be able to inform the officiating minister concerned, and he would have something to work upon, instead of going with his fingers in his mouth to the officers, as he often has to do, if he goes at all. When regiments move the O.M. should inform our representative at the place whither they have gone. Unless something is done along this line we will fizzle out and not justify our existence in the eyes of the War Office. By such a method as this we could also get into touch with the men who are already in khaki belonging to us. It is no use leaving the matter to chance. In every church there could be found a man willing to act as secretary, and any officiating minister would be glad to act for his Church in a given district. We have strong reasons for emphasising the urgency of this position if we are not to sink small in the eyes of military authorities.

If the United Board could have some small card stating that the soldier desired to be entered as a (here stating the denomination), and signed by him, that he might hand it in to the officer, it would help hundreds over the difficulty. This would first have to be approved by the War Office, but there are sufficient reasons for it being done. It is delightful work to minister to our soldiers, and every facility ought to be given to us to make this possible. We cannot say that at present we have this. Can something more not be done?

MISSIONARY NOTES AND NEWS.

Rev. G. H. Hanney, accompanied by Mrs. Hanney and Miss Roberts, has just returned safely from Oron, after a fifth successful term of service in Southern Nigeria. Among all our missionaries, we believe Mr. Hanney has an unique record. He entered the ministry in 1902, and, with the exception of furloughs, the whole of his time has been spent on the foreign field. When he first went to Jamestown the membership of the station was thirty, and that of Archibongville fifty-eight. Those figures represented all we had on the mainland of West Africa. What a contrast between our position then and now! The Boys' Institute at Oron and the Girls' Institute at Jamestown have been founded, and the work has extended over an area of hundreds of square miles. We now have stations at Oron; Oyubia, Urua Eye, Ikot-Ekpene, Ihubi, Bende and Adadia, with a large number of outposts. The number of European agents has multiplied something like tenfold, and the members reported to last Conference numbered 1,379. We have had great success in some other parts of Africa, but nothing quite comparable to this.

The Bradford and Halifax District Missionary Committee is pursuing a vigorous propaganda, under the leadership of its officers, Rev. W. Potter and Mr. J. Brearley, J.P. Conferences are being held in various centres, and opportunities are afforded for eliciting information. The immediate financial results will mean a substantial contribution to our revenue, but more important than that are the interest created and the inspiration engendered. Many who were lukewarm have become enthusiastic, and the missionary fire is spreading through the District. Why not a similar plan in every District? In some of the more scattered ones it might be difficult, but we are confident that, speaking generally, the method has in it the potentiality of great advantage to our Church and of large additions to our revenue.

We heard some little time ago of a church strong in numbers, but altogether lacking in enthusiasm for the missionary cause. The annual meeting was formal and perfunctory, and only attended by a handful of people. One or two eager spirits were determined to alter this, and so, instead of continuing the old order, a "Missionary At-Home" was arranged. The matter was talked up, and the attendance was surprisingly large. An alert and well-informed deputation was present, and at the close of his address questions were asked and answered. Great interest was created, and the whole question of missions was viewed in a new light. It is well for us sometimes to follow beaten tracks, but "get out of the ruts" is often good advice. If missionary meetings are not interesting there is serious blame somewhere. They ought to be one of the most attractive features of every church's programme.

It is too soon to pronounce a definite judgment on our financial prospects for the present year, but there is ground to hope that our income is rising. We have heard from quite a number of circuits of an advance upon any previous year. Last year Shotley Bridge Circuit sent £100 to the African Fund, and the day after the round closed this year the superintendent sent the same amount with an intimation that there might be a little more to follow. Five years ago this station's contribution was a little over £47, and the splendid advance now reported is, we believe, owing largely to the formation of a branch of the Women's Federation. The multiplication of these branches, with officers such as we have at Shotley Bridge, would go far to end our financial difficulties, and provide the means of making a great forward movement on heathen territory.

The directors of most missionary societies are anxiously concerned about the future of their work, and some are advising a policy of retrenchment. Dr. J. D. Jones, for example, one of the most influential members of the London Missionary Society, has recently suggested that in view of an annual deficiency of £20,000, retrenchment of a drastic character should immediately be made, though the very thought of it "tears at one's heartstrings." Our work is small as compared with that of the L.M.S. Its ramifications extend to every Continent, and its record of more than 100 years' work constitutes one of the most glorious chapters in Christian history. Relatively, our position is not so serious as that indicated above, and we are quite convinced that our resources are equal to the obligations which we have accepted abroad. But what of the regions beyond our present station? From these the cry is heard, "Come over and help us," but we cannot answer the pathetic appeal for lack of money.

In more than one case the work in our military huts has so prospered that extension has become necessary. The most recent instance of this case is at the Blandford Camp. An enlargement is required for recreation and social purposes, so greatly is the hut patronised. But better even than that, it is too small for our religious work. Until a short time ago this was purely a naval camp, but now thousands of men belonging to the new Army are stationed there. The minister said the other day, "There was not really room last Sunday for the men paraded to service. They had to occupy the tables, counter, etc." Both here and at other places our agents work from early morning till late at night, and the amount of business done is such that the staff ought to be considerably increased. In these times, however, it is difficult to obtain the help we need, and those who manage the huts recognise this. Their heart is in the work, and for love of the lads they put in more hours than they would do in any ordinary business. J. M.

THE WAR & CHRIST'S RETURN.
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— TO - DAY —

NOTES OF THE WEEK.

The War's Progress.

Though during the week the attention of our people at home has still been mainly diverted to the Balkans, there has been considerable activity on both the Eastern and Western fronts. The condition of the weather, however, has prevented significant movements, and the conflict has largely turned on artillery warfare. The news, such as it has been, from both fronts has been good, and both the Russian and the French forces keep "nibbling away" at the ground held by their foes. Sir John French, in sending a brief report on Tuesday, found it necessary, as well as desirable, to deny some of the highly coloured accounts of enemy so-called successes from German sources, and this should make us the more suspicious of such stories. The plucky Italians keep at their extremely difficult mountain defence work, and are able to tell of remarkable successes achieved. The enemy forces are firmly held, and there are signs of growing weariness amongst their men. The prospect of the winter campaign, with its intense difficulty, is evidently affecting their morale.

Compelling Decisive Action in Greece.

The vacillation of Greece is to be brought to an end, and fairly drastic action is now being taken to compel her to come "off the fence." The German sympathies of King Constantine have, of course, been well known, but one of the fruits of Lord Kitchener's visit and that of the French diplomat, M. Denys Cochin, has been the summary steps having "for their object the suspension of the commercial and economic facilities hitherto enjoyed by Greece." There is no disposition to coerce Greece to depart from her avowed attitude of neutrality, but she is told pretty plainly that she must say what she intends to do, one way or the other, and a few hours will probably witness significant developments. The well-known proucrastinators of Grecian diplomacy, however, should guard us against a too sanguine mood. The pacific blockade now declared may have its desired effect, notwithstanding, and the dubious part which the Grecian monarch has played may, under that pressure, be brought to an end. Her treatment of Serbia has been most reprehensible, and has given time to the foes of the gallant little nation to do her irreparable harm.

The Plight of Serbia.

The condition of the plucky Serbs, though critical, is by no means hopeless. The news allowed to come through is extremely bare, but the best is that the Serbian Army remains intact, and that French and British troops are acting in co-operation with them. British and French officers are reported to have landed at Santa Quaranta, and are being rapidly conveyed in automobiles to North Epirus to assist their brave and dogged Allies. The Bulgarians, operating in the Priepel region, are reported to have suspended their march on Monastir, though for what reason is not very plain. The enemy reports that the whole of Old Serbia has been evacuated, and that an additional 4,400 Serbians have been taken prisoners. Previous unreliability, however, invests these reports with great suspicion. The Serbian retreat is said by other accounts to be perfectly orderly, and that they have lost no prisoners. The morale of the troops remains good, and ultimate success depends on the timely arrival of considerable reinforcements of Allied troops. The problem of getting adequate supplies through is becoming acute, but it is hoped to send help to them through the Aegean Sea.

The Franco-British Conference.

Considerable interest, and not a little surmising and conjecturing, have been awakened by the holding of a conference in Paris in the middle of last week between M. Briand, General Gallieni, Admiral Lacaze, and General Joffre on the French side, and Mr. Asquith, Sir Edward Grey, Mr. Balfour, and Mr. Lloyd George on the British side. The proceedings are, of course, a dead secret, but the holding of the conference at all is an excellent omen. For there to be absolute unity between the allied nations is absolutely indispensable to success, and for their strategy and diplomacy to be in perfect accord is of first class moment. Such patriotic visits are full of promise, and we cannot but think our other Allies will be invited to join in such private and important confabulations in the future. It is easy to imagine some, at least, of the subjects which would engage the closeted statesmen, but it is probably certain that the state of affairs in the Balkan region would occupy the foremost place, and the firm attitude towards Greece subsequently adopted may well be one of the first fruits. The peoples of both countries will rejoice at this new departure.

The Mining of the "Anglia."

The country learned on Thursday last, with pathetically painful interest, that the British hospital ship "Anglia" had been mined and sunk in the Channel on the previous day. The interest was intensified by the recollection that the "Anglia" brought our disabled King home after his regrettable accident on the occasion of his recent review of troops on French soil. The disaster is a grim reminder that, though our naval authorities have done wonders in ridding our seas of these pests, all peril is not overcome. Every British heart has shared the sorrow of our honoured King in this new disaster, the shock of which has been made so much more acute by the fact that a large number of the nearly 400 persons on board were sick and wounded. Over 300 lives were saved by a patrol vessel, but this leaves a terrible toll of precious life sacrificed. The heroic task of getting the sick to safety, seeing that many of them were without legs, and others without feet, reflects the greatest credit on the skill of the brave surgeons and others who superintended the beneficent work.

The Lords as "Wreckers."

The utter absence of discretion on the part of our free-lance and coronetted legislators has, on more than one

occasion of late, brought them and their crass folly into the limelight, but the brainless effort of Lord St. David on Wednesday of last week has been the latest attempt to bring their vagaries to the fore. It may well be that some of the defects of our Headquarters Staff need to be discussed, but while the nation is struggling for its life it is certainly not the moment for proclaiming these things on the housetops. Surely these irresponsibles should see that prudence should mark both the time and method of dealing with these vital matters. The reticence of men like Lord Fisher, who was rather needlessly, and very ungraciously, attacked by Mr. Winston Churchill in his historic and ill-timed *apologia* in the House of Commons, might, if they had any sense of decency and appropriateness, impress their lordships. But in the absence of a Speaker there is no one to call them to order, and, as aforesaid, they are able to roam at large and do the nation, at a critical moment, irreparable harm.

Will Conscription Come?

At last the considerable amount of confusion and misapprehension about recruiting—for which the public is by no means wholly to blame—has been removed, and it has been made quite clear that married men of military age are not in any considerable numbers to be called up before the single men. This will appeal to the common sense of the country as being fair and equitable. It will have its own effective result, too, on recruiting. There is a very healthy dread of conscription, and this is felt both by married and unmarried men. It has probably sounded the death knell of conscription. Lord Derby lets us into no secrets as to the results of recruiting efforts up to the present. We suspect, however, they are proving, and will continue to prove, so successful that the draft on married men will be only slight. As previous experience has taught us, there is a limit to our power of equipment and training, and we shall not be at all surprised to discover that already there is more than an abundance of young men to tax the nation's ability.

Armenia's New Horror.

The preoccupation of public attention by the present colossal war has probably prevented due attention being given to the fresh woes of the persecuted and desolated Armenian peoples. It is well, therefore, that Mr. Arnold Toynbee has published the sorry and harrowing story. It is very credibly reported that not fewer than 800,000 have been cruelly and brutally done to death, after suffering unnameable horrors. How Germany can ever again speak of "Kultur" after directly taking the "unspeakable Turk" as her friend and ally passes our wit. Some day—and may God make it sooner than later—an awful nemesis must overtake a sensual and vulgar horde which can be guilty of such black infamies on an educated and peace-loving people, and all without either reason or excuse.

The City Temple Pastorate.

Somewhat to the surprise of the churches, who had quite expected pressure would be brought to bear on Dr. Jowett, the City Temple Church meeting has sent a very hearty and unanimous invitation to Dr. Hugh Black, now of Union Theological Seminary, New York, to be its minister. Dr. Black is well known and highly honoured in this country, and his return, if he should decide to accept, will be generally hailed with delight. He is remembered as the very successful co-pastor of Dr. Whyte's at St. George's Free Church, Edinburgh. He has often officiated at the City Temple, where he is a great favourite. There is considerable confidence that he will be induced to take up the work at this great and important centre.

Church Extension Fund.

The anniversary of the Manchester Church Extension Fund was held on Saturday, November 13th, at Great Clowes-street Church, Broughton. There was a large attendance of friends from the churches in the city and suburbs. Rev. A. T. Guttery preached in the afternoon on "The Healing of the Nation," taking his text from Rev. xxii. 2. Joseph Hall, Esq., of Walkden, presided at the evening meeting, and gave the right tone as he spoke of the excellency of the work of the Primitive Methodist Church in Manchester. He supplied some interesting reminiscences of the association of Walkden Circuit with Manchester Third, emphasising especially the great progress that had been made in recent years. Rev. H. L. Herod gave the financial statement for the year 1914-15, which showed that the income amounted to nearly £50. He urged a continued support of the Church Extension Fund (notwithstanding other numerous and pressing claims) upon the ground that financial obligations had been undertaken before the commencement of the war, and that trust estates would be embarrassed if for any reason the promised help by the fund were withheld. Rev. J. Henderson, of Eccles, then addressed the meeting, speaking with great earnestness and power on the responsibility of the Church in these days of difficulty and trial. Rev. A. T. Guttery had chosen for his subject, "The Fruits of the War for the Churches." His spirit of optimism and faith is an inspiration to all who hear him in this time of national peril. He pleaded eloquently that the churches throughout the land might make themselves equal to the great responsibilities which would come upon them as the war continued, and especially when hostilities ceased and our brave men return home again. The ladies of the great Clowes-street Church, who had provided the tea for the friends in the schoolroom, were heartily thanked for their gracious and kindly help.

SOME PROFITABLE BOOKS.

By Thorpe Wood.

Our Book Room authorities are all astir just now, and what pleases me is the enterprise that seems to have taken possession of our Publishing House. I have known the new Book Steward for many years, and have always regarded him as a good business man, and have thought that if he lived long enough to take hold of the reins of the Publishing House he would put some driving force into it. Our superintendent minister tells me that orders are executed promptly; the monthly order list has been sectionalised and in other ways greatly improved, and he surmises that additional improvements are under immediate contemplation. All this augurs well, and cannot fail to inspire confidence in the administration of this great department of our Church. I heard the other day that the Book Steward should say, if every Sunday-school in the Connexion would give him their support, the business of the Publishing House would be increased by £2,000 per month. If this be the case, why don't we do it?

I recently took the trouble to examine a parcel of reward books which had come from our own Book Room, and I can fearlessly assert that they were splendid value and excellent in every way, and the local secretary remarked, "We always get better served at our own Book Room than anywhere else."

I have just been reading a recent publication of the Book Room, "When the Lads Come Home, What Will the Churches Do With Them?" by Harry Jeffs. Perhaps one does not always appreciate what Harry Jeffs writes and says, but I must confess to liking this book. It is a fine shilling's worth—a timely, fearless, manly utterance, and a bold, heart-searching appeal on behalf of our khaki lads when they return.

"The Supreme Quest" takes my heart; it is a book that does one's soul good to read, and I am glad to hear that a second edition has become necessary, for it is a book which, if widely read, must lift the religious life of our people. These Hartley Lectures are a grand institution, and to offer them for a shilling is like the Waverley pen, "a boon and a blessing to men." Personally, I am sorry there is not to be a Hartley Lecture for 1916. Surely this omission will be a great mistake.

I wonder if any of your readers have read Rev. Joseph Ritson's last half-crown book, "Life: The Most Wonderful Thing in the World." It is a volume of sermons and addresses, and the other Saturday I saw a fine notice of it in the "Motherwell Times," from the pen of Rev. Alexander Whyte, D.D., which reads as follows: "The book is well named 'Life,' for there is not a dull page in it from beginning to end. Twenty times as I read on I said, 'That's preaching!' I sat down to read it tired and half dead. I laid it down quickened, refreshed and comforted. That is the simple truth." After this eulogy from such a celebrated preacher as Dr. Whyte I shall be surprised if our Book Steward has not such a run on this book that the first edition will soon be exhausted.

It has been whispered to me that next month the Book Room is publishing "The Diary of a Sky Pilot," which has been appearing in these columns. I hear it is well illustrated, and will appear in a very attractive cover; the price will be 2s. 6d. I hope it will be in time for Christmas, as I should like half-a-dozen copies for Christmas presents. It should have a great sale.

I have just been reading "A Pathfinder in South-Central Africa," a story of missionary life and adventure by Rev. William Chapman. I have no hesitation in saying that it is one of the best missionary books on the market. It is certainly well written, and is quite worth 3s. 6d., the price at which it is offered.

"Tales of the African Wild," by Rev. F. W. Dodds, for which I paid 2s., is a really thrilling book, and I found myself unable to drop it until I had read it through. It makes a fine gift book for boys or girls interested in missions.

Personally, I am very pleased with the specimen Motto Cards which our minister showed me the other day. They are excellent value for the money, are in two series, and the motto could not have been better suited to the times. At 5s. per 100 they are within the reach of every Sunday-school in the kingdom, and should find a place in all our homes.

May I urge our people generally to support their own Book Room to the utmost of their ability? Our new Book Steward has taken hold of this concern at a critical time, when the price of labour, paper, etc., etc., has greatly advanced; but he is putting his shoulder to the wheel so courageously that he merits all the encouragement our Church can possibly give him, for no Steward has ever had to do business under such difficulties as are occasioned just now by this all-engrossing and world-wide war.

KETTERING THE NEW CRUSADE!
SHIRLEY'S Generous Effort in SUPPORT!
By the goodness of Rev. H. TAYLOR and the Church.
GRAND RECITALS by Miss ELSIE BICHENO,
Afternoon at 3—"GWEN, An Idyll of the Canyon."
Evening at 7.30.—DRAMATIC! HUMOROUS! PATRIOTIC!
Mr. W. E. RHODES, of Baldoon, will Preside.

THE SECOND DIARY OF A SKY PILOT.

August 28th.—Gordon is ill to-day. His mother is very solicitous on his behalf, and wants to send for the doctor. I asked what he has been eating. Found that a gentleman had given him a shilling yesterday. He had bought a boiled crab, three slices of raspberry sandwich and a pork pie, and had eaten the lot. Gave him a lecture and some medicine, after which he was sick.

My friend the minister at Wobarn has come to me for advice in the following circumstances:—An annual fair was commenced two years ago, and there has been a poll taken as to whether it should continue to be held in the market place or in a field some little distance away. Two parties have been formed, and it has been the subject of high discussion in the Town Council and bitter controversy in the newspapers, while it has even divided some of the Churches. Mr. Thomas refused to take sides, and thus hoped, by exercising a strict neutrality, to avoid giving offence to either; but one woman, because he would not vote for its continuance in the market place (where she keeps an eating house), has declared she will never go to hear him preach again, while another has denounced him and left the church because he did not vote for it being held in the field, which belonged to a relative. He has interviewed them both several times without effect. The Church cannot afford to lose either of these women, and he is perplexed what to do. I advised him (seeing he was a smoker) to take an extra pipe of tobacco, pray to be delivered from unreasonable folk, and leave them both alone.

August 29th.—Was preaching special sermons at Greet-ham. I had prepared a new sermon on the Man born blind, but when I saw the large congregation I lost my nerve and dare not trust myself with it, so instead I preached on "The little foxes that spoil the vines," which I had preached twice before, once in the Isle of Man and once in Northumberland. After the service a man came to me and said, "You are still fox-hunting, I find. Twelve months ago I was in the Isle of Man and I heard you preach that sermon; three months after I was in Northumberland and heard you preach it again; and now I have heard it for the third time."

It was a singular coincidence that the only three times this man had ever heard me I should take that subject, and those be the only times I had preached from the text; and on two of these occasions I had changed my subject after I had got into the pulpit. I resolved that nothing shall induce me to preach it again.

August 31st.—A local preacher named Nolly Edwards was one Sunday evening urging the congregation at Tarmolton to repent.

"Unless ye turn from your wicked ways you'll be lost, as sure as I'm going to smash this wasp with the hymn-book I hold in my hand."

Down came the book, but the wasp rose just in time, and the book descended harmlessly on the bookboard.

"Ah, well, friends," he said, "maybe it's the Almighty's will that you have another chance."

On another occasion he spied a young couple love-making, as he thought, in church. He stopped and said: "There's a young man and woman in the gallery that cannot listen to the sermon for holding one another's hands and sucking peppermints. The best remedy for that is to get married, and then maybe in twelve months one will want to sit at the one end of the pew and the other at the opposite corner—if, indeed, they can sit in the same pew at all."

