

The Permanent Lesson of Pentecost. By Rev. W. Younger.

# Primitive Methodist Leader

No. 2711. Old Series.  
No. 779. New Series.

LONDON: THURSDAY, MAY 20, 1920. (PUBLISHED)

Price 2d

## Notes and News.

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#### Young Recruits.

Any Church may regard itself as fortunate that has a full supply of young men offering themselves for its ministry, and in this respect our Church has always been in a fortunate position. Men, money, prayer are the essential requisites of the Church. How shall they hear without a preacher, and how shall they preach except they be sent? At the recent District meetings twenty-nine young men presented themselves for examination. Men who had come from the plough and the forge, the farm and the mine, the shop and the school. Most of them had passed through the strain and stress of military service, but they had retained their zeal for God and their love for His work. They were not all equally proficient, but they all had gifts and graces that make it clear that they were called for the highest possible service. Eight of them had matriculated before coming up for examination, others still bore the marks of manual labour and toil, but their Christian experience left no doubt as to their call. For these young men the Church may well give thanks and offer prayer. The Christian ministry is a great vocation. Sometimes failures mar its usefulness. So that nothing can be of greater importance than to see that its entrance is wisely guarded. There must be an open door for every type. For the ragged fisherman like Peter, or the trained physician like Luke, the plait, outspoken vine-dresser like Amos, or the cultured courtier like Isaiah, but all must show their fitness and call if the Church is to meet the increasing claims of this restless age. Men for the age are needed. And when God calls His servants to vide ministries that are essential to His great purpose the Church may well rejoice. One thing we ought always to remember. It is the Church itself that selects and sends them forth. There is no private door into the ministry of our Church. Brethren pray for them—for these young men to whom the call has come, that they may worthily fulfil the ministry to which they are giving themselves. They are worthy for whom we ask this.

#### Mr. H. A. L. Fisher's Proposals.

The Secretary of the Education Committee has received a long and important reply from Mr. H. A. L. Fisher to the resolution recently passed on his education proposals. Mr. Fisher makes it clear that those proposals were made in the nature of "a feeler" to ascertain whether there is a prospect of such general agreement as will "suggest the lines" upon which a fresh effort for the settlement of the question might usefully be adopted. Mr. Fisher says, "General agreement is the indispensable condition of legislative action for the purposes suggested," and sets forth what he deems to be the great advantage of his proposals. "A settlement on the lines suggested would, for example, secure for the first time a popular control by publicly elected bodies over all the elementary schools in the country. The Local Education Authority would appoint and dismiss all teachers competent and sound in the first instance, and would have unfettered discretion. The Local Education Authority would absolutely dispose of the use of the school buildings for any school purposes for which they are competent and willing to provide. Religious tests for teachers in any ordinary sense of the phrase would disappear under a system which would leave all teachers perfectly free to give or not to give religious instruction, and declare that their remuneration would be the same whether they give it or not. The disappearance of the direct religious tests which are now permissible in 12,500 voluntary schools would probably affect nearly 70,000 teachers. Religious tests for teachers in any ordinary sense of the phrase would disappear under a system which would leave all teachers perfectly free to give or not to give religious instruction, and declare that their remuneration would be the same whether they give it or not. The disappearance of the direct religious tests which are now permissible in 12,500 voluntary schools would probably affect nearly 70,000 teachers. Its suggestions would not give any right of entry to ministers of religious denominations as such, as all teachers of religion, as of other subjects, would be appointed by

the Local Education Authority. He contemplated that in all but exceptional cases religious instruction would be voluntarily given by the ordinary teaching staff, but if in any school this was not found practicable, and any person were employed for the sole purpose of giving religious instruction, he would, like any other teacher, be appointed by the Local Education Authority, who would be solely responsible for his satisfactory service, and could dismiss him."

#### Religious Ignorance and Indifference.

All this is well so far as it goes, and on the face of it appears to be very plausible and attractive. But unfortunately we have had some experience of denominational teaching in elementary schools, and we cannot say that we are greatly enamoured with the proposals. Undoubtedly the war has revealed a great amount of religious ignorance which is very distressing to all who are concerned about the moral and religious welfare of the people. But we are not at all convinced that it is owing to our present system of education in the Council schools of the country, nor are we convinced that the religious knowledge of those who have passed through denominational schools is higher or truer than the religious knowledge of those who have been taught in Council schools. Nor are we sure by any means that to open the elementary schools to denominational teaching would increase the respect of the children for religion or deepen their attachment to it.

#### Denominational Difficulties.

We have a great aversion to the differentiation of scholars in a public elementary school according to the religious opinions or non-opinions of their parents. They are being trained as citizens, not as denominationalists, and to split up a school into various religious sections must be distasteful to the teachers and injurious to the mental and religious life of the children. We have seen with great admiration the religious lesson given in some Council schools, and for reverent devotion and impressiveness it equals anything we have seen in denominational schools. The great outstanding facts of the Christian religion have been intelligently presented, and the great truths of the Bible have been effectively taught. We cannot conceive how it is that the schools should be regarded by any section of the Church as a denominational book. It contains the revelation of God to man, and if the teachers are permitted to give Biblical instruction as they now do, more denominational instruction may well be left to the Churches.

#### Right of Entry.

Mr. Fisher says that "ministers of religion as such" would not have the right of entry into the schools. But who would give the denominational teaching in many of the schools, and how many sections would there be—Church of England, Methodist, Congregational, Baptist, Presbyterian and others? Surely it would be a confusion worse confounded. If teachers are to be trained in college to give such denominational teaching it must involve a test. When appointed to schools the question would necessarily be asked, "Are you a denominational teacher, you give, and are you willing to give it?" This would mean a test. And failing a sufficient number of qualified teachers for the work, who could be appointed in many places but the clergymen of the parish. We think of the villages where faithful Sunday-school teachers give up their time on the Sabbath to teach the children, but how could they give up time to be weekly qualified and appointed to teach in the elementary day school? It would resolve itself into the "right of entry" against which we have strenuously fought. We earnestly hope some other method of nationalising all schools may be found than these proposals of Mr. Fisher.

## Lights from Side Windows.

The greatest sensation of the May Meetings this year has been the appearance at them of the Sadhu Sundar Singh. He is one of the great solitary souls the Lord raises up at long intervals who, counting "all things loss for Christ Jesus' sake," key their lives up to the question, "What would Jesus do?" One admirer of him declares him to be "the most Christ-like man since the Apostle John." That is a great claim to make for any mortal, but it is good to know that there are men so like their Master that all do them reverence.

We are again in the vicious circle of rising and ascending wages. The raising of coal by over 14s. per ton is a serious matter in many a home where there is no elasticity in the income. The lady of the manse is again totting up her weekly outgo and wondering how expenses are to be met on the minimum salary. In plain English, Conference will again have to raise the standard if much privation and suffering is to be prevented.

The division in the ranks of the Liberal party is greatly to be deplored. Leamington has made what was a crack into a yawning chasm, across which there now seems no bridge over. Oh, the pity of it! At a time when the country needs a strong lead along the path of peace, retrenchment and reform, for the party which has made these its watchword for years to be hopelessly divided is a calamity of the first magnitude.

Literary Young Man: "I see W. D. Howells is dead." Fair Companion: "Oh! do you mean the tobacco man?" Young Man: "Good gracious! Tobacco?" Fair Companion: "Well, his name is on all the packets, isn't it?" He produced his cigarettes, and she pointed it out—"W. D. and H. O. Wills."—Under the Clock.

"I feel that the presence of children from a late enemy country would make it more difficult to bring people back to the charitable and Christian frame of mind which one desires should mark the arrival of peace. A stranger apology surely never left the lips of any of our sacred ministers of religion than this made by the Vicar of Bexhill in order to excuse his opposition to the bringing of a number of starving Austrian children to Gooden Camp. We pity the folk who would regard the presence of such children in our country "as an insult to the dead." Where else could we find a more fitting occasion than this for interesting to hear the Vicar preach a sermon on the parable of the Good Samaritan.

The £50,000. A long pull, a strong pull, and a pull altogether, and the Jubilee Fund will be a triumph.

Dr. Garvie is convinced that nobody need be alarmed at the idea of the large number of women elected as deacons becoming too large. "You leave it to the women members to keep down the number of women deacons," he said to a minister who came to consult him on the matter. He is right. The bitterest opponents I have met to women as candidates for Parliament are women. Why, only a woman can say.

A lady delegate to the Women's Christian Temperance Union Convention expresses great surprise at the small notice taken of their meetings in the Press. We have ceased to wonder. If the ladies had arranged a boxing match between themselves and the men, the column, and the "Daily Chronicle" would have sent a special correspondent, but as they were out only to fight an enemy worse than Germany, Austria and Turkey combined, they are treated as the most unimportant and uninteresting of subjects. The men and ten thousand cheering Englishmen and ladies clap their hands and shout "Bravo! The drink statistician says that four or five lines are considered sufficient to represent what the mind of the woman can do. I could write more, but I must stop."

A KNIGHT OF THE PEN.

Weston Church, Portland, has just held its first bazaar, which realised £77. The sale was opened by Mrs. Comben, O.B.E., Mr. E. Pearce officiating as chairman. An excellent tea was provided on the Thursday, followed by a concert, over which Mr. R. J. Stone presided. Rev. T. Stephenson and Messrs. Brown and Otter thanked the friends.

Endcliffe Church, Sheffield, Abbeydale Circuit, has just brought to a close a series of winter efforts in aid of debt reduction. Birthday parties, concerts and other money-raising efforts have been arranged by various groups. A two-days' sale of work consummated those special activities, the grand total of £324 having been raised. The trustees have paid £240 off the debt, thereby enabling them to claim the final instalment of Sir Wm. Hartley's challenge offer of 10 per cent. With Sir William's cheque the debt will be reduced from £1,119 to £855.

## THE PRESIDENT'S DIARY.

Grimsby, Emswiler.—A great week-end. Sunday-school anniversary. Collections £200. Large audiences. This historic church put forth its best powers and made a great rally. How much certain families have done for our cause in various parts of the country, and by their legal service, their generosity, they have made themselves part of the very foundation of the Church. The Watsons of Northampton, the Bownes of Gateshead, the Arnolds of Northampton, the Woodhalls of Liverpool, the Genneys and Drivens of Manchester, and others. Blessed on the days of their youth, as were their fathers before them, for they have been the pillars of the Church that has done so much for them. And these men but representatives of a noble army. How their names crowd on the memory. Who that loves the Church can forget for a moment the Fleethams of London, the Brearleys of Halifax, and other honoured families.

