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THE CHURCH AND THE
BROTHERHOOD MOVEMENT.

By Rev. T. Sykes.

This is intended mainly as a request to the March Quarterly Meetings of our Church to consider, and if possible decide, its attitude to the Brotherhood Movement. Eighteen months of lonely, strenuous toil, and growingly intimate acquaintance with the spirit and aim of this Movement, have convinced me of its possible effectiveness as a means of contact with large masses of men who are not attending our ordinary Church services. Of the elementary and fragmentary nature of the Movement I am fully aware, but it is crammed with possibilities, and may be shaped into a most useful instrument for practical righteousness. As Dr. Fairbairn said of the disciples when Jesus trained for the service of the Kingdom, "if they were unmade, they were not misnamed, and therefore makeable." Such is the Brotherhood Movement. I have firmly stood, and intend to stand, for this Movement and the Church becoming united. It would be disastrous to both if they were finally to drift apart. For there is no movement of God, the Brotherhood Movement can become self-supporting. At the same time it may find a home in the Church, and the Church use it as a pioneer force for true progress.

Far more important than the success of the demonstration in the Royal Albert Hall was the National Conference on February 3rd at Whitefield's. It was a test of the minds of the Brotherhood Movement, and I was deeply touched by the enthusiastic endorsement of the programme submitted to it. It will be information if I summarise some of the contents of the report which was duly considered and adopted by the delegates before the Conference assembled. "There must be a consistent and deliberate attempt to understand the virile gospel of Brotherhood. For it is far richer than the most sanguine member has ever imagined. We are un-denominational and non-political. Brotherhood has been born of God to meet the times and minister to them and regenerate those into which we are now passing. It is to Jesus, His gospel and salvation, men are turning. Brotherhood is the wine with which the world will refresh its worn and weary spirit. We must give attention to the following cardinal truths in the teaching of Jesus: (1) The Fatherhood of God, with all that it implies of the filial nature of life, the family ties of humanity, and the fraternal spirit and goodwill displayed by all to each. (2) That the Fatherhood of God is realised through loyalty to Jesus Christ, and therefore He is the pattern of Sonship and the living example of Brotherhood. (3) This discovery in Him will reveal that Brotherhood eliminates all selfishness and self-seeking and hungers for the opportunity to give oneself with love to each of the feet of life's weary travellers. (4) It believes that the final aim of Christianity is the coming of the Kingdom of God, and that the coming of the Kingdom means the doing of the will of God on earth as in heaven. Therefore life is sacred. There are degrees of value, but here and now the human value is the primary value, and what injures one of the least in the family is wrong and must be redressed. (5) In the simplicity of our fraternal worship we must not forget the power of prayer, the illumination of the Divine, and the cultivation of the spirit of reverence. These are some of the cardinal truths which we must understand, interpret, and exemplify, and that in so much as we are faithful to them we shall win the great masses of men and women into the Kingdom of God.

The Conference to which allusion has been made adopted the following as our Public Welfare programme:—(1) The securing of decent houses for the people to live in, and at reasonable rents. The complete abolition of all slum, insanitary, and insanitary housing. (2) In the complex and vexed questions of industrial life the human value

NOTES AND NEWS.

The correspondence on the pressing acute question of ministers' salaries shows no sign of abating. Were the space at our disposal larger it would be easy to say it over and over again. We are therefore unable to include representative letters. Quite a number of those ministers whose communications are inserted are themselves in circuits where they are more fortunately placed than many of their brethren; they plead not for themselves but for those who are feeling the pinch of to-day. The letters arise spontaneously; their number is the result of widespread sympathy in coming to the aid of those who are asked to make the churches know that some action ought to be taken. The question cannot rest where it is. As we have pointed out more than once, the Sustentation Fund which was created by the first Conference has done all it can do to render help to circuits to pay the minimum. What is now done must be undertaken by the circuits themselves. And there are many who are paying the minimum without any assistance from Connexional sources who could ease the minister's burden if their need be adequately and sympathetically presented to the approaching March Quarterly Meetings. Those circuits also who are only paying the minimum with the help of outside assistance could without doubt in a number of instances do something more than they are doing.

The financial resources of our churches are by no means exhausted. The sums of money which have been raised for chapel debts, for schools and philanthropic purposes, as well as the continually increasing gifts of our people for missionary work—and nearly every circuit is alighting in this—go to show that when interest is awakened, help is at our feet. Our sympathies for every phase of the Church's work are of the broadest, and of the deepest interest, but there is no cause which presents for such urgent consideration as that of the minister who is receiving the minimum salary and those who are only just above it. Many letters call attention to the fact that the minister's salary does not include his house. But everybody knows that, and when the minimum salary was fixed the Conference was fully aware of that consideration. That aspect is stated clearly in the letter from a layman from the "North-East Coast" included to-day. And that letter actually concludes that something is due and must be done. But what?

