

The Language of Religion. By Rev. R. W. Russell.

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## The Language of Religion.

By Rev. R. W. RUSSELL.

Language is the vehicle of thought. It communicates ideas and tabulates knowledge. It is to the thinking mind what organs are to musicians, stones to sculptors and canvas to artists—a means of expression. It is impossible to think of a languageless world, and perpetual silence is inconceivable. Words may have lighted many social fires, and given birth to numerous wars, but universal dumbness would lead to universal madness. Thought struggles for expression, and the volcanoes of the human soul need the safety-valve of speech. Deep calleth to deep, and systems of communication must be established. It is in the responsive thought projects itself through manifold barriers in harmonious and convincing terms that frontiers are swept away and the work of social cohesion begins. Reads are opened into the widest forest by the magic use of words, and the rolling uplands of the world for which the Good Shepherd died are reached by the poet's words of speech. Words have created worlds. They have produced freemen from Jordan of slaves. They have calmed rough seas and bridled wild tempests. They have healed cases of incurable sickness, exorcised evil spirits, arrested the decay of death and revolutionised the cities of southern Europe and the islands of the Mediterranean.

The language of religion is supreme, and differs from that employed in secularism and science. It connotes the widest, highest, deepest meanings. Its terminology is incomparable, and it has no equal with respect to intension and extension. Its pulses beat with tremendous potencies, and there is abundant proof of the universal application of its terms. It is the language of vastness, and it abounds in terms which are infinite. It is sufficiently mathematical to count the stars, to number the sands of the shore, to weigh the mountains in scales and the hills in a balance, and is so highly spiritual as to fling out the claim-word "Eternity" into the unmeasured cycles which lie beyond this time-gauged world. It is so dreamy that it flutters upon the wings of the morning, dwells in the uttermost parts of the earth, calculates the boundless needs of every living thing, and whispers the term "Providence" into the ear of the world. It stands beside the gate of life, watches the subtle movements of the serpent in the garden-house, throws the shadow of a spiritual exile upon the world, and adds to its vocabulary the word "Sin" in which there leap the flames of conscience, and whippers the terms of hope, of aspiration, of contrition and forgiveness, and of endless life. It is rich with the crimson words of redemption from all sin, and it has communicated to all lands the word "Cross," weaving into poetry the story of "Two arms outstretched to save."

Like a watchman set to guard the way From that eternal grave.

The home of religious faith is the Church, and the language of religion

should be taught unceasingly within its precincts. When the obligations of leadership were laid upon Moses in sight of the burning bush he asked what he should say to the people. The answer was, "I AM hath sent thee." That was the beginning of a system of religious education which has continued through the centuries. Subsequent ages have made their contributions to religious and devotional knowledge, and it has accumulated almost ad infinitum. It has exercised a sustaining influence within the Church, and it has inspired and constrained its members. Great saints have been saturated with its teaching, and their songs have been set to its music. It was an earnest and drink, and, as they moved among its mountain ranges of wonder and imbibed its spirit they were stimulated to noble exploits which inspired their age.

But for a long, long time the language of religion has been neglected, and other eloquent voices have arrested attention. The ancient words have been set aside, and there is a manifest impotence with respect to religious instruction in the Churches. It is difficult to maintain a high level of interest in preaching, and there are pulpits where which the average mind fails to comprehend. Doctrinal preaching has become unpopular. The stately language of religion—the glory of an earlier day—has ceased to be effective. Such lamentable conditions are related to causes. Fires which once burnt fiercely have been extinguished. Class-meetings in which the language of religion was freely spoken have either ceased to exist or have been substituted by things that make less demand upon the mind. The power of concentration has to some extent, at least, been lost, and the love for deep, imperishable things has ceased to be a passion. The love is irreparable, and it has become a drift in the life of the Church. Such failure has come through doors the Church has opened with its own hands. It has failed to emphasise the spiritual. It has offered an easy easy without due reference to the statutes. It has confused church membership with citizenship in the Kingdom of Heaven. With its eye too frequently turned toward the circumference it has sparingly used the term "repentance." The Church must prove itself capable of making known the laws of God and the redemptive work of Jesus Christ in the language of religion. The truth shall make men free, and nothing can take its place in the work of the world's redemption. The flashlights of the church fail to open the eyes of men—they need the

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## Woman's Views

Superior people who maliciously insinuate that Women's Meetings are going ahead, do not correctly judge the timing of the time. Mr. C. while not a church member, is an adherent who is regularly in the Sunday school congregation. His presence, being a hard-headed business man who seldom makes a mistake, and when he tells his wife that these afternoon meetings of women are bound to lead to mischief-making he speaks with the assurance of one who says, "I am Sir Oracle!" He knows his wife to be practically impossible (how could she be so) and he is fearful lest seeds of sedition, revolution, anarchy should be sown in her susceptible heart. He dreads that she may develop a passion for throwing stones at statesmen's windows, or (worse still) that she might be urged to hoist a red flag of rebellion upon the domestic hearth. Pity the poor soul!

But Mr. C.'s eyes have been miraculously opened, for there has been women's anniversary at his church, and the gentler sex filled the hall. Mr. C. was conscious of no mischief-making, and intended only through force of habit and under protest. Towards the close of the day he had thawed into a genial but noncommittal attitude, preferring to reserve final judgment until the week-day meetings were over and he had heard the other women speakers. His answer can be concisely expressed in the handsome epigram made over the supper table. "My dear," he said, "I withdraw all the uncharitable remarks I ever made about your meetings. I did not realise that there was no idealism among public women, nor how the atmosphere of our home had been sanctified and your spiritual life enriched by the devotion of the day. Tell your President that there is at least one visionless man who has been enlightened by what he has seen and heard!"

Those who desire that their Women's Meeting should contribute to definite public service will do well to make immediate arrangements to celebrate the League of Nations Day. This has been permanently fixed for June 25th, and at the next meeting subsequent to this date an address should be given on this important topic. Better still, call a representative committee of all the Women's Meetings in your town or district, and arrange a great united rally. Efficient speakers can be obtained through the League of Nations Union, and if the affair is well organised the collection will defray expenses. I hear of a small town where the women already have the arrangements well in hand, and have booked the town hall for the occasion. All the Women's Meetings in the locality have pledged themselves to give up their denominational gathering and to meet, and rally to the support of this effort.

The woman is a back-number who lifts pious howls of horror at the time of war, and does nothing to prevent it. Now, if ever, is the time to work for its extinction. We women have no adequate conception of our power and influence, and have no secret of our apathy. But there are three things we must do: First, let us seek by the opinion in our power to educate public mind in time of war; secondly, read resolutions from your own and the Government and to your own M.P. to urge them to support the League of Nations; and when you have worked with as much energy as they can expect everything from themselves, then play with as much earnestness as those who expect everything from God; pray for a world of peace, and let the Ghost as shall ally the spirit that engenders war and make it for ever impossible.

HONORA.

Nefton Circuit, South Wales District, is notifying the Missionary Committee to be incorporated with the South Wales Mission.

## "Leader" Table Talk.

### The Dearth of Missionaries.

We are face to face with a serious situation. Some of our missionaries who have spent several terms in the field are unable to return to Africa at present. Our field of operations has greatly enlarged in recent years, and if our Jubilee programme is to be completed further extensions must be inaugurated. The most urgent need of the hour is more missionaries. The Missionary Committee is anxiously saying, "Whom shall we send and who will go for us?" Young men ought to be ready with their answer: "Here am I, send me!" We have come to recognise that the supreme work of the Church is the evangelisation of the heathen world. This country offers no opportunity for service comparable to that which Africa presents. The work fascinates those who engage in it. I think, for example, of my old friend Japhy Ball. After long experience of Fernando Poo, the peremptory word of our medical adviser forbidding his return when approaching sixty years of age, he said, "I am going. I would have gone in spite of the doctor's stern warning, but the Church held him back. To him risks were nothing; the work was everything. Africa is still a lunatic upon his heart, and it is a perpetual wonder to him that more young men do not display eagerness to accept the unappealing honour of service in the high places of the field."

### Delightful Co-operation.

On Friday last I was at an inter-denominational meeting. The chairman was called out, but soon returned. He told us that the Bishop of Hereford had called to speak to him about Christian reunion. Within a few hours I heard something more about this good Bishop, and the story is worth telling in the *Leader*. Some time ago, the people of Hereford and Kington had decided to place in Byton Parish Church, and a brass tablet in our Cloones Moor P.M. Chapel (freehold) a memorial to the four young men who fell in the great war. The unveiling ceremonies took place a fortnight ago. The proceedings consisted of a service of devotion, conducted by Rev. W. R. Brotherton. The rector was present, and so was the Bishop. The tablet was unveiled by the Archbishop of York, of Kington Court. The gentleman had composed a hymn for the occasion, and the sung with deep feeling. The Bishop then gave a beautiful address, and closed with prayer. The congregation, led by several ex-Servicemen, then went in procession to Byton Church, where another service was held, and the Minister of the latter church and the Bishop preached from the words, "These all died in faith." Hereford has been fortunate in its Bishops. What a grand old man Dr. Pease has been! He was followed by Dr. Hensley Henson. And now Dr. M. Linton Smith nobly perpetuates their catholicity.