Bridlington.—A bright and inspiring visit to this church by the sea. The Mayor gave me a welcome, in the name of the town, and paid a fine tribute to the work of our people. Great pleasure in meeting again such valued friends as Revs. F. E. Heape, who entertained me delightfully, the Venerable H. Woodcock and Mr. Mainprize.

Sunday and Monday.—At Hay, my port of origin. The little chapel in which I was converted as a boy was then the scene of the service. Here I was nurtured, brought up on the plan, and conversed with the members of the ministry. The revival, in which about eighteen or nineteen of us were converted, was conducted by the late Rev. George Cook, and was the first town meeting of the kind in the town. The services were held at the Wesleyan Church; service conducted by Mr. Ogle, of Leominster. Tea and reception. All the churches represented. Nice things said that pleased and comforted me. The Rev. Mr. Cook, who was the pastor and the leading savior of the town, spoke with much feeling. His office fifty years ago, and long before his time, was my first college, and a capital college it was. I was a member of the Wesleyan Church, of the Wesleyan Encyclopedia Britannian, and with the book honger, burning like a fever in my brain, set myself, though barely twelve, to read it, skipping the technical parts, and reading the rest. I was at the first town meeting presided over by Mr. King, of Hereford, a Unitarian and loyal Primitive Methodist. I was the first minister in the little town had ever sent out a minister in the modern manner. I was a member of the church; and thought it could not be so bad, since it had grown so large; and, forty-five years after that event, here I met to tell me formally that I was not a disgraced it, but a member of the church, and that I was the dear little church within its walls!

Saturday.—West Wykom. Village church. Enjoyed meeting the young people. Some of them had never seen a President. Evidently surprised to find that he wasn't quite six feet in height and correspondingly hefty. Had a fine time with them.

Sunday and Monday—At Durham-road, Galeshead.  
Strong church, not afraid to repeat the last line of  
the hymn. Large congregations and a great Sunday  
School. I met here one of my old friends and  
honoured colleague of years ago, Rev. W. Colley, said  
the sight thrilled him. It was of the fine old type.  
Young and old prayed, and the church rededicated  
itself to the service of God. When the burnt sacrifice  
of prayer was offered up, it was as if from heaven  
A religion without soul and without emotion is not  
suited to Primitive Methodists. Our dear  
Northerners have a great loss of what, in their de-  
votionality, they call "Bosnia," and none are  
quicker in detecting its absence than the South  
for religion with heart and soul in it. My younger  
brethren will make a note of this. More heart, please.  
Don't be afraid of emotion. Stuff as much "grey"  
into your brains as you can get, but remember, you must  
win the heart if you want to win your people. Emotion  
is an emotional Celt that says it.

### Debt Reduction at Nelson.

The visit of Prof. Wardle to Netherfield road for school sermons marked the climax of a scheme for debt reduction by which £500 has been paid off the debt of the school to the bank. A special meeting of the working society. The scheme, initiated a year ago by Rev. E. H. Pittwood, has been brought to completion under the able ministry of Rev. F. A. Wardle. The school has been free of all mortgage debt, and an address on Sunday morning, and Prof. Wardle preached afternoon and evening. On Monday Prof. Wardle lectured on "The Poetry of Robert Browning." The school has a total of £1,000, a surplus of £62, and at the close Rev. E. H. Pittwood announced that the £500 scheme had been successfully completed. During the last two years the liability of the school has been reduced by £1,000, and the credit debts by over £1,300. In spite of heavy debts, the circuit has also raised £50 for the African Jubilee Fund. Every branch of the circuit is doing an encouraging sign of increasing prosperity.

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# LONDON MISSION ANNIVERSARIES.

## WHITECHAPEL INSTITUTE AND HOME.

### The Lady Mayoress Presents Prizes.

Monday, May 17th, was a high day at the Working Lady Institute, and Mrs. May was highly gratified by Rev. T. Jackson. It was its twenty-second anniversary under the auspices of Primitive Methodism, and a large company assembled. In the presence of the Lord Mayor, through presentation of public duties, the chair was taken by Mr. Sheriff Charles Evans, who was accompanied by the Lady Mayoress and Mrs. Evans. Then on or near the platform were Sir Stuart M. Samuel, Bart., Alderman J. D. Kiley, M.P., Mr. Henry Hill (founder of the Institute), Mr. W. C. Johnson, L.C.C., Councillors H. Kosky, J. P., J. P. Rosenthal, and Hecolone Jones, J.P., and Mr. J. P. H. Clogg, J.P., Mr. W. Groves, J.P., Rev. and Mrs. J. T. Barkby, Rev. and Mrs. S. L. George, Rev. T. B. Cankwell, G. Truener and J. Ehang Giff, Rev. T. W. Swinfield, J.P., and Rev. J. Debono. The report given by Rev. T. Jackson was of a most satisfactory character. After referring to the services of the Boy Scouts, who with their bugle band helped raise funds for the children's picnic, the meeting consisted in efforts by which £200 was raised for the Hospital Sunday Fund, it went on to emphasise more particularly the work on behalf of what are known as "fallen and first offenders." During the year the Institute has been officially recognised by the Home Office, who have appointed Mr. Jackson as probation officer. This has enabled him and his wife, Mrs. May, to get in personal touch with twenty-five police months and four prisons, to which during the twelve months 300 visits had been paid, and 104 lads received into the Home, these were chiefly from the Courts, but nine had been dealt with from prisons. For all of them employment had been sought, and with much success. One very pleasing incident related was that of an old Institute lad, who the previous day called upon the superintendent, and informed him that he is now a minister of the Methodist Episcopal Church of America.

The financial statement for the year showed an income of £1,432 7s. 10d., and an expenditure, including cost of replacement, repairs, and new heating apparatus of £1,422 2s. 8d. The report and the balance-sheet, having been put to the meeting, were carried with acclamation, and afterwards the Lady Mayoress presented prizes to the Boy Scouts as well as to the lads who had been in the Home. The Lady Mayoress then, giving each one a hearty shake of the hand, and addressing to them as a whole a few timely words. The company also were highly delighted with Miss Phoebe Da Costa, who was the soloist, and who, as solos, but who, in response to an encore, rendered three. The tone of the meeting was excellent, and before it closed several promised 25 each for next year, as Mr. Jackson had previously expressed his desire for a hundred such, and with such a start it raises the hope that his desire will be realised.

## INSPIRING MEETINGS AT CLAPTON.

### A Galaxy of Talent.

The meetings this year have been of an exceptionally fine character. The success of the series was aided by the excellent start that was made at Southwold-road on Saturday, At 4.15 the chapel was given to hear the entertaining speech and songs given by a quartette from Highgate Baptist Church. Mr. Lockett, besides being a good speaker, is an accomplished singer, and, with Miss Folkes, served splendidly. It was a disappointment not to have our old friend Mr. J. Darling in the chair, but the place was amply filled by Mr. Matthews, of St. George's Hall. At 5.30 a good company sat down to tea. The evening meeting was one to be remembered. Under the presidency of Mr. Colman, the note of earnestness was soon in evidence. Rev. D. Lindsay, B.D., Mrs. Herman, and Rev. J. G. Bowman each contributed a remarkably fine address. We doubt whether in a small church there ever was such a galaxy of ministry as the body was inspired and lifted up. The C.P.T. Choir rendered two anthems with much feeling and sympathy.

Sunday at the Tabernacle revealed the love that Rev. J. G. Bowman has won for himself at Clapton. In the morning there was a fine company, and in the evening the chapel was full. Mr. J. G. Bowman led us to the heights, and God was very clearly manifest. The afternoon meeting, under the direction of the Brotherhood, was a revelation. On the platform were Sir Herbert B. Brown, Mr. Walter Allen, Rev. J. G. Bowman, and Captain Trauer (of the Naval Cadets). The chairman, a veteran Methodism man, was in command, and simply charmed everyone by the unassuming modesty with which he carries the honour which has been conferred upon him. The subject of Rev. Bowman's address

was "The Mother in the Background," and how he gloried in it. He drew illustrations from many spheres of life to show the truth of the old adage, "The hand that rocks the cradle rules the world." Sunday was a day when the spirit of the House of the Lord was in the chapel, and the assurance of success that we experienced on Saturday. At 3.45 nearly a hundred hard-worked women of this mission gathered for a pleasant and profitable service. The service made everybody feel comfortable, and having sung a hymn and had prayer, Madame Nina Smith entertained them with recitations and monologues, rendered in fine diction. After tea, and another enjoyable half-hour with Madame Smith, the chapel was opened and everybody went upstairs to secure a good seat. At 7.15 the great meeting started. We were unfortunate in that Mr. Marriott and Mr. Longstaff were unable to be present. However, Rev. Thomas Jackson was there and ably carried out the duties of chairman. Both speakers, Mr. J. G. Bowman and Rev. E. McLellan, were in top-form. Rev. T. P. Mayhew gave the report—a veritable story of the Good Samaritan. The C.P.T. Choir sang anthems at the end of the service. It was a fact that Rev. J. K. Ellwood, the moving spirit of all this good work, is laid aside with influenza. His spirit chafes because of confinement. May God bless him, and, and soon restore him to the work he loves so well.

## GREAT DAYS AT ST. GEORGE'S HALL.

### Anniversary of the Sisters' Settlement.

It will not be easy for one who was present at St. George's Hall during the week-end to forget a notable anniversary, nor left one to give in a little space an adequate impression of the interest and glory of the occasion. The impressions are legion. Shall one emphasise the quality of the services, splendid as that quality was from Saturday to Monday night, or dwell on big gatherings—such a thing to be grateful for and withal, a sign; or, again, what was said from the platform by friends who came from many divergent parts of the country, and who, in the end, came to the work of the Sisters? One could write a book of impressions very easily, for one came away from St. George's Hall on Monday night with a sense that the work carried on by the Sisters is neither local nor unimportant. And though it is work carried on through the whole year, quietly and unobtrusively, it is yet indissolubly joined to all noble and sacrificial effort—of all the ages and of all the lands, which endeavours to drive out sin and sorrow, pain and disease, and convert this earth into the Garden of the Lord, as it was intended to be. It was a daring innovation, but surely a fitting tribute to the Sisters that Mr. Sydney Walton should call for "three cheers" at the close of Monday evening's meeting in honour of a band of workers whose first purpose is "to cheer the way" for a host of folk whose lives and homes are drab and grey, lacking inspiration and colour, and without God and hope in the world. And on that anniversary the message was given, and the hero band that, without fear or favour, asking no reward, hiding often an aching heart under a face of radiant cheerfulness, such goes her way and perishes in the service of the Lord, and the Lord being the common motive of them all.