Some action should be taken, and taken early. We suggest to the laymen of the Church that this is supremely their question; that they should carefully seek out its solution. We are aware of the difficulties they are never few nor are they unimportant. Urgent need has to be met, it would be better for it to be met by a well-reasoned judgment rather than rely upon any mood of Conference. If those placed in authority by the Church—we allude, of course, to the Choral Officers, in whom we all have the utmost confidence—could take some initial action and convene those representative laymen who understand the whole bearing of circuit and Connexional finance, and the problem were sympathetically and coolly considered, something, we are sure, could and would be done. Promissory which would then be the result of careful consideration, and which had at the back of them the judgment of the best minds of the Church, would guarantee the preparation of amending legislation to which Conference would give its sympathy and approval. It is supremely a time for leadership, not for advertisement, and not for compromise, yet adequate. There are many aspects that will have to be considered—the relation of the salaries of to-day to pre-war days; the value of money to-day as compared with the purchasing power of the money of the future. The Church cannot afford to allow its ministers to carry an intolerable burden and one that ought to and must be eased.

We referred last week to the illness of Joseph Arch, the aged leader of the agricultural labourers' half a century ago. Last Wednesday week he quietly passed away at the ripe old age of ninety-two years. Much water has flowed under London Bridge since Joseph Arch emerged out of rural obscurity to become the spokesman and emancipator of his class. The difference between the labourer's position now and then is almost immeasurable. Long hours, scanty wages, unrecognised citizenship, made the labourer's lot in those days almost unbearable. Dissatisfaction had found expression in riotous outbreaks which landed the participants in prison and exile. In many districts machinery was broken and corn-stacks fired, but no leader had arisen to lead the depressed labourers along sound and sane lines of improvement until Joseph Arch emerged from his Warwickshire cottage.

Primitive Methodism made him what he was. It had enabled him to realise the nobility of his manhood. It had taught him the power of speech; it

had developed his great natural gifts, so that he could speak fluently, powerfully, and reasonably. Many were greatly shocked at the boldness of the fearless advocate of his class, and the usual methods of opposition were freely launched against him, but none could answer his arguments or withstand his appeals. He pleaded for higher wages for the labourer, for better homes, and higher educational advantages; but he was shrewd enough to see that the crux of the question lay in the enfranchisement of the rural toiler, and he never rested until this was achieved, and he made him those who were so well pleased that the leadership of the labourers' national movement was in the hands of so sane and well balanced a leader.

He had his reward. The newly enfranchised labourers of North-West Norfolk sent him as their first representative to the House of Commons, and though he might not have fulfilled all the expectations that were formed of him in those days, yet the nation owes him a tribute of respect for the way in which he voiced the rights and claims of the class to which he belonged and of which he never was ashamed. Great changes have taken place in rural England since then, and greater changes are yet to be, but Joseph Arch's name will be handed down to posterity as the great leader and emancipator of his class. And Primitive Methodism must be proud to claim so sane, fearless, able representative of the toilers of rural England.

Rural England is but just coming into its own, as the Prime Minister in his recent remarkable speech in the House of Commons admitted. And no section of the nation has the question of rural England greater meaning than for us. We are a village Church; four-fifths of our churches are in rural England. Some of them small and struggling, but many of them strong and vigorous. Methodism has the colonising instinct, so far as rural England is concerned. Many of her triumphs have been won in lonely places. She has bravely fought for her rights and the rights of her people, and now that rural reconstruction is before the nation, Methodism, either by its separate branches or, better still, by united and co-ordinated services, can and must do more than longer needed in camps or on foreign fields, will be available for this purpose. But personnel is far more vital than material in work of this kind, and if such developments should take place our people will find abundant opportunities for shaping and guiding the social life of the villages. For, whatever comes, such work must be lifted out of the realm of narrow sectarianism or denominationalism. There must be as broadly humanitarian as the Gospel of Christ himself; real social and recreative life such as the towns afford for its young people.

But whatever the value of such work—and valuable it will be—it will not meet the full need of rural England. The English rural labourer is essentially religious. It would be strange if it were not so. He feels his dependence upon forces and powers that are beyond him. A sense of the infinitude of his nature, and awe lies at the root of religion. There is the place where religion is largely lost amidst the whirl and excitement of city life. The music of the higher realm is drowned amidst the clatter of machinery and the whirl of spindles. The ground of appeal for religion and Methodism has known how to make its appeal. And the appeal must still be made. A reconstructed rural England without the sanctions and inspirations of religion will be far sadder than ever. Fortunately, many of the old prejudices and jealousies that stood in the way of religious life in the villages are fast disappearing. Anglicans and Free Churchmen are uniting with the rural workers. There is all to be good. But the clatter call is loud and long. Rural England must not be neglected on its religious side. It may be difficult, it may be costly, but it is creative and preservative, and whilst the politician and social reformer propounds his schemes for meeting the needs of rural England we must not be one whit behind. We are on the field. We have been experts in the business. We have reaped golden harvests in these fields, but the harvest is ripe and ready for the Prime Minister's speech is only another reminder of our great opportunity and of our new responsibility.