### A Great Whitenside Festival.

My first experience of Whitenside in the North filled me with amazement. Except that the Monday was observed as a bank holiday, I had known nothing of Whitenside festivals. Since then I have seen and heard a good deal about them, and can appreciate the enthusiasm with which young people—and old ones, too—enter into them. I have just heard what a great time they had this year at Silver Bridge, in the Leicestershire district. The Armley and Wortley Brass Band was engaged to lead the procession, and this, together with the singing of special hymns, was the chief feature of the day in the neighbourhood. The climax was reached on Sunday evening, May 22nd. The friends gathered at Armley Hall, and here, at 8.15, the service started. The special hymns were sung magnificently. It is estimated that three thousand people were present, and Rev.

E. Berrett, B.A., made the most of his opportunity, and gave an inspiring address. Arthur B. Milnerworth, of the musical director, and, I believe, all would agree that to him, in a very large measure, the success of the festival was due.

### Relief for the Sustentation Fund.

Just now the authorities of our Church are a bit perplexed as to how the claims on this Fund can be met. If every circuit that receives a grant would reduce it to a minimum or, where possible, forego it altogether, the problem would soon be solved. The greater part of our "needy circuits" are in rural districts. I have had no recent experience which would warrant my dogmatizing on their needs and resources, but I give the opinion of a brother who is on a typical agricultural station for what it is worth. The head of the circuit has not the distinction of being a town, and several of the places are small hamlets. Last year the grant was £85. The following is a quotation. The superintendent says: "We shall have difficulty in meeting the extra demand, but it can be done. The limited funds which we should speak of the poor agricultural districts. I rather think there is more money in such parts than in some industrial centres. Knowing how sensitive people are, I dare not have said this myself, but the brother whom I quote has within the last two years lived in more than one rural area; and therefore knows what he is talking about."

### Retirement With Honour.

I believe Rev. W. R. Bird is seeking superannuation this Conference. He still looks young, and appearances seem to belie the fact that he commenced his ministerial career in 1874. According to the minutes, that was the year in which he began to travel, and during those forty-seven years he has witnessed success beyond that which most of us could hope to achieve. His circuits have prospered greatly, and as a Connexion evangelist he saw constant successes to the Church. During the last five years he has laboured at Epsom, and he will leave that circuit rich in the love of its people. The records show that there has been spiritual success, and on the material side there is, in one way or another, improvement to the extent of over £1,000. Conditions have been difficult, but they have been bravely faced, with results of a gratifying character. On furlough, in retirement, still will be active if health is continued. May Mrs. Bird and he have a long eventide, full of peace and joy!

### A Link With the Past.

I have just seen some interesting references to our High-rector Chapel, Wandsworth. It was built in 1772, and seventeen years later was located, under the condition that it should be used for religious worship to be performed and executed therein by the Rev. John Wesley or such person or persons as he should appoint. Later the freehold was acquired by the Wesleyans and we purchased it from them in 1867. The Wesleyan Conference bought the manor of William Arthur, who, I believe, was that year President of Conference. In this chapel Wesley preached on more than one occasion. His Journal, under date February 18th, 1790, has this entry: "I preached once more at poor Wandsworth. The house was more crowded than I have been for several years. I could not but hope that God will once more build up the waste places." Since Wesley's day the chapel has been altered, and in 1908 school premises were added at a cost of £2,342. The old building stands as a monument of a hundred and fifty years' work, and a live society still worships in it.

## The Watch Tower.

### By the Man With a Telescope.

On May 24th, which was Empire Day and also the day in the year 1738 when John Wesley left his native Stranmillis House in Alderbury, near Salisbury, Mr. Armstrong, of City-road Chapel, arranged for a series of meetings to celebrate this dual event. A large company of friends gathered, when Sir Robert Perks took the chair, and the speakers were Canon Simpson, of St. Paul's, Bishop Munford, of the Moravian Church, and Rev. J. Horton. The Chairman urged that a growing Empire meant growing responsibilities; Canon Simpson that the greatest thing at the springing out of the nineteenth century revival was the recovery of spiritual life by the Church of England itself; Bishop Munford spoke on the debt of Methodism owed to the Moravian Church, and Mr. Horton on the debt of Primitive Methodism to John Wesley. At the evening meeting Sir H. Kingsley Wood, M.P., presided, and the speakers were Sir Robert Perks, Mr. J. E. Maldwyn Hughes and Rev. J. E. Ratcliff. Mr. Armstrong is to be congratulated not only upon the success of these gatherings, but on the practical way he is keeping the flag of Methodism flying in this very difficult sphere in the heart of London.

The Methodist Union Committee is meeting at the Central Hall, Westminster, on Friday, June 3rd, when it will have for its consideration the findings of the District Committee of Synods on Union. These are so numerous and important that it is likely the Conference will be requested to suspend the business of the day for the Quarterly Meetings for another year, and thus give the Committee further time to look very carefully into the suggested amendments. The result is pretty certain, and that is little more will be heard of the proposed Federation Scheme. The fact that in all the Districts the Synods have agreed that Synods could be found to give it their blessing shows how little chance of success there is for it.

The old worn-out horse has found an army of friends. The great meeting at the Albert Hall, when nearly 10,000 people assembled, of all classes, to protest against the cruellest which is incident to the abominable trade in poor, worn-out hacks shows how the humanitarian spirit is spreading, as does also the protest which has been uttered in the House of Commons against the slaughter of pigeons in the name of sport. The speaking at the Albert Hall was a very fine thing, and the siding that it is one of the most difficult buildings in London to speak in. The very immensity of it is a strain on the speaker's voice, and only a few—those practised speakers—ever seem quite at home on its platform.

The case for an impartial inquiry into what is actually taking place in France is rendered imperative by the disclosure of General Crozier. It is time the whole question of reprisals was sifted to the very bottom. The guilt of the reprisals is in the nature of things still drift on is no longer that of the Government, but belongs to the nation. We can no longer be silent with a clear conscience when we hear of the burning of Cork, for example, was but an act of reprisal, then we have got to declare that it was a wicked and stupid method of reprisal, by allowing ourselves to be perpetuated on a level with those who shoot down innocent people from behind an ambush. For the moment we are silent, and we are not.

Rev. W. Norcross, for domestic reasons, will not be able to deliver the sermon on June 5th, and, will, therefore, take a House Station.

VOILANT.



## Social Movements.

The Miners and the Community.

By ERNEST B. STORR.

There are compensations for all ills. How sweet and sane is the life now. A smoky haze from the colliery chimneys usually hangs over our little town. For the time being it has completely disappeared. Even the smoke chimneys show little evidence of life. This is a glorious county of hills and dales; the blackest colliery village may be within a stone's throw of the loveliest liveliest retreats and command a magnificent stretch of landscape. In the unwonted clearness of the atmosphere we are discovering new glories. The men, too, are improving in physical appearance. The long immunity from the unnatural conditions of the mines, the fresh air and the water, the sports, are bringing a healthy tan into their cheeks. The first week of work will be a martyrdom to many men; they will pay in stiff limbs and sore hands for this long holiday.

I wonder if the community is getting any compensation for its sufferings. Is it learning any fresh syllable of social doctrine? There are some truths which are so patent in theory we all confess them; but we never really know them until they are burnt into our minds by some practical experience. When we read Paul that we are members one of another we all say amen; nobody needs to be convinced of the fact of inter-dependence. And yet this great ideal which we all confess has as yet very little practical influence on our social organisation. Perhaps the general unsettlement of things, the discomforts and hardships that are thus caused by long idleness of the miners, will put a new content into the communal idea for some of us.

There are those who are very quick to charge the miners with making war on the community. But the line between miners and community is mutual; if there is responsibility on the one side there must be on the other also. What has the community done about the wages and the conditions of work and living of the miners? Only two years ago a Coal Commission, appointed by the Government, was reported. Some appalling facts were brought out in the evidence given before that Commission. The nation gave a gasp of horror, said that these things ought not to be, and then went to sleep again. The Government rejected the proposal of its own Commission, a proposal that had been the basis of the weight of the Miners' Federation, and the nation had scarcely interest enough in the matter to ask a question. It is some miners a distressing thing that they are causing suffering and distress; but why should they be expected to consider the community when the community only remembers their existence when they make themselves troublesome.

