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## Topics of the Day.

### Mr. Asquith, M.P.

Mr. Asquith is Member of Parliament for Paisley. No election of recent years excited so much interest or produced such widespread satisfaction. The London correspondent of the "Manchester Guardian" says that a notable pillar of the Carlton Club remarked: "It will be an embarrassment to us, but a good thing for the country. We need his brain in the House." Above seventy-seven per cent. of the electors went to the poll, and Mr. Asquith's majority exceeded the best anticipations of his most ardent supporters. The figures were: Asquith, 14,736; Bigger, 11,902; and Mackean, 3,785. The last-named was amazed that so few people had supported him. Let us hope that he has learned that vulgar abuse does not pay, and that if he should ever again be a candidate for Parliamentary honours he will mend his manners. Mr. Bonar Law commended him to the electors, but his "half coupon" presumably did not influence many votes. The smallness of the poll may almost be regarded as a personal rebuff to Mr. Law. The recommendation of such a gentleman in preference to the Liberal leader was suggestive of a perverted judgment, but he, no doubt, like the pillar of the Carlton Club, felt that his presence in the House would be an embarrassment.

### The Liberty of the Subject.

In a speech characterised by great levity, Sir J. D. Rees, M.P. for Nottingham East, moved the following resolution:—"That this House, while not desiring to return to the pre-war hours of opening licensed premises, is of opinion that all vexatious and unnecessary restraints upon the liberty of the subject in respect of the strength, supply and consumption of alcoholic liquors should be abolished." Sir John said he knew there was a rod in pickle for him, but not only should he accept his chastisement with resignation, but would be ready to kiss the rod. There certainly was a rod in pickle, and it was Lady Astor who administered the chastisement. Her speech—the first ever delivered by a woman in the House of Commons—was a triumph. It was marked by all the sparkle and vivacity to which she has accustomed us, but it was even more notable for its burning indignation at the ravages of drink and its intense sympathy with its victims. She said: "I am just trying to speak for hundreds of women who cannot speak for themselves, and I do beg of you in dealing with this matter to consider the children."

### Lady Astor's Indictment.

If space permitted we should like to give the speech in full. We can, however, only give a few quotations. "Only the other day I stopped outside a public-house and saw a child of five waiting for its mother. Presently the mother reeled out, and the oaths and curses of that poor woman, and the shriek of the child as it fled from her, are not cases to forget. I am thinking of the freedom of the children. The men will get their freedom... It was impossible to reconcile the interests of the State with the interests of trade... What did you do in the Great War? (Sir J. D. Rees) and your friends? The honourable member and his friends were always against the Liquor Control Board, and at the time of the nation's dire peril were always trying to hamper the Board. The honourable member and his friends have not a pretty record... She had heard complaints about the hardships of the trade, but in spite of these hardships it managed to prosper to the tune of many millions out of the working man. That was what they did in the Great War." Lady Astor expressed great confidence in Mr. Lloyd George, but amid ringing cheers exclaimed, "I want to see that

the drink submarine does not torpedo the Prime Minister." Bravo, Lady Astor! We warmly thank you.

### The Tragedy of Constantinople.

The Peace Conference has definitely decided that Constantinople shall continue to be the seat of Turkish Government. Mr. Lloyd George says the Government has never wavered from the statement made in January, 1918, that we were not fighting to deprive Turkey of its capital. Lord Robert Cecil was a party to that statement, but the Prime Minister's attempt to convict him of inconsistency was hollow, as the conditions upon which the pledge was made were changed by Turkey's continuance in the war. We had hoped that Mr. Lloyd George's previous reference to the "gatekeeper of the Straits" meant the eviction of the Turkish Government from the capital, and that was the general impression created. He now avers that the terms of that speech are met by the safeguards contained in the Treaty. There will be no forts in the Dardanelles. Turkey will have no navy and no army within striking distance. But, on the other hand, there is ground to fear that Constantinople will still be the centre of intrigue and corruption. And, worst of all, there may be opportunities for inflicting upon Armenians such infamous horrors as have previously marked the Sultan's rule.

### The Road to Reunion.

A conference was recently held at Oxford, when a series of resolutions were passed which it was hoped would do something to pave the way to reunion. A manifesto was issued bearing the signatures of those who were present. These included some distinguished Primitive Methodists, but it does not appear that those or any of the signatories were acting in a representative capacity. There may be some value in such conferences, but we are not disposed to rate it as very high. We are confirmed in that view by such a letter as that of Canon Lacey, which appeared in the "Times" on Saturday last. After quoting from the resolutions, he said: "It is obvious that the Dean of Durham's recent invitation to Dr. Jowett to preach in Durham Cathedral was not in accordance with the resolutions. It was an isolated act of an individual, done neither under due authority nor as part of a connected scheme; nor, again, had Dr. Jowett the authorisation contemplated in the last paragraph. As one of the authors of the resolutions, I deplore the Dean's action with all my heart." While dignitaries of the Church thus boggle at a concrete illustration of fraternal feeling, just resolutions do not bring us much nearer union.

### The Home Rule Bill.

This has now been introduced in the House of Commons, and some of the newspapers have printed the measure in full. It follows the line indicated by Mr. Lloyd George in the speech which he delivered on the eve of the adjournment of Parliament. It provides for the establishment of a Council of the Government, consisting of the counties of Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone, and a Southern Parliament comprising all the rest of Ireland. This is in its present form, and in the functions of this and of the Parliaments are defined and limited. The contribution to the Imperial Exchequer is to be, for the first two years, £18,000,000 a year. For the third year a Bill which no one wants. The Irish Press comments are generally unfavourable, and some of them indicate determined opposition. We do not see much likelihood of the Bill becoming law in its present form. Council in the of its doing so it is very doubtful whether it will be worked in the South. If on the one hand Sir Edward Carson, and on the other hand the Sinn Féiners, could be overruled, there would be hope for the distracted country.



# NOTES AND NEWS.

## Lady Astor's Success.

Rev. George Armistage submitted a resolution to the General Committee last Friday congratulating Lady Astor on the conspicuous part she took in the recent House of Commons on "The Liquor Traffic." It is only on rare occasions that the General Committee leaves its well-worn track and steps aside to consider matters that do not come within its ordinary sphere of activity. It was on this Friday, and the Secretary is to be warmly commended for so closely observing such exceptional incidents having, as this one had, such a direct relationship to the moral betterment of the community. Indeed, wherever distinctly moral questions are involved it is the function of the Church to speak out, and with no uncertain tone. The Church has ever been alert to "cry aloud and spare not," whenever her own immediate interests have been threatened. In this she has done no more than "publicans and sinners." But she signals faintly in her imperious duty if she allows great occasions, momentous and far-reaching moral questions, to be by without uttering a warning voice or cheering a prophet or prophesess who stands up for the moral salvation of the community, and this must be the course to be pursued in the future more than in the past, or the Church's leadership will inevitably pass into other hands. It must be so, even if the Church loses strength in the process. The disadvantage must never enter into consideration on moral issues. It is just where the loser wins.

## Pathos in Parliament.

The emergence of women into the House of Commons, if Lady Astor is to be accepted as a sample, can only have an excellent effect not only upon that venerable House but upon the public life of the nation. Those who read her speech in the Commons debate on the liquor traffic resolution moved by Sir J. D. Rees cannot but congratulate her upon a distinguished success. Not only was the address itself arresting in its subject matter, but it brought with it a new moral atmosphere which was so sadly lacking in the flippant utterance of Sir J. D. Rees, whose speech was made specifically to give back to the nation the "unrested liberties" she had won in the pre-war days. The House of Commons is not a place where moral passion is usually intense; passion there often ebbs, but not moral earnestness. It was just this quality that the Lady Member brought with her, and it appealed to the human instinct of the male M.P.s. She told what drink had done in the lowering and darkening of a woman, what she had witnessed outside the drinking saloons, the scene of being suffused with a woman's conception of a better world now rendered practically impossible by the drinking habits of the nation. The moral incident stands out with picturesque attraction. A gifted lady, with no personal interest to serve, for the first time in our history, standing alone confronting the Mother of Parliaments with the pathos of a woman and mother for the wretchedness of the land. Incidents of infinitely minor importance have been made permanent on canvas. We hope to see this moral enthusiasm followed with other noble women. A group of such souls, burning with holy feelings at the prevalent evils of the day, and impelled by such disinterested idealism as was present in Lady Astor's speech, will soon work for a peaceful revolution. Politics would then at once assume their rightful proportions; they would be looked at in the light of moral issues.

## National Free Church Council.

The forthcoming meetings of the National Free Church Council at Leicester will afford the leaders of that organisation one of the best opportunities ever presented to the Church to review the progress of real forward spiritual movement. That there has been a widespread and manifest decline of interest in the National Council has long been known and goes back to pre-war times. Nevertheless, with the coming in of the war everything has been built up, and this has tended to the further weakening of the organisation. The Council of late years has simply been waiting time, and has been unable to do anything in its way; we believe in it, and shall hail with delight the time when it recovers its old challenging utterance. But it has much to do, and unfortunately there is at present a present indifference to the encounter and overcome. The past year's work has made a marked contribution to the resuscitation of the organisation throughout the country, but it will require more than one year to give the country the conviction and purpose. No president could have rendered more inspiring service than Dr. Guttery. As a tribute to his effective leadership and powerful advocacy, wherever he has gone there have invariably been large audiences who have been thrilled with the spiritual ideas presented to them.