We are glad to learn that Rev. A. E. Rose, of Southport, after having undergone a serious operation, is making a wonderful recovery.

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PUBLIC OPINION
TWOPENCE WEEKLY

What Our Readers Say

The Salaries of Ministers.

Six--A little while ago the cry of our leading ladies was for "Cultured Evangelism" in the pulpit. Your columns, as yet, indicate but little "cultured evangelism" on the part of leading ladies with a prospect to combine these supreme qualities in its work. The cry suggested a combination of brain and heart, and I cannot think the problem is insoluble. It is no more so than it was some years ago. I suggest that they take up in their circuits and throughout the Connexion the ideal of increased support to their churches by means of a weekly offering which would provide our 840 approved list ministers (excluding missionaries, otherwise provided for) with an average of £1 per week. This ideal of a 1d. per member would mean that we should have to increase working men's wages, and with the many and increasing number of well-to-do people in our churches, should be no impossibility. No one would have thought of such a thing ten or fifteen years ago. A contribution of 1d. per week per member was unreasonable. The equivalent of the halfpenny (1d.) in these days is all we need from our 200,000 members to enable us to do what we are doing now. We could give every one of our adherents in our congregations ought easily to make up for those who cannot even do this. Can it be beyond the wit and capacity of our leading men outside the pulpit to get the women to contribute towards their ministers' "Lancasterian" illustration of how it was done in his "moderately strong" circuit is a proof that it can be done where true and sincere religion exists. There is no lack of money and of finance to deal with the possibilities of such a situation. Why should not our headquarters staff give forthrightly and unhesitatingly to all the officials of our various societies, agencies, and other departments?

editorial was convinced that if our officials would do the extreme and undertake to show our people that in giving they ought to remember that God is to-day the equivalent of £1., and to give an increased support to the cause of the poor, that they would not let their ministers suffering a real reduction even in their none too easy pre-war position—they would respond. The first charge upon the finances of the Church of England is the salary of the minister. I have already claimed that the first charge upon business should be wages. Let more who believe this premise it in the Church. I say again this is no time for the clergy to be asked to starve. Kedleston-street Church, Derby, has had an average increase in collections of £2 13s. 2d. per week for the past five years. I am sure that it is not alone. Whilst this church has done thousands of our churches could do in proportion to their strength. Given the will to do it, it is purely a question of leadership and organisation. I have always found that our very poorest people praise generosity and respond nobly to appeals. It is leadership, and leadership is the key to it. It is not in the slams where the circuit steward, not a man of long-standing connexional fame, pays the minimum. Membership in without the aid of the Quarterly Conference is not without any proposed increase. Several officials confess they were expecting the circuit steward to move in the matter—and in defence of his status he has done so. I am not shocked if I do not see the name. Another case, where again the minister has another connexionally famed layman as circuit steward. Big congregations and a big minister. The circuit steward has had an increase of—£2 10s. per quarter! This "litled" minister by that amount above the minimum. I could state—but you can imagine—that a body of laymen would have none if offered such an increase.

A minister recently told me he had bought no books for two years. Almost wherever I go the study fire is out, and our ministers and families crowded into poker kitchens built for one—this is to save expense. I know a minister who a year ago had a chest of drawers in his study. The doctor ordered him to get rid of his drawers. He had nothing to get them with. His heart was wrong nearly to madness. He saw his officials doing well and finging money away lightly on all sorts of objects, but never a word of enquiry as to whether the minister had any need of any help—any thing that he could use for the betterment of himself or his flock. Thank God I know of another case into the exact opposite of this.

The wives and children of our ministers are suffering. They cannot adequately be supported in sickness, and it weighs one's heart to see a noble woman, herself a perfect drug and slave to overwork, through lack of means to provide her help, unable to provide what her children need. What are the feelings of the husband and father in such circumstances, knowing, as he does, that he has been called by the Church to take up his work and to trust that the Church to adequately maintain him and his family. Does he feel he has betrayed his dear wife? Or do they therefore feel they have been betrayed? If there

be any sense of chivalry left to us at the end of this terrible war I appeal to it, I appeal to it in our leaders and officials on behalf of our silently suffering ministers, wives, and children, and also urge them to sympathy, enterprise and justice in their behalf.—Yours, etc. SCOTIA.