Once a local preacher given to long-windedness was preaching. After he had been holding forth for half-an-hour Nolly got up and said: "Why don't you stop? Can't you see we are not listening to thee? I have not been listening for ten minutes, for I'd got as much as I could hold by that time."

At Nokvin they asked me not to plan him again. His offence consisted in saying, "Marriage is an institution of God, which is generally approved of by man and most greatly desired by woman."

He offended all the women in the congregation, and they moved their husbands to protest against his preaching there any more; but yesterday the local preacher planned could not go himself, so he sent Nolly. He commenced his sermon by saying, "I suppose you are surprised and sorry to see me here."

Old Thomas Dudley, the society steward, replied from his pew. "You are right, lad, this time."

"Well," said Nolly, quite undisturbed, "you can go on being sorry, and I'll go on preaching. My text is, 'Having itching ears,' and I've no doubt some of you will be scratching yours before I've done."

To everybody's surprise he preached a marvellous sermon.

September 1st.—A humorous Wesleyan minister defined vanity as "the thin edge of nothing sharpened down to a point." But it is a little more than that, being sometimes a point that is inserted in a soft place and wounds and festers. Brother Jarvis's vanity has caused both himself and others serious inconvenience. A little while ago he left us for the Plymouth Brethren. He is a very little man, with big notions about himself. He lived in a house bigger than his means; he ran a business bigger than his capacities; he sought for social position that he could not maintain. It has ended in bankruptcy. He lays the blame on everybody but himself. Says he has been robbed on every hand, and complains that his creditors have forced him to file his petition. Most of all he blames Green, who was the instrument of his leaving our Church—he making sarcastic remarks about Brother Jarvis's high opinion of himself, and to whom he owes more than he will ever pay. James Hassall expressed the truth of the situation when he said that Jarvis "was a hedge sparrow who tried to be an eagle."

PRIMITIVE METHODIST MAYORS.

THE MAYOR OF WEYMOUTH.

Councillor Robert S. Comben has become the first Primitive Methodist Mayor of the ancient Borough of Melcombe Regis and Weymouth. He is one of the younger Councillors, having only had a seat for the past six years, but his assiduous attention to his duties, his sound judgment, his abiding interest in all the affairs of the town, and the work he has done on the Education Committee have commended him to his fellow Councillors, and secured for him a most hearty call to fill the post of chief magistrate of the borough. He is a convinced teetotaler, holding the office of Chief District Ruler of the Rechabite Order for South Dorset. The Mayor is the esteemed superintendent of the Weymouth Sunday-school and senior society steward, the duties of which offices he discharges with diligence, efficiency and general acceptance. He is a true friend of the Missionary Society; each class in the school has its missionary box, and this year will show the largest amount subscribed from the school. We anticipate for him a very successful year of office.



Councillor R. S. Comben.

THE LATE REV. RICHARD TANFIELD.

An Appreciation.

By J. Goldthorpe.

The fathers pass away and leave the Church and the world the poorer for their passing—or shall we say the richer?—for both influence and personality persist. To few is it given to serve so long and so faithfully and efficiently as Richard Tanfield. For ninety-two years he remained with us, a treasure to the Church, a benediction to his family. The news of his death opened to me the floodgates of memory. For forty-four years we have been friends. Early in my probation he came very near to me, and my young heart opened to him. In later years we were frequently associated in work. Such intercourse was ever profitable, and furnished the opportunity of studying his character, and supplied some clue to his influence. How devout he was, and how he enjoyed converse about spiritual things! He was a model minister, pious and powerful, studious and successful, strong in faith, firm in purpose, gentle in manner, and pre-eminently powerful in prayer. As a preacher he was thoughtful, earnest, and persuasive. His sermons never lacked the wooing note, and his success in soul-winning was considerable. His ministry was especially one of comfort and edification, which contributed largely to the up-building of believers. Many of the leaders of the Church to-day, in the vicinity of Leeds, Bradford, and York, could testify to the effect of his teaching and influence in the formative period of their lives.

As a pastor he excelled, and was a great favourite in the homes of the people. His prayers are remembered to this day. To the sick he paid great attention, and in dwellings darkened by death his presence was an abiding benediction. In every way his ministry gained as a consequence. He won the hearts of his people, and he won for himself a wider knowledge of the deepest needs of stricken men and women. As an administrator he early won his laurels. His methodical habit, and fine capacity for taking pains, marked him out for secretarial work. To this was added considerable organising ability, and that tact and patience before which difficulties disappear. For these he found scope in the superintendency of large circuits, in District secretariats, and confessional duties. His official experience was varied, and in all he secured success by his persistent devotion, and high honours by his transparent character and conspicuous ability. In village, town, and city societies alike his urbanity smoothed his official path until he was both fully trusted and deeply loved. In committees and conferences his judgments were received with respect. He carried heavy burdens bravely, and in days when the friends of our Church were fewer than they are to-day he commended our cause by the sweetness of his spirit and the beauty of his life.

Possibly he did his finest work as the first treasurer of our Connexional Fund. Misgivings were many at the time as to the acceptance of the circuits of the new Connexional levy, and there were some difficulties, but his tact served him and his patience carried him through. At times he was much tried, but he overcame, and the Conference Minutes of the years following its inception bear witness to the completeness of his triumph. For many years he held this office, and contributors and auditors bore testimony to the efficiency with which his work was done. In the work of this office he never lost interest, and when the duties came to me he was the first to tender kindly advice born of his own experience. It was his delight to serve, and to each duty in turn he gave himself with

whole-hearted consecration. How fragrant, too, was his life, chastened indeed with care, but charged with a spiritual grace which made it fruitful of blessing to others. Life is not counted by years, but by service, and his was a crowded life, and when activities became restricted by growing infirmities, it became richer and sweeter in gracious influences, that made his room a sanctuary, and his smile a benediction. And when the end came all was well. No better gift can come to our church than a large succession of ministers dowered with the gifts and graces of men like Richard Tanfield.

TUNSTALL DISTRICT CONFERENCE.

Splendid Missionary Rally.

Anxious to deepen the conviction of the circuits in matters missionary, the District Secretary arranged for a Convention to be held at Newcastle-under-Lyme, with Revs. S. Horton and G. Bennett as deputation. The suggestion has been fully justified by the success of the gathering. At noon on Thursday, November 17th, representatives from Crewe Second, Congleton, Sandbach, Talke, Tunstall, Burslem, Silverdale, Hanley, Newcastle, and Stoke and Longton Circuits met the deputation at luncheon. The Mayor of Newcastle (Mr. W. S. Gradwell Goodwin), a member of the Church of England, honoured the assembly with his presence, and gave peculiar pleasure by his sane and sympathetic address. The Mayor claimed that to-day is England's opportunity to evangelise the world. Her place and power have not been given to her merely for national aggrandisement. It is the Divine opportunity. Rome had it and misused it. We have it, and it is imperative that the opportunity thus given shall not be frittered away. The Mayor's utterance made an impression that will not easily be forgotten.

At the subsequent meeting Rev. S. Horton opened the Conference in an address which showed at once the achievements and demands of our modern missionary enterprise. Twenty-two localities in the new South Yorkshire Coalfield have been specially entrusted to our care. Yet how can we do as we would with an adverse balance of £4,000 in our Home Missions account? Eight huts have been erected at military encampments, and our Sunday-schools are taking the sole responsibility for a ninth at Richmond. Fourteen chaplains are with the forces—two in Serbia, two at the Dardanelles, five in France and five in England. On Salisbury Plain the present total hut accommodation provides for scarcely more than one in ten of the soldiers now in training there. In Africa the wonderful story of Fernando Po was emphasised. Men are wanted and men are willing. Sixteen are now on the waiting list. Only the money is lacking. So it is with Northern Rhodesia, where our choirs are now "singing up" the Kafue Institute. Then came the questions. The Missionary Secretary was bombarded by eager inquirers, who by their varied yet vital questions showed how deeply the missionary spirit is rooting itself into the hearts of our people. A better distribution of returned missionary deputations was urged. The separation of home and foreign missionary appeals was suggested. Too much of our missionary revenue comes through the efforts of the children. The seniors should do more. It is no credit that the present income averages only one shilling per member. Ought it not to be at least five shillings? Only one missionary society keeps its missionaries for a longer single term upon the deadly West African Coast. There are 34,000 Primitive Methodist homes without a missionary box! Conviction and not mere superficial interest is the keynote of success. Revs. S. Parlow, T. R. Maland, H. W. Shirlcliffe, J. Kinnih, W. Carr, and Messrs. A. C. Harvey, W. J. Foster, W. Mollatt, W. C. Colclough, A. G. Jones, and C. Webb joined in the discussion. It was an inspiring and illuminating hour. The possibilities are equal to the needs if only the churches will wake up.

Then the Women's Federation joined the assembly, and Rev. G. Bennett took up the topic. He testified to the care with which our revenue is expended, and whilst allowing that criticism was necessary and good, he claimed that it should be constructive as well as destructive. Failure sometimes merits applause as much as success. Our method of quinquennial change of secretary means a constant alteration of policy. This is not wise. Yet, in spite of mistakes, the record is glorious. We must keep the lonely workers in good heart. Let them ever feel that thousands at home are praying for them and are spiritually their comrades in their loneliness. Let us "sit tight" and drive on through this momentary chaos to final victory. It was the right word for the hour. Rev. S. Horton followed with an appeal to the women based on what it costs a woman to be a missionary. Home comforts, the comradeship of white friends and sometimes even her own children have to be surrendered to serve her Church and her God. It is a big thing for any woman to give herself to this work. So we reached the hour for tea, which was well attended and gracefully served by the ladies of the Higherland Church. At the evening meeting the chairmen were Aldermen W. Hickman and G. Scott, J.P. In glowing and brilliant words Rev. S. Horton spoke on the work and growth of our missions. Scarcely a land remains unopened to our missionaries, and in most they are welcomed as the Heralds of the Dawn. Rev. G. Bennett declared that the honours of the world are not all being won in Flanders. The missionary by his daring and devotion, his courage and consecration, was no less worthy of our applause. Miss Edith Maland sang a solo in the course of the meeting. A comprehensive resolution of thanks was carried, on the proposition of Rev. S. Parlow. Undoubtedly good results will follow. It was a time of illumination and inspiration, and the missionary zeal of the District must be increased as a result of so successful a gathering.

ARMY NOTES FROM FAR AND NEAR.

By Rev. Joseph E. Gilbert, C.F.

The work in our huts at home is a constant source of delight to those who have a knowledge of its inner scope and value, to the soldiers who are in training in these great camps where our huts are situated. There comes to hand from one of our ministers who has had charge for some months at one of these centres this account:—"The life in camp does much to blend together different classes and sects. Each week a devotional service is held for men of all churches and of no churches who are prepared to unite in intercession on behalf of the soldiers. These terrible days of war are driving away the mists which have hung between different sections of the Church, and slowly we are coming to understand each other. This must do much to hasten the coming of the Kingdom of God. It is very difficult to analyse one's feelings about the men. There are times when the outlook seems very black. However optimistic one may be there is little doubt that there are many of the young men of our churches who have gone under to the temptations of camp life. This is not to be wondered at, since it is only too true that in many centres the religion of the churches has not been of an heroic type. The Church has, it is to be feared, been stronger socially than spiritually. Hence, there have been many of our young men who have been moored to the Church rather than anchored to the deep things of God. But men are called to be saints. The lads in our Sunday-schools are called to be saints, and what is more, they long to be heroes, and we must help them to realise that only a hero can be a saint. They must be taught that men after God's own heart have had to fight before they became strong. I turn from the tragedy of young lives who have suffered defeat in these days of preparation, to remember the many who have come through. There are many men of sterling qualities who live a far from temperate life. One cannot but have a deep regard for these. One's deepest admiration, however, is kindled by men who are making a faithful witness to what our forefathers delighted to call 'The Saving and Keeping Power of God.' I have met many prodigals since I came here, but I have also come into contact with numbers of saintly men; men whom I shall ever be glad to remember; men whose loyalty to Christ will ever be an inspiration to me. 'M.' is a north countryman. He is slow of speech, and possessed of a rich vein of dry humour. Some weeks ago he was moved into a fresh hut. The men in that hut did not say their prayers; at any rate, before the lights were out. The first night about a quarter of an hour before lights were put out, 'M.' said, 'I say, chaps, I always say my prayers and am going to say them now. I hope you will not think me any less of a chum.' He knelt down; the men were silent. At last, one who was an old soldier, said, 'I say "M.", if you have anything good to say, say it.' 'M.' immediately said his simple prayer aloud. The men respected him for being true to his colours. The next night the other men knelt to say their evening prayers. The Sergeant said, "'M.", just put me into your prayers, will you?' 'I pray for you all every night' was 'M.'s reply. One young man in that hut, who had gone a little astray, has since become an enthusiastic Christian as the result of 'M.'s faithful witness. Only a night or two back one of the men from that hut was heard to say, 'If anyone interferes with "M." for saying his prayers I'll bash his head in.' This is very significant of the esteem in which our north-countrymen are held. The hut has become a real centre of active spiritual work. Our activities include evening prayers, C.E. service, Bible-class on Sunday afternoons, and service on Sunday night. These, of course, are in addition to the usual parade services (evening prayers have become quite distinctive features of our work). The men are invited to chairs, which are arranged at the front. Due notice is given so that men who would rather go out can do so. We do not like to take them at disadvantage. Then all men are at liberty to continue reading or writing. As a matter of fact, however, every man leaves his letter-writing or reading and comes forward to take part. It is very seldom that a man goes out, but men often come in just for prayers. There are some who would not think of being absent. The short service, which includes two hymns, lasts a quarter of an hour; the attendance is now between forty and fifty. A man recently was present who is undergoing a fortnight's musketry course away from the camp. He cycled sixteen miles after tea rather than be missing from his place. At 9 p.m. he started to return. At the close of prayers one night a sergeant came to ask me if I had a room where he could be quiet to read 'The Word.' He is one of our regulars, and I offered the use of my quarters. I gave him his cup of tea and waited. Bit by bit he told me his story. It was very simple, yet very beautiful. 'You know, mister, I have only been converted about six months. It was my little girl that saved me, bless her little heart!' He paused. 'How old is she?' I asked. 'She is ten, and a beauty. It was like this: I went home on leave, and at night she knelt down and said her little prayers to me. Do you know, mister, that did me. I didn't know what had come over me. I didn't get any ease for some time after, but it was my little girl's prayers that set me thinking. Three weeks later I went to chapel, and the minister preached from the text, "He led them out toward Bethany." That night he led me out, and I want to get to know my Bible. Here it is, the minister gave it to me.' That was his story. Now, whenever he is able to get a little quiet he may be seen in a group round the piano singing old Methodist tunes, or in a quiet corner reading the Word of God."

The following are the gifts we have received in Aldershot during the past week, and we heartily thank all the contributors for their many splendid gifts for our soldiers:—£5, Sir Wm. P. Hartley, for soldiers' Sunday

teas, per Rev. J. S. White; £2, Mr. J. Brearley, of Hipperholme, for soldiers' Sunday teas and Rev. Kendall's parcel; £2, Mrs. Isable Nixon, of Heaton, for soldiers' Sunday teas; 12s. 6d., Rev. G. Trusler, for soldiers' Sunday teas; 10s., "Interested," Tunbridge Wells, for soldiers' Sunday teas; 1s., Mrs. Welch's Class, Council Schools, Ashby; mufflers, mittens, socks, etc., ladies of Barnoldswick P.M. Church, per Rev. Horne; Aldersgate magazines, from Mr. J. Allen Bollington; parcel for Rev. Wearmouth, Mrs. Graves, Legbourne; three parcels of towels, scarf, mittens, socks, soap, cigarettes, etc., Mrs. Piper of Woolwich; books, games and bandages, Miss Coombs, of Bognor; one pair socks, Mrs. Mary Garner, Urmoston, Manchester; four dozen pairs socks, six pairs mittens, handkerchiefs, Oxo cubes, tobacco, mouth organs, etc., from ladies' working party, P.M. Church, Bradley Cottages, Leadgate, per Mrs. Cant; three pairs mittens, two mufflers, Mrs. A. C. Vincent, Forest Gate, London; one sweater, one pair socks, "Lytham"; fourteen pairs mittens, twenty-two pairs socks, fourteen mufflers, Kent Green P.M. Society, per Rev. W. J. Peatfield, Congleton.

All gifts and inquiries should be addressed to 7, Victoria-road, Aldershot.

THE PRINCIPAL OF KAFUE INSTITUTE.

By Rev. J. R. Fenwick.

It was a great pleasure a few weeks ago to see that the Missionary Committee had asked Rev. J. R. Fell, of Kanchindu, South Central Africa, to become the first Principal of our Kafue Training Institute. The appointment is most suitable, for J. R. Fell is a born missionary, a born teacher. In this work he is sure to excel. It will be interesting to our choir, who are going to raise the money for this Institute, to know something of the first Principal of Kafue. Fourteen years ago we met as students at Hartley College, and there a friendship was formed which still abides. During the years at College we had daily fellowship, but whatever was the subject of our conversation invariably there was some reference to missionary work in Africa, for J. R. Fell has been a missionary enthusiast from the beginning of his ministry. In 1903 he began his ministry at Belfast, and later served on the Abergeenny Mission. In 1907 he, with his bride, went out to South Central Africa to take up the work at Sajobas (where about two years previously Mr. Hogg, artisan missionary, had died), but after a few weeks, finding Sajobas not the most suitable place from which to prosecute missionary work, they removed further up the Zambezi Valley, and eventually made Kanchindu the head of a flourishing station, with forty preaching places and hundreds of natives gathering to worship on the Lord's Day.

For over eight years Mr. and Mrs. Fell have laboured on this station with but a few months' furlough in England about three years ago. At Kanchindu the work has been varied but very successful. They have not only learnt the language of the people, but Mr. Fell has reduced it to writing, giving the natives a grammar, spelling book, hymnal, and parts of the New Testament in their own tongue. Thousands of natives have come to these devoted missionaries with all kinds of ailments for medical treatment, and with the missionary as a doctor, and his wife as nurse, they have helped and healed many. Mr. Fell has also built a seven-roomed brick mission house containing fifty thousand bricks, all of which were made by the missionary and his boys. Store-room, carpenter's shop and mission church has he also erected. He has gathered around him, too, a number of boys whom he has taught in the day-school, giving them an English education, in which they have made marvellous progress. Some of these have been baptised and have become native teachers and evangelists. Thus Mr. Fell by past service and experience is just the man for Kafue. He loves Africa—he knows and loves the native boys, and believes that through them Africa is to be won to the Kingdom of God. In him they will have a capable tutor and a real friend. He has all the qualities necessary for the great task which awaits him. Undoubtedly he, with his devoted wife, will render distinguished service to the sons of Africa, the Kafue Institute, and to our Church.

The President at Maldon.

On Wednesday, the 17th inst., Rev. J. D. Thompson visited Maldon. In the afternoon there was a good congregation, which included ministers and friends of other Churches, assembled to welcome our President, who delivered a very thoughtful and helpful sermon on "The Problem of Suffering." In the evening a large number of people assembled to hear the lecture on "The Christian Conscience and the War." All were delighted. Mr. H. E. Sadd, Secretary of the F.C.C., presided. A public tea, superintended by Mrs. G. Batt, was unusually well attended. The sermon, tea, and lecture supplied proof of the sympathy existing between the other Churches and our own Church in the town. All are very grateful to our beloved President for honouring Maldon during his year of office, and for rendering such helpful service.

"The Credentials of the Cross." By Northcote Deck, M.B. (Morgan and Scott, Ltd. 2s. 6d. net.)

This little book of devotional studies is thoroughly evangelical in its thought and expression. It is evidently the fruit of a soul filled with vision and of a mind that has a firm grip of the great verities of the Christian faith. The tone is quiet and reverent. It should find many readers. Its message will be a benediction in many homes on Sunday afternoons.

OUR WEST AFRICAN MINISTRY.

Rev. B. T. Showell Ordained.

We have had a mission in Nigeria for twenty-two years; we are now gladdened by the uprising of a church. The scaffolding of the mission from Europe will be required for many years yet, but as we peer through that scaffolding we see the form of a noble building rising within under the hand of the great Master Builder—it is the Christian Church of Nigeria. Many and various materials are required; "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." The Master is calling them. Rev. John Enang Gill was the first to hear the call and follow. Rev. B. T. Showell is the second to obey the Divine summons. "Ben" hails from "the island." He claims a Bubi ancestry. As a lad he was taken to England by Rev. T. C. Showell, and during his residence there benefited by an English education. He has many friends in the homeland who will rejoice in his success. At his own earnest request on his return to West Africa he came to the mainland. Here he has since laboured without intermission save for brief visits to Fernando Po. He has had an excellent record as teaching evangelist, and was for some time senior assistant master at the Oron Training Institute. He had passed four successive probationary Examinations with creditable results. During his probation he has been in charge of the Urua Eye Station which is attached to the Oron Mission.