## More Driving Power Needed.

But the Council needs vastly more than demonstrations, however great they may be or electric the

experience of those who have been present. Like most religious organisations to-day, it essentially needs a re-charging centre, a mighty driving force, projecting new power currents to the local Councils throughout the land. For it is in the local Councils where the real work is done, and it is just here where the earlier ideas which supplied the life of service have either been achieved or have died away. Local activity has declined slowly; only a mighty thrill will bring the Council back to actual life. For the rest, the re-energising of the Councils welcome the accession of Rev. Thomas Nightingale as Secretary. He is in the prime of life. He brings to the new work a great reputation gained through living contact with men. He knows the pulse of the Churches; he apprehends the moods, as also the needs, of the nation. Unprecedented days confront him; the impossibilities of yesterday are the practical affairs of to-day, and the real life in all realms is throbbing with the pangs of a new birth. We sincerely hope he will not be trammelled with any hampering conditions, that he will be allowed full and free scope to initiate and as far as possible work out the vision he will undoubtedly bring to his task. He will be tested by a severer ordeal than has been the lot of any previous holder of the office.

## Call to the Young Men!

The programme of the Leicester meetings contains some items of first-rate importance, but, candidly, we do not think a more valuable list of speakers. Some are apt and of the hour; others will afford occasions for oratory, and of this the annual assembly had previously become more than a little weary. More advanced thought have been heard in the past of those taking part. The younger men have even yet to have a place found for them on some future occasion, and the Council will only be brought back to its original position by bringing the younger men, of ardent spirits, of whom there are many in all the Churches. It is always ominous for the future when great organisations run themselves largely with one type of speaker. Alderman Alderson, a valuable addition to the list of speakers, and he has a vital topic; so also are Principal Lockhart and Dr. Neaveley Glover. We cordially welcome, too, Sir Robert Lynd, who speaks on Methodistism. We trust that there ought to be at least two or three really young men, ministerial and lay, who should be allowed to place their prophetic vision before this great assembly. We think the young men are thinking dangerously; must have a place found for them, or the Council's purpose will never be achieved. Only young men, with their challenging tones, will rally the forces of the Free Churches.

## The Late Rev. S. R. Woodall.

The passing of Rev. S. R. Woodall, at the age of seventy, on February 20th, was a great loss to the ranks of the Manchester District veterans. Supersannated last July, he retained his association with our Katherine-street Church, Ashton-under-Lyne, where he finished his active ministry. Early in January last they removed to Rushmore, Manchester, and were just getting settled in their new home when God took him. When last he was in Ashton, some weeks ago, he was of hope and vigour, looking forward to happy years of quiet service, for he still hoped to preach and work for the Church he loved. The Friday before he died he was feeling unwell, and the next morning he was in the presence of death. He was a man of deep love, and all that loving care and the skilled attention of his two sons (both in the medical profession), assisted by specialists, could do failed to arrest the progress of the disease. A serious case, but one with the bestistic vision of his Lord. He has laid to rest in the quiet burial ground of Compstall Chapel (Marple Circuit) on February 23rd. The service in the chapel was conducted by Professor Humphreys, M.C., in the presence of a large congregation. The address, given by Rev. Jabez Bell, was an affectionate tribute to the saintly character, beautiful disposition and faithful service of his friend. On the following day he was laid at the grave were Revs. W. Barker, R. W. Whiteway, E. R. Davies, S. Parlow, J. Kinnish and R. J. Fenwick. Revs. T. Bullock and J. W. Clifford, M.A.s, were also present, with many friends from the district.

For many years his circuits have been near Manchester, notably Lynton and Altrincham, Manchester Eighth, Wigan, and Sale, and in the latter he was, where we are uncertain health led to his retirement. He was loved and honoured as a man of the highest character and finest disposition, exercising a most valuable ministry in pulpits and home, spending himself lavishly in the Lord's service.

## GENERAL COMMITTEE NOTES.

Rev. John Holland presided last Friday, when the death of Rev. S. R. Woodall, of Manchester, was reported. Mr. Senior had been a supernumerary for nearly twelve years, and will always be remembered as one of the great workers of the last upwards of thirty years ago in the erection of Surrey Chapel, London. Mr. Woodall, after a successful and lengthy ministry, only supersannated at last Conference. Gracious tributes were borne by Revs. G. Armistage, G. Truster, Clark Hallam, H. J. Taylor, J. Holland, and S. L. George, and an expression of sympathy was forwarded to the bereaved family. Some of the business of the day was the District to hold the April District Committee on April 2nd instead of April 9th, and to commence their Synod on April 30. Sanction was given to Manchester Ninth Circuit to call on and place a second minister at next Conference, and the circuit was warmly congratulated on its enterprise. Legislation on the closing of chapels and schools was approved and forwarded to Conference. It was agreed to sanction the sale of the distated chapel at Skegness. Congratulations were directed to be sent to Lady Astor for the able and convincing way in which she had championed the cause of temperance in Parliament. Mention was called to the continuation of the massacre of Armenian Christians in the province of Cilicia at the instigation of the Turkish Government, and an appeal was made for the support of the League of Nations, and especially the Premier, urging that it be made impossible that such crimes against humanity and the Law of Nations should recur.

## "PICTURES" AT BRADFORD.

### A Good Work in Progress.

Great crowds gathered at the Central Hall, Bradford, during the last week-end. Sunday evening's popular picture programme, showing the film entitled "Rock of Ages," proved a great and inspiring attraction. The choir sang "Rock of Ages," "The Hosanna," and "God be with you till we meet again," and the crowded hall echoed with the strains of these well-known hymns. The whole was infused with a deep religious atmosphere. The service was conducted by the Rev. J. W. Barker, M.C., and the choir of rich ministries with the cinema. On Sunday the City Police Military Band was present, by the kind permission of the City Watch Committee and Chief Constable. The Rev. J. W. Barker, M.C., presided (Alderman T. Sowden) presided and eulogised the work amidst great applause from the company that nearly packed the hall. In the evening, when the minister, Rev. J. W. Barker, preached on the subject "Can the 'Rock of Ages' save and serve this age?" there was a large company, and the service ended with four conversions. Last week also four others volunteered for Christ. There is a great spiritual awakening among the people. Amongst the first comers to the Sunday evening services are strangers who have been introduced to the mission through the Saturday cinema. Indeed, one Saturday evening, two Scotch people who were new to the city asked one of the cinema stewards if they could book their sittings for Sunday services, as they had found the hall so homely on the week-day. The temperance cause brings the workers into touch with many who otherwise would remain far removed from the mission. Recently an additional Sister Chairman was elected, and the sister Sisters among the sick and needy in the slums is bearing rich fruit; whilst the minister's wife, with her willing and devoted colleagues, spend every evening from 6.30 to 9.30 at the temperance hall, and no unusual thing for the superintendent to receive three or four letters a week from ministers and Churches of all denominations inquiring about the "venture," and they usually refer to the *Leader* reports.

## Orphanage Effort.

The annual concert of the Ealing Sunday-school children on behalf of the Orphanage, held on February 13th, was most successful. Misses Robinson and Ely, Mrs. M. B. Brooks, and Mr. J. W. Barker, M.C., were the principal attractions. A large number of people could not get into the schoolroom, and for their benefit the concert will be repeated on the 23rd. Mrs. Inwood presided, supported by her genial husband and Rev. W. Barker. This year the school holds the "Impey" Shield for the largest amount sent to the Orphanage in the London First District. Mrs. Read, an old friend of the school, and the school itself, as a result of the effort £25 will be sent to the Treasurer. The minister and Mr. E. H. Brooks heartily thanked all the workers.

The annual bazaar at Hoyland was held on Wednesday, when the opening ceremony was performed by Mr. J. W. Drake, under the presidency of Mr. G. Bacon, and supported by Rev. G. Armistage, M.C., and Mr. J. W. Barker, M.C. There was a large number present, and the total proceeds of 2146 4s. 6d. constitutes a record.

## POSTERS

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## LIFE AT WESTHILL. Training Church Leaders.

By MISS ANNIE BOWES.

There are about forty of us here at Westhill, from all parts of England, representing many Churches and many departments of Church work. The present Westhill is a fine building about a mile from Silly Oak, Birmingham, surrounded by the hills of Warwickshire. The original college was formed in 1907 in a house near Silly Oak, with seven students anxious to study the best method of Sunday-school organisation and method. As the years passed the work developed until the present building became necessary, and now extensions are already urgently needed, for accommodation in the college is taxed to the utmost, and fourteen first term students are lodged in private houses in the neighbourhood. Last year saw the establishment of the men's hostel, and now there are seven in residence. Their training is particularly for leadership amongst boys as Scoutmasters, Welfare workers, Junior or Intermediate leaders, but they also do general work in all other departments. In the women's hostel seven students are week-day school teachers who are taking their Froebel certificate, and their work is almost entirely amongst the children of the Kindergarten and Preparatory School held at Westhill. The Sunday-school students are training for work as organising secretaries of schools or unions; others are leaders of departments in their own schools. Some have become missionaries, and have studied child nature and teaching methods to help in their work abroad.

The syllabus is interesting. Last term Mr. Archibald's lectures were on "The Psychology of the Emotions" and "Adolescence," the free discussion being always most illuminating. Miss Archibald gave the lectures on "Story Telling," "Bible Stories," "Nature Study," "Sunday-school Organisation" and "Elements of Pedagogy," and was also responsible for the criticism on the Bible Story and Junior Training Class and Department. Criticism classes are a very important and valuable part of the training. Each student in turn gives a lesson, conducts a training class, or takes charge of a department, which is afterwards discussed by the students under the guidance of one of the staff. Practical experience is thus gained, and a knowledge of the finer details of teaching. The Bible stories and nature lessons are given to a class of day-school children whose ages range from four to twelve years. For the actual Sunday-school departments our own Primitive Methodist Schoolroom at Silly Oak is used, and the children of the district attend on Wednesday morning or Tuesday evening, and the students act as teachers and leaders. Both these departments have a very happy play hour during the week, which finishes with a short story told by a student. This is always a very enjoyable part of the work. The training classes meet altogether on Friday evenings for a short devotional opening, then the teacher and student go to other departments to study the next lesson together. Then on Sunday the departments are held—beginners, primary, junior, intermediate and senior. The week-day school buildings are used, and serve the purpose admirably.