Another group of the evening reached and passed. It was an opportunity for endeavouring to ascertain what the year had accomplished, for praising the Lord and taking courage. Let this be said—only eternity will reveal the full, unspoken value and the immensity of the work accomplished by the Sisterhood; the results that can be seen and tabulated are but tithes, merely signs and symbols of all that is constantly being effected by a ministry which is essentially Christlike. Yet there are innumerable testimonies to the preciousness of the activities of the Sisters. To live the life of Jesus in this age; to be a part of the life of the world, and to be an overpowered Bernadette; to replace ignorance by enlightenment, sin by salvation, death by life—such is their aim, and such is their mission. Such are the things aimed at are bigger still. Such are some of the things the anniversary has emphasised; and that anniversary has equalled any previous anniversary of its kind, and the programme of the concert on Saturday night, equal to any in South London, was arranged and carried through by the Brotherhood. A delightful programme was presented by the choir, and the income of the week-end substantially assisted.

On Sunday Rev. James Watkin, the President of Conference, was the preacher, and previous anticipations of a great day were far exceeded by the reality. Mr. Watkin preached magnificently. Dr. Malwyn Hughes preached at noon on Monday a forceful and

helpful sermon. Big companies assembled at luncheon and tea tables, ex-Ballie Gray, of Glasgow, presiding at the latter, and the former came from Liverpool to preside over the afternoon meeting, where Mrs. Taylor read the report, and several sisters spoke of their own experiences. This time it was proud of Tom Sykes and Ben Spoor, M.P., were present and spoke magnificently. Mr. Sydney Walton, M.A., was in the chair. A meeting of unusual value and significance brought the conclusion to a great anniversary.

## YOUNG PEOPLE'S MISSIONARY RALLY.

The memory of last year's Missionary Demonstration had not faded, yet here we were once more flowing into the building as if the time had come in again, all smiles and warm experiences. This time it was a different building—not the Metropolitan Tabernacle but Holborn Hall, where we felt very much at home. What a picture for any sun to light up! A great hall full to the remotest corner of young men and women from all over London, and of middle-aged people of youthful spirit, and all of them eager to hear of a very distant land brought near by the power of Christ, and of men burned red added to our brotherhood by the love of Jesus. Just as the sun plunged down through the high windows, so, with the same effect, the sun of Christ shined in the first hymn—strong beams of music, which seemed as if they might by some miracle reach Africa, and which seemed to tell that these singing young folk had already been through the fiery furnace of missionary enterprise—the end held not by the hand only but by the heart also.

I wonder whether the leaders on the platform knew how clotted they would be. It was clotted, that could not be hidden; it would have been a tragedy if it had not been there, for they were looking young Primitive Methodism in its full force! This clotted affected everybody. Councillor R. Spark, the chairman, had it; the speech of Rev. W. H. Collins, from Fernando Poo, which twinkled with it, while he picturesquely spoke of the platform to perform "The Black Man's Tree." This was something new to the demonstration, and Rev. F. W. Dodds has rendered the missionary cause good service by its action natural, and its propaganda value very high; so, too, are its dramatic possibilities; thoughtfully produced, it is able to thrill the soul of the hearer, and to stir the hearts of their leaders was the elation of these boys and girls; some of it was wonderful! The part of the "teacher" was performed with spiritual understanding. And we are the missionary, and now and then a deeply stirred company, while we watched and interrupted with our applause. After that—the roll call! The responses came, a speech, and song, and a different kind but one in purpose. The purpose is a kingdom—the only Kingdom! And young men and women like these who care for it are indeed the light of the modern world!

## Undergraduates at Cambridge.

Sunday, the 9th, was a great day at Castle-street Church. The undergraduates and students took the services, this being the second time they have done so. The congregations were large, and all had a splendid time. Mr. Cox, of Queen's College, from Harrington Church, London, conducted the morning service. Mr. Hancock, of King's College, was the soloist. Miss Morgan, of Homerton, gave the children's address, and the preacher was Mr. W. H. Harland, of Fitzwilliam College, Cambridge. The Church, Southborough. Mr. Hancock, of St. Catherine's College, conducted the evening service. Mr. Hancock is a son of Rev. E. Hancock. The soloist was Mr. J. H. Morgan, of the presbytery Mr. E. Nichol, B.A., both of Sidney Sussex College. The preachers both well of the Church at Castle-street is proud of its undergraduates and students, and the services were as good as the best, and did their work exceedingly well.

An interesting wedding was solemnised at our Atherton Church on Wednesday, April 21st, the contracting parties being Mr. J. Whittle, son of the late Mr. and Mrs. H. Whittle, and Miss Elizabeth Naylor, only daughter of Mrs. and late Mr. John Naylor. The bride was attired in a dress of wedgewood blue, charming silk, with cream garniture, and was attended by Miss Mary Ann, daughter of Mr. J. H. Naylor, and Miss Eva Woods. The bridesmaid was attended by Mr. Reg. J. Pearce, cousin of the bride. The bride was given away by Mr. J. H. Naylor, and the groom, who was a well-known and highly respected. Both are members of the choir, the bride also being a teacher in school. The ceremony was performed by the Rev. J. H. Naylor, and the Rev. J. H. Naylor presided at the organ. Afterwards the happy couple left for Southport, where the honeymoon was spent.

## The May Missionary Anniversary.

### THE SECRETARY ENTHUSIASTIC! ALL RECORDS BEATEN!

#### MORNING MEETING.

The year of Jubilee has come! We were all with one accord on Tuesday morning, May 18th, in the Metropolitan Tabernacle, where so many of our successes in Africa during past years have been narrated. Wonderful stories of achievement have thrilled enthusiastic crowds from time to time, but never has a Missionary Secretary had greater reason to be proud of his office and Church than the present Secretary, Rev. Joseph T. Barkby, who, completing his second year of office, which synchronises with the Jubilee of our African Missions. After the opening hymn, "I will sing the wondrous story," and prayer by Mr. J. Enang Gill, Mr. Barkby, with such eloquence, stepped forward to give his annual report. We were simply held spellbound as he narrated the marvellous achievements of the year now closed: £22,588 had been raised for the General Fund, £31,666 for Africa, and £10,018 for the Army work. And this notwithstanding the £50,000 we are raising to celebrate our Jubilee in Africa at the forthcoming conference! No wonder Mr. Barkby was pleased! Never has anything like this been known in our Church. Every part of the African field reports an accession to its membership, the net increase being 536, making a grand total of 6,187. And if the Home Missions have not kept pace with Africa, they have not stood still; there is an increase of 40 for the year. Whilst our missionaries have been thus extending Christ's Kingdom, the people at home have experienced in a wonderful manner the glow of the missionary passion.

Mr. W. Swindoll, J.P., Yarmouth—representative of Norwich District, which first requested the Conference to send missionaries to Africa—expressed the hope that it was going to be a great Jubilee day. He paid a high tribute to the *Primitive Methodist Leader*, whose consistent advocacy of the cause of missions had greatly enthused our people. He urged the Church to give itself to prayer for Africa.

#### REV. S. E. BUCKLEY'S GREAT ACHIEVEMENT.

Rev. S. E. Buckley, returned missionary from South Central Africa, received a cordial welcome. He paid a high tribute to his predecessor, and did not praise valuable foundation work in the years preceding his ministry there. Fifteen years ago Mr. Hogg built a large substantial church of brick at Kanchindu. Mr. Fox immediately afterwards built a large house of brick at Kanchindu, besides translating five books into the vernacular. But what impressed him most was the fact that they were dependent for their very existence upon a healthy and hostile tribe. Even their food supply for the station was drawn from the surplus of the native harvest. The continual famines in the country had convulsed them, and they must grow grain enough to supply their own needs. They set to work and cleared fifty acres of forest land, ploughed it, planted and cultivated it. They sank two wells for irrigation purposes, and last year they reaped over sixty thousand pounds of grain for their own use. (Applause.) On taking charge of the Zambesi work, Mr. Buckley saw that progress could never be hastened until they had a wagon road into the line. They prospectured several routes, but the unbroken line of mountains made road prospecting a very formidable task. In 1918 they cut a road 150 miles long through dense forest, and to-day all their transport was done by their own wagon over the Primitive Methodist road. During his term they had made over half a million bricks, all of which had been used in the erection of permanent buildings, and to-day they had seventeen dormitories, a workshop, a smithy, stores, printing office, and a dispensary.

He paid a high tribute to the splendid work of Dr. Gerrard, who, with their help, was breaking down antagonisms by showing in a very practical way the love of God. Being relieved of pain by the missionary, the natives were led to trust him, and had confidence in his message. Last year at Kanchindu they attended over ten thousand medical cases. (Applause.)

Rev. W. Goudie, Wesleyan Missionary Secretary, received a cordial welcome. He said he counted it a great privilege to have any share in their rejoicings on that great occasion. Not only was it their work, but more one by one, but to Christianise civilisation also. The peril of the world to-day was not Paganism, but civilisation without God. Wherever men were city-building they must build the City of God. Some of the keenest law students that came to this country were from Africa. They must Christianise the intellect of Africa. They showed a great shrewdness and ability in making money. They must care how they allowed that capacity to pass into unevangelised channels. The insidious, far-reaching, penetrating influence of Islam was a great danger. Everywhere the Mohammedan was poisoning the mind of the black man against the white man. The breaking up of the

old religious systems of Africa was a further danger. The most hopeful thing about any man was his religion, however poor it might be, and it was not for their good to destroy it only as it was superseded by the Gospel of Christ. The African was showing a remarkable capacity for God. Salvation was possible for a black man as a white. (Applause.)