It was with joy that we assembled at Oyubia on Wednesday, September 22nd, publicly to receive Rev. Ben T. Showell in to the full ministry of our Church. The centrality of Oyubia, ten miles inland from Oron, suggested its suitability for a meeting at which we hoped to see a large native congregation. We were not disappointed. People began to arrive at eight o'clock in the morning, although the meeting had been announced for two o'clock in the afternoon. Many local churches were represented; it was estimated that a thousand people were present. The boys of the Oron Training Institute undertook a twenty mile march to be present at the service. Rev. G. H. Hanney conducted the service, which was held in the open air. The "platform" was on the verandah of the native-built church; in front of this a rectangle was formed by the institute boys in uniform, and behind them the congregation assembled. The company would have been considered quiet and attentive under favourable conditions, but was doubly so when it is remembered that seats were only available for a score or two of people, so that practically the whole company was standing throughout the service beneath a tropical sun that was only occasionally shrouded by fragments of rain-clouds.

All the proceedings were in Efik save the prayers and charge to the candidate, and these were interpreted for the benefit of the native audience. After the opening hymn Rev. A. H. Richardson, recently welcomed to our field, led the meeting in prayer. An appropriate lesson from the Pastoral Epistles was then read by Rev. G. H. Hanney. We sang again from the Primitive Methodist Efik Hymnal, and then the candidate for ordination gave his Christian experience and call to the ministry, presenting his brief retrospect with becoming grace and modesty. Mr. Showell was then welcomed into the ministry of our Church by Rev. R. Banham, who extended to him the right hand of fellowship. He reminded Mr. Showell how many of his friends were watching him, and would rejoice that day that he was found worthy to take up the burden of this ministry. Mr. Banham then proceeded to deliver the charge to the candidate, telling him our joy in his achievements of the past, and in seeing him where he was that day. After the offering of the ordination prayer by Rev. C. P. Groves, B.D., and a further hymn, Mrs. Banham, speaking in graceful words of the treasures of the Scriptures, presented to Mr. Showell a morocco-bound copy of the Efik Bible. Rev. John Enang Gill then gave the charge to the Church, but first of all gripping Mr. Showell by the hand said they had been boys together, and had both grown up in the work of the mission, and he now congratulated him as a brother minister on his admission to the full ministry. It was a thrilling sight to see these two brethren standing with clasped hands before their countrymen whom they have been called to shepherd. Mr. Gill then enforced upon his hearers their obligations to the ministry of the Church. With homely illustrations he drove home his points of financial support, amenity to discipline, and generous service to the Church under the direction of the minister. After singing the Efik rendering of "O Happy Day" to the swelling strains of "Beulah Land" the service closed with the offering of prayer by Rev. K. Cawthorne. Our second Nigerian Ordination Service was over.

We went home with gladdened hearts, thankful to have seen this further stone added to the rising Christian Church of Nigeria. We also went home wondering. We wondered when another would receive the Divine call to serve his countrymen for Jesus' sake. But perhaps we are impatient. It is well that the Master calls men to this service, and not we. And in this knowledge, that the Master Builder is rearing up His Church in Nigeria, we labour on in faith and hope and love.

AFRICANUS.

"Knowing God for Certain." By Frederick O. Spurr. (Hodder and Stoughton.)

Mr. Spurr's little book upon the reality and force of prayer is very welcome. He has done a hard thing. He has clothed an old subject in a new and attractive dress. The treatment is marked by real spiritual insight and freshness. There is not one hackneyed thought or phrase in the book from the first page to the last. We hope that this book will have a wide circulation. It can only do good.

The Mystery of Bedstone Manor.

By EDWARD McLELLAN,

Author of "Raw Gold," "The Ruin," "Old Glory," "At the Sign of the Lamp,"
"The Test," "Herod of Blaisenham," etc., etc.

CHAPTER XI.

A Village Diplomatist.

Brother Linnett sat in his little cottage drinking his tea with an abstracted air. His face, usually so open and carefree, was troubled. The calm and glad serenity that was wont to sit there like the glow of a lamp was replaced by the furrows of anxious thought. It was obvious that things were not well in the world in which Brother Linnett lived.

But the cares that fretted the still waters of his life were not because of his worldly state. He was very poor—so poor that but for the old-age pension and a trifle from the Aged Local Preachers' Aid Fund he must have gone to the workhouse. His tiny cottage, in which, by the grace of Miss Sherwell, he lived rent free, was barren of the least aid to comfort, although it was spotlessly clean. Sally, his married granddaughter, who lived near him, saw to that. But it was not of his poverty or the comfortless condition of his cottage that he was thinking now. Brother Linnett was the last man in the village to think himself poor.

Indeed, if anyone had urged that thought upon him he would have resented it with indignation. And it would not have been the indignation of pride but of faith. Had it not been promised that the righteous should not be forsaken? And it was wonderful how rich an illustration of that promise he himself was.

If the vicar wanted a messenger, the doctor a carrier for medicine, the farmer a light job doing about the buildings, Luke some easy potting, or the ladies at the "Elms" such gardening as he could do, who should be sent for but Brother Linnett! Such shillings and sixpences as came in his way in this manner, earned by honest work, made him feel as rich as a millionaire, for it represented the difference between the pain of being unable to lay his contribution down with the rest and the joy of doing so. And that was a priceless joy.

He was too artless to see Miss Sherwell's hand in all this. He did not know that it was a pet theory with her that what a man earned was more valued by him than what was given in charity. And Brother Linnett was not the only protégé she had of this kind. It was at her suggestion that little employments were always forthcoming, and in Brother Linnett's case the most profitable always coincided with anniversaries and times of special call. It was thus that his self-respect was maintained and his heart lifted up. Nothing slays the soul in a man so surely as to feel that he is useless.

Brother Linnett finished his tea with a sigh, took his hat down from a peg, and struggled into his coat, for the late afternoon was cold and dark, and threatened to be even worse. He did not lock the door as he left the cottage, for the thought that anybody would attempt to pillage his little nest never entered his head. Old though he was, he was nimble, and his walk was half a trot. With his soft felt hat pressed down upon his ears, his coat buttoned well up to his neck, his bright little eyes peering out of his thin face, under the chin of which a fringe of straggling grey hairs was permitted to remain unshaved, his body leaning forward as if it would fall were it not that the thin short legs kept up that half-trot to preserve the balance, he was like a human bird, chirruping out his greetings as he ran.

He had not gone far before he ran into a group of noisy schoolboys who came upon him in the light of a shop window, where boxes of highly coloured sweets were a never-ending temptation to the stray halfpennies that lurked in the corners of his pockets. He was at once surrounded, and the shouts changed into a settled refrain that bore the stamp of frequent usage.

"Tell us a rhyme, Brother Linnett; tell us a rhyme."

Then it was that Brother Linnett was at his happiest. Not that he was ever anything else than happy. In the pulpit or on camp meeting wagon his face always shone with the never-waning glory of his task. But there the responsibility weighted him. He was face to face with dying souls to whom his message was life and salvation. Nothing less than the earnestness of a great responsibility was possible then. But now, with not a thought to weight his brain but that of sending these bounding youngsters away delighted, his soul could exult without restraint.

There was a settled order, too, about these innocent and happy incantations that was almost a litany. Had he varied it by a hair there would have been a shout of protest from the juvenile critics; but he never varied. With a sharp glance into the eager faces he would say with apparent ignorance, although he knew them every one, as he had dandled most of them on his knees a score of times.

"Then tell me your names, my bonny lads."

Then with full-throated voices the names would be shouted out, and after that silence would reign, and the upturned faces would watch the never-failing processes of the birth of a rhyme. The little withered face would be lifted toward the heavens, the thin lips would mumble as if trying over the halting metre to make it march in time, and then, the most delicious moment of all, the sunken eyes would gleam, the hands be thrust out, and with the air of some quaint sprite from the deep recesses of a leafy wood he would intone, as now:

"I see before me ten bonny boys—
Tom, Dick and Jim, and Frank and Roy,
Bob, Phil and Hal, and Jack and Sam.
If you would know the finest joys,
Your parts for God you must employ.
Then when you die you'll go to Heaven."

These effusions were always greeted with a great shout. Sometimes when they were short and easily remembered the youngsters would go racing off repeating them. At other times if they were longer they clamoured for a repetition. This was the case now, and Brother Linnett obliged, his hand thrust in his pocket.

This action, instantly noted, aroused another emotion. The boys ringed themselves closer together and looked round hurriedly as if to repel intruders. But the coast was clear, and Brother Linnett produced a paper bag and proceeded to distribute mint-humbugs of the variety known as bull's-eyes.

As the dirty palms were held out there was more than one anxious face for fear lest the supply should run short—an anxiety not entirely allayed that tradition had always been against it. Brother Linnett had never been known to be short. The principal reason for that was that he knew to a bull's-eye how many pieces of that delectable sweetmeat the little paper bag contained. If in his preliminary survey there were more noses than bull's-eyes his hand never sought his pocket. Still, there was always the danger lest others should rush in and destroy the calculation—hence the closing in at the significant movement of the hand, and the preparation to avoid increase of demand on the precious store.

Another of the pleasant fictions about Brother Linnett's taste was that he was fond of bull's-eyes. Rarely a week passed but some of his friends or cronies would hand him a bag of the aromatic delights, with the remark, "Here you are, Brother Linnett. I know how fond you are of these things. Don't eat 'em all at once, or they'll ruin your digestion." This was always said with a gravity that was irreproachable; and Brother Linnett would pocket the treasure with a twinkling eye that told no tales. As a matter of fact, he never ate one. Once he confided to John Garden, to whom he told most things, "I shouldn't forgive myself if I found myself one short. I shouldn't that!"

Once, at Christmas time, Miss Sherwell had sent him a large bottle full, but the gift was not repeated. Bull's-eyes rained on the village children as long as they lasted. But there can be no doubt there was a special quality about the bull's-eyes that Brother Linnett discovered in his pockets when the rhyming was done. All the children declared that. They would have taken an oath on it if they had known what that kind of oath was. Brother Linnett's bull's-eyes were sweeter and heatier, and they lasted longer. Grown men have been known to aver that the choicer confections they bought in after years in cities weren't half as good. But then they were served out by smart young ladies, who handed them over the counter as if they were doing you a favour, and had very much rather you had taken your custom elsewhere. They had not been handed out, one by one, by a little pinched old man with a face like a pleasant gargyle, and a thin chirrup of a voice more like the twittering of a linnet than anything else in the world.

And then there was always that air of mystery and secrecy about it. The searching of the pockets, the quick looking round to see if others were aware of the momentous happening, the fear of there being one short, the sheer unadulterated joy of possession, and that happy first, long suck that tested its strength, and declared it to be the only one-and-genuine-Brother-Linnett-humbug. These joys are never repeated. They belong to childhood and the Brother Linnetts we knew then. Happy the children that know them! Happy, thrice happy, the Brother Linnetts who make them! And blessed are the memories that cling about their names when their homely faces are known no more for ever!

Brother Linnett's heart was lighter as he bade the children good-night; and when he looked in at the village smithy his face was restored to its wonted cheerful serenity.

"Hillo! Is that you, Brother Linnett?" the smith shouted, looking up from his hammering of a red-hot horseshoe. "D'ye want that blood mare o' yours shoeing again? You drives her too fast, man. You terrifies all the childer in the place. Constable were tellin' me only last night as ever was down at the 'Pig and Pumpkin' that he misdoctored he'd ha' to run you in. That'll be a nice mouthful for the village, won't it? But I won't go bail for 'ee again. That I won't! That's flat!"

The burly arm of the black-bearded smith brought down the hammer with a ringing stroke, as if to emphasise the finality of his verdict. Brother Linnett walked straight to the bellows and began to blow, the rosy flames of the rising fire dancing on his face as if they loved it. The smith straightened his broad shoulders, and, brandishing his little rake, he proceeded:

"It's sike desprit fellows as you, Brother Linnett, as makes country roads dangerous for delikit folks like me. We goes in terror of our lives when we so much as steps off the pad. An' you gives the village a bad name. I'd write to the papers about it, on'y I can't spell to suit our Janey. She be a mighty good speller, be our Janey."

"How old be your Janey, Timothy?" Brother Linnett said, his eyes twinkling with merriment at the smith's badinage.

"'Leven, an' teacher says she'll make a skulemarm if she'll try."

"An' how old's young Tim?" the smith said, his face darkening. "Thirteen, the young scamp!" the smith said, his face darkening. "See this strap?" he said, calling attention to the leather thong that girded his waist. "He'll get a taste o' that when he comes home."

"It's a thick strap, it is an' all!" Brother Linnett said wistfully, blowing harder than ever. "It 'ould hurt a little chap like Tim, wouldn't it?"

"Hurt him? That's what it's for. Didn't think I used it to comb his hair with, did 'ee?"

"They're fine childer, yours, Timothy. They are that!" Brother Linnett said tentatively.

"A bigger rip than young Tim never went into that Sunday-school o' yours, I'll bet my hat," said the smith, still glowering at the thought of his male offspring.

"I can remember one, Timothy. I can that! Twenty years sin' an' more."

Timothy Windsall darted a keen look at the little old man, but he was busy watching the glowing coals and did not meet it.

"Yes," the smith said after a pause, "an' his father walloped him black an' blue."

"Did it do him any good?" Brother Linnett wanted to know, as he barked the coals down with a pair of tongs.

"D'ye know what he's done?" the smith demanded, evading the point.

"I do that! He's thrown a stone through chapel winder."

"An' who's to pay for it? Tell me that! Who's to pay for it?"

"His father—like his father had to do afore him."

"I never broke no chapel winders," the smith said, his face breaking into a broad smile.

Then it was that Brother Linnett faced him, and as he looked up into the shaggy face his little eyes were dancing with fun and laughter.

"I was treasurer in them days," he said slyly, "an' I know. I do that!"

The smith's guffaw of laughter resounded through the fire-lit smithy and the battle was won. At least, a sturdy lad who now sidled in through the doorway appeared to think so. He had seen Brother Linnett enter, and had been listening with bated breath to the argument. He knew that after a laugh like that the strap would be impossible, especially with Brother Linnett as a witness. In his way young Tim was an opportunist, with the instinct of self-preservation to prompt him.

"I didn't go for to break chapel winder, father?" he said boldly. "I was throwin' at a sparrer."

"Well, what for did you go to throw at a sparrer, you young varmint?" his father said, assuming an anger which deceived nobody, and surveying the sturdy strapping lad with pride. "Sparrers never did you no harm."

The lad took refuge in silence. He knew his father, and wisdom lay in letting well alone.

"That sparrer 'll have your spendin' money till it's paid for," the smith went on, with a wink at Brother Linnett.

"Go and get your tea. Your mother's tremblin' lest I break your bones."

The lad vanished like lightning. He believed in absence of body when the crisis was passed. Besides, he was hungry.

"Goin' to make a smith of him?" Brother Linnett asked as he prepared to go.

"Aye, I reckon he'll be that—like his father afore him."

"They're fine childer," said Brother Linnett reflectively. "They are that! I hope they'll grow up good."

"Well, that's your business, isn't it?" the smith said sharply. "Isn't that what I sends him to Sunday-school for?"

"No, it isn't!" Brother Linnett said smartly. "It's your business. You'll make him into a smith, won't you? You will that! An' a good 'un too, I'll be bound. You makes him go to Sunday-school now, but when he's old enough he'll go where you go. Th' 'Pig an' Pumpkin' 'll get him. It will that! As it got his father afore him," he added, with a fine sense of the power of repetition.

The smith seized hammer and tongs as if to resume work, but he paused in the very act, thrust the tongs into the fire and said:

"Spit it our, Brother Linnett. What's the sermon? I ain't heard you preach for a long time."

"Timothy," the brave old man said, laying his hand on the smith's brawny forearm, "if you want your lad to be a better man than his father—an' he's a fine lad. He is that!—go with him to the chapel. Bring him—don't send him. You are his hero. There's nobody in the world to young Tim like his dad. I've heard him say it many a time. I have that! He'll do as you do, 'cause what you does is right for him. You come with him an' we'll help. That's all we can do. Help! But you've got to show the road. Good-night, Timothy, an' God bless you!"

(To be continued.)



Winning the Children.

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The Fleetway House, Farringdon Street, London, E.C.

P.S.—Owing to the new Post Office regulations, all stamps, to cover postage, must be sent in all cases.

WAR TIME BAZAAR AT NORTH-WICH.

Grand Total Realised, £1,320.

A stranger to Northwich who could suddenly have been transferred to the school-room of the Witton-street Church on November 10th might have been excused for believing himself to be in the crowded business thoroughfare of some Belgian town or city. The idea of an Anglo-Belgian Bazaar was originated by Rev. George Emmett, and was a novelty and a huge success. The whole decorative scheme was a distinct work of art. The effort, which was for the reduction of debt by £1,000, should have been held last autumn, but was postponed. During the interval busy workers have been hard at work, and the result of their labour was seen in the overwhelming display of goods. A devotional service took the place of the customary opening ceremony. Miss Margaret Marrow, A.R.M.C.M., sang with great effect "My heart is weary," Miss Lily Owen playing the accompaniment. The day's taking (including donations) realised £534. On Thursday, November 11th, the bazaar was re-opened. Madame Rapp, a Belgian refugee, sang with much feeling and taste, "The sunshine of your smile," which was warmly applauded. The minister made an encouraging statement, and said they were hoping after the debt (which now stood at £1,100) had been cleared to embark upon aggressive work, increase the ministerial labour in the circuit, and by erecting an institute for Endeavour and Primary work, to make greater provision for work amongst the young people. He stated that the generous benefactor of their Church—Sir W. P. Hartley—had promised ten per cent. on the nett takings at that effort, and also upon efforts made for debt reduction during the next three years. This announcement was greeted with loud applause. Mrs. J. T. Wood (Nantwich), in a few well-chosen words, then declared the sale open. Thursday's takings realised £168 17s. 10d.

Saturday, November 13th, was the great day, the bazaar being opened by fifty scholars, each of whom made their personal gift—the total being £27 3s. 10d. Songs and speeches were given by the young people in a most admirable manner. It was a huge success, and reflects the highest credit upon our excellent chairman, Mr. W. Barrow, who had instructed them. The organist of the church, Miss Lily Owen, T.O.L., accompanied. Great excitement prevailed when the minister announced that the takings for the day, including a gift of £100 from the circuit steward, Mr. T. Wilkinson, had realised £362 6s. Prolonged cheers were followed by the Doxology and a prayer of thanksgiving. The complete takings for the three days were £1,151 6s. 10d. Since then, other gifts have come to hand amounting to £58 3s. These include a gift per the minister of £50 from Sir J. T. Brunner, making, with the £110 from Sir W. P. Hartley, a grand total of £1,320. Truly a marvellous result! The trustees will now not only clear their debt of £1,100, but will have about £180 in hand for other purposes. It is hoped with this balance to renovate the church and school, and to instal a new system of electric lighting.