The miners' demands may be resolved into two. The one is that their standard of living shall not fall below that of 1914. The other demand was that it be standardised, that the man in Durham and the man in Somerset shall be paid equally for doing the same work.

Both demands are reasonable, and the latter is essentially Christian; it is a practical application of the principle that the strong should help the weak. The Prime Minister says that the demand for a pool is "a social nationalisation." The phrase is not a nice one, but I think he is right. When the legitimate is disinherited the illegitimate comes on the scene. There are only two alternatives in regard to the coal trade. One is the present system, with the conflicting interests of mine-owners, miners and community, and, under strict control, the danger to acceptance of the communal idea. The pool is a makeshift at best, but it looks in the right direction.

## Sketches of my Life.

### XVIII.—MEDICAL MISSIONS AND A CHUCKER-OUT.

By THOMAS JACKSON.

The need for a medical dispensary in connection with our work at Clapton was frequently forced upon my attention by the doctors of the very poor, when ill, were not able to pay for the services of a doctor. In the year 1883 I resolved to start a medical mission. I named by intention to my generous friend the late Mr. L. L. Morse, of Swindon, who was very pleased with the idea and gave me £10 towards the initial expenses. I consulted a local doctor as to the minimum stock of drugs that would be required, and for a start as a temporary arrangement he offered to give his services. We made a commencement, but for several weeks had few patients.

I received a letter from Sir John Kirk in relation to the case of a poor and clever physician who had fallen into destitution through drink, but who, through the agency of the Ragged School Union, signed the pledge and appeared to be in earnest in attempting to regain his self-control and a practice. Sir John inquired whether I would give to him a small amount of medicine, and for some weeks the doctor seemed to be doing well, gaining favour from the sick poor who attended the dispensary free from his besetting sin. However, one day my suspicion was aroused, and I sorrowfully informed him that I could not allow him to continue connected with my mission if he dabbled with the drink. He expressed his regret and begged me to give him another chance. I did so, and for a few weeks he seemed to be doing well. I was fortunate in securing as a successor a Quaker who was fully in sympathy with both the medical and the social work, and often prescribed for soul as well as body.

The charge for medicine and advice was two pence, and was not religious, irrespective of creed or nationality, were free to share in the benefits. The mission became so popular in time that the medical work was not sufficient for the need, and a dispensary open each day except Sunday. A branch dispensary was opened at Hoxton, and then one at Whitechapel. During the twelve years the dispensary was open at Whitechapel 126,000 poor patients were treated. The total number assisted by the medical mission was a quarter of a million. The passing of the Health Insurance Act and the appearance of the panel doctor greatly diminished the need for voluntary medical missions, so we discontinued ours.

One remarkable by-product of our medical mission is the world-wide beneficent ministry in the person of the Hon. Mr. Joseph Calow, of Lingdale, Yorks. It was while reading a sketch of my work and life in the laboratory of the Hon. Mr. Calow, I discovered that he and I were born in Belper on the same day. This led to his sending me a letter and cheque, and to the beginning of a friendship. When he subsequently visited me on a visit in the year 1907 to see our Institute and its work, the section which I had the honour to preside over—being a retired chemist—was the first to be inspected. After inspecting our stock of drugs he remarked, "Mr. Jackson, this will be an expensive item for you. I assented, and he then pressed against him all the drugs and medical preparations I required free of all cost.

This he did while the dispensary remained open, and the great sum he presented the sum of £500. But that was a comparatively small outcome of his visit to Whitechapel, for it stimulated Calow to lend me £1,000 for the other medical missions, and led him to embark on a philanthropic work that has cost him thousands of pounds and rendered him the benefactor of thousands of medical missions and healing and health to hundreds of thousands of poor sufferers in all parts of the world. History re-

cords no instance of such a wonderful work as that Mr. Calow has accomplished, and I hope that he will be able to do still more of the same very soon. Our own missionaries in Africa and those of other Churches in all corners of the globe may recognise the indebtedness to the coincidence of Mr. Calow and myself being born in Belper on the same day, and to that which by him to the Whitechapel Primitive Methodist Mission Dispensary.

The benefit one woman received through attending our medical mission led to a strange offer being made me. This woman when unwell came to see our doctor, who gave her advice and a bottle of medicine for the usual fee of twopenny. She obtained relief and benefit, and a few weeks afterwards joined the Women's Meeting. One Monday when starting for the meeting her husband, who had been a professional pugilist, said, "Mate, it was a good of Mr. Jackson to let his doctor cure you for twopenny, and I would like to pay him a kindness in return. Tell him from me that I will do it, if he wants a chucker-out, if he will send for me I'll engage to bruise the best two men in Whitechapel." I have not needed this generous offer of assistance so far.

With the co-operation of the late Mr. E. C. Rawlings I was able to establish a new service which was the means of doing good service to the worthy poor. This became merged into the "Poor Man's Lawyer" when we removed to Whitechapel. This service has rendered extensive aid to thousands of poor clients. The late Mr. Percy Morse for years was my enthusiastic helper in this department. He was a Quaker, and for thirty-two years ago was helpful to the unemployed. We posted up each morning the advertisements appearing in the "Poor Man's Lawyer" kept a register of the names and addresses, also occupation, of those seeking work.

In connection with this section of the work, I was very friendly with the "Loan Club." Sir W. P. Hartley gave a donation of £30 to start the club, and for the time the late Rev. H. S. Blair gave considerable aid. It was the management of it. A number of street vendors and small tradesmen in their time of need were assisted to the stock they required but were otherwise unable to secure. We had to suspend this useful work through lack of funds. In opening a reading room and free library at Clapton Park Tavern we had the support, among others, of Sir John Lubbock, Sir Charles Russell, Mr. Samuel Morley and Lady Ashburton. This new scheme was welcomed by many readers, and prepared the way for the parochial authorities inaugurating one supported by the ratepayers, and so rendering aid to the community.

My membership of the Hackney Vestry, prior to the establishment of the Borough Council, had given me access to valuable information respecting certain matters which were otherwise not evident to me that of these charities some were unsectarian, and others non-ecclesiastical, and yet they were being administered by clergymen who belonged solely to the Church of England. I attended as a ratepayer the Parish Vestry Meetings on several occasions and was then pressed against me all I regarded as the misuse of these charities, but failed to get redress. With the aid of an active vestryman, who was elected to the Vestry, we succeeded in getting the Hackney Vestry to pass a resolution strongly urging the Charity Commissioners to appoint an enquiry into the management of our parochial charities. We succeeded in getting the enquiry, which resulted in more than 50 per cent. of the charities being placed under the supervision of the Charity Commissioners.

Some of the clergy were very indignant in consequence, and I was not in their favour. An incident that occurred

as some men were leaving our school-room one day after having a free soup dinner indicated this. The clergyman, seeing one of his parishioners, a labourer out of work, coming out of the schoolroom, said, "Have you been to Old Jackson's place?" "I have been to Mr. Jackson's place" was the courteous reply. "That's not your best schism to go to such places, schism! schism!" This was probably the first time the labourer had heard of schism. Henceforth, whenever I saw him, I have something to do with the soup we supplied, and so promptly replied, "Well, sir, whether it is schism or not that I don't know, but I'll go to the best I have had for many a day." It was a shock to the spiritual overseer of the labourer to discover that he did not know the difference between schism and dried herbs. But, happily, all clergymen are not of that narrow type; hence, have numbered some among my personal friends, and have been invited to take part with them in their Church services by reading the lessons, and co-operating with them in various ways. For a number of years I have been a Poor Law Guardian and have with willing and earnest attention. My first attempt to get intoxicating drink out of the streets and the lawless rascals substituted for the inmates of the workhouse and patients in the infirmary at Christmas was received with ridicule and a laughing derision. I was defeated by my resolution. I was defeated but not dismayed. I kept repeating my proposal until I had the satisfaction of seeing it carried out. For years there has been no serious attempt to reverse it.

It is to me no reluctant exercise to fight the devil's curse on every possible occasion when opportunity serves, and I fear no hostility from the trade. So far as I am concerned no brewer's or distiller's money is soiling my work, and none is desired. It is more than 50 years since I signed the pledge, and I am more convinced to-day than ever that I have never seen the progress of every good cause, and especially that of the Church, is the drink. I exclude it from my children's home, I exclude it from my own home, I exclude it from my work, and from our Holiday Homes. The experience we have had with destitute ladies and juvenile derelicts casts a lurid light upon the fruits of the drink traffic.