The audience rose to welcome Rev. J. Watkin, President of the Conference, whose address was characteristically full of brightness and optimism. He paid a warm tribute to the men and women who were doing the work in Africa. During his presidency he had thought to write a personal letter to all their missionaries, and soon he would be able to do so. It was a pleasant task. He bespoke their prayers for all on foreign service.

The Missionary Secretary, still smiling, said it had been a great beginning, the best he had ever attended, and the collection was £28 17s. 9d., including £50 from the Chairman and £25 from the Temple Church, Yarmouth.

### WOMEN'S FEDERATION MEETING.

#### Still Going Up!

A fine audience greeted the untiring secretary (Mrs. Joseph Johnson) at the afternoon meeting, when she rose to introduce the President and the ladies who accompanied her on the platform. After singing "Jesus shall reign," prayer was offered by Mrs. Locke. Mrs. Chas. R. Maynard, the President, said she had come in response to the call, as she could do no other. She fully realised the honour conferred upon her as she stood on that holy ground. She was glad to belong to the committee of which Mrs. Proud had been the President. In a most winsome and homely manner Mrs. Maynard spoke of the things that laid upon her heart, until we felt that it was good to be there. In the absence of Mrs. Harvey Roo, who was absent owing to a serious illness, the Vice-President was taken by her daughter, Mrs. H. Aldridge, who expressed the disappointment her mother felt at not being present, as that work had ever been very near to her heart.

Mrs. Harrison rendered "Babylon" with intense feeling. The announcement that Mrs. Johnson would give the report evoked loud applause. Mrs. Johnson has won the hearts of the London women by her indefatigable zeal and untiring labours for the Federation. The London Association had 1,379 members, being an increase of 487 for the year, the contributions being £532 2s. The anniversary last year realised £129 0s. 1d. The total income from all sources was £776 17s., apart from any money raised for the Jubilee. There had been sixty special gatherings during the year. The women were doing far more than most people realised—they were gathering up the fragments, for that was what their total represented; it had been the accumulation of small

amounts that had enabled them to report so magnificently. Mrs. T. Proud, President of the London Association, gave the report of the Jubilee Fund. She had received about £903, which was over £400 above their allocation. She announced that the shield promised by Sir Thos. and Lady Robinson had been won by the Tottenham branch.

Mrs. E. E. Pritchard, of Nigeria, spoke on the social standing of the women in Africa. A woman was the slave of war. There was no more pathetic figure than the middle-aged woman whom nature had refused to honour with motherhood. Baby girls were nourished and reared that they might bring wealth to the father. She cited cases showing the cruel disabilities that girls and women suffer under heathenism. Many a time had she breathed a prayer of thankfulness to God that she was a British woman when she saw the degradation of the African woman. Boys were much easier to teach than girls, who were the victims of generations of suppression and subjection. Christianity was the only power which could change the existing condition of the heathen, and the responsibility of their Church was a great one. They must do their utmost to supply the needs of the suffering ones. A very forceful address was brought to a close with a passionate appeal for medical missionaries to be sent out.

After another solo from Mrs. Harrison, Mrs. Hanrey, of Nigeria, spoke. She said it was fourteen years since she first went out to that great country. It was a long time before they got the women to attend their services, the impression being that the Gospel was for the men alone. What English woman could endure what their sisters out there had endured? She instanced how women suffered for the Gospel's sake. One woman, on being told that the only sacrifice God required was the sacrifice of broken and contrite heart, cried out: "There, I knew there was a God of that kind somewhere." They must it their business to let them see that they had an interest in everything that was for their good. By taking an interest in the children they got nearer to the mother, as African mothers loved their children as greatly as English mothers. Whether they heard of the fearful twin-murders let them not forget that it was not because African mothers had not loved their children, it was because they were the victim of cruel superstitions.

In spite of all that had been done, there was much that could be done. If they only had a medical missionary at Onon every moment of the day would be occupied, and it would open doors that had remained closed. Disease was rampant amongst them, and they were powerless to materially help them. Turning to the achievements of last and recent years, she said the change was apparent in the personal appearance of the woman—she was more particular about her attire, and her home was kept cleaner. The old idol shrines were crumbling into dust, and in their places altars were being built to the living God. Mrs. Hanney moved the audience by the story of how John Enang Gill's mother came to the mission station saying that she had given her son to God because He had given John to her, but she felt that that was not enough, so she had come to give herself. That such a result might be multiplied by the thousand she pleaded for more support for their missions.

Mrs. Johnson announced that the collection, including £50 from Mrs. Maynard and £100 from Mrs. Harvey Roo, had realised £141 8s. 2d., which was a substantial advance on last year. After prayer by Rev. J. Enang Gill a very fine meeting was brought to a close.

## THE AFRICAN MISSIONARY JUBILEE.

### FUND MUST CLOSE AT CONFERENCE.

Promises should be made and paid to Circuit Ministers by JUNE 1st.

Secretary: REV. J. T. BARKBY, 8, Holborn Hall, Gray's Inn Road, London, W.C. 1.

## Evening Meeting at the Tabernacle.

### A HANDSOME GIFT FROM SIR WILLIAM P. HARTLEY.

A great company assembled for the evening meeting, filling the area and first gallery. At 6.30 Sir William P. Hartley, J.P., entered the platform with the speakers. After singing the hymn "Crown Him with many crowns," Rev. William Roberts offered a fervent prayer, and the way was open for the official report.

Rev. T. T. Barkby desired that a telegram of affectionate greetings be sent to Dr. Guttry, with prayers that he may be restored and given back to the Church he had loved so long and served so splendidly. The audience signified its approval by standing.

A letter of sympathy was also sent to Rev. S. Horton, who was too unwell to be present. Mr. Barkby then stated that as he had spoken lengthily at the morning meeting he would not take up any time.

When Sir William Hartley rose to address the meeting he was greeted with round after round of applause, culminating in the audience rising. His speech was a pattern of brevity. He gave little of the ordinary. He likes speech that blossoms into deeds. Philanthropy with him is not a hobby, but a principle, and part of his religion. He measures life not by thought but by action. He said he had been in that position on three previous occasions—in 1885, in 1893 and in 1910. His pleasure at being present was only to be known by the growing interest of their people in missions, was evidenced by increased income. There was still room for improvement, since their contribution per member only averaged four shillings and sixpence. Part of their Jubilee programme was to double the staff on the foreign field, and to do that they needed an annual income of from fifty to fifty thousand pounds a year. If only they could all set aside a definite part of their income for Christ they could do it quite well. Before closing a very practical address Sir William said he had been in communication on the telephone with the family of Dr. Guttry that morning, and was glad to say that their beloved friend was doing as well as could be expected, and he then asked Mr. W. W. Watkins, the President of Conference, to commend him in prayer to Almighty God.

#### REV. J. A. KERSWELL, OF SOUTH CENTRAL AFRICA.

Mr. Kerswell said that the progress of S.C. Africa had been slow. Under the conditions that obtained a mushroom growth was undesirable. Better make slow, and produce results more durable. It was a test of faith and endurance, but they were fully convinced that they were preparing the ground for a glorious harvest. Progress had been slow, owing to an inadequate staff. In 1902, after four years of missionary activity, they had only three men in the field, and to-day the entire staff consisted only of eight men and a lady nurse, some of whom were on furlough. Immorality, with all its contingent evils, abounded. Marriage had none of the sanctity with which they associated the word at home. A man married a wife not by wedlock, but by the purchase of a small amount to her parents. In 1908 goods to the value of five shillings would purchase a wife. Polygamy was the order of the day. Increase of subsistence meant greater facilities for obtaining more wives.

After describing in a graphic manner the customs, clothing, beliefs, superstitions and treacheries of the natives, Mr. Kerswell turned to our medical work, stating that the training we gave the missionaries before going to Africa was all too brief. Practically every man on the field had saved life. Industrial training was well to the fore. Brickmaking and building, sawing, carpentry and agricultural work was taught with no small success. Turning to the philanthropic department, he told how helpless and uneducated children were cared for by the missionaries, amongst which was the case of Chelwa, an old leper woman, without fingers and toes. She went to the mission-house in great distress because her master had beaten both her daughter and herself. They were slaves, and had ran away from the village seeking the help of the missionary. "We," said Mr. Kerswell, "brought the girl and her mother to the Government officials and secured freedom for them. Three weeks after the daughter was burnt from the village in which they used to live. She came back again to the mission, and we took care of her, and her intent to do so for the rest of her life." (Applause.)

But their chief work, after all, was the evangelistic work. To save Africa they must have African saviours. Already their hands were strengthened by

those who had been gloriously redeemed from savagism, and were anxious to help others to the knowledge of Him Whom to know was life eternal. They had great expectations from the boys they were training at Africa. A very fine spirit was abroad, and to a close by an appeal to the audience to help to keep the Gospel bells ringing.

After singing "The Universe is Shaking," Sir Robert Erskine, Bart., rose to address the meeting.

#### A WESLEYAN ORATOR.

Sir Robert said it was a joy to speak at a Primitive Methodist meeting. For twenty years he had been M.P. in Lincolnshire, and he knew their people. He knew how they worked, spoke and voted. They were using their best to make their churches stronger through union and looked forward hopefully to that happy day when Methodism would close up her ranks and forget old controversies and apply her best resources to evangelise her country. It was one of the duties of the Methodist Church to do its level best to show the people of England to-day that the real foundation of national strength was not in the armaments of the great powers, but in the character of the people from drink, lust, laziness, materialism, worship of wealth, extravagance and waste was in the evangelisation of the country. What effect has the great work of the great work of Christ? Has it made no change in England after 3,000,000 or 4,000,000 of our men have gone forth and become acquainted with peoples and foreign lands? It is a glorious thing to find our countrymen, and our young soldiers who had come back from the trenches throwing themselves into the work of the Christian Church. The young men were going to play a part which they had not done before in the work of the Church. Let them pick up courage—let them go forward with assurance and certain conviction that the message they were bringing was the preaching of the Gospel by men who had felt the power themselves, and so the triumphs of the past would be far exceeded by the triumphs of the future. He urged that they should be very anxious to do the work of great cause of which the chairman had so well spoken, so that instead of his coming and speaking as a Wesleyan Methodist, these distinctions would disappear and there would be one great united Methodist Church.