The following is a list of the principal donations:—Sir W. P. Hartley, £110; Councillor T. Wilkinson, £100; Sir John T. Brunner, £50; Mr. J. F. L. Brunner, M.P., £25; Mr. C. F. Marrow, £25; Mr. J. W. Coombs, £25; Mr. H. Bratt, £10; Mr. R. Dempster, £10; Mrs. Hall and Mr. Eric Hall, £15; Mr. and Mrs. Kneen (Canada), £10; the late John Bramhall, £10; Colonel J. H. Saner, V.D., £5 5s.; Mr. J. I. Watts, £5; Capt. Jersey de Kroop, £5; Mr. Ellison, £5; Mrs. J. Kay, £5; Mr. W. Sutherland, £5; Mr. G. Welbourne, £5; Rev. George Emmett, £5; Mr. J. Hatton, £5; Mr. R. Senior, £5; Mr. E. Gandy, £5; Mr. W. D. Heskeith, £5; Mr. T. Richardson, £5; Mr. W. J. Roskelly, £5; Mr. W. Middleton, £5; Mr. C. White, £5; A. Friend, £5; Sir F. J. Norman, £2 2s.; G. F. K., £3 3s.; Mrs. Crossley, £2; Mr. A. K. Norman, £2 2s.; Mr. W. C. Deakin, £3 3s.; Mr. W. Vernon, £2; Mr. C. F. Poole, £2; Mr. T. Sanson, £2 2s.; Mr. T. B. Morston, £2 2s.; Mr. W. Postles, £2 2s.; Mrs. J. T. Wood, £2; Messrs. J. and T. Pimlott, £2 10s.; Mr. W. Lee, £2; Misses E. and L. Rathbone, £1 12s. 6d.; Mr. C. L. Agnew, £2 2s.; Mr. I. Frankenberg, £2; Mr. G. Jarmay, £2; Mr. and Mrs. W. Barrow, £5; Mr. W. Bradshaw, £4 10s.; Mr. R. Palin, £2; Mr. R. Palin, jun., £2; Mr. J. Lyon, £1 10s.; Mrs. Foster, £1 7s. 6d.; Mrs. Davenport, £1 10s.; Mr. Buckley, £1 5s.; Mr. T. Foster, £1 15s. 6d.; Miss A. M. Marrow, £1 5s.; Mr. Joseph Oakes, £2 10s.; Mr. and Mrs. W. Barrow, jun., £3 12s.; Mr. H. Bates, £3 4s.; Miss Ellison, £2; Miss Winnie Williamson, £2 10s.; Mr. H. Weddall, £2 10s.; Mr. T. Lamb, £2 4s.; Mrs. Atherton, £1 2s. The following each gave £1 1s.: Messrs. Russell, Allen, H. E. Bowyer, J. Lewis, W. Clegg, J. F. Green, J. B. Holland, S. Owens, J. E. Kettle, W. Willis, W. Hitchin, J. W. Deakin, P. Flannery, R. Forgan. The following contributed sums of £1: Messrs. Willis, T. Eaton, E. Kennerley, Rev. J. F. Sherman, W. Crowton, J. H. Cooper, Mrs. Cooper, A. Cooper, R. Pinches, J. M. Frith, Mrs. Kendrick, J. A. Hill, Wesley Covert, Miss Topham, J. Stubbs, L. Stubbs, B.Sc., W. H. Richardson, T. Clarke, S. Taylor, Mrs. Lee, Miss Jessie Shone, Mrs. Emmett, J. Musket, E. Houlgrave, D. Y. Gaukroger, T. Platt, Mrs. Brandeth, Mrs. Boyer, Miss Nelly Lyon, George Owen, John Owen. The following is a summary of the results: Donations, per Rev. George Emmett, £231 7s.; collected by Mr. W. Hunter, £55; ladies' stall, £218 1s. 4d.; young ladies' stall, £81 8s. 3d.; choir stall, £155 11s. 10d.; Mr. and Mrs. J. W. Coombs' stall, £270 4s.; men's stall, £54 4s. 11d.; junior ladies and C.E. stall, £21 1s. 2d.; fruit and flowers (per Mr. W. Bradshaw), £27 4s. 4d.; ticket and door money, £26 6s. 3d.; scholars' opening, £27 3s. 10d.; tea room and supper, £25 11s.; concerts, etc., £11 9s. 2d.; collected by select young ladies' class, £4 15s. 8d.; small sums,

11s. 5d.; Sir W. P. Hartley's gifts, £110; making a grand total of £1,320.

On Wednesday, November 17th, a thanksgiving service was held, preceded by a tea in the schoolroom. Opportunity was taken to present to Mrs. G. Emmett (wife of the minister) a beautiful chateleine bag and purse, together with a gift of money, subscribed by the ladies of the church, in recognition of the splendid services she has rendered throughout the effort. The presentation was made by Mrs. T. Wilkinson (wife of the circuit steward). The whole effort reflected the greatest credit upon all concerned.

With the Bantams at Chisledon.

Before a crowd of upturned faces we announced the hymn, "Lord of our life and God of our salvation," on Sunday evening last in our Chisledon Church. It was an inspiring sight, every available inch of space being occupied by the Bantams from the Gloucesters, the Sherwood Foresters and the Ochesters. Men were also there from three companies of the R.E.'s, the Cambridge, the London and the Dundee's Own, and the Signalling Company formed by the Mayor of Reading. Never shall we forget their singing. As they sang, "Tell me the old, old story," the tears welled up into our eyes. Some of the boys are shortly going to France, and with this in mind we had for the closing hymn "Abide with me." We were all deeply moved, and the last line was turned into a prayer, "In life, in death, O Lord, abide with me." A good number stayed to the prayer-meeting, and it was a joy to hear their petitions. Our people in the village have thrown their homes open to the soldiers, which they have greatly appreciated, and perhaps this is one of the secrets which go to explain the fact that our church has such a crowd of khaki boys on Sunday evenings. One of the officials proudly showed me a beautiful Bible which a few of the lads, before leaving for the front, had presented to him as a token of their gratitude.

But to trace the real cause of this awakened interest we go back into the camp to our own hut, in charge of Mr. R. F. Skinner, a Hartley College student, and Mr. W. Whybrow, a local preacher from Leicester. These brethren are putting their life's blood into the work, under the superintendency of Rev. P. M. Richardson, the officiating clergyman. The hut opens at 6 o'clock in the morning, when tea and coffee are served until 7.30, again from 12 to 2, and from 5 to 9.30 at night, when business is in full swing. During the interval of closed doors there is the clearing away and brushing up, and the fetching of water in buckets for next day. Indeed, it is usually midnight before these noble young fellows can say, "Now I lay me down to sleep." On Monday a lecture is arranged from one of the staff chaplains in the camp. Tuesday night brings the weekly meeting of the Soldiers' Debating Class, Wednesday a concert by friends from Swindon, Friday a concert given by the soldiers themselves, and Thursday and Saturday an evening singing. But no matter what may be the nature of the evening's programme, the day is always closed with a hymn and prayer. Sunday is a busy day. At 9.30 Rev. P. M. Richardson conducts an official parade service, and in the afternoon Mr. Skinner has his Bible Class, the nights being filled in with religious sing-songs, at which a short Gospel address is given. We are delighted to know that conversions are taking place in the little room at the back of the hut, and there is no wonder that, breathing such a wholesome atmosphere while in camp, the boys, when on leave, instead of roaming about the lanes, make straight for our church.

A big bundle of letters, written by the lads after they had left for France and the Dardanelles, shows how greatly they have valued the hut. One lad writes: "Believe me, you will never know in this world what you have done for me and my chums, and also the comfort it has given to those we love at home to know that their lads had been cared for and helped in the Christian life by kind friends." Another writes: "I had not been in camp long before I wished I had never joined the British Army. After a hard day's work I either had to go for a stroll in the country lanes, tired as I was, or stay in my quarters pining away as I thought of home; but on the third evening Mr. Richardson found me out, and took me along to his comfortable and well-lighted hut, fitted up with chairs and tables, games and piano. There he introduced me to other boys of our own Church, and now I do my bit during the day, in anticipation of spending my leisure hours in congenial company in the hut." Messrs. Skinner and Whybrow are somewhat handicapped at present owing to the hut having been erected so far away from the great mass of the soldiers, but, notwithstanding, the room is well filled every night.

We also visited the Y.M.C.A., the Wesleyan and the Salvation Army huts, all of which are much larger than our own, and are right in the midst of the thousands of young men, but for comfort and convenience we prefer our own hut. On entering the Salvation Army hut at 6 o'clock in the evening we were inspired by the singing of about three hundred Bantams, who were then in the middle of a well-known hymn, "What a Friend we have in Jesus." Did our people throughout the Connexion but fully realise the splendid work that is being done in the huts in providing a "home from home" for the boys from our Sunday-schools, there would be no lack of funds to carry on this Christly work.

ROZEL.

"South Country Idylls." By Frederick J. Williams. (A. H. Stockwell. 2s. 6d.)

Thousands of people will never forget the thrill with which they read the "Scottish Idylls" of Ian Maclaren, and there is something of the same qualities in these of the South Country. Tender, humorous, wise, they provoke smiles and draw tears, and hold the reader fascinated from the beginning to the end. The book deserves to be known far and wide, and can be confidently recommended as a choice volume of short stories.

"SUNDAY - SCHOOL" SOLDIERS' HUT FUND.

More Generous Responses.

The schools continue to do well, and additional contributions have been received from the following:—Three Holes, Downham Market, 5s. 6d.; Granville Estate, Church Gresley, 9s. 3d.; Harlestone-road, Northampton Third, 5s. 2d.; Lanehead, Westgate, 10s.; Shirland, Clay Cross, 6s. 7d.; New Shildon, Shildon, 15s.; New Cross, Sutton and Kirkby, 8s.; Ellesmere Port, 16s. 6d.; Whitby, Ellesmere Port, 7s.; Thornley, £1; Hawthorne-road, Walthamstow, 2s. 6d.; Burton Turf, North Walsham, 5s.; Westfield, East Dereham, 9s. 1d.; Low Valley, Barnsley Second, 7s.; Sutton, Burton-on-Trent, 4s.; Croxley Green, Watford, 4s. 6d.; Newmarket, Wickhambrook and Newmarket, 7s. 6d.; Plough-road, New Wands-worth, £1; Leasingthorne, Shildon, 11s. 2d.; Oakenshaw and Newfield, Willington, 6s. 6d.; Upwell, Downham Market, 10s.; Padham, Burnley First, 4s. 6d.; W. Charlton, Nunnery School, Frome, in memory of Arthur Bennett (adopted son), killed in France, on active service, 10s.; John-street School and Institute, Sheffield, £1 8s. 8d.; North Evington, Leicester Third, 6s.; Ellison-street, Jarrold-on-Tyne, £1; Theddlethorpe, Louth, 3s. 9d.; Wellington, Oakengates and Wellington, 10s. 6d.; Stanks, Leeds First, 5s. 6d.; Anonymous (postmark Lewknor), 1s. 9d.; Dale-road, Derby Fourth, 11s. 7d.; Canaan, Nottingham First, 5s.; Flimby, Maryport, 10s.; Grimsby Second: Ebenezer £5 4s. 5d.; Garibaldi-street 12s. 9d.; Wellington-street 14s. 8d.; Dovercourt, Harwich, 8s.; Guildford, 7s. 6d.; Dark-lane, Oakengates and Wellington, 7s. 6d.; Trinity-street, Gainsborough, £1 5s.; Rishton, Blackburn Third, 8s.; Scotland-road, Nelson, 16s. 8d.; Deeping St. James, Peterborough First, 2s.; Wardley Colliery, Jarrold, 5s. 6d.; Thetford, 18s.; Harling, Thetford, 3s. 6d.; Darlaston, £1 11s. 8d.; Broughton, Stokesley, 13s.; Cottingham, Hull Seventh, 10s.; Hay-lane, Swindon First, 5s.; Kimberley, 10s. 6d.; Langley-hill, Kimberley, 2s. 6d.; Old Basford, Nottingham Third, 3s. 7d.; Selhurst-street, Nottingham Third, 2s. 6d.; Walkden, £3 7s. 10d.; Tunstall, £2 2s.; Sutton Sootney, Mickledever, 2s. 6d.; Norwood, Beverley, 4s. 6d.; Bottesford, £1 15s. 6d.

All subscriptions should be sent to Rev. W. Spedding, 18, Kensington-terrace, Leeds.

Sheffield Council Anniversary.

The anniversary services were held in Bethel Chapel on Thursday, November 18th. The special preacher was Rev. T. J. Gladwin, whose influential ministry in Sheffield is remembered with gratitude. His sermon in the afternoon was very heartening, and was a plea for the cultivation of religious life as an especial need of these times. The moral and religious factors are of supreme importance. For the sake of England after the war—to save us from its aftermath—our spiritual work must be continued and extended. Lord Kitchener calls for men and munitions. It is not his business to say "Pray," but it is the business of the minister and of every witness for Christ. At the evening meeting the chair was taken by Rev. A. E. Rose, the president of the Council, and he urged that in our churches the circuit and Connexion spirit should be fostered and spiritual things put first. The secretary, Rev. C. Higgins, gave the report of the work of the Council during the year. In announcing the result of the United African Missionary Effort he stated that next year the meetings—the chief united annual effort of Sheffield Primitive Methodism—will be held in the historic Bethel Church. Mr. W. Skelton, an energetic official at Ann's-road, was the lay speaker, and asked what was the message of Christianity for this unprecedented time. It must surely be one of comfort for those who are suffering from anxiety or loss, and also a message of confidence in God. Rev. T. J. Gladwin delivered what must be described as a great speech. He declared that if the world is to be saved after the war the Churches must take the lead. Theirs is a divinely given opportunity. Before the war we had a decent opinion of German theology, philosophy, and science; now we saw all these things prostituted to the ends of fiendish warfare. The world has no need and no right to be troubled as she is and has been by the German conception of empire and by her dastardly deeds of blood and slaughter. We are learning lessons which we shall never forget. Thrift has now become patriotic, and surely the hour has arrived when people should put a limitation upon their sports and entertainments. We have discovered the terrible power and thrall of drink, and its deep rootage in the financial life of our nation. Still we may rejoice that the war has called out a new expression of the sense of righteousness, and also a new sense of patriotism. These two have flowed together and have created a spirit of unity such as Britain has not known since the days of Waterloo. These things are very valuable, and if they can be conserved for the coming years and made effective in the whole of our national activities we shall have gained a great moral and religious advance.

"Smith Secundus." By Rev. R. W. Jackson, M.A. (A. H. Stockwell. 3s. 6d.)

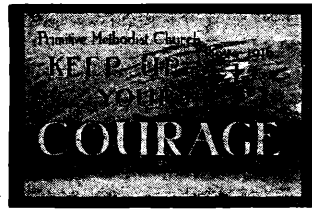
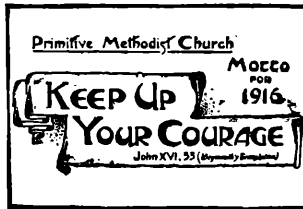
This is a bracing school story for boys. The hero had moral muscle and grit, and other boys are portrayed who were brave and true. For the school library and the home it is an ideal book. It would make a capital birthday or Christmas gift.

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THE GLORY OF OUR EMPIRE.

By Arthur T. Guttery.

The war has forced imperial thinking upon us. We are driven to a new valuation of our Island Kingdom and the mighty Empire of which it is the heart and nerve. The wonder of its colossal might, the splendour of its traditions, and the sanctity of its mission, appeal to us as never before. In agony our vision is cleared and our faith fortified. The jingo, who saw in Empire the warrant for boastful pride and restless aggression, discovers solemn responsibility that makes vulgarity offensive. The Little Englander, who regarded Empire as a burden, and was impatient of the statecraft that looked beyond our shores, feels to-day the thrill of a great crusade that shall carry freedom to the uttermost ends of the earth. The foreigner, who judged our Empire to be the swollen creation of diplomatic craft, commercial greed, and naval coercion, finds it to be the warden of small nations and the champion of a Christian civilisation that will never yield to the cruel brutalities of a frightful Germanism. The British Empire finds its vindication in suffering and is sure of victory, because it is pledged to the highest conceptions of human welfare and public order. We have taken the Empire out of the discussions of Parliament and placed it in the devotions of the Temple. We can thank God for its glory, we can pray for its triumph, we can give our sons to die, and lay upon our daughters the burden of tears that its security may be preserved. All the interests of party and sect, all the treasures of gain and comfort are trivial when compared with the unity and vitality of Britain. We will mortgage our wealth, we will turn aside from commerce and pleasure, we will close our colleges, call our students from their books, and enlist our saints that the British Empire may remain strong and splendid, a worthy instrument for the establishment of the Kingdom of God upon earth.

We claim for Britain a new sanctity. We affirm that her high place among the nations is of divine appointment and moral authority. We hold of our country much of the faith the prophets held of ancient Israel. The hand of God has been seen in our history. We have been saved from tragic perils; when the world has set itself against us, we have prevailed, and our victory has been good for humanity everywhere. We have been placed between the Old World and the New, we are guarded by the unsleeping seas, and not all the soft delights of wealth have weakened the valour of our men and the devotion of our women. Israel gave the Messiah to the world, and in that fact it is unique, but in its proclamation of the evangel of the Cross, in its contribution to the enlightenment and redemption of the race, and in its establishment of an order of righteousness and freedom, Britain has a moral supremacy for which it is worth while to die. The providential growth of the British Empire is winning recognition. We see how it has spread to all continents almost by accident, and in most cases against the will and wish of the central executive. The enterprise of our traders, the genius of our colonists, and the successes of our missionaries have gone beyond the policy of our rulers. The Government has been forced to follow and give political organisation to territories already won, often without the shedding of blood. Germany dreams of a world Empire, the hideous product of bribery and bloodshed, of violence and cruelty. She makes science savage, and religion gives its sanction to infernal infamies. Such an Empire would be the greatest disaster that could come to earth, it would defeat the will of Heaven and smash to powder the redeeming Cross. Our sires did more than they knew. They obeyed the impulse of the moment, and, almost by accident, they have built up the most colossal and beneficent Empire of history. It is not the frenzy of patriotism, but the vision of a holy faith that sees in this unpurposed and almost unconscious growth the hand of God. Our love of country no longer sings in the vulgarity of the music hall, its psalms are fragrant with the spirit of the Altar and the Cross.

When our Empire is threatened, and when we are called to sacrifice all for its triumph, we dare to bring it to judgment. We find in it great principles that make it worthy of our prayers, our blood and tears. There is stewardship. In this spirit our dependencies are governed. We talk about our Crown Colonies, and while there are great reforms to be sought, the purpose of our administration is the good of the people. We regard ourselves as trustees for the native population, and our record from India to Egypt is sublimely unselfish. There have been times when we have grown impatient of the "white man's burden," and have resented the cost of colonial administration, to to-day how sacred is the responsibility we carry! And we dare not abandon it at the bidding of Prussian brutality or Turkish treachery. To surrender such a trust that we may win an ignoble peace would be

a crime that would cover us with shame. Our Empire is responsible for its stewardship to God and the people, and a mad Kaiser shall not rob us of our verdict. The goal of Britain is freedom. As the dependencies develop, we entrust them with the franchise of self-government. We delight to see them self-reliant, and never again shall we repeat the narrow bigotry that lost us the United States of America. These young dominions, in all their authority of free administration, are no longer our colonies, they are comrades; they are not our possessions, they are partners; they are not subjects, they are the free citizens of a world-wide Commonwealth. They are free in the fullest sense, and no Government would be mad enough to hold Canada or Australia to our flag by military force. These young dominions have come of age; they remain in the old home, and we love to have them with us, but loyalty is the choice of freedom and not the imperative of force. Germany believes that for an Empire to make freedom its goal is to commit suicide. It would centralise authority and enforce its dictates with ruthless force; it believes an Empire so loosely knit must fall to pieces. As a result, German colonisation is a ghastly failure, and the German Empire beyond the seas has crumpled to powder, and none mourn its inglorious fate. The unity of Britain is spiritual. It is well for us at this tragic hour that we have not sought to enforce identity by fiscal bonds or military pressure. The Empire is one in the unity of tongue and faith, in common traditions that are splendid and sacred and in the sacrament of suffering. These gallant, full-grown nations cross the seas to suffer with us; they rally to our flag, and are proud to stir for Britain, because that flag is sacred with memories of a love that is pure and a religion that is divine. William of Berlin views such a unity as sickly sentiment; it fills him with rage, and he would drown it in the blood of women and children. He is a fool doubly accused because his folly is wilful. This unity he scorns will break him in pieces and scatter his proud legions as chaff. Such an Empire of moral stewardship, lofty freedom, and spiritual unity is indestructible. It is a miracle the like of which has never been seen before, and the world cannot afford its loss.

When the war is won—and the mad adventure of the Balkans cannot rob us of victory, though it may postpone it—the British Empire will contain nearly one-third of the land surface of the globe, and we shall have to face new tasks with high and serious courage. We shall have in such an Empire a mighty centre for the world-wide peace of which we dream. We must federate more closely and firmly all English-speaking peoples. We must admit more fully into our councils the Oversea Dominions that have sealed their loyalty with their blood. We must widen and enforce the principles that have made our Empire the marvel of history, and we must be ready to police the world in the interests of an inviolate peace. These duties lie in the future. Our immediate task is to crush the tyranny that would curse the world, to break the power of Germanism, and force Prussia to repentance, confession and restitution. It is a holy task, for which our Churches may pray in the confidence that God will answer in victorious power.

DENOMINATIONAL LITERATURE IN THE VILLAGES.

By Henry Woodcock.

We sincerely hope that Rev. Joseph Johnson's appeal for a greatly increased output from our Book Depot will meet with a hearty response, especially from our village societies. When our Connexion began in 1810 70 per cent. of the population lived in the villages; to-day 80 per cent. live in towns and cities. It is well known that Mr. Hugh Bourne, from the beginning of our Connexion, sought to circulate a pure literature in our villages. And our people tried to gather a Sunday-school in almost every village where they formed a church. Indeed, thousands of children were first taught the alphabet in such schools, and received a better drilling in Bible truths than the corresponding class of children in our large centres of population. Reward books were given, which proved a blessing to thousands of children who would otherwise have remained in ignorance. More than fifty years ago I went into a village cottage and saw on a table seven good books bearing this information, "Reward from the Primitive Methodist Sunday-school." When a boy gets a book and reads it he has something to talk about among his companions. Fifty years ago at Garton, a village in the Driffield Circuit, during the Martinmas week, one man sold fifteen copies of Dr. Brown's Bible at £3 3s. each to fifteen young men who had been taught in Methodist Sunday-schools. This thirst for books had been awakened in the Sunday-school. We have 4,154 Sunday-schools, with nearly half a million scholars, and an immense number of reward books must be required from year to year, and surely money drawn from Primitive Methodist pockets to purchase books for these children should be spent at the Primitive Methodist Book Room.