The school has now been in existence long enough to have grown its own teachers, and naturally the young people in their own classes undertake service, beginning in the primary. The latest extension of the work is a "parents' meeting," held at the same time as the rest of the school. Mr. Archibald has been responsible for this new work, which will become a very strong link to bind together home and school. Bible study lectures are inter-collegiate, and are held at Woodbrooke. Last term Rev. R. A. Aytoun, M.A., gave the course on "The Growth of the Bible," Mr. H. G. Wood, M.A., the course on "The Life of Christ." Both were wonderfully helpful and interesting. The second term is an extension of previous work, when Miss Backhouse lectures on "Adolescent Girls' Social Activities" and "Method in the Upper Grades." Mr. Archibald continues the course on "Adolescence," and takes also "The Psychology of the Intellect." Other first term subjects and inter-collegiate lectures are also continued, and students attend those that will be of the greatest value in their future work. Mr. Wood takes "Johannine Literature," Mr. Aytoun continues the course on "The Making of the Old Testament," and Mr. Hamilton, M.A., lectures on "Social Conditions."

Life at Westhill is intensely interesting. Each lecturer and student has something to give to the general good, and the perfect Church unity that prevails is delightful. There is also a wider life that prevents any self-centredness. The fellowship of students from the other colleges in the settlement has given the feeling of a world comradeship. Carey Hall is the Baptist Missionary College, Woodbrooke the Friends' Theological Settlement, Firecroft the Men's Hostel for Social Service, and Kingsmead the Missionary College, where five of our own young missionaries are preparing for work in Africa. The whole settlement is a meeting-place for people of many nations, and between all there is a feeling of perfect unity that is not in the least uniformity.

Each settlement has its own devotional daily, but the most inspiring meeting of the whole week is the united devotional of Monday morning held at Wood-

brooke. Here meet together students and lecturers from each place, and there is always an intense spirit of worship, and a wonderful feeling that most of those present will soon be scattered all over the world, each doing the work for which he or she is best fitted. The idea of "service" is in hymn, prayer and speech. There is a very happy social life, both collegiate and inter-collegiate, and friendships are made that can never be forgotten. Those who belong to our own Church find also a very friendly spirit in our Silly Oak Church and a warm welcome at any meeting. Westhill is indeed working towards a great ideal, and will definitely help in training leaders for all Sunday-school work throughout our own and other Churches.

### District Jubilee Committee.

A meeting of the Norwich District Missionary Jubilee Committee was held at Scott Memorial Church, Norwich, on Friday, February 20th. The Secretary presented a report of the amount given and promised. The following suggestions were made. The Secretary was authorised to forward them to the circuits:—(1) That each circuit be asked to forward a complete statement of results, as presented to the March Quarterly Meetings to the nearest meeting of the District Missionary Committee. (2) By instructions

issued from the Missionary Office all money raised, whether by Y.P. Department or from any other source, should be sent to the District Missionary Treasurer. (3) The Committee suggested that, wherever possible, arrangements should be made in each circuit for a circuit meeting at which a full statement of income and prospective income could be made and interest in the movement maintained. The Committee further offered to supply speakers for such occasions. Rev. L. Kemish was asked to attend Briston Circuit as a deputation for such an occasion, and Revs. J. C. Mantrip and P. M. Hoyle were asked to attend Kelsale Circuit, if agreeable to the circuit authorities. Many of the circuits have already arranged for such gatherings. (4) Another suggestion was that arrangements be made with the Acls Circuit officials for a big District Missionary Jubilee meeting, to be held during the Synod, preferably on the Monday evening, at which a statement of returns from each circuit will be made. (5) Circuit officials are to be asked to make early arrangements for the money promised to be gathered in; and (6) it was decided to ask the G.C.P.D. to make facilities in the Synod programme for a full-dress discussion on the Jubilee and Missionary work. Alderman T. W. Swindell, J.P., has consented to take the chair at the morning session of the May Meetings at the Metropolitan Tabernacle.

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## What Our Readers Say.

### Has Christian Endeavour a Future?

Sir,—This subject, introduced by Rev. J. G. Bowran, is most opportune. It is a question calling for serious and unbiased consideration. We may be optimistic regarding the future of Christian Endeavour, but unless our optimism has a sound basis upon which to rest we may have a rude awakening. Is there ground for our confidence that Christian Endeavour will help to carry the culture of Christ and His Church? Is this young people's movement prepared to accept the challenge of the present day in providing the necessary appeal for the mind and heart of the young men and women, attached and unattached to Christian Endeavour? Is there the up-to-date spirit in the ordinary weekly meeting which is likely to appeal to the modern mind? As Mr. Bowran has said, "If the societies are loyal to the principles which underlie the movement" and "seek to apply these principles to the changing conditions of the times" then I strongly believe that Christian Endeavour has a glorious future. It all depends upon that.

Christian Endeavour has done much during the past quarter of a century for the young people of our Church and for the Church in general. I am only one of many who are in the ministry of our Church to-day who began to do Christian work in the Endeavour, and the inspiration of those early days is still with me. Since 1906 the net increase of Church members, through Christian Endeavour, has been about 6,000, which fully justifies its existence. There is no getting away from the fact that there are many societies to-day "carrying on" much as they did twenty years ago, and it is in such societies that the work of reconstruction needs to take place. Dark, never ending, and dreary, and I wish that Christian Endeavour should be conducted in exactly the same way to-day and for ever as it was when it first began. Conditions have completely changed. This movement is capable of doing greater things than ever it has done in the past. It is elastic in its nature, for its principles are broad and wide-spread.

I fully agree with all Mr. Bowran has said, and in addition, may I suggest how necessary it is that Christian Endeavour should provide healthy amusement and recreation for its young people, as well as a work that Christian Endeavour may regard as its own. We take it for granted that amusement will be found somewhere; then Endeavour must provide it. We do not mean to suggest that we should leave the place of the devotional meeting. How many have drifted away because they have been compelled to go outside the Christian Church for their recreation and amusement. There is nothing to prevent a Christian Endeavour having its own football and cricket club and its gymnasium, also its "club" room, where young people can come together any night during the week, and for these to be branches of Christian Endeavour. Some of our churches have splendid buildings, wonderfully well equipped for such social work as is suggested, yet for the most part they are unoccupied from one Sunday to another. To attract this need will considerably help Christian Endeavour to win the day. But the devotional meeting is the prime opportunity. I sometimes think the leaders miss a great opportunity by not urging upon individual members the importance of taking part. How often meetings are taken up entirely by the leader and speaker, and no opportunity is given to others to make a response on the topic, and, if an opportunity is given, it lacks the necessary tact—Yours, etc.,

RICHARD COWIE.

The Manse, Wootton Bassett.

Sir,—Considerably over a quarter of the membership of the Primitive Methodist Church in Great Britain is in the hands of the Christian Endeavour Societies. The recruiting of new members is almost entirely in the hands of the Endeavour Society. These two facts show the startling importance of the above question. Yet, in spite of this, in many quarters there seems to be a curious indifference as to the success or otherwise of the movement. But the Endeavour or some equivalent must gather our young people into Church fellowship, or there will soon be no Church. We need to realise that progress is never inevitable. It is always the result of faithfulness to reality. The future of Christian Endeavour will be provided for us, if we are faithful to the principles which underlie it, under the guidance of the Holy Spirit. There is great need for a deeper sense of responsibility for the winning of our young people for Christ to rest upon every one in our churches. The "Burdens of Souls" must become more than a phrase remembered from the past. We therefore agree wholly with Mr. Bowran's plea for the spirit of evangelism in the weekly meetings. This, even to the point of passion, should be the characteristic of a young people's movement. But this must not mean any disparagement of the intellect, and Mr. Bowran rightly commends the excellent work of the reading circle, under Mr. McPhail's oversight.

But may I urge further the need for more thoroughgoing Bible study in the weekly meeting itself? I am convinced that the greater demands should be made upon our members in this direction.

Not less, but far more application of the intellect is sorely needed in our religious life. What a fine opportunity is presented this year by the series of topics from Dr. Fosdick's "Manhood of the Master." This should be done as thoroughly as any subject in a class of the Workers' Education Association. Nothing but sheer laziness can keep us from finding something helpful and inspiring. Here, we believe, is one secret of the future. Know the Master! Know the Word! and we shall find both light and warmth, and we shall be stirred to service as never before. Such knowledge will lead to amazement at how much Christ means to the world and at how much He requires from those who follow Him. Here will be found enterprise big enough for the most adventurous. The indifferent are the ignorant. Mr. Bowran should be specially commended that he makes no suggestions as to organisation. Important as that is, the need is deeper and other than that. We hope that the challenge of his question will be felt throughout our Church—Yours, etc.,

Park House, Barrowford.

Sir,—My experience of Christian Endeavour covers nearly twenty-five years, and I owe very much to the movement. My confidence in its purpose and its ability to meet the demands of to-day is quite strong. Christian Endeavour has long passed the days of apology, and can claim to be judged by its fruits. The test is not, of course, the Convention, though such gatherings have their inspirational value. More than one thousand Endeavourers enjoyed the fellowship and inspiration of the Newcastle Rally on February 7th, and will carry into the work of this year blessings and responsibilities realised then. But Endeavour finds its purpose in the weekly meeting and the faithful committee work of the active members. In its emphasis here Christian Endeavour is taking on new forms of strength. There was a danger a short while ago that the meetings would be killed by poor directions. The movement was not well served then by the topics offered for consideration. I am sure our Endeavourers prefer the appeal of what is beyond them. They approve the task set them in books like "The Manhood of the Master," and will always rise to such studies, for spiritual culture is a Christian Endeavour ideal.