Sis.,—It is not my intention to unveil further the silent and secret tragedy of the manse. It is altogether humiliating that we are forced by necessity even to mention it! But we all want to avoid the stigma of poverty which has been cast upon us; if nothing is done before the open Conference considers it. "The body is more than the raiment," said Jesus; and the soul of the Church is more than the outward show. A minimum of £45 for superintendents would be a great improvement at £155 per week. Yet even this would be a godsend to many a manse, and would save it from the penury which threatens towards which some may be drifting. I have no more to say about the manse. There is a great Church that called us to the work, and that we love with deep sincerity and loyalty seek to serve. In the need of my brethren and their dear ones is vital interest to me. I am glad to hear of your suggestions that might have practical results:—(1) That the General Committee send to every March Quarterly Meeting a copy of the letter by "Scotia" signed by the Moderator, pointing out what ought to do the rest. (2) That a request be made to all the churches at which District Meetings are held that the collection taken at the "big public meeting" be placed in the hands of the Sunday School, so that it be a silver collection. (3) That the General Committee, if possible, submit to District Meetings and Conference legislation raising the minimum to £180 per year. The manse must have money, unasked, placed there ministers as well beyond the needs of and worthy of mere existence. Their leadership ought to be followed by every circuit in the kingdom, so that they may be able to minister to the spiritual needs of the people, intellect and emotion of the ministry may give them the strength to lead the people through the present great spiritual crisis.—Yours, etc.

Srs.—The response on ministers' salaries is very interesting. No doubt circuit stewards and officials are in many cases to blame for conditions existing as they are. I suggest, however, that our ministers should be more diligent in their efforts to educate our young people as to the duty, privilege and obligation of supporting the Church in a systematic manner. The New Testament suggests that the minister should receive about 10 per cent. of income, then explains it away by deducting the income tax before paying the percentage. This is not in harmony with the New Testament. The New Testament says: "Circuit Ministers might very well urge a generosity of not less than 10 per cent. of total income to cover the expenses and salary connected with the Church." Young people can no longer simply say, "The Church is a business and with incomes of over \$3000 could meet such a system." But it would in these times be better to say, "The Church is a business and with less income than \$3000 to come up to the standard." Much might, however, be done if we commenced by educating our young people, and ministers need feeling that the 10 per cent. covers a great many things other than that of the minister's salary. Our generosity as a Church is not so lacking. We are not so stingy as we are sometimes thought to be. There are many officials who contribute 25 per quarter towards their circuit income. I am anxious that advance should be made in this and in other respects. At the next Conference, that circuit be released from the rule to contribute to the Connexional Sustentation Fund on the understanding that the district to which they are assigned should contribute to the same. Let each of its own, each district pledging itself to secure \$170 to

TYSELEY, BIRMINGHAM.

GREAT Church Anniversary

MARCH 2nd & 3rd, 1919.

SUNDAY, MARCH 2nd.

Rev. W. BARLOW.

MONDAY, MARCH 3rd, at 8 p.m., Lecture by

Rev. A. T. GUTTERY, D.D.

Subject: "THE NEW AMERICA."

Chairman:—THE AMERICAN CONSUMERS

[illegible]

OUR GOAL—£100—FOR DEBT REDUCTION
Watch this column next week for full details

the minister with £10 per annum for each child. I believe this would appeal to many laymen in the separate district. I should be willing to contribute to such a fund in the district to which I belong.—
Yours, etc., M. C. B.

Sir,—May as a circuit steward, offer *few* remarks on the above subject? In this small town we have just settled our new scale of teachers' salaries, and the average of the present salaries (most) at £240 maximum, reached after twenty years' service, which means about the age of forty-one. The head teachers (only six) in the highest grade reach £400, and I am sure that the present scale is a most wise provision which has made me feel more than anything else that our ministers should at least be on the level of an ordinary class teacher. Of course, I quite agree that the Ministerial position is a noble one, and that the Ministerial salary should be a goodly reward, but I think that the Ministerial salary should be based on the resources; also that the ministerial position has quite been agreed on the commercial standpoint. I am not a graduate, and I am not a minister, but I am a factor in the case, and it would be interesting to know what is the average to be arrived at in determining its value. In this circuit we have two houses, one of which is valued at £240, and the other at £200, and the value of each house with rates is £40 per annum. The bills for repairs on an average of three years (1912-1915) works out at £10 per house. The children's average is £10 per annum, and the average of the rates, these the maximum would work out at £190. We pay the super £160, and are anticipating further increase for the super, but I do not think much more for the teacher's remuneration. Would a graduated minimum, recognising years of service, be practicable? In these times the industrial and munition centres have been able to pay £100 per annum for their workers. One of the Free Churches in the town pays its pastor £170 without a house or furniture. That is poor, and makes one feel that at any rate we stand favourable to the cause of the Church. I am sure that the department there is great room for improvement, and I trust that some satisfactory solution may be found for the needs of the requirements of the Church of the North-East Coast.

Sus.—That our ministers' salaries are inadequate for present-day requirements is quite obvious to all, and demands the immediate attention of officials and members of the Church. It is a matter of which I am strongly feeling among our members that there should be some improvement effected as early as possible. But I am entirely with Winchester. The present salary schedule is a part of the past and should be re-audited. Circuits should have nothing to do with the furnishing or replenishing of ministers' salaries. The salary schedule should be made up out of date, and acts to the detriment of our ministers. Remove this grievance and you will also cut off much unpleasantness and dissatisfaction both to officials and members. If we are to have a living wage for salary for all purposes, then they will be able to furnish their own homes to suit their own taste, and have no need of the Church's unpleasant and unproductive duties.—Yours, etc. BERTINCKX.