### Unveiling Memorial Windows.

The school anniversary was held at Wootton Bassett on May 22nd and 23rd, the special preacher for the Sunday being Mr. H. J. Langham, of Faringdon. The children gave a splendid rendering of the cantata "Spring Flowers." Mr. Ed. Corrie, of Newcassle, gave a most interesting style. Rev. John Holland, of Hammersmith, preached to a large congregation on the Monday afternoon. After the service Mr. David J. Humphreys presented the church with two memorial windows, one in memory of his parents, who were connected with this church long ago, and the other in memory of the devoted men and women of this church. The first window was unveiled by Mrs. Taphouse, of Oxford, and the second by Mrs. M. J. Humphreys. The second window was unveiled by Mr. Humphreys. These windows make a splendid addition to this fine old chapel, the spirit of which has been maintained by the late Mr. Humphreys. The oldest living trustee, suitably acknowledged this worthy and generous gift. Rev. John Holland offered the dedication prayer. Mr. Humphreys gave a popular lecture on his "Visit to Canada" in his best form, which was much enjoyed by the congregation. The anniversary has established a record for this school, and has been a means of great inspiration to all.

There are cheering signs of progress at San Carlos, Fernando Poo. There has been a series of interesting meetings during the quarter under the ministry of Rev. George Bell. The cocoa firm has also yielded a profit of £400.

# BESSIE BINNEY.

By RAMSAY GUTHRIE.

(Author of "Neddy Jacques and Other Stories";  
"The Maddisons of Moorland"; "The Old Folks at Home";  
"Will Signals Clear," etc., etc.)

## CHAPTER XXI.

### Fame.

Long before the coming of Ernest Masterman Bessie had been keen on the almanacks. She thought the sheet almanack "a thing of beauty," and, if it was not "a joy ever," it was certainly a joy for a whole twelve months.

But it was the book almanack which she so greatly prized. How a Primitive Methodist family could exist from year to year without the book almanack was a problem beyond her solution. How any solitary Primitive Methodist could profess attachment to the denomination without seeking the information the book almanack contained was a condition of mind beyond her thought.

The coming of Ernest Masterman inflamed her zeal for each of these Connectional productions.

She almost lost patience with him that first January when he asked to send an order for either of the almanacks. It never occurred to her that anybody could forget, least of all a minister. She had no qualms of conscience that she had not nudged Ernest Masterman's memory. That was one of the things she simply took for granted. How could he forget? When the January almanack arrived, and there were neither sheet almanacks nor book almanacks she looked the disgust she felt.

"I've been lippin' on them for fower square weeks!" she scornfully retorted, when he had lamely acknowledged that he had never ordered any. "I suppose that's the way of the almanacks they ignore in the college! Hoo dis she hope to keep folks loyal if they canna see the pictures day by day, and the way the almanack as the ministers is? It seems to me that this is a job that needs a telegram wire. Send off at once an' tell them to parcel post the next sixty sheets an' a hundred of the book kind!"

She had hardly patience to look at him until the parcel arrived.

"Now that I've got them," Ernest Masterman demanded with some spirit, "how on earth an I to get them distributed?"

"I've sowed ye mean, not distributed 'em. Anybody can give 'em away, it tak's a genius an' wisdom to sell 'em. Leave the almanacks to me! You can mak' a pulpit announcement that the almanacks are ready, an' in the colley, an' re-lar the folks to me."

She did great business with both sets of almanacks.

There was to be a thing for that young curst to get his church almanack stuck up on Primitive Methodist walls!" she exclaimed to Ernest Masterman. "Thi'stively, 'till we'll be St. Paul's Westminster Abbey, an' a few of the Bishops will'll lean sleeves an' gauds. I'm hev'in' the Primitive Methodist Almanack on the wall papers. Let folks see the pictures, they might men we hev in our ranks! I like to see the President of the Conference an' the Vice-President with the Sunday School an' send up the other big tops, lookin' meek an' mild an' glorified!"

And, before Bessie was done, there were a few Primitive Methodist homes that were not adorned with the pictorial sheet almanack.

But she was at her best in the sale of the book almanack.

This is the most marvellous piece of literature published outside the British Museum," she explained to everybody. "Anybody can get one, but especially Primitive Methodists should purchase. Just as Ilivvin's a prepared place for a prepared people, so the book almanack as a prepared periodical for a prepared concourse. Folks that are us in the almanack are as wise as we can be. There's a bit about everybody in the almanack. There's history, geography, biography an' weatherology,

all up to date an' as plain as A.B.C. It tells ye when the sun rises an' when it sets; hoo the moon's beavin' through the month, an' the day when yer birthday happens in years an' years to come; the day ye can reap at the almanack an' see what has happened in the days long gone by. All the great names are there, an' the day when they were born. I feel quite larned when I consult the almanack. I'm in the best of company. John Wesley tells his experience, an' Charles Wesley sings his hymns. Ye're reminded of Hugh Bourne an' William Clowes. Spurgeon is mentioned, an' Mr. Gladstone, Dr. Parker an' General Gordon. If yer history's gettin' feeble it's as good as an examination to read through all that's happened in the world."

"When was the first Bible printed?"

"1535. There's knowledge for ye! An' there's all the names of the great men an' officers an' the mansions where they live. The almanack is as good as the Post Office. If I want to send a letter to New Zealand or to the island where the canaries sing, I consult the almanack. An' if I, besides, there's the names an' the ages o' all the ministers. That's the great value of the almanack."

"The sky said the ministers are! Some o' them shave an' shave to mak' thei'sen's look young, but it's nae use when the almanack's there in black ink, white, or the ink where the ministers were born, hoo said they were when they started travellin', and hoo long or hoo short they've been in their present abode. I know some of them ministers don't a few times in my days, I can tell ye. They were like to be considered in the young brigade when they first came to the pulpit, an' they were like to be reckoned! I look them up year by year in the almanack, just to see if they're tellin' the truth, an' on on their age."

Each year the sale of the Book Almanack increased. Bessie kept whetting their appetites when the new year came. "Everybody," Ernest Primitive Methodist was a subscriber for the remarkable book.

It was the last year of Ernest Masterman's probation, and the January parcel had been duly dealt with. She was too interested in the new magazines to give much time to the personal scrutiny of the almanacks. She really had no time for such a thing. Her spare hours were taken up with the distribution of the magazines and the sale of the almanacks. She was all alone and she was not alone. She was selling all the affairs of State and Church—much to the discomfort of a senior delegate who in the study opposite vainly endeavored to rid his mind of the severe headache which only yielded later to a treatment of tea and "Daisy" powder. With delegates sitting or swarming all over the place there was no room for a woman downstairs, but imagine my surprise to find that in the upper rooms were quite as bad, if not worse. Various sounds proceeding from the bedrooms proved that more than one was engaged; but the climax was reached when, on entering my bedroom, I discovered the shaving delegate. Oh, these delegates! They were sitting, smiling, shaving delegates! They were

"Upstairs and downstairs, 'And in my lady's chamber."

There was nothing for it but to go back to the schoolroom and superintend the "washing up." But even that to know the way to the nearest tea-shop. I assumed that the most convenient tea house was the manse, so in we went. Our peaceful momentary repose was broken by the delegates of the sitting-room had caught the word

round the room. "Whatever possesses ye?" he demanded, half amused and half impatiently. "You are qualifying for a straight-jacket and the lunatic asylum, and lying at the feet of the Al-mannack, opened at the great page."

"Get her tell!" Bessie exclaimed. "Send her a marked copy! Let her see what a famous thing it is. She'll be cap. at. My! She'll live on stills for the next three weeks! I feel quite big even to cater for such a famous man. The Lord man is a brilliant as the sun."

In the fame of her "lodge" Bessie was almost bewildered.

(To be continued.)

## How I Entertained the Synod.

### BY THE MINISTER'S WIFE.

The General Committee delegate, in his expression of thanks at the close of the Synod proceedings, assumed that my old man and I were the only ones to do it. This gentleman who judged by appearances, spoke according to his knowledge; but even his knowledge was not so much as suggesting that others did not take part, for the duties were so numerous that they had to be shared. Still, the entertainments were mine. It began in the addition of the hospitality already promised, I consented to entertain two lady visitors. On the first day we had the pleasure of two ladies, and on the second day their home being rather distant. "Owing to the coal shortage tea was laid in the kitchen—the only place with a fire. Greatly to the amusement of the ladies, and I had their "spread" in the scullery, through the window of which they took occasional peeps at our distinguished guests, one of whom covered himself with glory and won everlasting fame by his system of telegraphic communication.

That was, however, on the second day that the became fact and furious. Fortunately or unfortunately, the manse is situate next to the church, and, with or without consent, its doors were open to all and sundry. After lunch in the schoolroom it was necessary for me to see how the children fared. Approaching the manse from the back, the first lady that caught my attention was a coat hanging on the wash-house door. That coat was much too modern to belong to the house; I was not, therefore, greatly surprised to find its ministerial owner in the washhouse attending to his ablutions, while yet another delegate was busy with a hammer attending to an unweicome workman. Within the kitchen was a brother who had obtained warm water with which to bathe a troublesome eye.