The basis of Endeavour is firm and its future is assured. The demand of the pledge for allegiance to Christ, for an intelligent interest in and service for His Kingdom will always appeal to youth's spirit of adventure. The Church of to-day has very largely been made by Christian Endeavour. The majority of the Church workers of this generation have found their feet in the movement. We must keep and strengthen our ideals. Mr. Bowran has true insight when he calls for a wide culture of spirit and an

evangelism which takes into its view the whole world. Endeavour has always been missionary, and will continually increase its interest and fervour for Christ's universal Kingdom. If I might stress the things I desire to see in Endeavour, they would be an intense prayer life and a ready expression of Christian experience. It is a joy to me to attend some Endeavour meetings, where devout young people reverently and intelligently lead us to God's throne. May their band increase! After all, the weekly meeting is a prayer meeting. All activities will readily relate themselves, and will never be circumscribed if fired by the devotion of the heart. Christian Endeavour has a future and a hope.—Yours, etc.,

WILLIAM F. TODD.

South Shields.

### Whist Drives and Dances.

Sir,—I trust it is only my zeal for the welfare of the young folk of our Church that prompts me to reply to your correspondent, A. B. Hillis. Having been associated with our Church over thirty-five years, I may be credited with having some experience amongst young people, and have been in church and school the whole time, and to-day have a class of young men in their teens. I confide to some alarm and dread for the future of our Church and schools if we are to treat the letter from our General Committee as your correspondent suggests. Is it not a deplorable thing, and something to cause heart-burning, that we are losing some 80 per cent. of the young people who pass through our schools when they reach their teens, and it is feared most of these never join any Christian Church. It is my lot to work in an establishment with over two hundred young people, and I tell my friend, Mr. Hillis, that the topic of conversation almost without exception, that sways these young folk is whist drives, dances, gambling and pictures. Our Church should stand for all that is purest and helpful to Christly living.

I agree. Religion should touch life at all points—its pleasures included. But how is it possible to associate religion of the Lord Jesus Christ with these forms of pleasure? Are these not the very things that are strangling the very life blood of our Church? Can we honestly expect to grow our own Sunday-school teachers, local preachers and Church officials trained on a diet of this kind? Do we not mourn the lack of reverence in many of our young people for sacred and holy things, and if these forms of amusement are introduced into the Church that lack reverence will grow into an utter disregard for the House of God? I plead, for the sake of the young people of our churches and schools, that these forms of amusement be strenuously fought, and that we provide for them something that will elevate the character.—Yours, etc.,

T. H. S.

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# THE BLOOD OF THE BROOMES.

By EDWARD MCLELLAN.

Author of "Shrewsbury of the Guards," "The Winning of Gloria," "The Mystery of Bedstone Manor," etc., etc.

## CHAPTER X.

### Serenity Asks a Question.

Lorimer recalled his conversation with Mrs. Struggles—what he had said about the Viking being at the helm—and he now realised that the Viking at the helm was shaping a course for the rocks with a deadness beyond belief. He studied Serenity's face with a penetrating keenness, and marvelled at the transformation a few hours had wrought. It was written there that reasoning would accomplish nothing, and he attempted none. He was too astute to waste ammunition. The emotional crisis he had thus passed still held her in its grip, and standards and conventions were falling into ruin. He knew he must be patient and very discreet. He had faith to believe that whatever happened to the superstitious foundations would hold, and that they would be the basis of another building, worthier than the one now toppling to its fall. He must wait while he could, check where it was possible, and with this in mind he said gravely:

"What would be the use of my giving my word to you now? What faith could you place in even my pledged word?" Serenity winced again as the bitter thrust went home, but it left her as resolute as ever.

"There's a difference," she urged, driven, in spite of herself, to defence. "I saved this man's life. I assisted to dress his wounds. I gave him the shelter of my roof. That gives him the right to sanctuary at my hands. I did not realise it at first. Now I do, and not all the accusations of treachery that you may level against me will change my mind. And I could trust your word, even though I broke every commandment in the Decalogue."

"Then—for what it is worth to you—I give it," he said without further hesitation. "You shall have sanctuary as long as he remains in this house—and respects the law of sanctuary."

"What, precisely, do you mean by that?" she inquired, quietly.

"That he shall attempt no correspondence with the outside world," was the equally swift answer.

"Furthermore, he shall remain unmolested for twenty-four hours after he leaves this house."

"But you will have him followed—watch him and pounce upon him the moment the twenty-four hours is up," she asserted.

"If that is all decided upon, even I cannot prevent it," he assured her gravely. "I am straining the position to breaking point as it is. You cannot realise now—how far you have compelled me to jeopardise my honour."

Serenity caught her breath as a flash of insight showed her how her defection was causing her old friend to suffer, but she avowed no compunction, although her next word showed how fully she had grasped the situation.

"You will not withdraw your care of him—or cease to be my friend."

Lorimer smiled. It was such a smile as is only seen on the face of a man who is white all through, and whose whiteness glows with the glory of a great love, and it touched Serenity more than any argument. "With a sudden, unhesitating abandonment of his imperious manner, she flung her arms about the doctor's neck and said brokenly:

"Don't despise me. I cannot help it. He's young, and strong, and healthy, and makes me think of them. There may be somebody waiting for him, as I waited. Can't you see that I can't help myself?"

"You think of other things—I can only think now of how I may be helping you, to save them from something of what I have suffered."

"I know, lassie—I know. It is natural that you should, I too, think of men I want to return to, and I would, if I had said and help him all I can. As for you, dear, nothing that you can say or do will ever make you any less dear to me. This is my love."

She kissed her tenderly, and passed quietly out of the room, leaving her with brimming eyes, her face eloquent of the conflicting emotions that battled in her soul.

At one time Friars Haven had been surrounded by a moat and a keep, but the keep had long since disappeared, and the moat had been converted into a rock garden where, at the rear of the house, it had not been filled up. Lovers of the sea, the Broomes had always been lovers of a garden, and the trees, the shrubs, and lawns, and flowers bore witness to the devotion of many generations. The trees of the old house were covered with clinging creepers, now gorgeously hued with autumn tints, and in its rich splendour of melting woods and bedflowered gardens, its ripe maturity gave it the distinction of an old master, framed in antique gold.

Serenity had inherited the passion of her forbears for beauty within her home, as well as within it,

and during her reign the gardens had reached a high state of perfection. Job Cummer, the gardener, an elderly man of quiet aspect, and even quieter speech, was a man after her own heart. He was a wizard in his own realm, and loved everything that grew within it, and inasmuch as he was devoted to his mistress, he was never angry with a jot.

The storm that had fished Yorke, a bit of jetam, upon the hospitality of Friars Haven, was followed by a spell of Indian summer weather that, however glorious it might be elsewhere, is never so radiant as it is in Devon. The drying leaves of the great trees rustled affectionately as the soft breezes assured them that they bore no relation to the fierce storm that had torn them limb from limb. The gaudy borders pruned themselves afresh, as if conscious that now they could prepare themselves for a peaceful ending, and were determined to grace the garden with the very last petals. The kindly sun beamed down from a turquoise sky, a smiling graciousness, cheering the browning earth to a quiet eventide. Even the sea appeared to be more serene as if it crooned a song in its heart that was full of tenderness and hope. It was a season of deep and profound content.

Within a week of his arrival Yorke was assisted by Job Cummer down the great staircase, through the massive oak door, studded with great iron bolts, into the comforting warmth of a perfect afternoon. Wisps of fluffy clouds flecked the deep blue of the sky, and the sea held the peace of a perfect day. As he leaned back in the capacious chair Job had arranged for him, and openly gazed at the rugs and cushions that had been gathered for his protection, to the "You'm doin' vey, maister," Job said, tucking the rugs about his knees, "but we'm responsible to the doctor that you gets no setbacks. Setbacks be the trouble with you, maister, and we've got to shield you from setbacks, and a good finish than no rugs at a clean coffin."

"Wouldn't that be a good finish, Job?" Yorke asked, as he had been a constant delight to him since his first introduction as co-minister to his needs with Jem. Not that Mrs. Struggles had been superseded, for she had flatly refused to abdicate, and she had been seen every day, but the young man found equally impossible to dismiss either of the men. Jem, in spite of all assurances that his presence was unnecessary, had kept watch at night, and the other, who had been appointed to exhibit his late flowers and the choicest of his fruit to the patient in the sick room.

"That 'ud depend, maister," Job answered, straightening his back and crossing his questioning with a grave deliberation. Gravity and deliberation were Job's chief characteristics. He held that they were essential to a proper understanding of Mother Earth. In this slender he conveyed the impression that he was a man of great weight, and as though, "Young stuff's too green to make a good finish, an' you'm young, and full o' sap. You'll take a lot of seasonin', maister, to my way o' thinkin'."

"Of which this present experience is a sort of sample, you think, oh Job?"

"Aye, maister, if so as you thinks on it like that, it be like a frost that keeps the shoots back to make the plant grow hardier. You'm much to be thankful for to my way o' thinkin'—much to be thankful for."

"And I am thankful, Job," Yorke said cheerily, "to Miss Broome for all this—and to you and all the rest of the household. But you don't suggest frosts, Job. You are more like a frigid air."

"We're only vessels, maister. We holds the content for the winds, but we don't provide the content. That's given. It 'ud be a veil of a world without content for the winds," he added soberly.

"Yes," Yorke asserted readily. "Human nature reveals unexpected depths. It's a credit to it."

"That it ain't," Job retorted emphatically. "The heart is desperately wicked and deceitful above all things, 'thout the grace o' God it 'ud be a veil of a bizzness."