Again, our preachers used to take parcels of books into the villages—Bibles, hymn books, biographies and magazines, etc.—and many a ploughboy, many a lonely cottage and many a scattered village was brightened, and the readers were bound more closely to our struggling Church. One of the most effective ways of preserving village Primitive Methodism is to circulate its literature among the people. At one time 227 "Large Magazines," 280 "Messengers," and 297 "Juvenile Magazines," a total of 805, were circulated in the Driffield Circuit, and for seventy years it counted the largest membership of any circuit in the Connexion. The people welcomed the preacher almost as much for the books he took as for the sermon he preached. The strong attachment of our village societies to Primitive Methodism in years long since fled arose from their acquaintance with its workings. Some of our young people of to-day do not prize Primitive Methodism, simply because they do not know

what it is. Some of our young preachers do not like to distribute the magazines, but let them remember that they would not have had such intelligent congregations to preach to to-day had not the early preachers spread a pure literature among the people. Then let them think of Mr. Wesley. He was a Greek scholar, and had as his Oxford reputation for learning, and yet, dressed in his broad-brimmed hat and his silver-buckled shoes, he used to bestride his pony, with a portmanteau before him filled with good books, which he scattered like the leaves of autumn over the length and breadth of the land. When he died he left a rich legacy behind him—a few pounds in ready money, two silver spoons, and—the Methodist Connexion.

There are our seven magazines, to which some of the best writers of our own and of other denominations contribute. The editor's duties are many and exacting, and we, preachers and people, ought to do all we can to save him from being depressed by fear of a decrease in circulation, consequent on the present war. A man said the other day that he should give up the "Messenger" during the war, which reminded me of an extravagant couple, who found it necessary to curtail their expenses. "What shall we give up?" one asked. They thought of one thing and another, but in vain. At length a bright thought struck the mind of the wife, and she said, "We will give up the twopenny magazine." Surely it is an act of folly for a man to impoverish his mind in order to add one halfpenny per week to his temporary comfort! Some of our members know nothing about our Connexion, apart from the society with which they are connected, and if they migrate to a town they pop into the chapel nearest to their own residence, and become sleeping partners in the firm. Such members often have as little to do with the prosperity and progress of the Church as the fly on the shaft of a cart with the forward motion of the wheels.

Then, again, to-day we have our own weekly paper, *The Primitive Methodist Leader*, with its sixteen pages of Connexional news, reports from our chaplains in the Army, while "The Notes of the War" are among the best we meet with. Do many of our village members know that if three persons unite in taking the *Leader* it would cost them but a halfpenny each weekly? Have we, preachers and people, done all we can to circulate these periodicals? People living in crowded towns and cities are apt to think the villagers characteristically stupid, but many of our village lads are continually flocking into the large towns, where they often become the backbone of the societies there. Dr. Jabez Bunting used to say, "The best preachers are found in village circuits." Be that as it may, the best preachers come from village circuits. Here are a few conspicuous instances in our own Connexion: H. Bourne, J. Fleisher, W. Sanderson, W. Harland, J. Dodsworth, R. Cheesman, the three Garners—John, James and William—W. and S. Antliff, T. Whitehead, J. Travis, E. Dalton and hundreds beside. Seeing, then, that so much depends on our village societies, our people will do well to leave no means untried in order to secure an enlarged circulation of our books, magazines and newspaper.

THE REV. J. T. MORRIS.

Amidst evidence of sincere lamentation the body of Rev. J. T. Morris was laid to rest in his native village of Pembroke, Hereford. A large concourse of people assembled on Wednesday last to show their marks of respect. Representatives of the neighbouring districts attended the funeral in large numbers. The following ministers also took part: Rev. A. H. Kynaston, Rev. W. Woodley, Rev. W. Wilcox, Rev. A. E. Lane, Rev. G. O. Milson, Rev. M. Charles, Rev. H. S. Millward. During the service in the chapel Rev. W. Woodley gave an impressive address, recalling the days when he and the deceased were students together. Mr. Woodley spoke of Mr. Morris' manly courage, capacity for friendship, conscientiousness, and constant effort to make himself an efficient workman. Rev. H. S. Millward conducted the service throughout, and expressed the profoundest sorrow with Mrs. Morris, her little daughter, and the parents, brothers, and sisters of our departed brother. Amongst the handsome floral tributes were several from the following churches—Exmouth, St. Austell, Lymington, and Pembroke. While the interment was taking place at Pembroke, an impressive memorial service was conducted in the Parade Church, Exmouth. Members of the various denominations in the town attended. Splendid tributes were paid to Mr. Morris' work by the Free Church ministers; Rev. A. Thompson, President of the Council, claiming him as a true comrade and brother beloved.

THE LATE REV. J. T. MORRIS.

By "A College Chum."

With a sense of painful shock I learned that Jack Morris was dead—a shock not of the unexpected, but that somehow he was not able to defeat death. For he was "over a fighter" of the bravest and truest character. The last ten years have been a battle royal between a brave manly spirit and an inevitable conqueror, and gamely did my friend fight, not because of fear, but from love of his work. The beginnings of the trouble were on his first circuit after probation, where pneumonia smote him and left its indelible mark. A speedy change of circuit was involved, and for health's sake he went into Cornwall. In St. Austell he found a congenial sphere and renewed strength; and he gave the circuit all too prodigally—yet, who knows, of his vitality and enthusiasm and vigour of brain and nerve. He could not "go slow," for there was not a drop of lazy blood in his veins. While at St. Austell he erected his own memorial—though he knew it not, the

new church at Bugle. But in his pastoral duties he caught whooping cough, and for a whole winter he had it badly, so much so that the heart was seriously affected. Yet he never gave up, nor lost hope of putting in a full day in the service of the Church he dearly loved. When last I saw him, about eighteen months ago, the signs of disease and weakness were writ large, but he infected me with his own optimism. After an interval of ten years he had changed but little, only the face was more refined and beautiful, revealing that spiritual quality the soul a Christian acquires in the furnace of suffering. He was full of plans for the future of his stay at Exmouth; and believed his term there would set him on his feet—and it has—before the Throne.

One's mind goes back to those old glad and good days in college where we were together. How "our set" grew I cannot tell, unless by attraction. But long ere the first year finished there were five of us. The last to learn the news will be Price in his lonely distant vigil at Nanzela. Jack Morris was the youngest, full of pranks, bubbling with fun and the buoyancy of youth, an irrepressible tease, but clean in everything as a sparkling brook. College tests men, and for the younger students the test is searching. A large part of the value of the course lies in that test. Morris came through grandly. He was no wastrel of opportunity, nor betrayer of the confidence of the Church which honoured him with her call. He was a splendid worker in college, and carried the tradition to his circuits. But in the recreation hours what sport we had on our walks, and along the Mersey bank a favourite spot for bouts of wrestling, and he was mostly top man. In those days he was all muscle, and would not be conquered in running, or jumping, or wrestling, or working.

All through the years we have corresponded. His letters strengthened the impression of college days, for they betrayed a beautiful deepening spiritual experience. His love of his work and his joy in it were always there. He is the first of our year to go into the higher service, and his elevation from the ranks is a call to us to do more and be braver and better. We offer his courageous young wife and dear little girl our prayerful sympathy, and commend them to God "until the day break and the shadows flee away." J. KINISER.

What Our Readers Say.

The Christian Ministry and the War.

SIR,—I have read with pleasure Mr. Younger's timely and thought-provoking article on the above important question. In the main, I find myself in agreement with the position stated, but there are one or two things which do not present themselves with equal clearness to my mind. It is doubtless correct that Lord Derby's circular has placed many of the younger ministry in a very difficult, if not somewhat cruel position. They are educated and refined Christian young men, to whom, by reason of their training and environment, war is perfectly abhorrent. But they are extremely sensitive and strictly conscientious as to what ought to be their attitude in the present national crisis. They want to do the right thing, and to hint that any of them were "shirkers" would be a mean and despicable falsehood. They are certainly entitled to the sympathetic consideration of the entire Church, and I quite agree with Mr. Younger that it is imperative that authoritative guidance should be given them in this painful crisis of their life and ministry. It should be guidance of the kindest and most prudent character possible, so serious may the results be to both themselves and the Church. I note with pleasure that the General Committee is taking action in the matter. With this guidance, and that given by the Archbishop to the clergy, the Wesleyan Methodist Committee of Privileges, and I believe the Moderators of the Presbyterian Assemblies have followed along the same line. I am in perfect agreement.

I think the first thing that matters is the spiritual efficiency of the Church, and through the Church the religious life of the nation. For the nation to lose the war would be an unspeakable calamity, but for the nation to lose its soul, its spiritual faith and life, would be more lamentable still. The withdrawal of all ministers of military age from their spiritual charges, in my judgment, could only spell disaster in the religious life and work of the nation. It is all very well talking about the Churches stirring up the gift that is in them, but those who know the actual conditions of things know what to expect. The minister who stands by his Church, and there keeps burning the fires of spiritual life and devotion, renders as great a service to the State as he could possibly render on the field of battle. That is practically Lord Derby's expressed opinion. I do not think the younger men need fear conscription, not that I have any faith in the Conscriptionist Party, and one thing is certain, if they conscript the single man to-day they will conscript the married man to-morrow. I join Mr. Younger in the prayer that heaven may forbid.

I cannot subscribe to the opinion that in these considerations no distinction should be made between the minister and the layman. I know that in the deepest elements of Christian life and ministry we do not so distinguish, but in this judgment on war purposes there is not a distinction? Is it not an idea which may be pushed too far for practical purposes and influences? Is there not a very real ecclesiastical and public distinction between the two? Does not the public mind invariably make that distinction in its avowed standards and values of life and conduct? The Christian ministry is a great branch of public service, and holds a vital and unique plan in the life of this ostensibly Christian nation. In a certain qualified sense, the Christian minister is not an ordinary man, he is a representative man. He stands as the representative of certain great spiritual ideals, such as those of universal peace and brotherhood. He is separated and set apart, being Divinely called, through the Church, for specific functions. In the public mind he is regarded as the exponent of the spiritual ideals of Jesus Christ, the Prince of Peace. The great

body of public thought never associates him with actual warfare, but the contrary. Can he possibly participate in active warfare without some shock to public sentiment and some deterioration of Christian ideals? The minister cannot sever himself from his avowed ideals and his actual conduct, from his preaching and his practice. The proclamation and attainment of these ideals are his life's work. In this sense, he stands related to them, as does no other man. I do not think the nation generally would sympathise with the thought of its ministers of religion engaged in active combatancy. Its ideals of religion are higher than to ask this. In many other ways indicated by Mr. Younger, in ministries of healing and consolation, in directly religious work on field and in camp, there are many valuable channels of service for the minister.

Of course, in the end it is a matter for the individual conscience, educated, cultured, sensitised by the Holy Spirit, and the conscience not merely in relation to the State, but in relation to the Lord Christ Himself, Who is our supreme authority in all these things. Many of us are not confronted with the problem. We are beyond military age. Now and again we all indulge in little cheap heroics as to what in certain conditions we would do, what we really should do is not so sure. The most clamorous conscriptionists live outside the danger zone in every sense. My sympathies and prayers are with the young men who are compelled to pass through this anxious and trying time, and whom I urge prayerfully to consider the extended guidance of their Church, without violation of their conscientious duty to Christ and the nation.—Yours, etc.

18, Kensington-terrace, Leeds.

W. SPEDDING.

Gaming Machines.

SIR,—I read Mr. Wakefield's letter on this subject in your last issue, and greatly sympathise with his desire to save the boys and girls. May I suggest it is possible to do more than "withdraw our patronage from these tradesmen"? Why not openly oppose the practice and appeal to the police authorities? This was done at Mansfield, with immediate results. Exactly a year ago the Mansfield Sunday School Union passed the following resolution, which was forwarded to the Chief Constable of the county and the local superintendent of police:—"That this Sunday School Union, representing 241 teachers and 3,103 scholars, draws the attention of the police authorities to the large number of gaming machines in the shops of Mansfield and district. From actual knowledge, we are convinced that these machines present a distinct menace to the morals of our boys and girls, and we urge that steps be taken to prevent the evil." Within a fortnight every gaming machine was removed from the shops. It was done at Mansfield, it can also be done at Nottingham, especially since both places are under the same police authorities. Trusting Mr. Wakefield will succeed.—Yours, etc.,

Mansfield Woodhouse.

WILLIAM JACQUES.

The Drink Traffic and State Control.

SIR,—We are indebted to you for giving so large a place in the *Leader* to the discussion of the State control of the drink trade. Whatever our opinion, the discussion is educative, and prepares us for the more careful and better facing of the position that confronts temperance workers. It would be well if it was recognised that we are in practical agreement as to the end—total abstinence for the individual and prohibition for the State. The Temperance Secretary, in the able and balanced article with which he opened the discussion, wrote: "Let it be understood that what is wanted is the reduction of the trade in drink, with a view to its ultimate suppression." We are at one in the ideal, and there is no need for either threat or recrimination. Mr. Wilkinson, our Secretary, and Mr. Hunt, our president, are both staunch abstainers, and though poles apart on this aspect of the subject, are alike seeking the one great ideal. The divergence is in the method of approach, and many of us are in the position of Mr. Gellay. We have given our best to advance the temperance cause, and have stood by the Alliance platform, but have been compelled by the pressure of hard facts to come to the conclusion that the only way to victory is by the elimination of private interests, and the only feasible way to that desired end is by State purchase and State control. Mr. Pinhorn's experience is confirmed by many of us: "The great incentive to the maintenance of present opportunity to sell is unquestionably the brewers' interest." It is met at every licensing session, it is the motive-power behind most of the new applications, it is the real reason for the founding of so many so-called clubs, and its influence is felt in elections of every kind and everywhere in this land.

Mr. Hunt declares the time "most inconvenient" to buy out the liquor traffic; but that is simply a matter of opinion, and some think the time near when it will be most opportune. The State—in our time—has never had such a grip on "the trade" as now. The restrictions in large areas (which we all heartily support) are simply amazing, and the way in which they are received by the general public is a fine testimony to the wisdom of this State action. But surely if the nation needs this strong action now, when facing peril, it will need it quite as much later when facing poverty. Are we to go back to the pre-war days, and let private interests in drink exploit the nation again? The only practicable way out is by State purchase. Whatever our personal opinion, the country has recognised the vested interest. Mr. Balfour's Act, giving compensation, has definitely settled that. The action of licensing authorities over the monopoly values of new licences confirms it, and practically we are bound to face it. For my part I see no way out but by State purchase, and I can but express my appreciation of Mr. Wilkinson's action in calling us to meet the new conditions. The question of moral complicity does not go far when we remember we all benefit by the taxation of drink, and that many of us fought our hardest to retain the monopoly values for the nation—that is, for ourselves. The question is one of policy, and in advocating State

purchase we are as keen for temperance reform as any of the friends who oppose it.

Local veto has been before us at least twenty-five years. It has been supported by some of our strongest leaders. Sir William Harcourt staked his all on it. It was thrown out at Derby. Mr. Asquith has been beaten in his great effort, and now Mr. Lloyd George has turned aside discouraged. I know the reply about the House of Lords; but who is to guarantee the continuance of a Government favourable to local veto? If local veto, or any other temperance proposal, comes as a practical issue we shall fight for it, but for us the most excellent way seems by State purchase. There is no fear of sober men pushing the trade for its profits, the by-products are too costly, but with State control many advantages would follow. Experiments in constructive work would be possible, counter-attractions to drink could be made universal, the social and recreative side of life could be considered and catered for; the right of local option or local veto could be given to districts, reduction of licenses would be easier, regulation of the trade would be easier, the engagement of young girls in bars could be prohibited, and "quiet snugs" for secret drinking abolished. The liquor interest would be removed from elections, "doctored" liquor would be forbidden, and relief direct and indirect be given to taxes. Nearly forty years ago the Rt. Hon. Joseph Chamberlain moved in the House of Commons "that it is desirable to empower Town Councils of Boroughs under the Municipal Corporations Acts to acquire compulsorily, on payment of fair compensation, the existing interests in the retail sale of intoxicating drink within their respective districts, and thereafter, if they see fit, to carry on the trade for the convenience of the inhabitants; but so that no individual shall have any interest in or derive any profit from the sale." The resolution was lost by fifty-two, but Sir Wilfrid Lawson supported it, and said in the debate, "although I do not agree with everything in this resolution, there can be no doubt that it would, if passed, be the most deadly blow that this generation has seen struck at the liquor traffic as it at present exists." State control seems better than municipal control, and it deserves support because, if accomplished, it would, in Sir Wilfrid Lawson's words, "be the most deadly blow that this generation has seen struck at the liquor traffic as it at present exists," and also the most effective way of dealing with the greatest contributor to national inefficiency and social loss.—Yours, etc.,

Old Hill.

JOHN HENRY HIRST.

Choirs and the Kafue Institute.

SIR,—I have pleasure in acknowledging the receipt of the following amounts from our choirs towards the building of the Kafue Institute:—Princes-avenue, Liverpool, £10; Brierfield, Burnley Second, £2 17s. 6d.; Howden-le-Wear, £2; Castleford, 30s.; Whitley Bay, £1 1s.; Westthroughton, £1 1s.; Greencroft, Annfield Plain, £1; Swindon First, £1. I am also indebted to the following choirs, who have promised to send donations:—Clayton West (Bretton West); Mossley, Stalybridge; Cobden-street, Peterborough Second; Cheadle Heath, Stockport; Morton, Gainsborough; Guiseley; Ossett; Bletchley; Thornaby-on-Tees; Fakenham; Nenthead, Alston; Bradwell; Grange-road, Birkenhead.—Yours, etc.,

Holborn Hall.

SAMUEL HORTON.

Conference Arrangements.

The Executive Committee met at Canaan Church, Nottingham, on November 19th. Most of the sectional committees were able to report "something attempted and something done." Some useful preliminary work has been accomplished in the catering department. The handbook and printing section has its work well in hand. Arrangements are made for the writing of articles to appear, prior to the Conference, in the *Leader*, connexional magazines, and the local press. The President and President-elect are to be invited to speak to our Israel through the pages of the Handbook. The programme of public services is partly determined. The Conference sermon is to be preached on Tuesday, June 15th. The following evening there is to be a Centenary Demonstration in the Albert Hall. Temperance advocacy is allotted to Thursday night in three centres. Saturday, June 17th, is to be Young People's Day, an afternoon meeting in Mayfield-grove Church, and the evening rally in the Albert Hall. Sunday's programme will be a very full one, beginning at 7 a.m. Probably the camp meeting will be held in two centres to give the people easier access thereto. The Conference public meeting will take place on Monday, June 19th, in the Albert Hall. The afternoon and evening meetings on missionary day will be held in Broad-street Wesleyan Church. The Ladies' Missionary Committee have their work in a forward state, and are planning for a great success. The attention of the General Committee is to be drawn to the fact that June 12th, the day on which the Stationing Committee is appointed to meet, is Whit-Monday, and the question raised whether a meeting on that day is necessary.

IN MEMORIAM.

Mr. Feist.

The Wallingford Circuit has suffered a great loss by the sudden passing away of Brother Feist, at the age of sixty-six, on November 4th. As a local preacher he rendered valiant service to our Church for about forty years. His very presence was an inspiration. He walked hundreds of miles to and from his preaching services, but always counted it a joy to carry the Master's message, his ministrations meeting with great acceptance. His place will be difficult to fill, and he will be greatly missed.

Services and Preachers.

SUNDAY, NOVEMBER 28th.

London and Suburbs.

BERMONDSEY, ST. GEORGE'S HALL, OLD KENT ROAD, S.E. 11. Rev. H. J. Taylor; 3.30, P.S.A. Fellowship; Speaker, Mr. T. A. Welsh; 6.30, Rev. C. E. Buck.

CALEDONIAN ROAD, N. (corner of Market Road). 11, Rev. W. Roberts; 6.30, Rev. S. Horton.

CAMDEN TOWN, N.W., King Street. 11 and 6.30, Rev. A. E. Calvert.

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

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

HARRINGAY, Mattison Road. 11 and 6.30, Rev. W. R. Bird.

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

WEST NORWOOD, S.E., Knight's Hill. 11 and 6.30, Rev. G. Bennett, ex-President. Visitors welcomed.

Provincial.

BLACKPOOL, Chapel Street (facing the Central Pier). 10.45 and 6.30, Mrs. Jabez Bell. Thursday, 7.30 to 8.30, Devotional Hour. Visitors heartily invited.

BLACKPOOL, Central Road (Lune Grove). 10.45 and 6.30, Mr. Finker, Lay Pastor.

BRIGHTON, London Road. 11 and 6.45, Rev. M. P. Davison. Visitors welcomed.

CULLERCOATS. 10.45 and 6.30, Rev. Jas. Clark.

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

LEEDS NINTH, Meanwood Road. 10.30 and 6, Rev. B. A. Barber. Harehills Avenue. 10.45, Mr. E. Goldthorp. 6, Mr. R. Siddie.

LIVERPOOL FIRST, Prince's Avenue Church. 10.30 and 6.30, Rev. Arthur T. Guttery.

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

NEWCASTLE-ON-TYNE, Central Church. 10.30, Rev. F. W. Beal; 6.30, Rev. T. Sykes.