#### REV. F. W. DODDS AND NIGERIA.

After describing the position of Bende in the angle of the West African Coast, and mentioning that the Ibo tribe, numbering four million people, was the largest in Nigeria and the third greatest in Africa, Mr. Dodds said that when he went amongst them ten years ago he found 460,000 Ibos within sixty miles of his door without a church or teacher, and that scarcely a handful knew the name of Christ. They had gods who were very devils. The gods demand sacrifices, and on occasion even human sacrifice. With this is often associated cannibalism, which is not dead even yet where white men seldom go. Mr. Dodds and his wife had recently seen new skullsashed to the shrines in almost unknown towns. Only eighteen months ago a Christian youth was sold by a vindictive brother to another town to be killed and devoured for the equivalent of a sovereign, he himself taking his share. Their religion, he said, had terrible consequences for women and for children. Mr. Dodds only knew of some half-score Ibo twins, all saved by mission influence, now alive amongst those 460,000 people.

But times had changed. After ten years, on only half the area he originally missioned, Mr. Dodds had 77 churches, seating 20,000 people, having 12,000 at his disposal, with 365 preachers, 1,000 members, contributing from 2400 to 2500 per quarter in local income, and 2500 to 2600 for literature. Last year 1,500 Bibles, 7,000 Ibo hymn-books, and 20,000 Ibo readers were sold. His facts proved that, rated as the African is in his old traditions, he is capable of change. Even in his raw state he rises above the same savagism, suffering persecution between parents and children. Mr. Dodds instanced the case of a young man who gave up the idea of education because his pagan father threatened to commit suicide if he was educated. He was persuaded, he brought a dying child to the mission, and after its death exhibited in a wonderful way the passionate love in her beaten heart. In the church the African exhibited the same devotedness, suffering persecution with fortitude and an amazing courage. No church had gone under through stress of tribulation. No persecuted churches were the strongest. One young man was found to say that he would be willing to die if the persecutors would leave the Church alone. Africa, that great dim-eyed giant, has been awakened amongst the nations of the world. Already it rubbed its dazzled eyes and gazed with startled vision around it. It was for them to bring to the world the full light and knowledge of God. (Applause.)

#### OUR AFRICAN TROPHY.

Rev. J. Enang Gill was given a great reception. He said he felt deep and moving pleasure, preferred, if it were possible, that such a reception could be given to those who brought him to Jesus, and to Sir William, he said, they in Africa owed very much for his steadfast interest in them, and through him. Lack of space makes it impossible for us to report Mr. Gill's speech, to which the audience listened with great delight.

#### PRESENTATION TO SIR WM. HARTLEY.

At this stage a memento of the affection in which Sir William is held by the churches in the Metropolis was presented to him, with the hope to mark his personal presence to this pleasing function. Rev. G. Armitage, in making the presentation, stated that £120,000 had been paid off the Trust debts during the year.

#### A FINANCIAL TRIUMPH.

The Secretary announced, amidst great enthusiasm, that the total amount raised for the day was £1,473 17s. 6d., including £92 8s. 8d. from the Young People's Rally on Saturday; morning collection, £28 17s. 9d.; ladies' meeting, £143 18s. 10d.; evening, £1,061 1s. 6d., including a donation of £100 from Mr. P. Hartley; the sum total, £1,536 18s. 6d. And so, with a vote of thanks presented by Rev. A. Baldwin, and the singing of the Doreology, a meeting which was laden with interest and inspiration from start to finish came to a close.

The luncheon was given by the Darlington and Stockton District, and the tea by the Norwich District.

#### Presentation to Rev. J. Enang Gill.

Sir.—Further to my previous letters, I have pleasure in acknowledging the receipt of your contributions which I have received towards the above project.—Mrs. S. Gill, 10s.; M. E. H., 5s.; Mrs. T. McCreedy, £1 1s.; A. A. Okewell, £1 1s.; Mrs. Palmer, 10s.; Mr. P. Hartley, £100. I have personally acknowledged, bringing me a total of £108 4s. 2d. I am glad to say the motor has been purchased and forwarded to Liverpool for shipment by the steamer "Moss," and will be ready to start for Africa. I am personally grateful for the kindness of friends who have so readily contributed to this project, and I append herewith a letter which I have received from Mr. Gill in acknowledgment of the gift.—Yours, etc., T. J. GRAINGER.

8, Ashgrove-terrace, Gateshead.

Dear Mr. Grainger.—It gives me great pleasure to convey my thanks to you and the kind friends who have so generously contributed the money and purchased for me the motor. I am sure it is a great gift, and it will enable me to do more in extending the Master's Kingdom in Nigeria. It will remind me of the love that has been shown to me and to my people during my visit to this country. When I tell my friends, as I shall do, of the kindness I have received, I shall be able to say "Look at the motor, and 'Look at this organ from the Mansfield Circuit choir," and they will understand. I am deeply grateful to you and all the friends, and ask you to accept my humble thanks.—Yours sincerely, Mansfield, May 6, 1920. J. ENANG GILL.

#### IN MEMORIAM.

##### Mrs. Goodson.

King's Lynn has sustained a heavy loss in the death of Mrs. A. M. Goodson, who died away on May 18th, at the age of seventy-two. Mrs. Goodson was of the Primitive Methodist succession—her grandmother was the first class-leader of one of our large churches in our London-district. Mrs. Goodson was a remarkable woman. In her strength of will, her ability for organisation, and in the influence she exerted over others. The funeral, which took place in our London-district Church, was conducted by Rev. R. Holman, assisted by Revs. T. Woodall and H. R. Rowe. Mr. J. L. Wright officiated at the organ. At the graveside officials of the local Good Templar's Lodge assisted in the ceremony.

##### Mr. W. J. Musgrove.

The Painswick Church, Stroud Circuit, has suffered a great loss in the passing of Mr. William James Musgrove, who for many years has been a devoted loyal worker. Besides being a very acceptable local preacher, he was a trustee and had been circuit steward, school superintendent and society steward. He also rendered useful service for a long period on the Painswick Parish Council, Education and Institute Committees. Two years ago he underwent a serious operation, which delayed him from the work he so much loved. His wife also was overtaken with paralysis, from which she has not recovered. A large number of friends attended the interment in the cemetery, Painswick, which was an impressive occasion, conducted by Rev. C. Dunham in our own chapel.

# THE BLOOD OF THE BROOMES.

By EDWARD MCLELLAN.

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

## CHAPTER XX.

### Science at Bay.

Cities may not possess personality like individuals, but they possess atmosphere. They may not be subjected to temperamental moods as men are, but they can and do reflect prevailing emotions. And the more gay a city's normal atmosphere is, the more sad and depressed does it appear in the hour of its adversity. Such was the Paris that Serenity discovered when, after the few days that were necessary for recuperation, she was able to make its acquaintance. There was no lack of life and movement and colour on the boulevards and in the parks, but in it all there was a hint as of doom, and a forced smiling as if destiny had the city by the throat, and waited with cruel malice for the signal that meant stragulation.

Serenity was all the more susceptible to the atmospheric suggestiveness of the sad city because of the highly strung condition of her own nerves, and because of her native responsiveness to the soul of anything. There is something about the sea that infects the blood of those who love it with its own subtle quality of mysticism which, besides being able to convey an elusive presence, can also interpret it. Much that is mere pain, or misery, or joy, to those less endowed, is to those whose natures are harmonic with the vast and elementary in nature an open book.

So it was that Serenity felt and read Paris. Her chief had sent her to old friends of his, an English surgeon and his wife, who received Serenity with open arms, and cared for her as if she had been their own child. They were elderly people, and had lived in Paris many years, Mr. Charnwood having settled here after a post-graduate course in the University. They spoke enthusiastically of Serenity's chief, of whose fame they were inordinately proud, and for whose service to the armies they had and for equal comrad admiring. They had been dead children of their own, but that had not atrophied their hearts. They had been the foster-parents to many a needy and struggling youngster, and Serenity, the latest claimant on their generous bounty, walked straight into their hearts and remained there.

They were enthusiastic over her fresh young beauty, that all the months of fevered hospital work, in the very heart of the danger zone had been unable to spoil; they gazed over the nerve that had carried her through an ordeal that would have shattered for ever one less robustly endowed. They were exaggerated in their exclamation of the spirit that remained undaunted in spite of all that threatened in that fateful spring, and they warmed their souls at that, but they burst high within her own. They were grateful to Vincent for sending them such a tonic, and said so. Vincent replied by the assertion that they must make the best of their present, as he wanted her back at the earliest opportunity.

When Mrs. Charnwood told Serenity the purport of her chief's latest letter, Serenity smiled and said: "The chief must get accustomed to another cog—for they all we are to him, cogs in his machine. You believe that he knows a detail about any one of us except our value as a unit in his scheme of work. He is the most deliberately efficient bit of mechanism in the British Army, and has no more soul than the engine of an aeroplane."

"What!" cried Mrs. Charnwood, shocked and aghast at this merciless delineation of her idol, "He is all we are to him, cogs in his machine. You are wrong, my child, you are wrong. It is true that he is so wedded to his work that he has neither wife nor home—for chambers are not home—but it is false that he is without a heart. Mr. Ferri (his heart) that man has! I could tell you stories that make you weep. You do not know, and it is because you do not know that you call him a machine. Herbert, he called to her husband when he had entered the room," this misguided child says that our adored Vincent has no more soul than the engine of a bus."

Serenity laughed merrily at Mrs. Charnwood's mock consternation. Mrs. Charnwood had lived so long in France that she had imbibed the spirit of her adopted country, and affairs of the heart were to her of supreme interest. Her husband had joined in the laugh, for he was the same matter-of-fact Englishman he had always been, to whom the tender emotions were of interest mainly as they reacted on the organ with which he had most to do.

"I should say that Sister is right," he said, going over to the enemy, greatly to his wife's manifest disgust, who shrugged her shoulders as if nothing more was to be expected from such an unsexed little hulk as he. "There is only room for one great passion in a man's life, and Vincent has elected to bestow his on surgery."

"You iceberg scientists!" Mrs. Charnwood said,

lifting up her hands in despair. "You would lower the temperature of the Arctic regions. You would make life as barren as an ice-pack."

"Oh, I don't know," her husband said soothingly, "Vincent has done very well for himself. He has one of the richest practices in London, and he's got a knighthood to his credit."