Yorke's eyes twinkled, but he checked the reply on his lips. He looked well and supremely content. His bruises were healing with marvellous ease, and in all his life he had never known such peace as he had lavished on him in this haunt of ancient peace. He could not require it by jeering at their cherished faith, nor could he insult them by harbouring fears of the doctor's medical decisions. Mr. Struggles, by his preaching with afternoon tea, and Job edged off. Job had his own problem in regard to Mrs. Struggles, a problem of long standing and not yet nearing solution.

He was a man of great strength of character, and approving eye, but as she laid the tray on the little table her voice was honeyed as she said:

"Thicy man 'll talk you dead if you as much as

opens the door to him. He'm the biggest man to talk in all Devon."

"I am him very interesting, Mrs. Struggles," Yorke said, smiling at her description of the disappearing gardener. It was similar to one Job himself had used to describe Mrs. Struggles that very morning.

"Aye," Mrs. Struggles agreed; "but the pity is he's nothing better to talk about than trees and cabbages. A good wife now is what he wants, but he doesn't know it."

"He should consult an oculist, Mrs. Struggles. I must recommend him to get some spectacles."

"And he's a little bit tired they'd be to him," was the scornful reply. "They'd only magnify the grubs, and leave him stone blind to the flowers."

"I see," Yorke said, giving Mrs. Struggles a quizzical look. "He's not the one to change his mind."

"Aye, that's more like," was the dubious answer. "But who's to do the convertin'? He'm hardened to a cinder. But I'm talkin' nonsense an' here's Miss Serenity to take a cup o' tea with 'ee. You'm comin' on vine, now, an' afore we knows it you'll be gone."

"I am in no hurry to go, Mrs. Struggles," he said briskly. "I know when I'm well off."

He made an attempt to rise as Serenity approached, but she forbade him with a gesture, and Yorke sank back with an ominous tightening of the heart.

In the planning of his life Yorke had left no room for a woman. He had thought himself superior to the need for one. He had been sure that one would be a hindrance and not a help. Until now, none ever crossed his path to cause him to change his conviction, but he had premonitions in these days that his foundations were slipping.

Beautiful he had known, but they had left him cold. They had been so arrogant in their beauty, and so supercilious in their pride of distinction. Serenity's beauty was pure loveliness, untarnished by either arrogance or superficiality.

Power he had known in women, too—the power of the life-force that thrills the heart of the male, as well as the power of brain and ambition, but it had always been alloyed with thoughts of self. Serenity had this power in an unrivalled degree in his experience, and it was selfless. It flowed from her only to heal and bless.

It was true that he had seen her but rarely, and that her visits to his room had been but short, but time counts for little in the fusion of hearts. As he saw her now, bareheaded in the shimmering glow, her face lit with the radiance of his being out at large, he recalled from his boyhood, and knew himself to be normal man, with all the normal man's need of a mate, and the conviction that the only mate in the world for him was standing beside him in an old Devon garden.

"You look words better already," she began, assuming the duties of hostess Mrs. Struggles had reluctantly relinquished to him.

"Yes," he said swiftly. "How could it be otherwise in such a place, and with such nurses?"

"They did but what the material made possible," she answered lightly. "Your own splendid strength is your greatest asset."

"I suppose that does count," he admitted, "but that minimises nothing. A day or two should see me fit to travel again."

"What need is there for hurry?" she asked swiftly, as if she would deter him from too much speed. "You owe it to yourself that you should recover before you expose yourself to further dangers."

"If I yielded to inclination I should stop here for ever," he replied impulsively. "I despise myself for doing it," he added, as if he regretted his impulse. Then, as he saw the faintest of blushes tinging in Serenity's cheeks, he went on: "I have known so many times this sort of thing that I feel like a man dragged."

"It is a heavenly place for quiet," Serenity said dreamily. "I have known no other, and so I love it dearly. I am beginning to wonder, now, whether it is best after all."

"For you—yes," Yorke said promptly, and with an unmistakable emphasis. "If you will allow me to say so, you are the perfect expression of the spirit of the place."

"But you said it dragged you," she reminded him. "I suppose you meant that it limited your range of expression. Why should you hate that for yourself, and yet be willing to impose it upon me? Do you prefer women to be dragged?"

(To be continued.)

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### Methodist Union.

Sir,—The letter of Rev. J. H. Hirst accurately states the legal aspect of the doctrinal position of our Church and the proposed basis of doctrine for the United Church. He is mistaken in supposing that the latter is treated as something new. The objection is that the proposed basis is something old—in fact, archaic. To re-nact the old doctrinal standard is to put the living present into bonds of the dead past, and mortgage the free spirit of the future. This provokes fear, and even alarm. The practice of our Church has not required from our ministers and officials, once accepted as such, any pledge of acceptance of a doctrinal statement. We have had little cause to regret this freedom in that we have remained true to the evangelical truth. Then the results of modern criticism and scholarship have given a new setting to dogmatic theology, which the freedom and teaching of our Church has allowed. The re-nactment of the old standard may impose the dead hand, as if finality had been reached in the revelation of infinite truth by the Divine Spirit, thus checking the life and thought of the living Church.

The admirable article of Dr. Peake goes far to meet the difficulty which many of us feel, and adds to the great debt of gratitude we owe to him. Most of us anticipated the necessity for a statement of doctrine, and though not quite what we like, the first part of the statement might be accepted. The reference to Wesley's notes and sermons is a great stumbling-

block. As an expression of the continuity of Methodist traditions and the witness of our loyalty to evangelical truth there is no serious trouble. There may be saving grace in the word "generally." It certainly makes it easier for some of us that Dr. Peake, who knows the trend of thought and the position of other sections of the Methodist Church, can accept the terms "in the interests of the larger good." The legal enactment of (1) the evangelical doctrine of Wesley, (2) now accepted by the three Conferences, and (3) contained in Wesley's notes and sermons, fixes the standard for the present and future Church Conference cannot alter the doctrine, but is only the final authority on interpretation. The civil court will enact, and only the civil court can alter. It is for this reason difficult to see how Mr. Hirst makes the point that Conference will be the final authority on doctrine, and not the civil courts. The authority of Conference to interpret doctrine may be a useful check on abuse, but it is not in itself sufficient assurance of liberty for the living Church. The resolutions of the Conference of 1919, quoted by the doctor, are more to the point of meeting objections. The difficulty of re-enacting the old standard remains, but the spirit of the resolutions and the sense of liberty invite fresh inquiry. One would be helped by an answer to the questions: What is the doctrine of Wesley held by the three Conferences? Is it the same as in our Conference minutes? Yours truly, Smethwick, Staffs. D. C. COOPER.

Sir,—Many thanks for your outspoken note in a recent issue of the *Leader* on the manifesto signed by 700 Wesleyan ministers on Methodist Union. To most of the five clauses included therein objections might be raised, but the one which I think will give most offence to the members of our Church is Clause 3, which proposes to disqualify any layman from administering the Sacrament. Many of us have read in the signs of the times a tendency towards a Church polity that follows most nearly the early practices of the Church, and as far as I can read my New Testament there is nothing that will prevent any real member of the Church of either sex administering the sacred rite. What other lay members of our Church may think or do if this came to pass I cannot say, but this I know—the day when such a rule as suggested in the manifesto is made law, that day I will seek membership in some other section of the Christian Church more liberal and broad in its laws and practice. After forty years' membership and thirty-five years' official life this step would mean a great renunciation, but principles are always worth a sacrifice.—Yours, etc. H. J. HILL, Imperial-avenue, Leicester.

### Methodist Union Propaganda.

Sir,—Your excellent paragraph on "The Unity of Propaganda" is timely, very necessary. Those of us who are now strongly opposed to Union are open to conviction but not coercion. We read much of the Committee, its happy festive gatherings, its unanimous findings. Now, Sir, that is all right as far as it goes. But who compose the Committee? How far do they represent, not only placemen, but the rank and file of the Church, those of us who in season and out of season spend our entire lives in the quiet, good work of building the walls of our Zion? Our conclusion in appraising the value of the recommendations of the Committee would be greatly helped could we be furnished with the names of the members thereof. Can you furnish us with them? I hope you can and will. Also our judgment re the "doctrinal statement" would be better informed if you could do for us what the "United Methodist" is doing for its readers. Will Dr. Peake's article, I think, publish the article in the "United Methodist" for January 29th by the editor, and the one by Dr. Malvern Hughes in the "London Quarterly Review" for October, 1917. I trust you will think us thus. Yours truly, JOSEPH MALAND, 10, Linden-terrace, Rotherham.

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## The Primitive Methodist Leader.

Incorporating the Primitive Methodist and the Primitive Methodist World.

Thursday, March 4, 1920.

### The Gospel of Other Days.

WILL IT MEET TO-DAY'S NEEDS?

By Rev. JOSEPH PEARCE.

To ask if the Gospel of other days will meet the needs of our own is to accept the implication that hitherto, in any circumstances most diverse, it has proved blessedly effective for doing the work it originally set out to do. It came with its doctrine of the new birth, its miracle of a new creation, its offer of supernatural grace to implant and sustain a heavenly life, and surely the centuries furnish indubitable evidence that it has been the regenerator of the human intellect as James Martineau declares, the lever of life as Locky maintains, whilst as Dr. T. R. Glover holds "the Lamb of God has taken away the sin of the world to a degree that no one can imagine who has not studied the ancient world"; and, further, has created a Church which has been, and remains, the mightiest force known among men for promoting national betterment and the establishment of a true Christian order all over the world.