In the sitting-room were a number of ministers who were settling all the affairs of State and Church—much to the discomfort of a senior delegate who in the study opposite vainly endeavored to rid his mind of the severe headache which only yielded later to a treatment of tea and "Daisy" powder. With delegates sitting or swarming all over the place there was no room for a woman downstairs, but imagine my surprise to find that in the upper rooms were quite as bad, if not worse. Various sounds proceeding from the bedrooms proved that more than one was engaged; but the climax was reached when, on entering my bedroom, I discovered the shaving delegate. Oh, these delegates! They were sitting, smiling, shaving delegates! They were

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prise in the morning. When I entered the front room to begin my studies for the day he saw the treasured photograph of Margaret Young decorated with "tisney" paper and blue ribbon, and lying at its feet was the Al-mannack, opened at the great page. "Get her tell!" Bessie exclaimed. "Send her a marked copy! Let her see what a famous thing it is. She'll be cap. at. My! She'll live on stills for the next three weeks! I feel quite big even to cater for such a famous man. The Lord man is a brilliant as the sun."

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(To be continued.)

"tea," and were loud and persistent in their demands. One of the best sights of the Synod was certainly that of the G.C.D. Whirling from a pint pot with two hands, while the others "Good 'eith" as if to the manner born. Time fails me to tell of the delegates who ran in for a dose of cough mixture, also of the one (a lady) who found it necessary to borrow scissors, needles and cotton. I understand that due attention was given to Southport, the delegates during the business sessions, and I know that we had splendid public services, but the things I have mentioned here, with other matters also of the same kind, followed, are to me the outstanding events of the Synod. I shall not soon forget the wholesale invasion of our household by the delegates during the domestic life, and the complete, though temporary, merging of our family identity in the larger circle of brothers and sisters. But this experience of entertaining the Synod, and all the it cannot possibly compare with the entertainment afforded me by the coming of the Synod. My duty of entertaining the Synod was a delicate one, and of the miners' lookout and the consequent coal shortage I keep smiling.

F. S. E.

### Presentation at Aberdeen.

By the removal of Mr. William Wilcox to Southport last October the Aberdeen Circuit lost an almost life-long adherent, and the South Wales district an outstanding personality. On Wednesday last, a delegation of the circuit, taking advantage of a return visit, a representative gathering met in the Aberdeen schoolroom to present him with a token of their high esteem. The circuit steward, Mr. T. E. Scott, presided, and speakers from the various societies gave glowing testimony to their friend's work and influence. Mr. Wilcox has been a member of the circuit for nearly forty-five years, and a class leader for a very long time. Twenty years ago he became circuit steward, and revealed great administrative capacity, and more than once was elected to Conference. Along with references to Mr. Wilcox's straightforwardness and energy, the speakers testified to the beauty of his home life. In 1910 Mr. Wilcox retired from business, and he is now living in Southport with his wife and three children. Mr. H. G. Gerrard, secretary of the Southport Y.M.C.A. The presentation, made by the circuit steward, consisted of a beautiful adjustable arm chair.

The Jane number of "The Sunday at Home" contains a great variety of interesting articles, stories and pictures. Mrs. Green writes of the Englishman of His Time; the Noble Thing he Did with His Money; Lincoln Scott on "Hunger for Truth: A Chast about one of the Strangest Meetings in the World"; and A. B. Cooper on "The Ariatic in the Prime Minister's Family." The last-mentioned article is illustrated by a drawing of the Prime Minister's family, the crush of Owen Lloyd George (Mrs. Carey-Evans).

## What Our Readers Say.

### The Sustentation Fund.

Sir,—Following up the suggestion in your issue of May 19th to levy the Connexional tax on a new method and principle, I beg to submit various practical points thereon, and also a concrete illustration. In the first place the membership of our Church is gathered within the Home Districts into 478 one-preacher stations, 164 two-preacher stations, and 17 with three preachers, while only three stations have four ministers each.

The scheme proposed is to tax each circuit on its March membership at the rate of 1d. per annum for every six members to every minister employed, but with the proviso that no circuit shall pay less than 1s. 8d. nor more than 3s. 4d. If more money than this arrangement will furnish is needed, the

### Waiting Their Chance.

Sir,—Some of the elderly and worthy members of our Church, readers of the *Leader*, who failed to be included in your selected four free guests at our Holiday Homes, have written me very pathetic letters regretting their non-selection, but greatly appreciating our mutual effort. One disappointed applicant shows tact and business-like appreciation that I am a Primitive, and states she is a lifelong Primitive, and informs me that the "Sketches" are taking so well that I shall be sure to get further remuneration, and therefore another chance may be afforded her, and hopes for success. This Primitive sister seemed to me to be so clearly in the apostolic procession that I decided she should not have her hope deferred any longer or be made to depend on a possible further cheque from you. So she is backed for a free week at the Home of Rest.

The question has occurred to me, and been considered, "Why not have a 'Primitive Methodist Leader' week?"

this appeal. Indeed, all responsibility for the appeal rests with me, and is not shared in the slightest degree by Miss Travis or her parents.

As to my own good faith in the matter I will briefly state the salient facts and leave your readers to judge. Some five or six years ago I was introduced by Mr. G. S. Hallam, my then circuit steward, to a lady guest of his, whom he called Miss Travis and a cousin of Rev. J. Travis. As I knew Mr. Hallam had frequently entertained departing missionaries and other visitors at Southampton, I never dreamt of doubting the accuracy of this description of his guest. A few weeks ago Mr. Hallam asked me if it was possible to do anything to help this lady to a year at Buxton, as she had been out of business for some months, and her only hope was in prolonged treatment at the Devonshire Hospital there. Did I interview Sir Wm. Hartley would help? I interviewed Miss Travis as to her own resources and those of her immediate relatives and satisfied myself that so far as time and trouble go I was called to act as a Good Samaritan. Through the kindness of Sir Wm. Hartley, whose action was promptness and generosity personified, she was very speedily in the Buxton Hospital, where she is now. But so great are the calls for beds that prolonged treatment can only be given as out-patients. Hence it was necessary to have the funds together at once, besides which I had only a few weeks during which it was reasonably convenient for me to act.

I thought that most likely there were many good Primitive Methodists who would be glad to win their Master's approval by assisting in such a case as this, and the more so because of the honoured name she bears. I have to thank "Fakenham" for 10s. and M.S.B. for 2s. To the other subscribers I have replied privately. £13 more will make up the amount for which I appealed.—Yours, etc.

W. W. SAWYER.

16, Cranbury-avenue, Southampton.

### Bazaars & Special Efforts.

Two days' sale of work was recently held at Poteffarth. It was a splendid success, despite strike conditions. The total gross amount raised was over £280. The trustees met and found that as a result of the sale of work, and the splendid gift of £50 by Councillor Geo. Sparr, coupled with £50 he had personally collected, it was possible to pay off £350 of the debt. It is proposed to clear the remainder, £250, by the centenary in 1923.

King-street Church, Streiford, has concluded a series of efforts by a sale of work. The schoolroom was decorated to represent a portion of Old Streiford. On the first day the speaker was Mr. F. Gibbon, one of the pioneers of the church. Mr. H. Holt presiding. Councillor Ridge, J.P., opened on the second day, the chairman being Mr. T. Higham. On the Saturday Sir Thomas Robinson opened the sale, when Mrs. Taylor presided. At this service the children handed in their pennies. These young people began trading with one shilling each, and brought in a total of over £130. The total income was about £250, including 10 per cent. contributed by the school superintendent, Mr. Thomas Gibbon.

Whit Monday at Clacton-on-Sea was a memorable day, the circuit rally proving a fine success. Eleven hundred people attended. Rev. F. Bookac called on Mr. and Mrs. Daniel Cornish, of Brentwood, to open the sale and other festivities. Both said they had come a second time because they had nothing but praise for what the circuit and their minister were doing. Mrs. Cornish declared the sale open in the tent. At the close it was found that the net income was \$125. Great praise is due to the general secretary of the rally, Mr. Orbell Cornish, and to a fine body of men and women, who laboured to ensure such a successful circuit rally.

Ministers.	Members.	Annual Assessment.	Annual Amount.
		6 d.	2 s. 6 d.
York 1	375 + 12 = 61	3	10 9
York 2	325 + 12 = 34	3	54 3
Scarborough 1	647 + 12 = 63	3	107 16 8
Scarborough 2	401 + 12 = 33	3	50 2 9
Malton	240 + 12 = 3	3	10 0
Pickering	465 + 12 = 38	3	72 16 2
Thirsk	103 + 6 = 17	1 8	8 11 6
Middleham	183 + 6 = 27	2 3	18 6 9
Bedale	104 + 6 = 17	1 8	8 16 8
Easingwold	48 + 6 = 16	1 9	8 3 4
Helmley	127 + 6 = 21	1 0	11 2 3
Total.			£444 4 8

minimum might be raised to 2s. and the maximum to 4s. As a concrete example let us work the proposal out in the case of the York and Scarborough District:

The 2s. minimum and 4s. maximum would bring in the 2s. 1d. more, raising the total for the District to £493 6s. 9d.