Whitechapel Rescue Home.

Sirs,—I am in urgent need of cast-off clothing and boots suitable for lads from fourteen to eighteen years of age. Two cases submitted to our Institute Home during the past week have been accepted for the purpose. One of the two lads, seventeen years of age, from West Ham Police Court, had been charged with larceny. He was put on probation for twelve months and is now in the same institution. His clothing was in a deplorable condition. A good deal we gave him was taken ravenously. We then had his hair cut for more reasons than one, a bath followed, and everything was changed. The clothing was all new and destroyed. Then came our problem of re-clothing him, which just now in this climate is a more serious one than then. The clothing of the poor is not destroyed. The use of new clothing is prohibitive; our cast-off garments cupboard has the proverbial skeleton in it, and the superintendent's wardrobe has been exploited, and the only alternative is to buy new. The only hand garments, which is now our only alternative, from our Jewish neighbours, while it reveals the genius of the sons of Abraham for transmuting the old into the new, is not a very desirable thing in consequence. Much depends upon the appearance we can give to such lads when we apply for situations for them. The question of hair is very definitely determined by the fact that the lad has weeks he is with us.

Fleet Pen to PRIMITIVE METHODIST LEADER readers over 100,000 have now been sold. (Extra stamps required for Foreign Postage.) Satisfaction Guaranteed or Cash Returned.

(Acute Cases) Fund. The Reserve Fund has now grown to £17,359, the net profit on the year's working £12,562. In spite of the situation in Wales, London, close upon £20,000 has been deposited with the Chapel Aid during the year. The directors carry on this great and beneficent organisation on a quarter per cent. profit. By this strict economy and marked business efficiency they are building up a capital which is a monument to their insight and careful management. They are to be warmly congratulated.

The numerous friends of Mr. J. H. Thompson, of Newbury, will learn with interest that after forty years' service with Messrs. Hickman and Metcalf, chemists, he has recently retired. For exactly half a century Mr. Thompson has been engaged in the pharmacy, and throughout the county of Berks is known as among the most efficient and skilful in the profession. He has served on many medical committees of the county. On his retirement into private life a farewell gathering of the principals and staff was recently held, when eulogistic speeches were given by Messrs. Hickman and Metcalf and a presentation was made by the heads of the firm. Mr. Thompson fills a singularly influential position in the town of Newbury, and is held in the highest esteem. For many years he has devoted himself to the superintending of Barton House School; and also fills many other positions in the Newbury Church and Circuit.

Among the books held up by the war is "The Lamenting Peoples of Northern Rhodesia," by Rev. E. W. Smith and Captain A. M. Dale, which will now be published in the early autumn by Messrs. Macmillan and Co. in two volumes, copiously illustrated. The Rev. Benjamin J. Corbett, of the Free Church of Othman Church, and for many years an ideal superintendent of the Sunday-school, has been appointed president for the Othman Free Church Council. Mr. Corbett has won, by his unflinching devotion to the work of his own church and his keen interest in the activities of all the Free Churches, a large measure of confidence and esteem. He will render himself a worthy president.

Rev. W. Robson has decided to leave his present circuit (Petersfield) in July next at the close of his second year. Mr. Robson has had a number of invitations to remain in the South-West, but he is wishing if a suitable opening occurs to obtain a circuit in the North of England.

Rev. James Graham, of Motherwell, who has for some time been left without pastoral charge" in consequence of illness, being held at the General Service, has decided to relinquish the ministry. His resignation was before the General Committee on Friday last, and as there was no alternative it was accepted.

Rev. T. H. Maland, of Newcastle (Staffs), has resigned the ministry and has entered into business in the locality. The resignation has been regretfully received by the members of the Newcastle Church and Circuit.

For twenty-one years an active branch of the London Women's Missionary Federation has been connected with the Harrington Church, London, and on Wednesday, February 25th, the "coming of age" was celebrated. Mrs. Waple (one of the oldest members and the first secretary) presided. Rev. J. T. Barkby, as the chief speaker, gave some of the latest information concerning our lady missionaries, and also stated that there were four ladies in training at King'smead, Birmingham, for work in Africa. They were beautifully robed, and wearing the missionary bon, which has been in the family's possession over fifty years.

Fiction-lovers have a rare treat in the February number of the "Strander," which contains the opening chapters of *He of the Blue Lagoon*, by the author of "The Beach of Dreams," and all who have read and enjoyed "The Blue Lagoon" will be equally delighted with this fascinating new romance of island life. Another feature of this issue which will arouse very general interest is Sir A. Conan Doyle's account of the second phase of the Battle of Cambrai, in which he describes in detail the sudden change which made this battle the decisive battle of the war.

Mr. James Skinner, J.P., has been adopted the Progressive candidate in West Islington for the London County Council Election next month. There is, we understand, a good prospect of his success.