Now that is the thrilling story of all the yesterdays, and poor indeed are we if we have not had first-hand evidence of the unrivalled power of the Gospel when proclaimed to the heathen and ourselves. There must be many whose yesterdays of soul-winning are their most fragrant and exhilarating memory, whose most poignant pain is that they have not so presented the Evangel as to have won vastly more trophies for the Master, and many, again, who wistfully yearn and agonisingly pray that the best of their work they have known may be repeated and eclipsed by better seasons still; and all this makes impossible the thought that the Gospel is irrelevant and inadequate to the so many needs of our own time. Thank God, there is a growing feeling abroad that yesterday's triumphs are the pride only of vastly mightier victories yet to be achieved, for the Gospel is a treasure-house of immeasurable wealth, most of which has yet to be turned to beneficent uses.

To the biggest believers in the Gospel its most faithful preachers, we turn when we ask if the Christ of yesterday's Gospel can solve to-day's problems and meet its colossal and clamant needs; and these unhesitatingly affirm that never was their faith so firm, their hope so strong. Let Dr. J. H. Jowett be the spokesman of these bright-hearted optimists. In his great sermon at Durham Cathedral the doctor said: "The Gospel of Christ, in working attire, proclaimed by a Church which believes it, is gloriously efficient to meet the most tremendous needs of the most tremendous day. God so loved the world that He gave His only-begotten Son to die for it. Let belief in Him should not perish, but have everlasting life." That Gospel of Jesus, preached by a Church that believes in it, lived by a Church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated and transfigured world."

Can the Gospel meet the loud and insistent demand which is being made in our better world? Well, unless it can, the golden dream is a bitter mockery. When Versailles gives us no satisfactory peace and even the League of Nations hangs fire, what room is there for hope? Saint Brice (a caustic Frenchman), criticising President Wilson's plea for the League of Nations, wrote: "The only thing lacking for the realisation of this admirable conception is a new humanity. Does Wilson pretend to be able to change humanity?" The question is

not unfair. The President cannot change humanity, yet Christ can! He can fill the world with the loveliest examples of character. We are back once again at the beginnings, and the last word is the first: "Ye must be born again." There can be no new world unless there be new men and new women, and regeneration is not man's work—it is God's. No greater business than Christ undertake than to lead men to the One Source and Strength adequate both to generate the new life which they supremely need, and to provide that life with the forms of action through which it should do its work and bear its fruitage in the nation and throughout the world.

Can the Gospel meet and master the black evils which are menacing and devastating the world's life of today? What of a non-disturbing anarchy, the wave of materialism, the down-dragging pleasure-loving, which seeks to invade even the white courts of God's house, the epidemic of debauchery and crime, the return to intemperance now that war restrictions are over, the surrender of idealism, the torpid listlessness of multitudes, the neglect of the Eternal? Is Christ equal to handling these formidable foes? Once again, if Christ cannot, we are helpless and hopeless. But Christ can. He knows as no one else does that the miseries and failures of the world are all traceable, straight past everything secondary and derivative to sin and irreligion, to wrong and ignorance and He meets it with grace abounding, drives out hate by love, and marvelously changes the very core of personality, makes men new creatures. And the Gospel is intended to introduce men to Christ, and when preached pertinently, powerfully, persuasively, it does it, and the introduction means a new manhood and womanhood.

Others of our present-day needs which the Gospel can meet must go unmentioned, but still it is true "All my capacious powers can wish, in Thee doth richly meet." The loftiest dreams can find fulfillment, the noblest desires can come to fruition. The child, the youth, the mature, the aged, the sinning, sorrowing and suffering can all experience the adequacy of the Christ. Oh, for a faithful and fearless preacher of the Him! Oh that we all would cremate all the sermons that rob Him of one scintilla of His glory or deny Him the meagrest measure of His power! Oh, that we followed after with impassioned ardour to know Him better that we might disburse His amazing wealth: "The more I love Him the better I can paint Him," said Gustavo Doré; and the more we love Him the better we will preach Him. Oh, that our churches would seriously discard all world-tending distractions so as to give Christ and His Gospel a chance! A blessing word asks this—but God asks it even more.

The Principal of Hartley College writes:—"Will ministers who desire the service of students kindly observe that the Easter vacation begins on March 26th, the students returning on April 26th. It will be impossible to supply students for Sundays, March 28th, and April 4th, 11th and 18th. The summer vacation commences June 8th. On the remaining Sundays next quarter students are available for circuits which meet the hand of the Lord. It has been given to the staff and students by the generous response that has been made to the appeal that circuits should give opportunity to the students to supply their pulpits."

## THE BOOK OF THE DAY.\*

### A Tonic for Young Ministers.

Canon Green is a live cleric, a man fresh, forceful, and of untiring energy. With the rectorship of the populous parish of St. Philip's, Salford, he combines the duties of a busy man of no mean chaplaincy to the King. He is widely known and admired as an earnest and zealous Churchman, a friend of innumerable good causes, broad, sympathetic, modern in his outlook upon life and in his interpretation of religion. He burrows deeply in literature, but even more deeply in life, and his spoken word is aglow with the fire of reality.

This further volume from his pen discloses that his written word is equally ample. The book is an enlargement of lectures on Pastoral Theology delivered before the University of Cambridge and at King's College, London, in 1914. Although written with the various orders of the Church of England priesthood in view, it provides fruitful pasturage for all who minister in better things. Free Churchmen will find here food quite to their taste. The book has special value in that its vivid language conveys the impression that the writer is all the time dealing with actual situations as they have arisen in the course of his own ministry. Experiment and experience in the industrial areas of town and city yield a rich store. The Bishop of Winchester, in a commendatory preface, says that the book is "one within my knowledge more fit to write what may, really help the many who need help of the kind."

The book comprises six chapters, the first of which deals with the problem of the ministry in general. Canon Green recognises that the problem of the ministry is largely a personal one. Here, in a pre-eminent degree, it is the man who makes or mars his work.

If you are to be your own master, take care that you are master of yourself. And no man will ever master himself without rules. Strong stress is laid upon the necessity of method and time-table. The author makes up the minister's mental pabulum thus—(a) Theology, (b) a special branch of study (which one is urged to master), and (c) general culture. In the next chapter, the author tells us there lurks for all of us this dreadful fate, to lose the power of serious study and the enjoyment of anything but trasily reading. The duty and value of visiting as a part of clerical service is strongly emphasised. "Get the taste for it young and you will not lose it." In many respects the fourth chapter "The Ministry of the Word" is the most stimulating of the book. It is a book which every one may remark that it is refreshing to find in an Anglican handbook such insistence upon preaching as fundamental in Christian worship. We are urged to preach as we should talk, and those who have heard the author know how effective conversational preaching may prove. "The first thing to be aimed at is to acquire a natural unforced style, and the power to say what you want to say in such a way that the people before you will understand your message." The problem of retaining the youth of our Churches presses heavily for solution. Canon Green makes no pretension to solve it, but the striking success he has attained in dealing with lads ensues for him a considered hearing. The chapter on "Work with Special Classes" will richly repay careful study.

One rises from the perusal of these lectures with a heightened conception of the greatness of our holy vocation. They spur to greater efficiency and zeal in the "commonplace." What better tonic for a book could be desired?

H. G. MEECHAN.

"Problems that Perplex." By Rev. J. W. G. Ward. (H. R. Allenson. 5s. net.)

This book of 266 pages deals at almost equal length with the problems of Pain, Prayer, Providence, Divine Indifference, the Wicked's Prosperity, Believing, the Bible, Miracles, the Resurrection, Personality and Immortality. The author is that "very able young minister" of New Court Congregational Church, Tooting Park. He is convinced a spirit of earnest inquiry about religious problems is abroad, and that many are seeking the way of life and peace. But there are problems that perplex. He would face these afresh with the inquirer and assist him towards the light. He does not shirk the problems of the wayfarers, and also to make wayfarers into guides. It is a fine book. Able, modern though the problems be, told, reverently daring, without sincere, and above all sympathetic. The problems that perplex are perplexed are pooh-poohed. On the contrary, the sympathy of the writer carries him well over on to the doubter's dark side of the problem, but only that he may lead him by the hand safely to a spot Mr. Ward himself well knows—the feet of the Master.

The following delegates have been elected to the meetings of the National Free Church Council, 40, be held at Leicester:—Rev. C. T. Bishell and Mr. W. Neal, Bridlington; Rev. C. Lloyd Page, High Wycombe; and Rev. G. Hind, Holywood.

"The Town Parson." By Canon Peter Green. (Longmans, Green & Co. 6s.)

## Our Churches and People.

### "The Turk Must Go."

There was a very large congregation at Prince's Avenue Church, Liverpool, on Sunday night, when Dr. Gutteridge preached on the topic of "The Turk Must Go." In very forceful language the Doctor strongly protested against the surrender of the Government to Finance and Chauvinism, and affirmed that neither Parliament nor English public opinion had been fairly treated. He had, he stated, hitherto been a loyal supporter of the Government in its complex difficulties, but his forbearance had become exhausted in face of the shameful surrender that had been made to the most cruel government that had ever cursed the world. The large audience carried a resolution of protest against the continuance of the Turkish power in Europe.