NOTTINGHAM FIRST, Canaan, Broad Marsh. 10.30 and 6.30, Rev. A. Parkin. Visitors always welcomed.

SCARBOROUGH, St. Sepulchre Street (off Eastborough). 10.30 and 6.30, Rev. Jas. Pickett. 29th, Lecture.

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

SOUTHSEA, Central Hall, near King's Theatre. 11 and 6.30, Rev. L. Hancock. Visitors always welcomed.

ST. ANNES-ON-THE-SEA. 10.45 and 6.30, Rev. A. J. Campbell, F.L.S.

The President's Engagements.

Stoke-on-Trent, November 28th and 29th; Cambridge, November 30th to December 4th.

Connexional Evangelists' Engagements.

MISS PERRETT, Ystrad Mynach, Glam.

MR. J. B. BAYLIFFE, Whitehaven, November 27th to December 7th.

Evangelists' Engagements.

MR. JAS. CAREY, White-le-Head, December 4th to 29th.

MR. TOM HOLLAND, Langley, November 27th to December 6th.

SISTER LILY, Guyhirne, Cambridgeshire, November 28th to December 9th.—Address, Southwell Road, Rainworth, near Mansfield.

SISTER ELLEN, Lamber-Head-Green, Orrell, November 20th to December 2nd. Applications 251, Lees Road, Oldham.

SISTER WINIFRED (late of Hackney and North Bow Mission).—For particulars apply, "The Guest House," Hunstanton, Norfolk.

SISTER ETHEL, Bagworth, Coalville, November 27th to December 2nd. First open date, March 4th, 1916.—Apply, 31, Chapel Street, Barwell, Hinckley.

W. H. HEWITT, Evangelist. Now booking dates for Mission Services, 1915 and 1916; for vacant dates apply early.—279, Briercliffe Road, Burnley.

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 Rev. F. Pickett, Newlands, 6, Kymberley-road, Harrow, Middlesex. The full London address must be given, which will be at once forwarded to the nearest minister of our Church.

BIRMINGHAM PRIMITIVE METHODIST COUNCIL.—Primitive Methodists removing to Birmingham will be directed to the nearest Primitive Methodist church if notification is sent to the Secretary, Mr. W. E. Woollen, 16, Churchill-road, Bordesley Green, Birmingham. Full Birmingham address should be stated to enable correct direction to be given.

Births, Marriages, Deaths.

NOTICES must reach the Office, 75, Farringdon Street, London, E.C.4, by Tuesday morning. Terms, prepaid: Under 50 words, 2s.; each additional 10 words or less, 6d. Memoirs, reports of marriages, etc., must be accompanied by a prepaid notice.

BIRTH.

FREEMAN.—On November 18th, to Rev. and Mrs. G. Freeman, Helmsley, Yorks, a son.

MARRIAGES.

COXON-HEATON-BAGULEY.—On Monday, November 22nd, at Staveley Chapel, by Rev. S. Bates, assisted by the Rev. R. Heppenstall, Charles James Coxon-Heaton, Middlewich, Cheshire, to Ellen Baguley, of Staveley, Chesterfield.

BRIGGS-MILLER.—On Saturday, October 30th, at Cecil-street Church, Carlisle, by Rev. W. R. Hetherington, Fred Briggs, 127, Blackwell-road, to Mary Ann, daughter of the late Henry and Mrs. Miller, 2, Adelphi-terrace, Carlisle.

SKENE-BRISTOW.—On November 17th, at Severn-road, Cardiff, by Rev. J. Lewis Williams, James Edward Skene to Rachel Bristow.

STOKES-OWEN.—On November 22nd, at Stafford, Percival Harvey, son of Mr. and Mrs. William Stokes, of Wheaton, Aston, to Lizzie Mace, daughter of Mr. and Mrs. Tom Owen Stafford.

WEST-MORRIS.—On November 13th, at Humberstone-road, Leicester, by the Rev. John Bradbury, assisted by Rev. Isaac Brentnall, Thomas Ernest West to Elizabeth Morris, both of Leicester.

DEATHS.

ARROWSMITH.—Killed in action, in France, on 6th inst., Sergt. Edgar Arrowsmith, of 8th North Staffordshire Regiment, eldest son of Mr. and Mrs. David Arrowsmith, of Stafford. Loyal, gifted, good.

BROADBENT.—At 7, William-street, Harrington, Cumberland, on the 21st inst., Ernest Frederick, the beloved and only son of John and Ruth Broadbent, aged five years and three months. Was interred at Harrington Churchyard on Wednesday, the 24th. Ever remembered.

CHEETHAM.—On November 5th, at the home of his son-in-law, "Dingle Head," Heaton Norris, in his eightieth year, William Cheetham, for many years Circuit Steward, Stockport First Circuit.

CHENERY.—On November 12th, 1915, George, beloved husband of Leah Chenery, Withernwick (Horsene Circuit), in his seventy-third year. "Gone to his Lord."

KELLY.—On November 16th, suddenly, at 89, Talbot-street, Moss Side, Manchester, Frances, beloved wife of the late William Henry Kelly, aged seventy-three years, mother of the Rev. Thos. A. Kelly, for sixty-five years connected with Upper Moss-lane Church.

MORRIS.—November 12th, at Llandrindod Wells, the Rev. J. T. Morris, of Exmouth, entered into rest. Interred at Pembridge, November 17th.

POWELL.—On November 16th, Joseph Henry Powell, Braynes Hall, Whixall, Whitechurch, aged forty-eight.

IN MEMORIAM.

BARNES.—In loving memory of Mary Ann, the devoted wife of C. J. Barnes, Werrington, Peterborough. "At home with the Lord," November 25th, 1914. With sweetest memories and abiding love.

DINNICK.—In remembrance of Emma Jane, the sainted wife of Rev. Joseph Dinick, of Harringay, London. Translated on November 26th, 1906. Her Christian life was lived in the presence of God.

GRIFFIN.—In loving memory of Rev. George Griffin, who passed to the higher service November 29th, 1912. Justified, glorified. Ever remembered by wife and children.

RICHARDSON.—In loving memory of George Richardson, of Hull (William-street Society), who entered into rest November 25th, 1904. "Until the day break and the shadows flee away."

SIVIL.—In loving memory of Ada Hannah, the dearly loved wife of George Sivil, of Sheffield, called suddenly to higher service November 26th, 1914. Lovingly remembered by husband and children.

MAYLOTT.—In loving memory of our dear mamma, who passed Home November 27th, 1913. "Her children rise up and call her blessed." May and Clara.

STRAFFORD.—In loving remembrance of James Trafford, of Leeds, who entered into rest November 26th, 1913. Wife and family.

Ministerial Changes and Engagements.

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

Changes in 1916.

Rev. Thomas Bonney from Peel.
Rev. Andrew Hodgson from Bottesford.
Rev. A. Morter from Wells, Norfolk.
Rev. W. Davies from Sheffield (Cambridge-street), after five years.
Rev. J. Nicholls from Skegness (Alford), after five years.
Rev. J. W. Booth from Canterbury and Whitstable.
Rev. J. H. Veal from Knighton, after four years.
Revs. B. Finall and W. Dean Turner from Enfield, after three years and two years respectively.

Engagements for 1916-17.

Rev. C. H. Marsh from Hull First to Barton-on-Humber.
Rev. F. E. Thistlethwaite to Selby, a third year.
Rev. W. Turner to Swindon Second, a third year.
Rev. G. H. Butt, from Wandsworth to Wilton.
Rev. R. H. Gent to Chalfont St. Giles.

Engagements for 1917-18.

Rev. T. H. Barlow from Barrow-in-Furness to Stoke Newington.

"Dearer Than Life." By Joseph Hocking. (Hodder and Stoughton. 2s. net.)

This is a thrilling new war novel. The terrible happenings of the war form a splendid setting for a tale of love and adventure which will enhance the already great reputation of the author. A young Englishman is commissioned to rescue a young lady captured in Belgium by the Germans, and the story of what they did and suffered is told in an enthralling way. Happily all ends well, though at times it seems as if the story must end in tragedy. The book has over three hundred pages, and at two shillings is very cheap.

PERSONAL.

The Christian Endeavour Year Book for 1916 has just been published. It is a remarkable booklet for a penny. It contains seventy-two pages packed full with valuable information precisely of the kind Endeavourers require. This is the first Year Book issued by the new Secretary (Rev. George Fawcett), and already he has shown himself to be a most capable editor. He had great traditions to maintain in undertaking this specific work, for his predecessor (Rev. C. Humble) had brought the booklet up well nigh to perfection. The issue for 1916 will stand a good comparison with its predecessors, and the new editor deserves hearty congratulation. The Year Book contains expositions of the topics by the President of Conference, Professor W. L. Wardle, J. Swinden, J. C. Mantripp, E. McLellan, Mrs. Jones Davies, Miss Jennie Street, Rev. S. S. Henshaw and a host of others. The Senior and Junior topics for the new year are all given, together with information about the Endeavour holiday tours, the Central Council and the annual statistics. It is the best and the most popular pennyworth for Endeavourers published in the country. The circulation is meritoriously large and continually growing, and there is no wonder. Endeavourers throughout the Church should possess a copy. Many thousands have been ordered in advance. The book can, however, be obtained from our own Book Room through the ministers.

The Editor desires gratefully to acknowledge the receipt of the following amounts for the Russian Jews' Relief Fund:—"M. H." Pendleton, 10s.; Mrs. Taylor, Mossley, near Manchester, 5s.; Rev. G. E. Lloyd, Bath, 10s.; M. A. Lift, Hunstanton, 10s.; Mr. Latham, Crewe, 2s. 6d.; Mr. Geo. Austin, 10s.; Miss Austin, Hatherton, 10s.; Mr. W. Cripps, Loughborough, £1; Mr. W. Lacey, Loughborough, £2 2s.; "A Friend," Pelton Fell, 5s.

In reply to the recent note of "Inquirer," Rev. G. S. Hoosen states that the book desired, "Religion, Morals and Manners," is by J. E. Feesey, and published jointly by Henry Frowde and Hodder and Stoughton, and is one of the Oxford Elementary School books. The book contains no indication of its price.

The many friends of Rev. G. E. Lloyd will be glad to learn that he serves with increasing power and success in the Bath Circuit. He is beloved by all, and not only by the members of our own, but of all the Churches. On Thursday last he was inducted president of the Bath and District Christian Endeavour Union, a thriving organisation with a deep hold over the young life of the churches. In addition to this he has been appointed on the Cemetery Committee of the City Council, and in many ways is finding avenues of usefulness and service in the life of the city.

One of the best friends of our Orphanage is Mr. J. Coward, J.P. He is one of the original trustees of Alresford, in which he has always taken a great interest, and from the first has been treasurer of the Orphanage Gifts and Settlements Trustees. He is, as most of our readers know, well advanced in years, and since he has so much to do as chairman of the insurance company and vice-chairman of the C.A.A., he has found it necessary to resign his position as treasurer of the Gifts and Settlements Trusts. His fellow-trustees much regret this, but, happily, they will continue to have the advantage of his great experience and help as a trustee. We understand they are taking steps to express in a permanent manner their high appreciation of him and his work.

The Hymnal Supplement has been recently introduced at Horbury and Netherton Churches. Both choirs and congregations have become familiar with the hymns and services, which have proved a means of blessing to the services. Such a fine collection of hymns as are contained in the Supplement should be more widely known and frequently used in our churches, and they would be fruitful of good results. At Netherton Church Mr. Harold Brooke (Society steward), on behalf of Mrs. Netherton and himself, presented a beautiful individual communion service to the church in memory of their daughter Irene (deceased), with a suitable inscription thereon. On the first occasion it was used there was a most impressive service, a large number stayed, and five young people joined the Church in response to an urgent appeal made by the minister.

Rev. S. Horton writes:—"I have received a delightful letter from an anonymous friend, who seems to have caught the spirit of Joe Wentworth, whom he so much admires, enclosing a £5 note for the Aged Local Preachers' Fund. This is the third note he has sent to that fund, with an additional donation of like amount some time ago for the Soldiers' Fund. I am forwarding the note to the treasurer of the fund, but on behalf of myself as well as the aged local preachers I beg most heartily to thank this unknown benefactor. If others feel inclined to follow suit, I shall be glad to be the medium of communication and of helping them to increase their chances of getting to heaven."

The humour of the Ex-President sparked at the Missionary Conference at Newcastle, Staffs., which, by the way, was a fine success in numbers and interest, the Mayor joining the delegates at luncheon and making a speech alive with a glowing, heartfelt missionary passion. Later in the day Mr. Bennett expressed the thanks of the company to the ladies for their service at luncheon and tea, and told how much he had tried to tempt the General Missionary Secretary to partake of the delicacies on the table, but he refused them all. "I wish he had been in the Garden," said Mr. Bennett, and the wave of laughter grew the more as many in the audience imagined Mr. Horton as an impeccable Adam.

Rev. P. McPhail, of Blyth, writes:—"Of the thousands of soldiers at present stationed in or near Blyth there must be many Primitive Methodists of whom we have at present no information. I shall be glad to hear from minister, relative, or friend respecting any, giving name

and place of billet, so that we may give what spiritual oversight may be possible."

Good work is being done on the Great Yarmouth First Station among the women of Cobholm Island. Both the ministers—Revs. F. J. Hopkins and J. T. Martin—are taking much interest in the mission there, and there is promise of erecting good premises and building up a strong church when the war conditions are left behind. Every Wednesday afternoon, under the presidency of Mrs. F. Gill, the women of the neighbourhood, to the number of about sixty, are gathered for social intercourse and devotion. A cup of tea and other refreshments are provided, and help to foster the homely feeling. In this neighbourhood the women are exposed to many temptations, especially in these times, when so many have their husbands away on war service. These services, with their aid in mutual knowledge and spiritual fellowship, are greatly appreciated. Striking conversions at the Sunday mission services can be traced directly to these social gatherings.

Sir J. C. Compton Rickett, P.C., M.P., the president of the National Free Church Council, preached at Market-street, Wakefield, on Sunday morning last, accompanied by Rev. E. J. Crofts, of Leeds, the secretary of the Leeds and District Federation.

During the absence of Rev. A. Lowe on chaplaincy service, the Norwich Third churches are finding Sister Jennie's ministry more valuable than ever, especially among the women and children of the Plumstead-road District, where the blows of war have fallen so fiercely and so cruelly. Coming to Norwich (at the second time of asking) three years ago, after a very successful five years' term at Darwen, her work has been eminently fruitful and progressive, as she has toiled unweariedly and with great kindness of heart among the people in many forms of social and redemptive service. Her anniversary services recently held were a splendid success, and a beautiful feature thereof was the presentation to Sister Jennie of a handsome leather writing-case by the men of Plumstead-road Church as a small token of the large regard for her bright, consoling and inspiring ministry among their wives, mothers and children in these tragic, sorrow-laden days. She enters upon her fourth year greatly cheered by the tender relationship subsisting between sister and people.

Mr. H. Kellsall Armitage, of Boundary-street Church, Liverpool, who has served six months in the R.A.M.C., has been gazetted Second Lieutenant in the Royal Engineers (Welsh Divisional), and is now stationed at Birkenhead.

Some time ago Rev. Danzy Sheen was nominated for the Presidency of the Leicestershire and Rutland Federation. On the 17th inst. at the annual meeting Mr. Sheen was unanimously elected. The retiring President, Mr. W. H. Turner, officially welcomed Mr. Sheen to the chair. He also presided at the large public meeting in Bishop-street Church, in the evening, when Sir Joseph Compton-Rickett, President of the National Council, and Rev. R. C. Gillie, M.A., were the invited speakers.

Rev. H. J. Taylor begs to acknowledge 10s. for Cripples' Home from "Sympathy."

The Poplar Circuit, owing to the enlistment of Rev. Arthur Gray, is seeking a superintendent minister for 1916-1917.

Sergeant W. F. Ward, who enlisted in June last, has recently been promoted to the rank of Second Lieutenant. Three months ago he gained the "distinguished" mark at Hayling Island School of Musketry. He has been gazetted to his own regiment, the 4th Gloucesters. Second Lieutenant Ward is the son of Rev. W. Ward, Rhonda Circuit.

Rev. T. M. Pinnock, D. Litt., of Douglas, has been elected President of the Manx Free Church Council.

Over forty young men connected with the Douglas Loch Parade Church are at present serving with His Majesty's forces, either on land or sea. The society has decided to send to each man a parcel and card for Christmas.

The Temperance Collegiate Association is taking a new departure in making its prize-essay competition open to students of all classes. The subject, "Hereditas as a Factor in Alcoholic Degeneration," is one which is attracting much attention in view of its close relation to eugenic conditions after the war. It should, therefore, be a matter of study on the part of temperance and social reformers, and no better means can be found than preparation for the production of a prize essay. Two prizes of ten and five guineas respectively are offered for the best essays. Full information and synopsis may be obtained on application to Mr. George Whitfield, "Strathblane," Alexandra Park, Nottingham. Students desiring to take a course of study may also obtain from Mr. Whitfield copy of the general prospectus of the Association, containing alterations and additions for 1916 examinations.

Rev. A. Morter, of Wells, would be glad to know whether any of the soldiers now staying at Wells-next-Sea, Norfolk, are in any way associated with our Church.

Rev. J. Bradbury, of Blackpool, recently paid a visit to Leicester, preached on the Sunday at Hinckley-road, and lectured on the Monday on "Lord Roberts: The Message of His Life." He showed that while Lord Roberts was great as a soldier, he was greater as a man of faith, humaneness, and prayer. Mr. Bradbury's visit made a great impression.

The intimation in our last issue that 2,400 shillings had been promised to the new church at Cambridge should have been 1,400.

Private Roy F. B. Caukwell, son of Rev. T. B. Caukwell, has been awarded the honorary (war) degree of B.Sc. by the Senate of the London University. This degree is awarded to men who have served twelve months in the Army and whose college professors have certified as likely to pass if they had had the opportunity of sitting at the last examination. He was granted the "Matric." in 1913,

and in the same year passed the "Intermediate" examination at the age of sixteen. He has been on active service on an ambulance train for twelve months, and is now back at Aldershot ready to be sent abroad with the R.A.M.C.

Mr. James George, of Laygate Church, South Shields, has recently been appointed to a responsible position at Messrs. Palmers' Shipyard, Hebburn-on-Tyne. On his consequent retirement of his office as primary superintendent at Laygate Church the officers presented him with a valuable silver-mounted inkbottle with oak frame.

Rev. T. B. Heward has been notified of his appointment as chaplain to H.M. forces. He will be located at Tidworth Garrison.

Mr. F. Drury, F.I.S.E., M.S.I., who is the chief lecturer on building construction at the Salford Technical School, Manchester, has recently been appointed a member of the Building Trades Sub-Committee for Examination of Teachers in connection with the National Teachers' Registration Council. Mr. Drury is a member and earnest worker at our Broad-street, Pendleton Church.

Claremont Church, Bath, has had a most successful church anniversary. The church had been hampered by an accumulated debt of £75, and strenuous efforts were made to clear it away by the few members still attached to this church of great traditions. The effect of the war had been keenly felt, there being not a single man eligible for the Army left at Claremont. But, encouraged by various conditional promises and a splendid gift of £5 from Sir William Hartley, no less a sum than £65 was raised. The members go forward with new hope to raise the remainder by the new year. Revs. C. Crabtree, G. E. Lloyd, and W. Brass took part in the services. The future at Claremont is more hopeful than for some time past.

On Friday afternoon, November 19th, a remarkable gathering was held in the Bethesda United Methodist Church, Hanley. On the invitation of Rev. F. J. Wharton all the ministers of our own and the United Methodist Churches of the Potteries assembled for the purpose of fellowship and a friendly conversation on the general work of the churches. Over twenty ministers responded to the invitation. The conversation and discussion was of an eminently interesting and helpful character. The gathering was afterwards entertained to tea by the ladies of the Bethesda Church. So enjoyable was the interchange of views and general conversation that it was decided to return the compliment, and at a later date another meeting will be held, when the Primitive Methodists anticipate entertaining the ministers of the United Methodist churches.

Large numbers of troops have just been billeted for the winter with the Croydon Circuit at Sutton, Carshalton, Wallington, Addiscombe and Purley. If Primitive Methodist relatives will send name, number and address, the ministers and officials of the circuit will soon get into touch with him, and see that at least they are invited to one of our chapels and know some Christian friend in the district. Write Rev. George Trusler, 59, Howley-road, Croydon.

District School Committee.