"Money—and a title! What an end!" Mrs. Charnwood said, turning up her eyes. "A butcher or a brewer could say as much."

"The one law in Vincent, from my wife's point of view," Mr. Charnwood explained, "is that he is a confirmed bachelor. She will not admit the necessities of science. I claim that it demands its sacrifices as war does. Vincent has rendered an untold service to his work by remaining single. I am confident, Sister, that you are sensible enough to admit that I am right."

"I am sensible enough to admit that you are altogether wrong," Serenity replied spiritedly, whereupon Mrs. Charnwood sprang to her feet, rushed across to where Serenity sat, and kissed her, exclaiming, "I knew you would never desert me. A woman with a nature like yours could never believe the heresies my husband pretends to subscribe to. I pray every time I think of Vincent that he may see the error of his ways and repent."

"You talk of a bachelor as if he were in as much need of repentance as an episcopate," Mrs. Charnwood said scornfully, "whereas you should offer thanks that there are some men with strength of mind enough to remain unfettered by chains."

"Do you argue that there is no place in science for imagination?" Serenity asked, entering into the spirit of the fun.

"Heavens, no! To a properly constituted scientist imagination is as important as accuracy. The unimaginative scientist is the prisoner of an atom, and is for ever chained to the heels of an uninterpreted fact."

"That admission smashes the foundations of your theory that a scientist can only have one grand passion to dust," Serenity informed him gleefully. "No imagination is complete without at least two other passions in addition to its work."

"What's that?" Mr. Charnwood asked quickly, aroused at this attack upon his cherished belief. His wife smiled happily. "It was I who said after her own heart, and she sat erect and alert, the better to enjoy her lord's discomfiture. "More than one great passion means a diversity of interests, and a diversity of interests is fatal to supreme excellence in any one thing."

"Is it true," Serenity pressed, "that if you bring a cultured imagination to bear upon your work, whatever its nature, you can see better what has to be done, and do better what should be done?"

"Why, yes, but that—"

"Is it not true, too, that for the highest culture you need a variety of inspirations?"

"Yes, that is an obvious—"

"Then it follows," pursued Serenity triumphantly, "that you have lost your case. No scientist can do his best work unless he brings to it a cultured imagination. To possess a truly cultured imagination he must have a diversity of inspirations from sources other than one—certainly from sources other than those connected with his work. He must therefore have more than one grand passion. In my judgment he must at least have three."

"Three!" Mr. Charnwood cried in amazement. "That would make any man a mediocrity. He would be so split up by his desires that to none could he give a worship that would be worth anything."

"On the contrary," argued Serenity, "unless he had the three I think of, the income he offered at his own shrine would possess neither fragrance nor pungency."

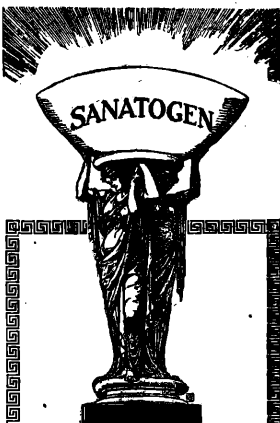
"Oh, this is too much!" Mr. Charnwood cried in assumed horror. "Vincent must be told about this when he comes. What are the odds? He would prescribe as essential for the production of a sound efficiency?"

"God, woman, and work," Serenity answered swiftly, "and in that order."

Mr. Charnwood stared genuinely surprised, but his spouse crowded delightedly, for she was a devotee in addition to being a guru.

"Bravo!" she exclaimed. "Have at him, Sister. They think, these surgeons, that because they can carve a man to little pieces, they can carve God out of the universe. They're worse than pagans, and when they become woman-haters as well they are past redemption."

No, no, Mr. Charnwood protested earnestly, feeling that more than the argument was going against him. "We worship the Creator by repairing the work of his hands that has been damaged; and we reverence woman by seeking to make the race of which she is the perpetual mother a fitter race."



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"And how can you do either, unless you first love the one and adore the other?" Serenity asked, smiling in his face.

"But you put work last," he parried.

"Because, as it is the most important thing for him, he should be properly equipped to do it well."

"But the thought of God can be so disquieting, and as for woman, she is the most distracting being in His creation."

"Nothing is so exhilarating as a fascinating distraction," Serenity said; "and the essence of all progress is found in the settling of a disquieted mind at the spring and fountain of its disquieting."

"You argue as if woman were a contribution to exact knowledge, whereas every man knows that she is the one element in life that is a perpetual enigma," Mr. Charnwood protested.

"And therefore a constant stimulus to imagination. Where would you be advantaged if she could be tabulated and scheduled as if she were a gas or a salt?" Serenity demanded.

"And all theorising about God is merely speculation about a hypocritical first cause," he insisted, ignoring her comment.

"There isn't a fact in all your records that isn't in the same category," she challenged him.

"I wish Yorke were here," Mr. Charnwood exclaimed, a little bewildered, and longing for an ally who would at least counterbalance his wife's open enthusiasm for her guest's dialectics. "He would make mincemeat of your argument, for he hasn't a heart and I have."

At the sound of that name Serenity's heart missed a beat. This was better than her wildest expectations. She had hoped, when she discovered that she was in the home of friends of her chief, that it might lead to a clue as to where Yorke could be found, but she had held her peace, praying that something would be said that would lead naturally to the theme. In her walks and drives through the city, she had scanned the eager, hurrying crowds in a vain attempt to find him. Her belief that it might be possible rested on a chance word uttered in the operating room at the hospital, when something had been said that led her to deduce that Yorke had worked much in Paris on research work. Now that the name had been uttered, it was as if they had discussed nothing else since she came, and she said, controlling her sudden emotion as best she could:

"And who is Yorke, and what is his special qualification for the confounding of my theories?"

"Yorke is our man of mystery," Mr. Charnwood said quickly. "He is like the wind in that he blows

bloweth where he listeth, and none knoweth whither he goeth or whither he cometh. It would not surprise me if he were to open that door and announce himself as having come and as about to go in the same breath. He is the one intolerable torment to my wife's life. She endures me because she loves me; she adores Vincent because he is the unattainable; but Yorke she detests because he is the insoluble and the impracticable. But he would pulverise your argument into viewless dust. There is neither God nor woman in his dictionary."

Serenity's mind went back to the hospital. She was sitting with Tom on the edge of his bed. She could see his lips shaping the words he had scarce the strength to utter. "You lucky lad! When she comes back tell her I love her."

(To be continued.)

### The League of Nations.

Sir,—It has been cheering to see that at least one of our great London dailies is keeping the League of Nations in the forefront. One has a great fear at times that the great idea is to be allowed to sink into oblivion until another disaster befalls the world and causes a revival. I feel sure that all your readers will agree with Miss Maude Royden when she says, "I am convinced that the mass of people in this country desire and are overwhelmingly in favor of the League of Nations." If, then, this is the case, how is it that there seems to be an apathy on the part of Christian people in regard to the League? Is it because of a belief that the League has been established? For, if so, then this idea is wrong. The League is not established, and there is very great need for propaganda work. Where do we stand as a Church on this question? What have we done to help place the League on a sure foundation? What do we intend to do in the future to establish the League as the arbitrator between nations and make its ideals real live ideals instead of the dead ones some people seem to think they are? Lord Robert Cecil seems to be fighting alone, lacking the support of these statesmen who have been very worthy in the past in their efforts to persuade the Christian people that they were eager for "swords to be beaten into ploughshares," and even lacking the support of the Churches which profess to be founded to preach the great tidings of "peace and goodwill to all men." So I ask again, what are we, as Primitive Methodists, going to do about the League of Nations? Are we

going to take any action as a body or not? I see that Lord Robert Cecil is asking for one million members to join the League of Nations Union, and especially asks for the support of the Churches. Are we going to help? Have we any powerful voice or pen who will tackle the question and place our own Church in the forefront on this question?

Don't let us forget our dead, don't let us forget our blind, don't let us forget our maimed, don't let us forget the horrors we have so recently gone through, and, above all, don't let us forget what we fought and suffered for. Is it only possible to have special Sundays during a war? Can we not have a Sunday of prayer and pleading for the League of Nations? Lord Robert Cecil was asked recently if he was satisfied with the attitude of the Churches. In reply he said, "It has profoundly disappointed me, especially the attitude in my own Church. They do not seem to realise that the question of success or failure of the League should be one of vital interest for them." Is it surprising that Lord Robert is disappointed when we see the Rector of Bexhill opposing the Corporation scheme for receiving a number of starving Austrian children at Cooden Camp, Bexhill? The Rector on Christian grounds actually says, "I feel the presence of children from a late enemy country would make it more difficult to bring people back to the charitable and Christian frame of mind which one desires should mark the arrival of peace." And our Lord said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Poor innocent little Austrian victims of the war, are they never to forget its horrors? Christianity and race hatred cannot go together. We must have a League of Nations well established and strong. I plead for Primitive Methodists to take up this question seriously, so that no stain shall rest upon them in this matter.—Yours, etc.

A. J. GIBBERT.

West Dulwich, S.E. 21.

A pretty wedding took place at Zion Church, Llynwypia, Rhondda, on May 15th, the contracting parties being Donald, son of Mr. and Mrs. G. W. Ward, of Ackworth, Pontefract, and Eva Eleanor, daughter of Mr. and Mrs. J. H. Ivens, of Trealew, Rhondda. The bride, who was given away by her father, wore a mole-coloured crepe de chine dress. Miss Gladys Cole, of Cardiff, was bridesmaid, and Mr. H. J. Ivens best man. The ceremony was performed by Rev. J. Axson, and Mrs. G. Brice officiated at the organ.

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## The Primitive Methodist Leader.

Incorporating the Primitive Methodist and the Primitive Methodist World.

Thursday, May 20, 1920.

### The Permanent Lesson of Pentecost.

By Rev. WILLIAM YOUNGER.

Pentecost is a piece of redemptive history. It took place in a city for ever famous as the centre of a great religious faith, and as the home of mighty religious forces. The tragedy of Calvary is an eloquent reminder, however, that a faith is not, refreshed by faith and spiritual forces may become the entrenched foe of the prophet and the seer. After the death of Jesus the drama seemed to be finished. The social and political and ecclesiastical personalities, united in the bond of a common hatred, appeared to have destroyed the Leader of a few men and women, the Champion of a revelation and experience which did not depend upon institutions and organisations for its vitality. The world went on its old way, and Jerusalem was apparently again vindicated in its children.