Now, leaving out the Foreign Missions District, the yield to the Connexional Fund with the 1s. 8d. and 3s. 4d. limit would be just over £22,022, and with the 2s. and 4s. limit just over £31,540. The present 2s. 8d. flat rate yields in the same area £20,660.

The actual working out of this scheme reveals the fact that 136 circuits maintain their ministers at the rate of 144 members and under to each minister, while 90 of these circuits bear the burden with 120 members and under. More than half of these two classes of circuits are found within the six Districts London First and Second, North British, Salisbury and Southampton, Devon and Cornwall, Home Missions. At the other extreme 222 circuits average 240 members and upwards to each minister, while 141 of these circuits average 288 members and upwards to each minister. This means that at one end of our Church, the end of the big battalions, in hundreds of circuits the Connexion's obligation to maintain its ministry is being met, at present at the rate of from about 4s. to 6s. per member per quarter, while at the other end, the end of the circuits with weak membership, in hundreds of circuits the same obligation is being met at a rate varying from 10s. to 50s. per member per quarter. Is it fair to tax these last, for the most part struggling circuits, at the same rate as the former, with their far greater numerical strength and generally much more efficient equipment?

Such a scheme would be simple and not too laborious. The task of the Secretary of the Fund could be lightened by printing the number of ministers in each circuit in the section where the circuit membership of the Connexion is tabulated in the Connexional Year Book. Certainly it would lead in a general way to a much finer adjustment of the burden of our Connexional Fund, though, of course, it would not abolish all anomalies. Incidentally it would considerably lighten the drain on the Sustentation Fund.—Yours, etc., A. N. O. SYRMA.

at our Southend-on-Sea Holiday Homes? The week, Saturday, June 25th to July 2nd, is now prepared to receive a reserve. The amount of cheque the remaining "Sketches" may entitle me to receive, plus a donation of five guineas from Mrs. Jackson and myself, could start the needful fund. Your readers might be disposed to respond generously, and if seventy guineas were raised then seventy ready and worthy Primitive pilgrims should be our mutual guests for the week named above. The net cost would be met and we should do well to make the week one of great spiritual and physical profit and pleasure. It can be done, and, therefore, I trust you, Mr. Editor, and your readers will say, "It shall be done."—Yours faithfully,

THOMAS JACKSON.

279, Whitechapel-road, London, E. 1.

### Rev. W. Sawyer's Appeal.

Sir,—I must regret that in trying to save one lady from thirty years of pain I have given offence to another lady by what she describes as an "unserenly and unauthorised use of her father's name." Obviously I could not seek her honoured father's authority; and as I was quite unaware that he had any living children I could not be expected to seek theirs.

Immediately I received a letter from Mr. Vernon challenging my action and accuracy, I undertook to make enquiries and inform your readers of the result should inaccuracy be established.

At once to Rev. John Holland, the superintendent of the station on which the parents of Miss Travis reside. He informs me that when he went to the circuit an old local preacher was introduced to him by the late Mr. E. C. Rawlings, as Mr. Travis, a cousin of Rev. James Travis. Further enquiries by Mr. Holland all confirm the sincerity and positiveness of this good man's conviction that his father was brother to the father of Rev. J. Travis. Mr. Holland says he has sent to Mr. Vernon some other information of a corroborative nature. Rightly or wrongly this conviction has existed for years, and is not in any sense a convenient creation for the purposes of

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## Whispers from The Pew.

The Protest of Mrs. Heart-of-Grace.

By SYDNEY WALTON.

"I would alter the whole method, if I had my way," she whispered, she who had next to me this Sunday evening. In the manner of Bunyan I will call her Mrs. Heart-of-Grace. Very wise and very tender are her comments concerning the holy ceremonial and procedure whereby, as on a ladder let down from heaven to earth, the soul's desires climb to the higher atmosphere. To-night her words sounded rather like a protest, and for the moment I did not seem to espouse their significance. It was midway in the service. The "collection," as it is called in formal and official speech (though, for my part, I would exile the word from the vocabulary of the Church, and in its place enthroned a designator more free and beautiful; why not "gifts for God's work," or "offerings to God's treasury," but I fear lest either of these phrases may appear too boldly poetical on innovation), had just been "taken" (unwisely words to describe an act of grace, not of compulsion), and the organist was hushing his music, as though my whisper might be making some reference to the envelope system, and resolved to tell her that our trustees had decided to introduce to the congregation a method into our church finance. At close of service I told her.

"No," she said, "it was not that I mean." All that's sensitive within me sits with hurt when, as seems everywhere the wont, so great prominence and parade are given to the 'collection.' I know full well you do it with innocence. It is simply want of thought, but in those words you reveal, don't you, the cause of most things in this that would not grate and offend. It is that part of my creed that we must serve and worship God *thoughtfully*. Of him as of heart He asks the finest of the vineyard's fruit and who shall offer Him the uprisings grapes? In the middle of worship everything is stopped, save the organ music, to allow you to send round the 'collection' like the while you hear the fall and clink of coin. I know the gifts are gifts, and most of them, be they copper or be they silver, are transmuted into fineness of gold by the mysterious alchemy of sacrifice. Yes, I know that, but yet, believe me, the display and noise of 'taking the collection' strike within me a note of discord during the melodious hour of worship. For long time I have felt it, but never expressed it until now.

"Last Whitsun I was in Aberdeen. A glorious Sabbath morning it was, and that crowded church, resplendent with the strong and strong singing Psalms, and hushed between-whiles by so deep a tide of reverence; the infinite ocean sending its fulness into the bays and rivers of our mortality shall never forget it, never. Ah, the memory makes me eloquent, and I am losing the thread of my story. I fear I wanted to illustrate my protest against your method of 'collection' by showing a more excellent way. There a plate was at the door, and upon it, as the Minister at the threshold, I placed your gift. No confusion during service, no harsh sound of dropping coin, no display of giving. Why cannot we copy but wish a model? If we do, I'm sure it would lend new freshness and distinction to our gifts, and the service itself would gain a sweet enrichment of reverence. Give, placed it not, be my friend, a quiet and concealed delight of sacrifice, unobtrusive and without ostentation, as God gives that gentle gold and glory to the soul's sunrise in the month of June, without a herald to proclaim the pageant of it, save the lark's own song 'at heaven's morning gate,' and is not the bird itself hidden in the blue?"

As for myself I stood under a spell as on she talked so earnestly and winsomely. I am ever watchful how to add

beauty to the hour of worship, and now my eyes were opened to a blemish I had not seen before. I believe that at the next trustees' meeting I shall be greatly daring and propose that we have two covered boxes within the vestibule of our Welden-crescent and that here shall worshippers make their gifts each Sabbath—morn and eve. As in Scotland the "elder," so here the "steward" shall stand in silent acknowledgment of the thanks of the church. If the experiment be made, I shall whisper it abroad. But, perchance, other churches may lead the way.

## "Ramsay Guthrie" In Methodist Literature.

By WILL H. CAMPBELL.

The June "Aldergate" contains an article on "The Methodist in Literature." It is an unfinished article. One omission that had to be made I seek the courtesy of your columns to make good. J. G. Guthrie, the late editor of the "Aldergate," and the termination of his tenure of office synchronises with the appearance of the article referred to. Our tribute cannot wait. "Ramsay Guthrie" stands for all that is most characteristic of Primitive Methodist literature. He is our master in the happy art of story-telling and the interpreter of the many-sided life of the North Country miner. He made his advent into "the novelist's acre" many years ago with an arresting book entitled "On God's Land." He achieved success and distinction at once, and the pen name of John G. Bowran has ever since been familiar. He has been the explorer of human lives, and his genius is such as is revealed in every book that bears his non-deplorable. His popularity betokens the capacity and enchantment of the novelist-editor of our Church. The books reveal their author as a keen and accurate observer of human life, a humorist with a light and piquant touch, an optimist, one in command of both language and thought, a human-wire, a soul reader, strong, sympathetic and earnest. He writes books and he knows books. He writes about Methodists, and no man has his hand more surely upon the pulse of the Methodist people.

For these reasons "Ramsay Guthrie" has been for five years an editor. He is a literary adept and an editor of distinction. The manifold qualities that mark his authorship mark his editorial work. He knows the needs of the Methodist community, and with swift-ness and accuracy he meets it. He has brought to the task of the editor's chair a wealth of vision, a variety of range, and the unstinted application of his personal genius and rich human sympathy, so that to-day it is easy to determine who is known the better or esteemed the higher—"Ramsay Guthrie" the author, or J. G. Bowran the editor.