The secretary of the London First District S.S. Committee reported that Rev. G. Bennett had kindly undertaken to supply the districts visitation appointments for Rev. W. Spedding, who is prevented by ill-health. The appointment of Mr. Ladd, of the Kentish Town Circuit, as lay examiner in place of Mr. Stokes, Camden Town Circuit, was approved. The Scholars' Examination report was as follows:—Entered, 15 Senior, 129 Upper Middle, 457 Lower Middle, 284 Junior; total, 885. Sat. 11 Senior, 58 Upper Middle, 298 Lower Middle, 168 Junior; total, 535. The figures show a decrease of 86 and 134 respectively compared with last year. Considering the war-times, the report was considered very satisfactory. The committee greatly appreciated the promise of a challenge shield by the treasurer, Councillor H. Impey, in connection with the Scholars' Examinations, to take effect from next year. The extensive recommendations of the Special Sub-Committee, with a view to a quickened interest and more successful working of our Sunday-schools, were submitted and approved without discussion, except on one point relating to the question of ministerial attendance at weekly meetings in the interests of our young people where practicable. Ultimately the recommendation of the sub-committee was adopted. The decisions will be communicated in due course to the circuits and the General S.S. Committee as separately affected.

HINTS ON EYESIGHT.

Electric Light and Eyesight.

Technically, some serious charges may be brought against electric light as an illuminant, on the ground that the excess of ultra-violet rays irritates the eyes. I do not think, however, that any very serious results have been proved against the light, as used for ordinary domestic purposes, and in any case its enormous advantages from a hygienic point of view over any combustion lamp, which must necessarily vitiate the atmosphere, are so great that it must be admitted to be the best artificial light up to the present in use for domestic purposes. The cases where defective eyesight is attributed to the ordinary electric light are invariably explainable on other grounds—chiefly that in big towns ventilation and daylight exist in inverse proportion to the use of such lamps. It is the absence of healthy surroundings that is the real cause of the harm. If you suffer from headache, eye-strain, etc., or find that you cannot see so well at night as formerly, or that distant objects are blurred and indistinct, have your sight tested. Mr. Aitchison, who has had a vast experience in correcting defective vision, will be pleased to test the sight, and supply spectacles to correct defects, at 428, Strand, London, W.C.

OUR ROLL OF HONOUR.

Sergeant Edgar Arrowsmith.

A great shock came to our Stafford Church and Circuit with the knowledge of the death of Sergeant Edgar Arrowsmith, who was shot in France by a German sniper on the 6th inst. and died instantly. His father, who holds the position of clerk and schoolmaster in H.M. Gaol at Stafford, has been the honoured superintendent of our Stafford Sunday-school for some time past, and the whole family are in our Church. The deceased gave up the position of assistant Council schoolmaster in August, 1914, to join the 8th North Staffs Regiment. His professional and moral record had been good. Earlier on he had passed the Cambridge Junior and Senior Examinations with honours. He held the certificate of the Royal Life Saving Society. Since enlistment he had qualified by examination to act as Swedish drill instructor in the Army, and had risen from Private to Sergeant. A letter to the circuit minister reveals a high moral sense of duty and a solemn pledge to live the true life in his altered conditions. Great sympathy is felt for his stricken parents and their numerous family, who have still another son and son-in-law of great promise with the colours. Among the many writers are his Second Lieutenant and his Colour-Sergeant, each of which tells of his manly, high morals and proficiency, and how his death cast a gloom over the whole company.

IN MEMORIAM.

Mr. William Cheetham.

The Manchester District has just lost a leading official and church worker in the person of Mr. William Cheetham, of Heaton Norris. In his early life he had the incalculable advantages of a pious parentage and a good religious training. His father was a local preacher and the circuit steward of Bollington Station. In 1851 William Cheetham migrated to Stockport, and for over sixty years he rendered splendid service to our church as organist, trustee, teacher of a large class of young men, local preacher and circuit steward. Mr. Cheetham was richly endowed in many ways. He had a fine physique and handsome presence. He was exceedingly generous, and his greatest joy was to give others a good start in life. He remained alert and kindly to the last. The call to higher service came very suddenly, but our brother was ready to enter into the joy of the Lord. Rev. W. Barker officiated at the funeral service, and preached an in memoriam sermon in our Lancashire Hill Church.

Mr. James Bosworth.

After a long illness, borne with great fortitude, there passed away on November 3rd a familiar figure in the Nottingham District in the person of Mr. James Bosworth, of Anstey. His death is a distinct loss to our Church and neighbourhood, where he was born in 1841. Anstey Church in particular owes very largely its present status and prosperity to him. He was a local preacher for fifty-four years on the Leicester First Circuit, and his ministry was richly blessed. He was a trustee of Anstey Church from 1869, and a class leader for very many years. On many occasions he represented his circuit and District at the District Synod; he was also thrice a delegate to Conference. Some years ago he enjoyed the distinction of being elected churchwarden, owing to the unsatisfactory way in which local charities were being distributed. He was a prominent worker and official of the Liberal Association, chairman of the Parish Council, Guardian of Barrow Union, and for forty-five years treasurer of Anstey Section of the Boot and Shoe Operatives' Trade Union. The funeral took place at Anstey on Saturday, November 6th, and a large company gathered to pay tribute to the memory of a good man. The service was conducted by Rev. W. Tootell. Rev. W. Carrier gave a choice address; Rev. G. P. Clarke, representing the District Committee, Rev. N. N. Faid and Mr. A. Hickling (circuit steward) also taking part. The committal sentences were read by Rev. W. Tootell, prayer being offered by Rev. W. Carrier.

Mr. J. H. Powell.

Our society at Welsh End, Wem Circuit, has sustained an irreparable loss by the death of Joseph Henry Powell, on November 16th at the early age of forty-eight. He was Sunday-school superintendent, and loved the children, taking an active interest in their moral and spiritual welfare. By the increase of scholars we were compelled to erect new school and class-rooms, and we completely renovated the church at a cost of over £600, and our brother was one of the foremost in the successful accomplishment of this work. He was also the energetic treasurer of the church. He took a lively interest in his District matters, several times being representative to the District Synod, annual Conference, and as recently as this year he represented his district to the Conference held at Reading, being selected to preach at the great camp meeting. A service was conducted by the circuit minister at his residence, and afterwards a large concourse of friends followed his mortal remains to the grave on the 18th instant. The service at the church was conducted by Rev. I. Ashworth. Mr. G. H. Holland read the 90th Psalm. Rev. C. S. Boulton, secretary of the Wem and District Free Church Council, read 1 Cor. xv. 22-58. Rev. W. R. Brotherton, who represented the District Committee, delivered a brief address. Rev. W. Hall, Whitechurch, offered prayer. The committal service was taken by Rev. I. Ashworth. The memorial service will be held in the Welsh End Church on Sunday, Nov. 28th, conducted by the circuit minister, Messrs. G. H. Holland and W. Powell.

UZZIAH'S PRIDE AND PUNISHMENT.

International Lesson for Sunday, Dec. 5, 1915:
2 Chronicles xxvi. G.T., Prov. xxix. 23.

By Henry J. Pickett.

I.—We return to our studies of history for this one lesson, setting forth, as it does, a warning against unholiness, compromises, and putting forth, as it does, a strong plea for singleness of aim, thoroughness and persistence in good work. Uzziah belongs to the house of *Joash*, being the grandson of the king, miraculously saved, and whose work we have already reviewed. Uzziah's father, *Amaziah*, was a mixture of good and evil, like so many still; he knew the better, but did the worse, and ver. 3 in our lesson is good, so far as it goes, but the standard, the pattern, was not the best. The same defect marked Uzziah, or, as he is called in 2 Kings xv., *Azariah*. Like his grandfather, *Joash*, who had a true friend and guide in *Jehoiada*, the priest, so in *Azariah*, the priest (his namesake), and *Zachariah*, Uzziah had those who sought to guide the king, but who later, because of his folly, had to act as his judge. It was a great reign, famous even to Egypt (ver. 8), lasting on for fifty-two years, yet it was marred by an act of folly and wilful disobedience. How possible it is to undo years of good work by one wrong deed!

II.—In the lesson now before us we mark as outstanding features *instruction, encouragement and warning*. Taking these in order, we notice in vers. 1-5

A Promising Start.

The story is not unlike that of his predecessors, *Solomon*, *Jehoshaphat* and *Joash*. It was the bane of these favoured leaders that they did not cut themselves entirely adrift from the prevailing idolatry. What they lacked was something of *Elijah's* singularity, daring and fearlessness. And, indeed, is not this the danger of our own time, and of ourselves also? Are we not too much the slaves of our own national indifference? Do we not find it easy to make excuses for lack of *outspokenness and risk*? The danger is that we run as near ordinary standards as possible while not going the whole length, and still reserve our profession as Christians. Yet the youth of sixteen promised well. He is to be commended in: (a) His anxiety for *Jehovah's* honour (ver. 4). (b) His earnest search for God and the mind of God (ver. 5). (c) His testimony against God's enemies and his courage in defence and attack (vers. 6-7). In all this Uzziah revealed real worth and did solidly good work, so that he quickly gained a great reputation (ver. 8). Had he continued to the end as he began, and grown, as he would have done through obedience, in *insight, thoroughness and usefulness*, he might easily have made his fifty-two years of rule the greatest in *Judah*. Let the teacher go back to these foundation qualities of character and work. Illustration will show that they cover the whole conditions of successful character building and true service of man. God first, as ideal and affection; the knowledge of God's will, as gained through longing and communion; the confession, open and fearless, that we are His witnesses, pledged to fight all that God hates. To build on these is to lay strong and enduring foundations.

III.—Uzziah went farther. He recognised what is also true of us, that, beyond the concerns of our own individual life, we influence others, and bear certain duties to them. We therefore gladly follow the

Encouragement to Faithfulness

as suggested in vers. 6-15. The verses are delightful reading, even as our own life-story grows and deepens in interest and pure enjoyment as we cheerfully pursue the life of devotion and loyalty to our Lord. The days then are not long enough for us to serve and enjoy, and we enter already upon the life of heaven. The glorious truth completing this happy record will be also true of us. In our obedience, and because of it, we shall be "marvellously helped till we become strong." Taking vers. 9-10, Uzziah inspired and assisted by his ministry of (a) defence (ver. 9), (b) beneficence (ver. 10), and (c) development (ver. 10). Taking vers. 11-15, his ministry included that of (d) inspiration, (e) equipment (vers. 14-15), a five-fold form of service which, in all essentials, is open to any member of the class. We should make our work and character so that it becomes a shelter for those who need, and as unselfish as the work of digging wells for our successors, enabling the national and legitimate development of character and goodness uninterrupted play. And all such work, through the silent yet ever-working law of influence, will carry untold inspiration, and convey material by which others will carry on the work of the Kingdom.

IV.—How sad the happy narrative does not run on in the same strain! Ver. 16 registers

The Point of Departure.

Suddenly as this seems to burst in upon us, like a bolt from the blue, the certainty is that it only revealed an insidious growth of time, perhaps running on into years. Character never suddenly gives way like this. *Devotion, obedience*, with consequent prosperity, had not been balanced by becoming humility and the sense of dependence. A parallel to it in the new Testament is *Judas*? Treachery and hatred such as are seen in the wretched bargaining of the Apostle do not develop in a night, nor are they called forth by an unexpected turn of fortune. No. *Judas* had nursed his disappointment with our Lord's spiritual aims; he had placed in contrast, again and again, his own views of what Jesus might have done, and ought to have done, until, when the opportunity came, his own musings took fire and consumed him. So with Uzziah. Pride went before, long before, his fall. When the love for God goes

down in the heart, and an illegal love takes its place, the outward fall is only a question of time and opportunity. How important the direction, "Keep thy heart with all diligence!"

V.—We have in vers. 17-21

The Inevitable Overthrow.

Judah's most powerful king died a leper. And leprosy in such a case admitted of only one explanation—it was a punishment for sin; hence 2 Kings xv. 5 says, "*Jehovah smote the king*." He must have known the law of Exod. xxx. 7 and Num. xviii. 7, that death was the penalty of anyone who usurped priestly functions. It was shocking defiance and sacrilege. And, until the fatal leprosy spot revealed itself, he angrily defied the rebuke of *Azariah*, and separated from men in his life, and from his fathers in death (ver. 23), he lives and dies under a curse. We cannot defy God and live.

SOCIAL OBLIGATIONS ENJOINED.

Endeavour Topic for Week beginning Nov. 28:

Rom. xiii. 7-10; 1 Thess. iv. 9-12.

The Relationships and Obligations of the Individual.—Whilst respecting and sometimes insisting on the importance of the individual, Christianity equally demands the social ideal. Paul recognised this, and sought to enforce it in his letters to the world-conquering Romans and the world-ignoring Thessalonians. In both cases the teaching was necessary, for one was inclined to over-emphasise law and government, military prowess, and the conquest of this world, and the other to neglect it altogether. He taught both "to render unto Caesar the things of Caesar, and unto God the things of God." The Kingdom of God to the Apostle was both present and future. He related the social and spiritual ideals of life. To him the individual was important, and so was society. These relationships need to be recognised to-day, for man is a social being. Absolute isolation and individualism are impossible in actual life. Robinson Crusoe are only found in fiction, and even then are such of necessity, not choice, and escape from their prison as soon as possible. Man finds the true expression, development, and fulfilment of his life in relationship with others. Unless a man be a parasite in the world he must share its burdens and responsibilities, seek to remedy its defects, and fight its enemies. In serving and saving others he serves and saves himself.

An Ideal for the Church.—The aim of Jesus Christ was twofold—personal and social. "He came to seek and to save the lost," and to establish "the Kingdom of God." To him the salvation of the individual was a means to this great social and collective end. This double aim was also that of the Apostles. Paul preached repentance towards God and faith towards our Lord, not simply to save a person, but to build up the Church of the Living God, where men ceased to be Jews or Gentiles and became the family of God. This must ever be the aim of the Church, otherwise there will be failure both serious and culpable. History has proved this. The days of inveterate worldliness were those when men lost sight of the individual in the social ends, whereas those days of impotent other-worldliness were those when they sank the social end in the individual. "Lose the individual," says one, "and religion becomes an organised ecclesiasticism; lose the social, and religion is impotent to make men religious, holy and true, as citizens on earth or in heaven." A revival of religion which aims at social regeneration as well as individual salvation, which, whilst seeking to save the "lost," also aims at saving the "lot," is the great need of our modern life.

Love the Fulfilment of the Law.—The Church by her life, message and service must elevate, unite and save the world. She must bring in the Kingdom of God. Such is her divine commission. She will best realise this if each member plays his part faithfully in the world, guided by the principle of "love." For "love," says Paul, "is the fulfilment of the law." All the particular precepts which he gives, dealing with our duties towards the State, masters and servants, neighbours and enemies, parents and children, are summed up in the one commandment of "love." It demands a genuine Christlike attitude in all the many relationships of life. He suggests (ver. 8) both the obligation of "love" and the impossibility of fulfilling it. There is one debt which the Christian must always be paying but can never discharge—that of "love." In ver. 9 he gives instances of the manner in which "love" fulfils the law. No man who loves another will injure him by murder, theft, etc. The principle is for universal application, and is considered possible because "God is love," and men have learnt to love mankind in Christ. The grand ideal of the redemption of society from the welter of selfishness and cruelty, from mammon worship, intemperance and lust, from social inequalities, from class and racial hatreds, from war and all its attendant evils, will prove costly, but brotherly love is equal to it all.

"The Angel of the Desert." By Silas K. Hocking. Ward Lock and Co. 6s.

The "White Angel of the Desert" is the heroine of this thrilling romance of Mr. Silas Hocking. It is a book which once taken up cannot be left until it is finished, and keeps one interested all through. The hero, Stanley Wendale, discovers the White Angel in the desert while on one of his Egyptian expeditions, he rescues her from the Sheikh, and takes her to Cairo, en route for London. Her London life, to which she is entirely new, her engagement with the ne'er-do-well son of her host, his imprisonment, and her ultimate meeting and engagement to Wendale in Cairo, will be followed with great interest. It is a novel which can be thoroughly recommended.

Guild of Kind Hearts.



THE GIANT'S SWORD.

There is one story in the Bible that is loved by every boy, and that is the story of David slaying the boastful giant. When the giant saw David coming towards him he disdained him. Who was this youth that wanted to fight without spear or sword? "And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God . . . whom thou hast defied." A few minutes afterwards something hit that giant's big head with such stunning force that he fell upon his face to the earth. And before any of his friends could come to lift him up, David ran and stood upon the fallen giant, and drew his sword out of its sheath, and killed him, and cut off his head. Never had that giant thought—when he brandished his sharp and shining sword—that one day it would be used to cut off his own head.

A few years after it became known that David was chosen to be the next King of Israel. Many of the people were glad. They loved David the giant-killer. But King Saul was very angry; he wanted his own son to be king after himself. So he determined to kill David. But David and Jonathan, the king's son, were the very best of friends, and Jonathan warned David of his father's plot. David was in great trouble, and, telling the news to a few of his companions, he went away with them to seek a place of refuge. They came to a place called Nob, where there lived a priest, who was David's friend. To him David went and asked for food for his companions and himself. Then he asked if there was a spear or a sword he could have. "And the priest said, The sword of Goliath, the Philistine, whom thou slewest, is here wrapped in a cloth; if thou wilt take that, take it." And David brightened up at once. The very sight of the sword helped him. "And David said, There is none like that; give it me." When he went to the young men, his companions, they knew at once that their leader had found a prize. I feel sure when he showed them the sword, and told them what sword it was, they all felt like shouting "Hurrah!"

The giant's sword reminded David of the grandest day of his life. The moment he saw it all the events of that wondrous day came back to memory. He saw again the blustering giant. He remembered how he said to himself: "Somebody ought to be able to kill him. Why, I could do it myself! God helped me to kill a bear and a lion, and He would help me to kill this swelled head. I can sling a stone as well as anybody, and I am sure I could hit that big head of his." And his blood seemed to glow as he remembered how he slung the stone, and how it hit the giant in the forehead, and how he fell to the ground, stunned and helpless. He remembered the glorious feeling of triumph he had when he carried the giant's head to the King, and how proud and glad he felt when the people sang of his victory. The memory of all these things put new hope and courage into his heart.

The giant's sword reminded David of God. Armed with a sling and a stone he had run to meet the giant, trusting in God to give him victory. Once more he was in peril. Not now a giant, but his own king was anxious to slay him. But God, who delivered him from Goliath, was able to deliver him also from King Saul. And as he thought of God new strength came to him. There were not many people to encourage him, "but David encouraged himself in the Lord his God," and went on his journey with stronger faith. He saw again that if his life was to be crowned with success it could only be done by the help of God. But surely as God had helped him when he faced the giant, He would be his Helper at all times.

What a good thing it was that David had learned to trust God in his youth! How brave his faith made him! How great a Helper God was! How sure we are of blessing when we go God's way! And what a grand thing it is that God knows every boy and girl just as well as He knew David! And that He will prosper us in every good way if we serve Him!

Did you remember to pray to Him this morning?

Jokes for Juniors.

1. What name would you give a lame dog? Thirteen; because he puts down three and carries one.
2. What did Adam first plant in the garden of Eden? His foot.
3. When does a horse become real estate? When he is turned into a pasture.
4. When is neuralgia in the face like the Jerusalem money-changers? When it is seated in the Temple.
5. Why is a dead dog's tail like a tree across the road? Because it stops a waggon (a-wagging).
6. Why is a nobleman like a book? Because he has a title.
7. When do broken bones begin to make themselves useful? When they begin to knit.

Our Guild Roll. We Pass 8,000!

We welcome 7994 J. W. Edwards. Per Mrs. Elliott, Helmsford: 7995 Kitty Elliott, 7996 Evelyn Elliott, 7997 Alice Law, 7998 Mary Honey. Well done, Helmsford! 7999 Alfred George Panter, 8000 Joyce Ives, 8001 Edward Graves.

New members received at any time. Any person may join who will promise to make kindness a rule of life. Send name, age and address. One penny stamp for each badge required and an extra stamp for return postage.

Mark letters "Guild," and send to Rev. ARTHUR JUBB, 218, Chippinghouse-road, Sheffield.

SCHOLARS' SCRIPTURE EXAMINATIONS.

South Wales District.

Upper Middle Division.—1st prize, Sybil O. M. Williams, Cardiff First, Severn-road, 97 marks; 2nd, Maud Smith, Mountain Ash, Mountain Ash, 96; 3rd, Rachel B. Evans, Rhondda, Ogmore Vale, 95. Lower Middle Division.—1st, Edna M. Richardson, Mountain Ash, Mountain Ash, 100; 2nd, Amy Kingdom, Mountain Ash, Newtown, 97; 3rd, Annie Sockett, Newport, Rogerstone, and Thomas Phillips, Rhondda, Dinas, 94 each. Junior Division.—1st, Dorothy B. Turner, Cross Keys, Crumlin, 98½; 2nd, Ada Morris, Cross Keys, Crumlin, 94½; 3rd, Violet I. Owen, Cross Keys, Crumlin, 91½.

Salisbury and Southampton District.

Upper Middle Division.—1st prize, not awarded; 2nd, James G. Quinton, Southampton Second, South Front, 86 marks; 3rd, Nellie Cotgrove, Winchester, Orphanage, 78. Lower Middle Division.—1st, Annie Barnes, Winchester, Orphanage, 100; 2nd, Ivy Jacks, Winchester, Orphanage, 95; 3rd, Lilian Manning, Winchester, Orphanage, 93. Junior Division.—1st, Winifred E. Parsons, Blandford, Dorchester, 94; 2nd, Grace Holmes, Bournemouth First, Hannington-road, 90; 3rd, Mildred Jones, Portsmouth First, Twyford-avenue, 89.