But the great forces which neither venom nor misrepresentation can destroy were slowly but surely being made manifest. Jesus was alive. This fact was destined to be the formative redemptive influence in the hearts of the disciples. The truth of a suffering Messiah now gave to the words and commands of Jesus a personality and a vital significance. When once men have seen a truth which explains their loyalty and their faith, and especially when the truth is expressed in an individual, it rapidly develops. And when Jesus died and rose again, the wonderful character of His ministry once appeared to the disciples in luminous value and appeal. The personality and the subsequent days of united meditation and expectation, in obedience to the Master's command to tarry until power came to fit them for a world-wide mission, they must have waited with an eagerness and concentration which made Pentecost inevitable. The Holy Spirit found the men and the mood in which all redemptive life and impressive appeals are born. And it is just this unity of personalities to whom Jesus Christ is the author of salvation, and to whom waiting for His power is an eager delight that is the permanent lesson of Pentecost.

Pentecost became in the operation of the Holy Spirit in unified thought and personality the power of self discovery of massive evangelical preaching, and of conversions on a massive scale. The conditions of the time were not favourable to such a marvellous result. The crowd was held in the grip of an unresponsive faith, and intensified by the memories which distance had made sacred. The pilgrims were from the far lands. There was also the fresh stimulus to deep-rooted prejudice and bigotries due to recent events. Further, Peter and his colleagues would be regarded as turncoats, to be hounded out of public life, utterly unworthy of the rights of Jewish citizenship. They stood now for a message which outraged the sensibilities and sanctions of their countrymen. Surely no movement ever started in a more unlikely soil. But the day of Pentecost will always remain a challenge to despair and a clarion call to the Church. The converts were numbered by thousands.

It is this message which the return of White-tide brings. The modern situation is not apparently favourable to a great religious revival. There are all the elements of disquiet and peril. Japan could easily become the centre of a Yellow danger. She might easily become the mind of an unfriendly attitude to spiritual religion. India is realising the strange ferment of Western learning. Her students who return from the Western

universities are not impressed with our unworthy practices and practices. The Copts and Mohammedans make common cause against their European governors. The backward and semi-civilised European nations are at their old game of intrigue and threat of bloodshed. In our own land the movement of the masses is not in the direction of spiritual religion. There is an elect class consciousness based upon material motives. A loose home life, a disregard of Sabbath worship, a worried existence seeking relief in Christian science and spiritualism, and a mad worship of physique, as evidenced in the prize ring and unbalanced athletics, all speak eloquently of spiritual indifference. It cannot be said that the Christian Church gives clear signs of a firm faith, or that her thinkers are always certain of fundamental principles. For example, why should profound spiritual experience depend upon philosophical discussion or scientific investigation for the validity of the doctrine of personal immortality? Why should the fact of sin vary in its seriousness with psychological contributions to the idea of human personality? Why ought the Church to weaken its faith in Christ and His only source of life? Besides, the modern Church does that which is a matter of practice once on the Sunday is not going to make a great soul movement among the masses possible.

The secret of the triumph of the Church is always in a firmer hold upon Christ through the luminous value of His Spirit. The writer who he could get every preacher to preach this fact every Sunday and every Christian to act and trust as if it were the very breath of our life. The passion for modernness and toleration and breadth is robbing men of intensity and conviction. There are some things we should be ready to die for rather than give up. But this hold upon eternal values is not marked. If only a great love of Christ brought us into unified fellowship, where all types and endowments were charged with the baptism of the Holy Ghost, the effects would still be wonderful. There would be at once a new emphasis upon salvation from sin as the fundamental need of men, whether scholar or employer or toiler. Men have forgotten the eternal need in the supremacy of secondary longings and values. And only in this way can there be any possibility of ecclesiastical reunions. Methodist Union is faced with the peril of men who oppose it because they live by platitudes and shibboleths rather than truth. Orders and decrees are not the primary requisite for God's men. Primitive Methodists as well as others require this reminder. A pride in an order of Church polity which dare not face the realities of the methods by which a world must be redeemed is nothing but bombastic childishness.

Happily, there are some signs of a great redemptive movement. Our own Church is awakening to the needs of the world. We have been until recently the most parochial Church in Britain. Even yet there are wealthy men among us whose contribution to our African Jubilee effort is limited to a paltry five pounds. But a new time is coming. The great Greek and the Sudanese and the Negro and the Mohammedan all possess marks a new departure. It is the greatest effort ever made in Northern Primitive Methodism for the extension of the Kingdom of Jesus Christ. And when the Church meets in great assemblies for the express purpose of thinking only of a lost world the day of deliverance is not far off.

## THE OPPRESSION OF AFRICANS.

By S. T. Plaatje,

Chairman of the S.A. Native Deputation.

Rev. Walter Barlow, in your issue of December 4th, wrote a challenge to the Christian Brotherhoods on the above subject. And on March 18th others, who call himself "Rooiniek," accused Mr. Barlow of making "mistake," and then proceeds to attempt to disprove Mr. Barlow's facts by the aid of "mistake."

First of all, he says "only adult male natives pay poll-tax, not every adult native." But widows pay poll-tax too; and, if a widow is a male, then it would seem that our teachers have been teaching us the wrong grammar.

Secondly, he says "natives receive law and order and they have the use of some good roads." But are not the whites enjoying law and order? Their carriages, motorcars and bicycles use the public roads, and why don't they pay poll-tax? As a matter of fact the authorities keep in repair only those roads that lead to spots where the Europeans live. Nobody concerns himself about the roads to native locations and settlements, however thickly populated by black wheel-tax payers. "Rooiniek's" statement about the law and order and "pure water supply" is a myth. I could give you startling figures from official records of municipal revenues from native location taxes, and the small sums, often nothing at all spent, on the railways. And the same natives who line the municipal coffers have also to pay poll-tax to the Central Government. The poll-tax does not run the railways. Every native who travels by rail pays his ticket and the same fare as a white man who pays no poll-tax.

Thirdly, "Rooiniek" says "the Government pays 5s. or 6s. per every child in the Free State." Your correspondent is entirely contradicted by the report of the Free State Education Department; and if he looked up the education report for the year 1913 he will find that the Director of Education, deploring the neglect of native education, said "During the year 1913 the Department has received £78,000 from native taxation, and only £12,000 from Europeans. During the same period the Government has spent £10 on every white child and £1 on every native child." The total Government grant to mission schools was £4,000 every year up to 1910. It should be explained that while parents are by law compelled to send all their children to school, the Government do not send the children who attend schools under the supervision of white missionaries beyond the extent of 2s. 6d. per capita out of the total grant of £4,000. The Government give no grant at all to independent mission schools, while the bulk of the children of black taxpayers receive no schooling whatever. Everybody pays indirect taxation by means of Customs duties on clothes, furniture and other necessities. Silks, flannels and other articles used by Europeans are taxed very lightly, while the rough goods used by natives come in for a particularly heavy impost.

Fourthly, the only instance where "Rooiniek" appears to be authentic is in his reference to the £6,300 spent by the Government on Wesleyan training institutions. But he should have added that these institutions are mainly in the Cape Colony, where (as Mr. Barlow stated) some natives have votes. Let me direct attention to the current Report of the Commission of Enquiry into the Native Land Act of 1913 so lightly as to hardly give your readers a correct idea, namely, that it is the most outrageous legislative measure ever conceived by a white Government in the history of our country. He says it was not introduced "sharply and without warning." During the debates upon it members said it was "sprung upon them." The Rt. Hon. J. X. Merriman said "Rooiniek" is to say so really. He should have been mentioned in the Governor-General's speech on the opening of Parliament." But it was not.

"Rooiniek" proceeds "In 1916 breaches of this law were still overlooked, and I believe they are to-day." I will not trouble your readers with my own observations on its series of persecutions and dispossession in the history of our country. In July, 1916 (the year mentioned by "Rooiniek"), the Free State daily paper, among others, lamented that natives were leaving the Union at the rate of two thousand a



## ONE POUND EQUAL TO TWO POUNDS.

OAKDALE P.M. CHURCH,  
BLACKWOOD CIRCUIT, SOUTH WALES DISTRICT.£500 DEBT  
REDUCED TO EFFORT

## I.—GENERAL STATEMENT.

The Church built in	1914
Original Cost	£1,924
Paid Off	£260
Present Debt	£1,464

## II.—FIVE WHYS.

## 1.—Why the Church was Built.

In 1910 the Tredegar Iron and Coal Company began the erection of Oakdale Garden Villa. In 1911 a delegation from the General Missionary Committee toured South Wales in the interests of Primitive Methodism, and urged upon the Circuit the importance of commencing a Primitive Methodist Church at Oakdale. The Circuit loyally responded, and decided to erect the present building.

## 2.—Why at such Cost?

The Tredegar Iron and Coal Company refused to give either us or any other Church permission to build unlesse the present building, or one equal to it in cost, were erected. The alternatives were, either the equivalent of the present building, or none at all. It is a vital structure, and on the most suitable site of the village.

## 3.—Why the Present Debt?

Immediately the building was erected came "The War." This District holds the record in South Wales for voluntary contributions. Amongst the first volunteers were several of our Oakdale people. For the Church has always been, and now is, mainly a young people's Church. In addition to this fact, the Minister of the Circuit rightly felt it to be his duty to join the Army, with the result that the Circuit had to be run for over seven months by means of "Supply."

## 4.—Why a Connexional Appeal?

(a) Because, as has already been stated, it was in response to the advice and urging of the Connexional authorities that the venture was undertaken. (b) Because the circuit is young and growing. It was formed in 1913, and that, because of the pressure of geographical conditions, "The Minister can personally testify to the sacrificial efforts made by the circuit both now and in the past on behalf of Oakdale. But with a membership of 185 it cannot give the support that could be given by a stronger circuit. (c) The Church is a young people's church. Of its 47 members 23 are under 20 years of age.

## 5.—Why you should help NOW.

(a) To-day £200 has been called in. With the bank rate at 7%, to borrow the whole of this would spell disaster. (b) Because the success of this effort would enable us to place the whole of our remaining debt with the C. A. A. and the Church would be able steadily to reduce its liabilities.