Mr. Thomas Paigo, superintendent of Surrey Church Women's Mission, who has been suffering from ill health recently, has sufficiently recovered as to be able to resume his splendid work for the benefit of the poor children of Blackfriars.

The following delegates have been elected as representatives at the annual meeting of the National Free Church Council to be held in Sheffield in March: Rev. W. S. Hinchcliffe, Brantree and Bocking; Rev. John Holand and Mr. H. J. May, Hammersmith and Shepherd's Bush.

Guile of Kind Hearts.

WINTER AND SUMMER.

Thinking about our Guile this morning, and about the thousands of boys and girls who read this column, I found myself looking at a small insect on the front of my window. More than once I have thought to myself: "What a poor, miserable-looking tree this is!" But this morning it almost dazzled my eyes in its beauty. The tree was covered with a thick twig and spike, the sunlight was shining on it and it seemed an altogether lovely thing. Then I lifted my eyes to bigger trees across the road, and every one of them seemed clothed with splendour. Maybe, by the time I finish writing this the sunshine will have dissolved the hoar frost; but I have had a glimpse of the beauty of winter. To many people winter is a hard and depressing time. Because of illness, or weakness, or poverty, or bad surroundings, they cannot see or appreciate any beauty in this cold time. For all these we are very sorry. Boys and girls who have good food and warm beds to wear and eat, and the wintry cold. In the newspaper to-day I read of frozen ponds and lakes all over Britain, of skating matches in the fens, of thousands of people in various parts enjoying themselves on the ice. I have no skates, and if I had I have not time to go skating. But how I wish I had the chance of a week's holiday and plenty of skating every day. As it is, I, like most of you, will soon get over the ice and the rattle of the steel blades, and feel myself gliding along with the frosty air making my cheeks glow and tingle, and everybody around as happy as can be.

But I am afraid I shall not soon get over the frosts, the frosty days, flowers and trees and bushes seem dead, but they are not dead. You remember how Jesus once said of a little girl: "She is not dead, but asleep." The people in the house were sure the girl was dead, but our mighty Saviour took hold of her hand, and speaking with loving tenderness, he said: "My little pet, arise, and she sat up, bright and soon to be quite well once again. The flowers and bushes and trees are sleeping now, but in a little while the mighty sun will waken them up, and they will put on their springtime beauty. Spring is coming in its glory. This is a promise, and our God is leading us to the longer days of midsummer glory.

We need not worry or be impatient. Let us lift up our hearts and think how for long ages, longer than we can reckon, God has cared for the people who have their home here. I have read of a little girl Jesus had been taught her prayers. Her name was Gladys. First of all she learned the verse that begins with "Gentle Jesus, meek and mild." And she really did not say the last line, and she could not say it properly. She said, "Gladly my, gently," or something like that. So her mother taught her another verse, the one beginning:—

"Jesus, tender Shepherd, hear me,

"Bless Thy little lamb to-night."

There was not one word in this verse that Gladys could not pronounce and understand. Every night she said that verse when she went to bed. But at last she became tired of it, as some people are tired of winter. So one night she said it very fast, like this:—

"Jesus, tender Shepherd, hear me—"

"Gladys," said her mother, "what do you mean by that?"

"Well, mother dear," said Gladys, "I do get so tired of saying the same words in the same way; may I not change them sometimes?"

"Certainly," her mother answered, "but you must not gabble then."

"Yes," she said again, and this time she said them quite nicely, only she changed one word. This is what she prayed:

"Jesus, tender Shepherd, hear me,

"Gladys Thy little pig to-night."

"Gladys!" said her mother, in a very surprised tone.

"Well, mother, I am a little pig to-night," Gladys said.

"If you really feel like that, my dear, that is a very different thing," mother replied.

"But, mother," questioned Gladys, "do you think the dear Lord will let me if I am a little pig?"

"He certainly will, dearie, if you really wish him to do so, and perhaps He will make you like a lamb again."

What has happened to Gladys I do not know, but I hope that now she understands that the Lord Jesus hears our prayers, and wants us to be just like Himself—pure, true, kind, good. We often have to endure things we do not like, but we must not let our things may have a blessing in them. A hard winter may mean a bountiful harvest, and if boys and girls learn to be brave and unselfish, they will find how everything in life helps them to be better people.

To join our Guile send on full name, age, and address, with promise to be kind to dumb animals and people. Send one penny stamp for each badge required. The money will be sent to the Editor of the *Primitive Methodist Leader*, 83, Mere-road, Leicester. Mark your letter "Guile," and address to Rev. ARTHUR JONES, 83, Mere-road, Leicester.

SORROW TURNED TO JOY.

International Lesson for Sunday, Mar. 2, 1919.

Mark v. 21-24, 35-43. G.T., Psalm ciii. 4.

By Henry J. Pickett.