### A Zambesi Missionary.

Rev. Stanley E. Buckley, of Kanchindu, met the Missionary Executive at Holborn Hall on Thursday last, and was given a most cordial welcome. He had previously been examined by Dr. Kelynaack, who sanctioned his return to Africa after twelve months' furlough. Mr. Buckley is a fine specimen of the true missionary, devoted to his work, and with a passionate longing to be at it again. He paid a tribute to the constant and the excellent service rendered by his predecessors on the station, and gave many facts indicating that very substantial progress had been made during his six and a half years' term. His training at home had served him well, and stood on a station where much industrial work is an absolute necessity. Temporary buildings have been in every case superseded by permanent ones. Mr. Buckley superintended the making of over half a million bricks, while the medical work was so much commended by the B.S.A. Government that they presented him with medicines to the value of £40 and a monetary gift of £25, which he passed on to the Jubilee Fund. This young missionary will need to exercise great care for some time after the serious illness through which he has passed. He is a cultivated foreign speaker, and we predict that during his stay in England he will be a fine asset on the missionary platform. It must be a very great joy to his father, who is a missionary enthusiast himself, to know that the work which was denied him so ably carried on by his son. Born at Scarborough in 1885, he came on the plan at Peel, I.O.M., and was recommended for the ministry by the Stewkley Circuit, and then to Hartley Coleridge in 1910. After six months' medical training at Liverpool, he went to the B.S.A. medical training at Livingstone, where he remained until 1913, so that his ministry of nearly seven years has been spent without a break in the Zambesi Valley, the only one of our stations in the Dark Continent. His wife, an accomplished lady, who is from Leeds, is equally devoted to the missionary cause.

### Still They Come!

There are many who would not be able to say definitely where Tarporley is. Yet Tarporley is a town and circuit of some great consequence. Unknown geographically as it may be, this circuit has raised for the Missionary funds, within a few coppers, £278. We shall soon begin to put a new standard of values on circuits. They will become appraised by their Missionary Fund money. When that day arrives there will be a great mixing up and confusion. Tarporley is truly remarkable. Without any system of promises, without slips or forms, the whole of the circuit has been able to decrease the expenditure for missions and to raise their Jubilee Fund position, and magnificent success has crowned their effort. Rev. T. Hacking is to be warmly congratulated on his leadership, and Rev. F. A. Kewell, the deputation, to be complimented on being the special preacher and speaker at such a series of glowing meetings.

### A Challenging Proposal.

At its recent meeting the Grimby and Lincoln District Committee seriously debated the question of setting apart a District Sunday School Secretary to visit the work of the Young People's Departments, Sunday-schools, Endeavour and Temperance in the District. It was a great and challenging suggestion, and excited a lively discussion. No decision was reached, the question being referred for further investigation, when it will be again considered. The Connexion Equalisation Fund, with some minor reservations, was accepted. John Knag Gill's letter about the churches in the West Midlands evoked a hearty response, and the outlook of the District Jubilee Fund has been made brighter as a consequence. The Committees of the District will be met at the Service by Rev. W. N. C. O'Brien, A. Longstaff, G. T. Chappell, J. Bowles, T. P. Ellis, J. S. Wilkinson and B. Drewery, together with Messrs. H. Knott, T. Andrews and J. Gibson. A successful and profitable convention was held at Lincoln on the occasion of the visit of the Vice-President, Alderman Harvey Robinson.

### More Life at Barry.

The tide has turned. There is a manifest flow in the right direction. Many of our churches are being

touched with a new spiritual life. In no church is this more evident than at Walmersley-road, Bury. On a recent Sunday evening, after the ordinary worship, a special service was arranged for the reception into church communion of twenty-seven new members. A number of these had been for years regular attendants; others were scholars in the upper classes of the school. The charge, given by Rev. H. W. B. Whiteley, was followed by the Lord's Supper, the attendance at which was far above any previous record. In every department of the church there is evidence of a revived life. There is a pronounced feeling in favour of church membership, and this is especially the case with those who have returned from the war. For some months the minister, by the request of the officials, has made "The Church of Christ: Its History, Meaning, Importance and Need" the theme of his message, and there can be little doubt that the new condition is due to the adoption of this course.

### Rev. Jabez Bell.

With a wealth of noble feeling, and with the ardour that has ever characterised him, Rev. Jabez Bell has again offered himself for African work. Missionary service never dies down on the altar of this brave soul. There are many who recall the chivalry of Mr. Bell's first offer for Fernando Poo when missionary work in Africa was a different thing from that of today. Again and again has the denomination been thrilled as he has gone and returned from this foreign outpost. He is among our oldest and most effective missionary advocates, and possesses the gift of making others feel the glow that is in his own heart. Few can resist the spirit with which he speaks. The subject of deep conviction, he holds nothing back from any cause to which he gives himself. He lives, and will continue to live, in the undying affection of the whole Church. The Missionary Committee, for Mr. Bell's sake alone, and after so much and so faithful service, felt that they ought not to take advantage, even in these days of need, of such an absolutely unselfish offer as that made by one of our oldest and most honoured missionaries.

### Presentation at Bourville.

The residents of Bourville recently met to honour Mr. E. Wakeman, who has acted as honorary secretary of the Village Council for many years. Wakeman has been associated with the Council at its inception, and such is the confidence reposed in him that at the triennial elections his return has never been in doubt. He has been, and is, undoubtedly one of the best. Mr. Wakeman has been absent from the Council meetings. To his initiative and enthusiasm much of the credit is due for the cultivation of the Bourville gardens, which are the pride of the place. He is secretary of the Village Gardeners' Association, the "Children's Festival," an annual event of great attraction over a wide area, and is also on the School Management Committee. On the attainment of his official majority it was considered opportune to recognise his highly appreciated services. At the annual meeting of the tenants, over which Mr. George Cadbury, son, presided, Mr. Wakeman was presented with a wallet of bank notes and a beautifully illuminated address. But whilst devoting much of his energy to this work, Mr. Wakeman has always given precedence to his home. He and the present circuit secretary he has rendered invaluable service. As joint president of the P.S.A. he is always at his post except when engaged in preaching away from home. He and the present circuit steward, Mr. A. H. Wheatley, were responsible for the formation of the Selly Oak Endeavour, which is one of the most flourishing in the West Midland District.

### A Fernandian Lady.

We regret to learn that Mrs. Amelia D. Vivour, of Fernando Poo, recently passed away in her sleep at Barcelona, where she had resided for some time. She was the sister of Rev. W. N. Barleycorn, and the widow of the late Mr. W. A. Vivour, of Santa Isabel and San Carlos Bay. In the early years of our missionary work she was attached to the team of the Rev. R. W. Burnett, whose work at Fernando Poo she highly valued. She was a lady of considerable means, as the Missionary Society officials have from time to time learnt with pleasure. She generously supported the native churches. In years past when in England she worshipped at Prince's Avenue Church, Liverpool, where she is still kindly remembered. She was buried by the chaplain of the English Church at Barcelona.

At the recent investiture held at Liverpool by Prince Arthur of Connaught, Rev. Herbert W. Rogers, of Manchester, received the M.C. and Bar, and Rev. W. R. Chapman, of Hartley College, the M.C.

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The Aberdeen Free Press says: "The work throws light on many things in the Bible, but it is chiefly valuable as illuminating the life and teaching of Jesus. It is as informing as it is fascinating."

The Methodist Times says: "This is a peculiarly fresh and valuable book on the Gospel. . . . If anyone doubted the fidelity of the Gospel to Syrian life, his doubts would be removed by the testimony of this writer."

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## A Gold Medalist.

Miss Hilda Walkden.

The winner of the gold medal in the Senior's Scripture Examination for 1919 was Miss Hilda Walkden, of Moor-lane School, Bolton Second Circuit.



...the student Walkden.

and Mrs. John T. Walkden. By the time she has reached the goal towards which they have earnestly striven, for each has had certificates in the various stages, first class with honours and also district prizes. Miss Elsie Walkden obtained second prize in the Senior Division in 1911 with 88½ marks. The following are the records of this year's successful candidate—1910, 81 marks; 1914 (Upper Middle Division), 85 marks; 1916 (Upper Middle Division), 100 marks (first district prize); 1918 (Senior Division), 96½ (sixth prize); 1919 (Senior Division), 100 marks (gold medalist). The presentation took place at Moor-lane School on Sunday, Rev. R. C. Hollis, District Examination Secretary, making the presentation.

## A Shrovetide Demonstration.

The Shrovetide Demonstration of the John-street Church, Sheffield, which celebrates the anniversary of its erection, has for many years been a notable event, and has this year been characterised by old-time enthusiasm, and the financial result surpassed all previous records. The services have covered two week-ends. At the first Rev. Henry Fox, a former pastor, rendered splendid service as president and lecturer, and the financial result was over £37. At the second Rev. Arthur Jubb was warmly welcomed by the old friends, and preached twice on the Sunday, and with Rev. A. R. Whiteman of Keadron, addressed a public meeting on Shrove Tuesday. During the afternoon a public tea was given by the Young People's Social Club, recently established, which was attended by 400 people. Mr. C. Hollis presented the treasurer's statement for the year, which showed a total income of £771 2s. 3d., which had been slightly exceeded by the expenditure. The instatement of a new organ and other improvements were contemplated, involving an outlay of £1,500, and a movement had been initiated to raise that amount in two years. Mr. Walter Booth and Mr. W. Troctor presided at the two public meetings, and each contributed £10. The tea realised £20, and the total proceeds of the anniversary were £101 12s. 6d. On the Sunday afternoon a high-class musical service was rendered by the choir, with Mr. Stevenson organist and Mr. A. Gill conductor.

## District Temperance Conference.

Despite the clash of local events, a useful conference was held at the Fallings Heath Church, on Sunday, when Mr. Abel Taylor opened the afternoon session, Mr. Greenwood presiding. Rev. A. Bateson gave some very serviceable suggestions on "Definite Temperance Work amongst the Young." A helpful discussion followed, in which Messrs. J. Perkins, A. Ager, J. Griffiths and Rev. J. H. Veal took part. Tea was served by the ladies of the church, after which a public meeting was held. Mr. W. H. Ellis (Wolverhampton) gave a fine talk on the temperance by his opening remarks. Rev. D. Cooke gave a magnificent address on "The National Soul and the Temperance Impulse." Mr. J. L. Allcock, donor of the magnificent district Band of Hope Challenge Shield, after giving a vigorous address, presented the shield to the West Midland District Temperance Committee. Rev. J. H. Veal and Mr. J. Perkins, in accepting, heartily thanked the donor. Mrs. J. Griffiths presided at the organ at each service. Tribute was paid to Mrs. Griffiths' devoted labours for temperance in the Fallings Heath Church. A large and vigorous Band of Hope has developed under the joint leadership of Mr. and Mrs. Griffiths.