(c).—BECAUSE another £125 raised will enable us to obtain complete and generous conditional gifts to the extent of another £125.

Thus £1 or 1/- from YOU  
Means £2 or 2/- to US.

## III.—TWO POWERFUL COMMENDATIONS.

The two following letters have been received commending the effort to Connexional synods and the General Conference. From Rev. John Mayles, Treasurer General Chapel Loan Fund: "The Oakdale case is worthy of the best help that can be given. At one time the situation seemed hopeless, but the difficulties have been faced with courage and determination. I earnestly hope complete success will attend the effort now being made."

From Rev. S. Bryant, Secretary South Wales District: "The Oakdale friends and the minister deserve the sympathy of the Christian public. It will put heart into all concerned to see the turn of the tide and the dawn of a new day. Read spade work is being done and will bring a gratifying result. You deserve success, and the response is equal to the merits of the cause your best expectations will be realized."

## PLEASE HELP.

Don't hesitate. Don't say you'll think about it. Sit down at once and send Cheque or P.O. for the above effort to

Rev. J. H. BRIGGS,  
"Jesmond," Pentwyn Road,  
Blackwood, Mon.

## GENERAL COMMITTEE NOTES.

Rev. John Mayles presided last Friday, when the death of Rev. Samuel Johnson, Treasurer of the Superannuated Ministers, Widows and Orphans Fund, was reported. His ministry had been long and successful, commencing as far back as the year 1872. Gracious tributes to his efficiency and usefulness were borne by Revs. G. Armitage, G. Trueller, Jas. Dobson, H. J. Taylor and S. L. George. A message of tender and prayerful sympathy was sent to Rev. A. T. Guttery in his illness, and to Mrs. J. W. Boswick in the lamented death of her husband. The application of Mr. W. Hickman, of Newcastle, Staffs, for permanent membership of Conference was received and forwarded to Conference. An application was received from the Manchester Ninth Circuit to withdraw its application for sanction to elect out an additional minister. Applications for the sale of Connexional property were received and approved as follows: Old chapel and land at Newtown in the Blowick Circuit; two shops, 130 and 132, Barton-street, Gloucester; house and cottage property adjoining Vicar-street Chapel, Dudley; old chapel and dwelling-house at Newtown, Ebbw Vale; old chapel at Blakeney and four cottages at Weybourne, Sheringham Circuit; Corn Mill-lane old chapel, Burton-on-Trent and Allotree Chapel, Derby. An application from Mrs. Sydney Price, first year probationer, to be relieved of going to college was not entertained, but recommended to the favourable consideration of the Hartley Scholarship Committee. It was decided at High Wycombe that 100 to 500 li to attend for his ordination at the District Synod, should be ordained at Hartley College with the students who are entering on the Approved List at the Conference.

The report of the Special Finance Committee was received and their recommendation that the Connexional Fund levy should be raised from 1s. 6d. to 2s. 4d. per annum for the forthcoming year was adopted. It was felt that nothing short of this would meet the financial requirements of the forthcoming year. The report of the S.M.W. and the Fund was received, and grave concern was felt about the position of this fund, which has gone to the bad upwards of £4,000 during the past year. It was decided, as Conference is so near, not to fill the vacant Treasurer's ship, but to ask Rev. G. Armitage to act as Treasurer until the Conference. The report of the Local Preachers' Aid Fund was received and forwarded to Conference. Mr. T. Froud was re-appointed as Treasurer, but no nomination was made for the Secretariat, it being left to Conference to appoint from among the nominees of the District Synods.

## Death of Mrs. David Lewis.

The Widnes Circuit in general and Trinity Church in particular have suffered a great loss through the death of Mrs. David Lewis, who died on Tuesday, May 11th. Mrs. Lewis had been associated with our church at Trinity for fifty-two years, during which time she had won for herself a place of great influence and sincere affection in the hearts and lives of all with whom she was associated. Interested in all the affairs of the Church, she was especially attached to Trinity, always giving of her best that its welfare might always be assured. In her quiet, unassuming way she moved among our people, ever inspiring them to the highest and best. Although she was called to occupy the highest position which a town can offer to any of its citizens, yet her exalted position only served to reveal to a larger number of friends the finer qualities of her character. Her death was a great loss for forming their ministry in the Church she deeply loved. Much sympathy is felt for Councillor D. Lewis, J.P., and his family in their irreparable loss. The funeral was a very representative one, and was presided over by Revs. W. Stevenson, A. J. Norman (Wesleyan), A. Harvey (Baptist), J. Jay (U.M.), and S. W. White, P. Jeffs, J. H. Johnson, W. E. Lead, E. Langston, and T. A. Young, representing our own Church.

## Great Peace Thanksgiving.

Edenfield (Bury First) is a vigorous society of eighty members. During the winter of 1919-20 Peace Fund was launched for the purchase of the minister's house and decoration of the church and school. Over £500 has been realised, and the minister's house purchased. The Minister has a cost of over £200, has been installed in the church and school, thanks to the generosity of Mr. Edwin Barlow, J.P., who bore the cost as a thank-offering for the declaration of peace. During the winter this society has responded to Connexional and other appeals to the tune of £203, including £136 to the African Jubilee Fund. The school anniversary was conducted in the morning by the resident minister (Rev. J. Cawley) and Rev. T. Kynaston (for the twenty-second successive year) preached in the afternoon and evening. Collections and offerings amounted to £148 10s. 6d. A memorial to the men who served during the war is shortly to be placed in the church. Optimism, wholehearted devotion, and the adoption of business-like methods in the church, the many workers here, the minister being left free to pursue his duties of pastoral visitation and preaching.

## Wolsey Hall, Oxford



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## EDUCATION—THE GREAT HOPE.

"Many minds are turning more and more  
"to education as the great hope. We are  
"winning perhaps the legions of a  
"great revival of learning."  
Times Educational Supplement, April 24th, 1920.

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Recently Councillor Wm. E. Simpson, of Fleetwood, Sunday-school treasurer and choirmaster, was re-elected a member of the Urban District Council. Since then he has been chosen chairman, and attended our church on the morning of the civic Sunday, May. James Burton being the preacher. At the same election Mr. Harry Phillipson, local preacher and assistant Sunday-school superintendent, was elected a member of the council.

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ordinary and £50 15s. 6d. to the Jubilee fund, a total of £81, being an average of £1 8s. per month.

The school anniversary services at Farnworth were also a great success. The church was crowded to its utmost capacity at each service, the special preacher being Rev. G. S. Hooson. In the morning our highly esteemed circuit steward, Mr. J. Hall, J.P., gave a helpful address. Both choir and children sang splendidly, a fine tribute to the choir-master, Mr. W. Gosling. The collections and donations realised £212, a record for the school.

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**Went.**—The chapel at Lyncal was reopened on Sunday after renovation. Rev. E. W. Lees preached in the afternoon. Mrs. Lees also unveiled a brass tablet to the memory of the young men who had made the supreme sacrifice. Eleven of the boys belonged to Lyncal and three to Colmerne. This small village cause has lost almost as many young men as all the other eleven places in the circuit. Rev. John Cooper delivered an excellent sermon on "The Sympathy of Jesus." The £35 for the tablet was raised by public subscription.

## Women's Missionary Federation.

**Birkenhead.**—A successful meeting was held in Mount Taber Church. Mrs. J. Price, of London, presided. Mrs. Cheetham, of Southport, gave an interesting address, and Mrs. F. Wharton rendered two solos. Sister Annie read the missionary letter. Revs. A. Smith and W. E. Farnside also took part. Tea was provided by the ladies. Financial result, £7 8s.

**Birmingham.**—Middlemore-road, Smithwick, entertained the Auxiliary this month. Mr. H. Ramsell presided. Rev. D. C. Cooper gave the address. Miss Lucy Lowe was the efficient soloist. Mrs. Siddall Jones at the piano, Rev. J. Anderson, Miss Tristram, Mesdames Elth, Hirst, Smith, Darwood and Sanders also taking part. Collection £5, subscriptions 11s.

**Bridlington.**—The monthly meeting was held at Quay Church. Mr. Geo. Hardwick was the speaker, and Miss K. Fenby the soloist. A very helpful meeting.

**Leicester.**—The monthly meeting was held at Claremont-street, Mr. Warner presided, and Rev. A. Cornish

(Baptist) gave a powerful address. Mrs. Bolton read the missionary letter, and Mrs. G. G. G. gave a splendid recital. Tea, provided by the ladies of the church, realised £3 7s. 6d.

**Manchester Central.**—The meeting at Sinton was presided over by Mrs. Humphries. Mrs. Jones Davies gave a powerful address. Mrs. Ellis read the missionary letter. Rev. H. G. Meehan, B.A., B.D., also took part. The tea provided by the ladies realised £10 1s. 4d.

**Norwich.**—The monthly meeting was held in Queen's-road School Hall. Mrs. Waters presided and a splendid address was given by Mrs. Hankinson Cox, Norfolk secretary for the C.E. Missionary Society. Mrs. Conkey was the soloist. Tea was provided by the ladies. Proceeds, £1 6s. 5d. Queen's-road Society have so far contributed £15 15s. 9d. to the Jubilee Fund.

**Sheffield.**—The interest of the Auxiliary was well sustained by a drawing-room meeting at the Meadow Hall Church on Thursday. Mrs. Gatenby presided. Rev. J. H. Barker was the chief speaker, Mrs. Cheetham and Miss Mason soloists, and Mr. J. E. Roston organist. Proceeds, £9 8s. The ladies are extremely promoting the African Jubilee celebration, and making strenuous efforts to raise their promised contribution of £5,000.

**Waterhouses.**—The monthly meeting was held at East Hedley Hope. Mrs. Hillery presided. Mrs. Wilkinson and Mrs. Bailey recited, and Miss Knutton gave an excellent address. The Hedley Hope ladies provided the tea. A good collection was taken.

**York First and Second.**—The monthly meeting was held at Acomb, Mrs. Banham presiding. Rev. R. Banham gave an interesting address. Soloist, Miss R. Hardy. Mrs. Gladwin, on behalf of the Federation, presented Mrs. Banham with a silver memento set prior to her departure to West Africa. The Acomb friends enjoyed an excellent tea. Collection, £1 12s. 6d.

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