I.—The subject of to-day's study is a fitting sequel to the lesson of last week. Indeed, as an illustration of the morning and purpose of the *Lord's Prayer*, the whole chapter will repay careful examination. If the brave and fearless John had been privileged to follow Jesus, as we are in this chapter, from healing to healing, conquering the extremes of need and position, no suggestion of doubt that Jesus was all and more than he had claimed for Him would ever have crossed the disciple's mind. *Real possession and mastery, apparently ineradicable disease, and death*, overtook each in one journey, and destroys them. Surely such a worker must be the *Saviour of men*, the *Healer of sorrow*, the *Prince of Life*.

The lesson we are studying is presented in a connected series of four pictures, each declaring truth as real and pressing now as then. We first see *THE CURE OF THE DEMENTED*, (v. 21-23). This will add vividness to the picture to describe the *setting of it*. Jesus was engaged in sharp controversy with the Pharisees, following His reply to the deputation from John (see last week's lesson and Matt. xi. 15-18). The Pharisees and rulers of the Jews could do no other than expose their *insincerity*. Jesus, one of their number, sharing their views, yet mastered and driven to desperation by their *unbelief*, was suddenly in upon Jesus, and of his request a *heart-ouch* and implores His intervention (v. 23). Let the picture be held before the class. Apart from the *ministry of trouble*, Jesus would have remained in the *set of the sorrowful*, proud and high, regarding Jesus either with *disdain* or with an *amused wonder*. (1) *Sorrow is often the solvent of criticism*. It changes our point of view. We find through it that criticism is often true, but it is not the *best*. We learn that we neither discover the best in ourselves nor in others by number, sharing their views, yet mastered and driven to desperation by their *unbelief*, was suddenly in upon Jesus, and of his request a *heart-ouch* and implores His intervention (v. 23). Let the picture be held before the class. Apart from the *ministry of trouble*, Jesus would have remained in the *set of the sorrowful*, proud and high, regarding Jesus either with *disdain* or with an *amused wonder*. (1) *Sorrow is often the solvent of criticism*. It changes our point of view. We find through it that criticism is often true, but it is not the *best*. 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promote the interests of Primitive Methodism. At a social gathering the friends at Parliament-street evidenced their respect by presenting Mr. and Mrs. Rickers with a beautiful cake basket and flower vases. Mr. Norton in presiding, and Mr. J. H. Huddersham in making the presentation, referred to the valuable services rendered by the recipients. Mr. Greenwood, Mr. Turner (Whitley Bay), and Rev. R. Shields also added words of appreciation.

Motherwell.—Splendid missionary meetings, with record financial results, have just been held at Motherwell. The deputations were Rev. William Glover and Rev. Will H. Campbell (superintendent). The week-night meeting was again revived at Mossend and New Stevenston, where no such meeting had been held for over five years. The results were: Motherwell, £49 4s. 6d.; Mossend, £14; New Stevenston, £6 1s.; total, £69 5s. 6d., an increase of over £12.

Under the chairmanship of the Rev. Will H. Campbell, a social gathering was held, at which the teachers presented a beautiful illuminated address to Mr. Allison Brown, who has just completed fourteen years' episcopal service as superintendent. For over thirty years Mr. Brown has been an ardent and most faithful worker and official of the Motherwell Circuit, and has for many years the treasurer of the District Orphanage Fund. The presentation was made by Mr. T. S. Hutson and Mr. John Blair.

Newark.—The school anniversary was held on the 6th and 10th. Preacher, Rev. W. Shaw. Collections well in advance. Prizes were given to a good number of the scholars. Several efficient teachers have recently been secured, and the school is on the eve of a much more successful period than for several past years. The annual offer at Balderton for the trust fund was held on the 4th inst., and under the genial leadership of Sgt. W. Darne,

with a host of other workers, was a most cheering anniversary. The choir rendered a very good service of song, Mr. J. Merrishaw giving the story very efficiently and Rev. W. Shaw presiding. Income highest on record.

Newbury.—The Newbury Church has just received a visit from Mr. P. Gibson Slater, of Derby, following his discharge from Army service, in which he has distinguished himself with the Field Ambulance. In the North Mr. Slater was becoming known a few years ago as a rector of uncommon promise, and his achievement at Newbury justifies large hopes for his future. "Nicholas Nickleby," the text of the evening, afforded considerable scope for the exercise of his varied powers, and especially effective was the portraiture of Mr. Squeers and of the boy Snike. The audience was held completely. The rest-pauses were filled by two violin solos by Mr. Flint, given with brilliancy and sure touch, and by "Sing, sweet bird," and "Big Lady Moon" (Colebridge Taylor), very prettily rendered by Miss Baker, and new friends of Mr. Slater's will look to hear of his extended acceptance and high usefulness. He is brother to Rev. J. H. Slater, of Harrogate, now designated for Africa.