"The Enchanted Garden: Stories from Genesis Retold for Young Folk" by Alex. R. Gordon, D.D., D.Litt. (Hodder and Stoughton, 5s. net.)

This anthology of modernised stories from the Book of Genesis will be read with interest and profit by young and old. Removed from their accustomed setting of ancient phraseology, they became endowed with new light and meaning. The writer is facile in placing a modern interpretation upon the Testament narrative, and adorns his theme with apt illustration and quotation; the force with which he drives home the point of their accounts is praiseworthy. The volume is invested with rare charm and simplicity, and in the same degree as Lamb's Tales cannot be read without a keen attention to Shakespeare, as these stories calculated to arouse juvenile interest in Biblical lore. Both preachers and Sunday-school teachers would do well to study the book for the sake of its style and for the attitude it reveals towards the lesson to be imparted and its understanding of the child mind.

## The Salvation Army

### 4. The Army as Empire Builder.

THE late General Booth's ambition to transfer the "landless man to the landless land" has not been realised to the full, but something in that direction has been achieved by the efforts of the Emigration Department. In the ten years immediately before the war nearly 100,000 persons were emigrated, mostly to the Dominion of Canada; and work was found for all those who desired it.

EMIGRATION is not indiscriminate. The Army does not take people at random, ship and disembark them, and then leave them stranded. The emigrants are carefully selected; they must first satisfy the Army as to their ability in character and physique—the more so because the Overseas Immigration Authorities have great confidence in the discretion of the Salvation Army. That this confidence is not misplaced—the selection is sound and careful—is shown by the fact that

less than 1% of Salvation Army immigrants have been returned by the Authorities as undesirable.

A MORE recent development is the emigration of orphan, deserted and Poor Law children. These unfortunate children are rescued from evil surroundings, relieved from the stigma of pauperism and given an opportunity to make a start under conditions that the old Countries could not afford them.

THE Salvation Army's choice of emigrants and methods of settling them have been warmly commended by members of the Canadian Government, by Earl Grey (late Governor-General of the Dominion) and by other leading representatives of public life at home and abroad.

Please help us to give some unfortunate child or deserving adult a fresh start on a new land. We are entirely dependent on voluntary contributions. Will you not send a donation (no matter how small) to

GENERAL BOOTH, THE SALVATION ARMY,  
QUEEN VICTORIA STREET, LONDON, E. 4

### LINEN TRAY CLOTHS.

Special list of Hemstitched Irish Linen Tray Cloths, the quality of which is well known. 12 inches by 18 inches, 12 inches by 24 inches, 12 inches by 30 inches, 12 inches by 36 inches, 12 inches by 42 inches, 12 inches by 48 inches, 12 inches by 54 inches, 12 inches by 60 inches, 12 inches by 66 inches, 12 inches by 72 inches, 12 inches by 78 inches, 12 inches by 84 inches, 12 inches by 90 inches, 12 inches by 96 inches, 12 inches by 102 inches, 12 inches by 108 inches, 12 inches by 114 inches, 12 inches by 120 inches, 12 inches by 126 inches, 12 inches by 132 inches, 12 inches by 138 inches, 12 inches by 144 inches, 12 inches by 150 inches, 12 inches by 156 inches, 12 inches by 162 inches, 12 inches by 168 inches, 12 inches by 174 inches, 12 inches by 180 inches, 12 inches by 186 inches, 12 inches by 192 inches, 12 inches by 198 inches, 12 inches by 204 inches, 12 inches by 210 inches, 12 inches by 216 inches, 12 inches by 222 inches, 12 inches by 228 inches, 12 inches by 234 inches, 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# The Religion of the Ba-Ila.

By Rev. J. C. MANTRIPP.

Once upon a time it was customary to urge that missionaries should be sent to the heathen because they were perishing without religion. Not only was this matter of belief—

"Ten thousand souls doomed to endless woe."

For want of knowing what they could not know."

The common people also were doomed. Arithmetical calculations were made concerning the rate at which they were perishing. Now the world is beholding a new wonder. Those who went to teach have found ample scope for all their toils and sacrifices, and for have been abundantly rewarded. But they have become learners as well as teachers. Missionaries have been by no means the least conspicuous contributors to the new sciences of anthropology, ethnography, and comparative religion. For the heathen, even if they perish, do not perish without religion. They are partakers of the common human inheritance. They work, more or less, generally less; they are bound by social conventions; and they think. If much of their thought travels in a region where superstition is more than reason, yet their thought reaches towards and grasps at deity that is supreme over man, ghosts, tribal gods and communal deities.

References to this element in heathen culture are scattered throughout the Rev. E. W. Smith's book. Some of the most fascinating chapters are devoted to this subject. In speaking of the religion of the Ba-Ila there is no inclination to claim that they have solved age-long problems that still perplex the old civilisations; nor to imply that their need of Christianity is less than had been thought. The only purpose is to show that the light of the light which every man "has cast its spell upon the African. In revealing the God whom Jesus has made known to the missionary to the Ba-Ila is speaking to thoughts that are not strange to this people.

Ba-Ila are a people of magnificent physique, but they are morally decadent. Unlike the Bantus of Uganda, dwellers nearer to their original home, they have no regard for purity either of life or speech. Lying is regarded as a sign of cleverness. Their physical sins have reduced their numbers. Probably 70 per cent die in infancy. Yet this people do believe in the existence of beings in the original constitution of things. They tell a story that Leza (the Supreme God) sent Chameleon to man with a message of death, and afterwards, Hare with a message of life. Hare arrived first, but he was contradicted by Chameleon. Hare came back and complained to Leza, who said: "All right, let it be as he has told them." There may be no development of belief among this people that can be traced in history, but there is certainly a progress in their ideas from belief in impersonal forces to something approaching monotheism.

Superstition plays a large part in their life. Thus the medicine-man occupies a conspicuous position. Men, persons, animals and things are *tenda* (taboo), and it is his business to impart instruction concerning these matters, as well as to supply the necessary charms. He is resorted to on all occasions. He has medicine for every need that experience brings. Often he works by suggestion, although many cases he is a mere impostor. But that in some occult way power is exercised cannot be gainsaid. The people are crushed by custom and precedent. When bananas were introduced at Kasenga some of the fruit was offered to a chief. "He turned from it with expressions

of great horror. 'No! No! I have never seen this! It is *tenda*!' In this the Ba-Ila resemble many who would hardly care to be classed with heathen.

The gods of the people are many and various. Each person has a guardian spirit. There are also family gods. Each clan has its own god, and as a man can never marry into his own clan this makes family religion life a strange business. The husband makes offerings to his god at the right-hand side of the doorway of the hut; the wife makes hers at the left-hand side. But a husband can never pray for his wife nor a wife for her husband. The god helps only within the clan. Children always belong to the mother's clan, although they are the property of the father, and in case of divorce they remain with him. There is a god of the community, Balongo, the most elusive of gods. He is regarded by some as the helper of white men, although these are not flattered. They are merely "wastons," "unfortunates." There is Leza, the Supreme Being, who is described by many praise names. There is a legend that tells of an old woman who was determined to find Leza and demand from him an explanation of all the ills that had befallen her. She cut down trees and fastened them together in the endeavour to reach heaven. But the lovelorn rotted before she could attain her object. Then she travelled to find the end of the world. But, though she crossed wonder and found human sympathy, she never reached Leza. And it is characteristic of Leza, that, while he is regarded as being over her, he is not regarded as being beneficent.

The Ba-Ila takes his religion seriously. Mr. Smith uses the term "dynamism" to describe it, discarding the terms "magic" and "fetichism," as ambiguous in meaning and conveying only what is inferior, illicit and bad. He illustrates his use of this term by the mysterious power that resides in electricity. The illogical ideas of the people are vague, illogical, often grotesque, but there is a mysterious something that governs about their ritual that eludes discovery. It must be remembered that all members of the clans have their part in the religious rites. The religious ideas affect all and gather all under their influence for evil or good.

Only the fringe of this vital subject has been touched. Mr. Smith gives ample evidence for all the assertions he

makes concerning the religion of this people, whose development towards a larger life owes so much to our Church, and for whose future our intentions and endeavours will mean so much. Those who go as missionaries to the Ba-Ila will profit most by this serious and scientific study. But those at home will gain fuller knowledge of the tasks of our missionaries if they become familiar with this fascinating subject.

## LIBERTY IN PRAYER.

### The Filial Heart Alone is Fully Free.

By FRANK HOLMES.