Mr. W. Johnson, trust treasurer, Derby-road Church, Long Eaton, has recently been elected a member of the Derbyshire County Council at a by-election.

viously reported. Madame Beta Tudor rendered distinguished service in France during the war, taking part in nearly one hundred concerts for the troops. She will be the soloist at Salisbury Church on the visit of the President of the March Union.

We are desired to state that Rev. E. Hancock, Bromsgrove, gave the address at the funeral service of the late Mr. Gilbert Tucker, of Loughborough, on the 14th ult., and not as reported in our last issue. The address was a high tribute and worthy appraisal of our late honoured and beloved friend.

The visit of Rev. J. Enang Gill to St. George's Hall last Sunday created great interest. Collections were for the Jubilee Fund. The mission hopes to raise its quota in addition to its record of £117 raised for missions last year.

Rev. E. Lacey, who has recently been demobilised, and is at present doing a fine work at Bishop Auckland, has been engaged to succeed Rev. J. J. Reeves at Salisbury-by-the-Sea in July next. We understand that the friends at Kettering Road Church, Northampton, to which Mr. Reeves is engaged, kindly offered to defray the removal expenses incurred by his successor at Salisbury.

In memory of their daughter Alice, Mr. and Mrs. G. Hemphrey and family have presented to the Gotham Church, Nottingham First Circuit, a communion service (individual cups) with filler. Rev. A. Parkin, who presided at the gift on behalf of the church, thanked Mr. Hemphrey and family for their generosity.

Mr. H. Pickering, junior steward of Dunstable Circuit, has been elected chairman of the Executive Council of the Institution of Municipal Engineers. For the fifth year in succession he has been elected on the Council. The Association has a membership of 1,100 surveyors and engineers. Mr. Pickering renders invaluable service to our church both at Dunstable and as a member of several Conventional committees.

The fiction in the March number of the "Sunday at Home" includes a long instalment of the serial "The Smitten Rock" and four complete stories. These are all illustrated by artists of the first class. A very charming and appropriate article about the March number is entitled "Here's Old March!" by Frederick Langbridge. It is so bright and cheerful, it helps one to feel that spring is near at hand. Some beautiful illustrations accompany the article.

Rev. T. B. Heward, C.F., desires to acknowledge the following donations received on behalf of the Soldiers' Home, Aldershot.—Mr. W. Ewart Morse, £1 1s.; and Mrs. C. F. Sheriff, £1; Alderman J. Shepherd, 10s.; and Mr. J. M. Stevens, Aldershot, £3 3s.

Mr. E. H. Brown, Secretary of the Women's Missionary Federation, sincerely thanks the following for their gifts to the Jubilee Fund.—Mrs. F. W. Robinson, Cleethorpe, £25; Mrs. and Miss Watson, Streatham, £5; Mrs. A. E. Harding, Swindon Second, £2 3s.; Mrs. G. Armitage, London £2 2s.; Mr. J. W. Stores, Sunderland Third, £2 2s.; Mr. George Buckley, Sunderland Third, £1 10s.; Miss Kirkaldy, Sunderland Third, 10s. 6d.; Mr. B. Witty, Sunderland Second, 10s.; Miss Norwood, Sunderland First, 2s. 6d.

Rev. T. Dowson, superintendent of Pateley Bridge Circuit, along with his wife and daughter, attended the Missionary Convention at Dragon-parade Church, Harrogate, last Tuesday. There were no late trains, so they set out and walked back to Pateley after the evening meeting, a distance of fourteen miles. They reached home just before 3 o'clock the next morning. Mr. Dowson and his daughter are both enthusiastic, and they felt that on no account could they miss the opportunity of hearing Rev. John Enang Gill, and after the splendid address to which they were privileged to listen they felt more than repaid.

Revs. Theophilus and Frederick George Wallis have each reached the jubilee year of their ministry, and, as supernumeraries, are still rendering considerable service to their respective circuits, occasionally preaching and frequently giving addresses at various meetings. The latter, on Tuesday last, gave some interesting reminiscences of fifty years in the ministry at Ebenezer, Grimsby, Mr. C. K. Watkinson, F.P., presiding.

Councillor G. H. Marshall, a local preacher, Dartmouth Circuit, has recently been appointed a Justice of the Peace for the county of Devon. The appointment gives great pleasure, as he is the first Primitive Methodist appointed on this local Bench.

Constance, daughter of Mr. and Mrs. Jackson, of Newtown Church, Macclesfield, has passed the recent examination in pianoforte playing and gained her A.L.O.M. at the age of fourteen years, being the youngest candidate in the North of England to obtain that distinction.

Mr. G. F. Wilson, son of Rev. G. H. Wilson, has just passed with distinction the matriculation examination of the London University. At the age of eighteen he occupies a responsible position as an assistant chemist at Messrs. Boddys & Co., Lichfield, Nottingham. He is a busy worker in the church at West Bridgford, being their secretary and Sunday-school teacher and organist.

## MISSIONARY JUBILEE.

Our Sunday School Union **urgently requests all our Schools, C.E. Societies, and Bands of Hope to do their best for the Jubilee Fund.** We want **YOU** to have a worthy place in this grand effort. **Let us do great things for Africa.** All moneys should be paid to the Ministers, and reported to

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Workington.—Meeting held at John-street. Increase of ten teachers, eighty scholars, two senior and one junior C.E. societies, fifteen active and thirty associate members, and forty-four Band of Hope members. Church membership same as last year. Mr. J. Immin was recommended for permanent membership of Conference. The circular from the General Committee on Dances and Whist Drives on Church Premises was heartily approved. The meeting supported the extension of the Local Preachers' Aid Fund to include aged Sunday School teachers. Rev. J. Gorton accepted a unanimous invitation to remain until 1922 with an increased salary of £5 a quarter. Congratulations were offered to Lowca Sunday School on winning the Jenkinson Trophy shield in connection with the Scripture examination, and Miss Bird, who trained the children, was appointed to receive the shield at the forthcoming

district meeting. One hundred and twenty pounds has been promised to the Jubilee Fund. The ordinary missionary revenue is several pounds in advance. Rev. J. Gorton and Mr. J. S. Beattie were elected delegates to the district meeting.

## Women's Missionary Federation.

Barnsley First and Second.—The monthly meeting was held at Doncaster-road Church. Mrs. B. Roe presided at the afternoon gathering, when Rev. J. Spoor gave a very interesting address, and Miss Sheppard sang a solo. Tea was provided by the ladies. In the evening, Rev. J. Spoor preached. Collection for African funds realised £2 9s. 6d.

Brierley Hill.—The annual sale was held in our Stourbridge schoolroom on Wednesday. Mrs. C. W. Roberts, of Wollaton Hall, opened the sale, and the stall was in the hands of Mrs. H. Moyle and Mrs. P. Edwards. An excellent tea was provided by the ladies, and a first-class concert arranged by Mrs. J. Parker and Mr. B. Glover. The effort realised over £18.

Harrogate.—The Auxiliary held a successful meeting in connection with the visit of Rev. J. Enang Gill. Mrs. Best, president, and Mr. Parker, vice-president, Miss Shepherd was the soloist, with Mrs. Davis as accompanist. Mrs. Banham gave a most interesting address on her work at Batipico. Rev. J. Burditt following with a very able address. Tea was provided by the ladies, tea and collections realising nearly £20 for the Jubilee Fund.

Lincoln.—The annual meeting was held last Wednesday. Mrs. Parker presided. The missionary letter was read by Mrs. Lawrence. Mrs. Redhead was soloist, and Rev. W. Fildes gave an admirable address. Gratulation was expressed at the growth of the branch at Dunston, whose twenty-five members had brought in £10. The Young Women's Missionary was congratulated on raising £8, and the total for the Auxiliary was reported as over £45. The membership has grown to 135.

London (Upton Park).—The annual drawing-room meeting was held on Thursday. Mrs. T. Proud, supported by Mesdames Bland, Finall, Targett, and J. Johnson. An excellent account of the work in Africa was given by Mrs. J. A. Kerswell. Mrs. W. Barnes was soloist and Mrs. F. Plummer accompanist. Revs. R. Finall and H. S. Targett also took part. Refreshments were provided by Mrs. Tucker and Mrs. Finall.

London (West Norwood).—At the invitation of Mrs. David Bell a large congregation gathered in Knight's Hill Church on Saturday. Mrs. S. Horton presided. The speaker was Rev. W. Charter-Piggott, who gave a most powerful missionary address. The missionary letter was read by Mrs. W. M. Kelley. Solos were rendered by Mrs. Lowther and Miss G. Emmett, with Miss Emmett at the piano. The Revs. W. M. Kelley, G. Bennett, and A. Goodacre also took part. Refreshments tea was served in the schoolroom. The offering for the Jubilee Fund amounted to £17.

Manchester Central.—The monthly meeting was held at Disbury, under the presidency of Major Dain. C.F., the speaker being Miss Unsworth, who gave an address on her work in India. The soloist inspired the meeting with her singing. The ladies of the church provided the tea. Collection satisfactory.

Margate.—At the meeting held on Thursday Mrs. Alfred Jones gave an address on "The Object and Work of Working a Branch." Two excellent solos were rendered by Mrs. Jarman. The election of officers followed. Sixteen members and one member-at-large were elected. Several more have promised. The following amounts have been received by Mrs. Jones for the Jubilee Fund.—Mr. J. 10s., Miss J. 10s., £4; Alderman J. Amos, 21s.; Miss Amos, 5s.

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