BAZAARS AND SPECIAL EFFORTS

The annual sale of work at Moor-lane, Lancaster, was held on November 17th. Mr. Hy. Harris presided, and Mrs. Harris declared the sale open, and they supplemented kind words and good wishes with helpful contributions. This effort is the first of a series to celebrate in 1916—the "coming of age" of our new church, and the proceeds amounted to £71. After meeting current expenses we shall be able to pay the first instalment towards reducing the debt. Rev. J. Marcus Brown, on behalf of the trustees, thanked all who had contributed to this success.

A successful sale of work was held at Regent-street, Swindon, on November 17th and 18th, in aid of an effort to clear the Sunday-school premises from liability. The sale was opened by Mrs. Colin Smith, Rev. S. A. Barron presiding, supported by Revs. H. Carden, J. E. Simon, B.A., and W. Turner. A host of workers have contributed to the effort, but special mention should be made of the devoted and successful organising work of Mrs. Ford and Mrs. Panting. In the absence of the young men, the boys, under the guidance of Messrs. R. Ford and A. Hill, did splendidly. The result was announced as £90.

The annual bazaar of the Monkgate Church, York, was held on November 17th and 18th. Presidents, Mrs. Jackman and Mrs. A. S. Rowntree; openers, Mrs. C. E. Tee and Councillor R. Petty. Interesting and effective speeches were given by each. The opening ceremonies were supported by Revs. T. J. Gladwin, T. A. Brown, M. M. Todd, E. G. Hinton, R. Robinson, T. Oliver, Messrs. S. R. Slack and C. C. Hartley. It was necessary to hold the bazaar in the Lecture and Class Rooms, as the military are in possession of the school. In spite of the difficulty of limited accommodation, etc., the bazaar was highly satisfactory. The stalls realised the following amounts:—Society (president, Mrs. Nightingale), £85; Sunday-school (president, Miss Cook), £34 3s. 6d.; refreshment, £14 7s. 9d. The following donations were given:—Mrs. Nightingale, £10 10s.; Mrs. T. Nightingale, £1 1s.;

Mr. T. F. Bennett, £1; Mrs. Chilton, £1; Miss Dowson, £1 5s.; Mrs. Tranter, 10s.; Mr. Parker, 10s.; Leatham and Son, 10s.; Arnold Rowntree, M.P., 10s.; Mrs. Massey, 10s. The total sum raised by the bazaar was £150. Great praise is due to the officers of the committees and to the trust secretaries and treasurers, Messrs. Massey, Brough and Greaves, for their splendid service.

For nearly forty years Cardigan-road, Leeds, has had its annual bazaar. This year it was held on November 17th, 18th and 20th, and was a great success. The first day the bazaar was opened by Mr. W. H. Cooper (Wortley), second day by Mr. F. Normington (an old scholar), and the last day by the children. The amount aimed at was £150, which was needed to meet current expenses, and the workers had the great satisfaction of accomplishing this object. The principle items were as follows, viz.:—Openings, £35 3s.; Congregational Stall, £30 14s.; Mrs. W. E. Clegg's Stall, £27 6s. 11d.; A. B. C. Stall, £8 6s.; Toy Stall, £5 12s.; Refreshment Stall, £18 9s. 5d.; Sweet Stall, £3; Fruit and Flower Stall, £7; T. Fisher's "Houp La," £4. It was throughout a worthy effort of a united church, which mobilised all its forces and concentrated its strength on placing the finances of the church on a sound basis.

MARRIAGES.

A very pretty wedding was witnessed at Bethesda, Severn-road, Cardiff, on November 17th, when the nuptials of James Edward Skene, son of Mr. and Mrs. Skene, of Barry, and Rachel, youngest daughter of Mr. and Mrs. C. Bristow, of Kingswood, Bristol, were solemnised. Rev. J. Lewis Williams officiated. Miss A. E. L. Williams, C.P.T.C.L., presided at the organ. The bride, who was given away by her father, was neatly and unassumingly attired, and was accompanied by two bridesmaids. A reception, given by the parents of the bridegroom, took place at the residence of Mr. and Mrs. Parry, to whom the bridegroom is nephew. A number of congratulatory telegrams were received, and wedding presents were numerous. Later in the day Mr. and Mrs. Skene left for St. Athans, where the honeymoon is being spent; thence they go to "Casnewydd," Kingswood, and will continue their useful activities at "Bourne" Church and School on Bristol Fourth Circuit.

On Saturday, November 13th, a very pretty wedding took place in the Humberstone-road, Leicester. The contracting parties were Mr. Thomas Ernest West and Miss Elizabeth Morris. Both the bride and bridegroom are heartily respected. They for some years have been devoted workers in the Sunday-school, the Endeavour societies, and Temperance enterprise. By their great devotion they have won the confidence and affection of the whole church and congregation, as have the families on both sides. Rev. John Bradbury officiated, assisted by Rev. Isaac Brentnall, minister of the church. After the service luncheon was served in one of the schoolrooms, after which Mr. and Mrs. West and their guests joined in a Young People's Effort on behalf of the church funds. The spirit thus expressed is a sure prophecy of a happy and successful career. Mr. West returns to work at Blackpool until he completes his ambulance training, when he proposes to join the King's colours.

On Monday, 22nd inst., a pretty wedding took place in Snow Hill Church, Stafford, the contracting parties being Mr. Percival Harvey Stokes and Miss Lizzie Mace

Owen. Rev. T. Clamp conducted the ceremony, and Mr. Harry Stoke, cousin to bridegroom, acted as best man. The bridesmaids were Mrs. J. J. Henn, of Stretford (sister to bride), Misses Jessie Stokes and Jessie Buttery (sister and niece to bridegroom), and Miss Gask. The bride wore a pretty dress of ivory merv, and an orange blossom wreath. The bride was given away by her father, Mr. T. Owen, who has served our church for thirty-three years as choirmaster. Upwards of sixty guests were afterwards entertained in the school-room. The future home of Mr. and Mrs. Stokes will be Birmingham.

On Monday, November 22nd, an interesting wedding took place in the Staveley Chapel, the parties being Mr. Charles James Oxon-Heaton, of Middlewich, and Ellen Baguley, daughter of Mr. John Baguley, President of the Staveley Free Church Council, and vice-chairman of the Parish Council. The bride looked charming dressed in a saxe blue costume with black velvet hat. The bridesmaid was Miss Jessie Baguley, and Mr. Arthur Heaton was the best man. The ceremony was performed by Rev. S. Bates, assisted by Rev. R. Heppenstall, of Barnsley. After the signing of the register, the parties adjourned to the home of the bride's parents, where a sumptuous breakfast was provided. The presents were numerous and costly. Later in the day the happy couple left for the honeymoon at Buxton, amid the best wishes of all.

On Thursday, November 4th, a pretty wedding was solemnised at Shepperton-on-Thames between Harold Wesley, only son of Mr. and Mrs. E. W. Kerrison, of Great Yarmouth, and Gertrude Louise, youngest daughter of Mr. and Mrs. T. Reeder, of Shepperton-on-Thames. The bride, who was given away by her father, wore an ivory crêpe de chine dress, trimmed with hand-made Belgian lace, and a bridal veil of Brussels net and wreath of orange blossoms. She carried a shower bouquet of scarlet and yellow carnations (the colours of the bridegroom's regiment), and wore a gold watch bracelet, the gift of the bridegroom. The bride was attended by Miss Edith Reeder (sister), the Misses Hilda and Gertrude Kerrison (sister of bridegroom) and Miss Marjorie Baker (niece of bride), accompanied by Master Eric Strugnall (nephew). All four bridesmaids wore gold brooches set with amethysts, the gifts of the bridegroom, who also provided the bouquets. The duties of best man were carried out by Mr. J. E. Baker (brother-in-law of the bride). After the ceremony a reception was held at the home of the bride's parents, following which the happy pair left for Brighton, where the honeymoon is being spent. The bride's gift to bridegroom was a gold watch. There was a large number of beautiful presents.

An interesting wedding took place in the Queen's-road Church, Norwich, on November 11th, the contracting parties being Mr. Arthur E. Land and Miss Bessie Lake. The bridegroom is the son of Mr. Harry Land, a local preacher of long standing in the Norwich First Station, and is himself a teacher in the Queen's-road Sunday-school. The bride is the daughter of Mr. B. Lake, the steward of the village society at Postwick. She has been the organist, secretary of the C.E. Society, and an earnest worker in the Sunday-school, and will be much missed. The members of the church, though so few, testified to their appreciation of her services by presenting her with a handsome Queen Anne teapot and stand. The bridesmaids were Miss and Miss Hilda Land and Miss Lena Lake, whilst Mr. Sidney Land performed the duties of groomsmen. Rev. E. B. Storr was the officiating minister, and Mr. Palmer organist.

Church News.

Abertillery.

The anniversary services of the Endeavour at Aberberg were held on November 7th and 8th. Rev. T. H. Kedward, of Nottingham, was the special preacher. The P.S.A. service was presided over by Mr. G. Meredith, and addressed by Rev. T. H. Kedward. Miss E. Eden-Parker, of Cardiff, was the soloist, and Miss Gwen West, of Abertillery, the elocutionist. During the day solos were rendered by Mr. D. H. Thomas, of Newport, and the choir conducted by Mr. E. Brace rendered valuable service. Mr. D. J. Williams was organist, and Miss Meredith presided at the piano. On the Monday a public tea and inspiring Rally were held, presided over by Rev. W. Overton, when addresses were delivered by Revs. A. Morgan, B.A., of Abertillery, and T. H. Kedward.

The Newall-street Endeavour services were held on November 7th and 8th, when Rev. P. M. Richardson, of Swindon, preached to large congregations, and presided over a flower service in the afternoon. The service, entitled "Where Garlands Grow," was given by the Junior Endeavour, the children being trained by Mrs. Stafford and Miss L. Turner. The choir also gave special selections, conducted by Mr. T. Carter. On the Monday a large number attended the tea and rally, which was presided over by Rev. Arthur Watson. Rev. P. M. Richardson gave a very thoughtful address. The Junior Endeavour rendered special singing, and various societies of the town responded to the roll call.

Barnoldswick.

On Tuesday last we were favoured with a visit from Rev. A. T. Guttery. A large

company assembled in the afternoon, when the President-designate preached a helpful sermon on "Leaves of Healing." At night the church was crowded, many being unable to gain admittance. The lecture on "My Visit to the Front" was given in Mr. Guttery's own inimitable style. Both services were of a heartening character. Total proceeds, £7.

Barnsley Second.

The men's effort was held at Staincross Church on November 14th and 15th. Preacher, Rev. A. Vickers. On Sunday afternoon the men gave a service of song entitled "The Village Choirmaster." Mr. J. W. Ambler read the story, and Councillor W. Hanby presided. We had a good day. Collections, £4 7s. 8d. On Monday there was a tea, followed by an excellent concert. The whole proceedings have realised the sum of £10.

Barwell.

On November 13th and 14th we were favoured with a visit by Madam Jones Moss. On Saturday night a splendid programme was given, under the presidency of Mr. Wm. Harvey. On Sunday, both afternoon and evening, good audiences assembled. Madam Jones Moss made a fine impression with her recital, "Rebekah and Miriam," a study in contrast. Soloists at the various recitals were Miss Elsie Moore, Miss Harris, and Mr. H. Freer. Proceeds, in aid of fund for new heating installation, were £8 10s. A sum of £1 3s. 8d. was raised for our P.M. Soldiers' Home at Aldershot by the sale of the poem "Our Boys of the Rank and File."

Bath.

The Westgate Buildings Church anniversary was held on November 7th and 8th. Rev. Edgar Bell, a former minister, was the special preacher. Good companies

assembled at all the Sunday services, and also at the lecture on the subject of "Problems of Life and How to Solve Them." On the Sunday afternoon a musical service was held, the soloist being Miss Margaret Shapland. Councillor Jenkin presided on the Sunday afternoon, and Councillor Turvey at the lecture. The total proceeds, including tea and donations, were £24.

Belper.

The Band of Hope sermons at Field-road were preached on Temperance Sunday by Mr. T. S. Ball, of Derby. On the Tuesday following Mr. Ball delivered his lecture, "Humorous Phases of the Temperance Question." Owing to the sudden spell of wintry weather there was only a meagre attendance at the lecture.

Birtley.

The missionary round, embracing Birtley, Fattfield, Harraton, and Portobello, has just been held, with Mrs. H. Markham Cook as deputation. Mrs. Cook rendered excellent service, and her descriptions of life and work in Fernando Po were most engrossing. A special feature of the round was the Monday afternoon circuit women's meeting, when Mrs. Farndale presided. Mrs. Nightingale opened with prayer, and Mrs. Cook deeply interested the large gathering. Much sympathy was expressed at the illness of her mother, which called the deputation home. The income was well in advance of last year.

Boldon Colliery.

A large audience was present on Saturday when the married people gave their annual concert. The vicar of the parish, Rev. S. Wilton, presided. The programme was well rendered. Mr. John Batey was the conductor, and Mr. Geo. Todd organist. The soloists, etc., were Mesdames Wall, Wilkinson, Chisholm, Kyle, and Cowie, Messrs. J. Hinde and

J. Thornton, T. Bird and J. Adlam. After the concert a supper was provided. Mr. T. Bell and Mr. A. Gray thanked all who had helped to make the effort a success. On Sunday sermons were preached by Mr. Geo. Laws, of South Shields. The married people occupied the choir at night, and rendered two anthems.

Burnley First.

Rehoboth Endeavour held their anniversary recently, and it was the most successful for many years. On November 13th a very interesting musical drama, entitled "Seaside Lodgings," was rendered to a large and appreciative audience. In the enforced absence, through doctor's orders, of Rev. Ward Hartley, the pulpit was occupied on Sunday by Messrs. J. Pickthall, J. Garratt, and R. Beecham, large congregations assembling. In the afternoon a grand sacred concert was given by the "Carmania Singers," and anthems were rendered by the Rehoboth Choir, augmented by the Elin Choir from Burnley Second. Proceeds £10.

Burton-on-Trent First.

In connection with the Sunday-school festival, sermons were preached at Belvedere-road by Mr. H. E. Judson, J.P., of Oldham, and at the festival on the following Wednesday an address was given by Rev. W. D. Judson. Mrs. Potts presided at the organ. A successful concert, arranged by Mr. Eaton for the funds of the forthcoming American evening, was also recently held at Belvedere-road, one of the principal features being a series of illuminated tableaux, accompanied by suitable solos. Mr. Councillor J. King presided.

Burton-on-Trent Third.

The Endeavour anniversary in connection with Parker-street Church was celebrated on November 7th and 8th, when sermons were preached by Rev. A. R.

S.F.B.

Newton Dale, £1 16s. 8d.; Pickering Carr, £1 10s. 6d.; Hutton-le-Hole, £1 15s.; Brawby, £3 7s. 2d.; Salton, £5 2s. 4d.; Marton, £7 9s. 11d.; Wretton, £4 19s. 5d.; Lockton, £4 12s. 2d.; Lewisham, £3 16s. 2d.; Newton, £2 16s. 6d.; Stape, 10s. 2d.; Rosedale Abbey, 17s. 8d.; Rosedale Ebenezer, £1 1s. 5d.; Hartoft, 11s. 9d.; Kirbymoorside, £20 1s.; Cropton, £4 5s. 11d.; Thornton-le-Dale, £8 3s. 14d.; Pickering, £20 16s. 6d.; £5 3s. 6d. on last year.

Ramsgate.

Denmark-road Chapel anniversary services were held on November 7th and Thursday, November 11th. On Sunday the preachers were Mr. N. Brooks and Rev. W. East. In the afternoon a musical service was given by the choir, under the able leadership of Mr. A. Franklin, with violin solos by Master G. Jones. In the evening Rev. W. Eassey preached an inspiring, eloquent and helpful sermon, the day closing with a stirring prayer meeting. On Thursday a concert was given by the Social Guild from the Congregational Church, under Mr. A. Harman. Altogether the anniversary gatherings were a great success. The services are held in the schoolroom, recently renovated by the workers under the guidance of Mr. H. Wilkinson, society steward.

Redditch.

Madame Jones Moss, of Northampton, paid a first visit to our church on Wednesday, November 10th. In the afternoon at the chapel and in the evening at the Temperance Hall Madame Moss's splendid recitals were thoroughly enjoyed by good assemblies. A striking feature of the performances was the variety of range and interest. Copies of one of the poems recited were sold to the audience, and produced the sum of 11s. 6d. for the P.M. soldiers' huts. Madame Moss was assisted by the soloists, Mr. J. Sandilands and Miss Yeomans, and by the pianists, Mr. Fountain and Miss Eades. The proceeds were for trust funds.

Tottenham.

On November 10th, in our Northumberland Park Church, Rev. J. Bowles delivered his lecture on "The World-War: Some Reflections," to an appreciative audience. Mr. H. Skinner, circuit steward, was chairman. The collection was for trust funds.

Women's Missionary Federation.

Birmingham.

The monthly meeting was held at Selly Oak Church (Third Circuit) on Wednesday, November 17th. Mrs. Adams presided. An address by Rev. Jabez Bell was much enjoyed. Two solos were rendered by Miss Marjorie Dams, accompanied by Miss Adams. A generous tea was provided by the ladies of the church. The collection realised £3 19s.

Cardiff First.

The monthly meeting was held at Dalton-street, and was well attended. We were fortunate in having Miss Perrett for our speaker. Mrs. Renowden read the missionary letters from Nurse Barlow and Mrs. Price. Miss Williams, C.P.T.C.L., in the absence of Miss Prince served as soloist. The ministers of both circuits were present and took part in the meeting. Financial result satisfactory.

Castletown (I.O.M.).

The monthly meeting was held at Port St. Mary on Thursday. Mrs. Kirkland presided. Mrs. Davies gave an address on "Mission Work in Rhodesia." Miss Emily Cain, of Port Erin, read the missionary letter, and Miss Ivy Watterson, of Port St. Mary, the lesson. The soloists were Miss Katie Moore, Port Erin, and Mr. T. Lilley, of Castletown. Tea was kindly provided by the Port St. Mary friends.

Liverpool.

The monthly meeting was held at Boundary-street on November 17th, under the presidency of Mrs. Irvine. A very interesting address was given by Mr. Chadwick, of the Liverpool Wesleyan Mission. Mrs. Nume read the missionary letter, and the solos sung by Mrs. Price were very highly appreciated. Rev. J. W. Norman-dale voiced the thanks of the meeting to all concerned. Rev. J. W. Waddell, Mr. Morris Jones, and Mrs. Bridge also took part in the meeting. Tea was served by the Boundary-street ladies, and the splendid sum of £5 9s. 9d. was raised for the missionary cause.

London (Forest Hill).

A most successful meeting was held on November 17th at Knight's Hill Church,

West Norwood, through the kind invitation of Mrs. D. Bell and Mrs. A. Emmett. The gathering was presided over by Mrs. John Gledhill, the vice-presidents being Mesdames G. Bennett, R. Cross, and Sims, supported by Mesdames Bate, E. Clark, Gilbert, Lockwood, Mason, Mitchenall, Tarver, and W. Ward. Prayer was offered by Rev. G. E. Butt, and Rev. H. J. Taylor spoke on some of his experiences on his visit to Africa. Sister Edith read the monthly missionary letter. Solos were rendered by Mrs. Lowther, and recitations by Miss Kitty Langford, Miss Emmett being the accompanist. At the close of the meeting tea was served. Collection, £8.

Nottingham.

The monthly meeting was held at Mayfield-grove. Mesdames G. Walker and G. E. Wiles gave interesting reports of the Federation meetings at Liverpool and Birkenhead, and an inspiring address was given by Rev. J. M. Gunson. After the public tea Rev. Geo. E. Wiles gave his lantern lecture on "Life and Work in an African Forest" to a large company. The meetings were marked by great enthusiasm, and the proceeds were most encouraging.

Manchester.

The monthly meeting was held at Higher Ardwick Church on the 9th inst. Mrs. Bell, of Prestwich, delivered a most enjoyable address dealing with her experiences on the African field. Mrs. Genney presided, and Mrs. Constance Mason, A.R.M.C.M., rendered two delightful solos. The secretary read the monthly letter, and tea was served by the Ardwick ladies at the close of the meeting.

Shotley Bridge.

On November 8th the annual meeting was held at Blackhill, under the presidency of Mrs. J. Liddle Brodie, of Consett. The report was considered entirely satisfactory. The financial statement showed an advance of £6, £57 being sent to the Mission Fund. Mrs. Norcross gave a refreshing address on her work with the women of West Africa. The soloist was Miss Blanche Pearson, of Consett, while Mrs. E. G. Robinson, of Blackhill, presided at the organ. Mrs. E. J. George was re-elected President, Mrs. Liddle Brodie secretary, and Mrs. W. Urwin treasurer.

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