Nottingham Fourth.—Mayfield-grove Church anniversary was held February 9th and 10th. Preacher, Rev. J. Holland, of London. At the F.S.A. Mr. J. T. Thompson presided. Soloist, Mdm. Ethel Parkin; elocutionist, Mr. F. J. Raybould, who gave a recital from the "Leader" entitled "Note Special." Speaker, Rev. J. Holland. On Monday an Everybody's Birthday Party was held. A large birthday cake, beautifully decorated, was given by a friend of the church. Refreshments were provided by the ladies. An excellent musical programme was given by the choir and friends. Rev. J. Holland and R. E. Goodwin gave speeches. The total proceeds were in advance of last year.

Sarnborough First.—The utmost enthusiasm marked the missionary ser-

vices on the circuit this year. Village chapels have been crowded, and in one small chapel chairs had to be commandeered from neighbouring cottages. The splendid total of £155 has been realised, being nearly £40 in advance of last year. St. John's-road advanced £25 for the first time in its history sent over £50 to the Treasurer. St. Sepulchre-street was £26 up, and all the societies have increased their income. Two chairmen were planned for each meeting, and we have been well served by our deputations. Rev. and Mrs. H. M. Cook, Rev. R. Cawthorne and F. Hobson. One old-age pensioner, a collector for over fifty years (Mrs. Summerville, Snaithon), had over £6 in her box. Mr. T. Dodds has been appointed Laymen's League Secretary and a missionary library formed.

Whitley.—By special invitation of the Marquis of Normandy, a few members of the Whitley Church-street choir gave a concert at Malgrave Castle for the wounded soldiers billeted there. Revs. F. R. Brunsell and R. Cawthorne, Miss Green, Mrs. Ellis, Miss Elsie Cawthorne, Miss B. Green and Miss Eileen Newton carried out a programme of music which was greatly appreciated. The Marquis presided, and also during an interval presented Corporal H. G. Godwin, one of the wounded soldiers at the Castle Hospital, with the Military Medal. At the close of the concert the soldiers gave three cheers to the singers, which were acknowledged by Rev. F. R. Brunsell.

Women's Missionary Federation.

Aslington.—Rev. J. Tawse presided. The yearly report showed the auxiliary to be in a flourishing condition. £24 has been sent to the missionary fund, an increase of £2. Mrs. Tawse was re-

lected president, Mrs. Hindmarsh secretary, and Mrs. A. Baird treasurer.

Brompton.—The monthly meeting was held at New Stalton, under the presidency of Miss Rowe. Mrs. Carver read the missionary letter, and a stirring address was given by Mr. S. Reed (Langley). Tea was provided, and a collection taken on behalf of African funds. The officials for next year are: President, Mrs. Ramsay; secretary, Miss Tippet; treasurer, Mrs. Carter.

Derby.—The sixth anniversary was held on February 5th at Kedleston-street. Mrs. Bromley Buxford presided at the afternoon meeting. Mrs. Talbot Bell gave an address. Solos and a duet were contributed by Miss Reader and Mr. O. Daykin Turner. The accompanist being Mrs. Arthur Judge. The tea was generously given by Misses Moorecroft and Potts. There was also a missionary stall, etc., the ladies of the Second and Third Circles having charge of same. The evening meeting was presided over by Mrs. H. J. Bonas. A splendid address was given by Mrs. Fadian Moulton. Soloist, Miss May Smith. Accompanist, Miss Horbin. Financial result, £30.

Lichfield.—The monthly meeting was held at Brownhills West Church. Mrs. T. Foster presided. The missionary letter was read by Miss Cleghorn, and a solo beautifully rendered by Miss Preston. Mrs. Scott (Lichfield) gave a reading in place of the usual address. A duet was also rendered by Miss Preston and Mr. Cliff. Tea was provided by the Brownhills West ladies. Collection, £5 15s.

Shottle Bridge.—The February meeting was held at Bradley Cottages. Mrs. E. J. George presided. The missionary letter was read by Mrs. Barron. Rev. H. Pratt gave an excellent address, and a solo was sung by Miss Walton. Tea was served by the ladies of the church. Special arrangements were made for holding "A Missionary Basket" in connection with the African jubilee.

Womanly Charm

What is there under the sun so pleasing as a charming woman and what is more conducive to attractiveness than bright, buoyant health! The really charming woman must take care to be healthy. It is health which gives the only true and lasting beauty to the complexion; it is health which is the great essential to vivacity and good spirits. The wise woman will therefore first seek health, and in her seeking she will give great heed to the condition of the digestive system. Here, more than anywhere else in the physical organization, lies the secret of health. Perfect digestion and assimilation of the food taken are necessary to ensure perfect health. When the digestive powers need assistance Beecham's Pills are one of the most reliable remedies to take. This well-known preparation has proved its worth to countless women for many years past in relieving ailments such as biliousness, constipation, sick headaches, flatulence and other ills. Beecham's Pills should be taken at intervals by all women who prize their health and personal appearance. They are convenient, gentle in action and positive in their excellent results. They can be taken with the greatest advantage by ladies of all ages. For good health, good looks and the preservation of womanly charm—take

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