Freedom in prayer is one of our highest spiritual privileges, and since it is so easy to mistake the lesser things for the greater it is well that we make sure what we mean. There are more kinds of liberty in prayer than one. In the average mind it is almost entirely associated with speech, and a wonderful freedom of utterance in prayer may be a spiritual grace, though on the other hand it may be no more than a combination of natural gifts. We always need to keep in mind the remark of Jesus that we are not heard for our much speaking; and much in prayer that attains the choicest results does so with little or even no speech. To be fully free in prayer is much more than to have a fertility of ideas and a facility in expression, though these are of service in their place.

Prayer is not merely speech, it is an atmosphere, an attitude, and it may be action—in short, it is an experience, a life, and, to use the thought of our Great Master, it is the filial attitude toward God which alone makes prayer to be the great thing it essentially is. Hence we have first of all to do with freedom in the inner soul—freedom from all that hinders or hampers the sense of our affinity with God, our sense of His wonderful nearness; freedom from the awe that may protect and shield from the letters of contrary desire; the freedom to be unafraid and to enjoy His presence, and to speak or not to speak as we may desire. This is the freedom of the filial heart, and apart from this all aspects of liberty in prayer will be short of the highest. It is here where even eloquence in prayer, though it strangely moves us, may mislead both the one who prays and the one who hears.

The full freedom of the filial spirit is, however, a growth as well as a gift.

The sincere man or woman early feels the bondage which is implicit in immaturity of feeling, thought, desire and power to fully enjoy even as far as is known. Thus in the inner life of us it is vital that we ever make "the bounds of freedom wider yet." All that limits the exercise of the full filial life with God is bondage; all that enriches it is a fuller liberty. Thus it is that the art of life is not to remain a child for ever, but to carry forward the childlike outlook, trust and confidence through all the following stages of youth and manhood, expanding and enriching them with our growing knowledge and experience, and with the maturity or woman's maturity and strength. In this way we come to know the full freedom of the filial relation to God when the whole life is indeed prayerful in its atmosphere and attitude, in its desire and its deeds.

Since God is Spirit, our relation to Him is in the inner spirit of ourselves, and all this growth implies that we are willing to learn by attention, discipline and obedience; that we shall honestly cultivate everything which makes it easy for the highest spiritual forces to come into play. Their laws we will obey that we may know their benediction. As a message the Gospel comes before the law, but as an experience the law comes before the full freedom of the Gospel in the same sense in which the exercises, scales and studies of the musician come before his wonderful freedom in execution and his soulful interpretation of the master he loves. Complete liberty in prayer is the last sublimation of obedience to the laws of the spiritual life. E. W. Robertson has a great saying that prayer is not bending God's will to ours, but our will to His.

With utter simplicity in love, faith, trust and obedience all life is prayer, "uttered or unexpressed." We know perfect freedom—we feel free to speak about everything near to us, and (a much more important sign of freedom) we feel free to be silent, and our uttered prayer will sparkle with the dew of heaven. This gives us the type of man or woman—all too rare, alas!—who can do it easily for others to believe in God and to trust in Him; and all of us may have at least this encouragement, that in the measure in which it is true of us we render the same service.

The report of the African Deputation is being considered by the Missionary Executive, and will, it is expected, eventuate in some revision and extension of the work. What the deputation saw during the visit far surpassed their greatest expectations, and the report has thrilled the Committee with enlarged anticipations for future success.



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## A MEDITATION ON CHEERFULNESS.

By Rev. W. BRIDGE.

The grace of cheerfulness was never more needed than to-day. Our newspapers daily spread before us a repast of almost unrelieved gloom. At home, the miseries of unemployment; in Ireland, murders and reprisals; in Europe, "but why go on? Darkness seems to cover the earth, and grow darkness the people." The man who can carry about a shining face, the man upon whose lips is an ever-ready word of cheer, is a benefactor of the highest order.

Who can do this so consistently as the Christian? He has such good grounds for putting a cheerful courage on? This grace should be more natural to him than to any others of the sons of men. For Christian cheerfulness is fed at sources wholly outside the sphere of untoward circumstance, or the range of the arrows of misfortune. When the Apostles were storm-tossed on the Lake, and their hearts failed them, the Lord appeared unto them and bade them "be of good cheer." In like manner an angel appeared to Paul in the night after his arrest at Jerusalem, and bade him also "be of good cheer." Later, amid the horrors of shipwreck, Paul had assured the grateful crew of his fellow sufferers.

Admission likens cheerfulness to a kind of light in the mind, filling it with a steady and perpetual serenity. It is the best promoter of health. He declares that it "bears the same friendly regard to the mind as the body. It banishes all care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm and cheerful temper. joined with innocence, will make beauty attractive, knowledge delightful, and wit god-natured. It will lighten sickness, poverty and affliction; convert ignorance into wisdom, and deformity into grace." Carlyle says: "Wonderful is the strength of cheerfulness, altogether past calculation its power of endurance. Effects to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful like bright light." "He that is a cheerful heart hath a continual feast."

As to the place of cheerfulness in the service of God, Fuller hits the nail on the head when he says that "an ounce of cheerfulness is worth a pound of sadness to serve God." He is evidently believing with Paul that "God loveth a cheerful giver." It is Paul also who exhorts all who hope mercy to do it with cheerfulness.

In Deuteronomy there is a quaint direction, not wholly out of place even in our day, that "when a man marries his wife, he shall not go out into the host, neither shall he be charged with any business; he shall be free at home one year, and shall cherish his wife withal." One year that is here lengthened honeymoon as is here indicated is too much for any wife to expect in these uncheerful days, but every wife has a right—not for her year but "until death she do part"—to all the cheer that her husband can give her.

If it be asked whether and how this grace may become ours, we reply with the writer in the Proverbs, "A merry heart maketh a cheerful countenance. For one word will the Lord be for thee into the very source and secret of it: 'Be of good cheer, I have overcome the world.'"

Mrs. James Gledhill will hold a garden meeting at 225, Beckenham-road, Penze, on behalf of the London Women's Missionary Federation, on Saturday next, June 4th, at 3.45, and cordially extends an invitation to all London Primitive Methodists. Rev. Marcus Brown will be the speaker, and the Countess Hay, of Newcastle-on-Tyne, the soloist.

## The Divine Route.

### ARE WE TRAVELLING IN IT?

By F. ETHERINGTON BLAKE.

The modern newspaper interpretation of life and living needs challenging. Reported news of evils and chronicled evils of sports and games do not cover all the facts and figures of current civilisation. Wickedness in high places or low is becoming too noisy and showy. It is due time for the Church to present a truer and fuller interpretation of human existence, a more brilliant and beautiful explanation of mortal doings and sayings. Reuter's message is a record of events, but either Jeremiah's or John's message is a revelation calculated to fashion events, to make men and nations. The simplicity of saintliness can outlive the strategy of modern life? If Christ could possibly do again, how the world would hurry to honour Him! Public processions would crowd our streets and State banquets would honour our churches. Royalty, peers and people would compete in eulogising the Christ that used to be in His paying compliment to the cross and in His message and the goodness of His ministry.

For seven fast years humanity has been dazed in a mad race of crossroads of civilisation. The number by pagan thoughts, the blighting of moral sense, and the breaking of will power have made us reckless in trying new cut-pat, paths to the future, and simultaneously made us hesitant to tread the rough road that God is travelling. A League of Nations is being formed, and the world is being announced, but one nation still waits for the other, and one community watches another. The very traffic of modern life is being held up. Someone ought to take the lead. How I wish the Christian Church would step out into God's highway and spread their wings for the wings of heaven to bid come to every new Isaiah that will occupy our pulpits, robed in the sacred mantle, to preach sermons vibrant with the prophetic word of the Lord, even fresh John the Baptist that will stand by our River Jordans of pleasure and make the air tremulous and the atmosphere radiant with the cry, "Repent! Behold!"

We must advertise this route that God is taking. It is the way the Master went—and the best people will follow. Society would respond. The crowd would not be far behind. Because labour follows learning, and learning follows the light of truth, and beauty. Consequently the Christian prophet-preacher must point the way, for he is God's briefed counsel to advocate at the bar of public and private opinion—the light of immortality, and the truth and beauty of life lived under the auspices of Christ. Let Christendom lead, and the world will follow. Let the same narrow track that leads to eternal welfare. Of course, if humanity will not go the way that God is going, they logically ought to go the way that God is coming. And yet that arrangement would soon break down, because the world cannot make up its mind where to go, and it certainly does not know the way. Whereas God knows His destination and the way thereof.

Humanity requires equipment and outfit for this holy pilgrimage. The Christian Church must furnish the primary necessities of spiritual food and fire, and the pulpit cater for the intellectual and moral needs of the people. To-day we shall have to supply, not social stimulants, but spiritual food-stuffs. Nerves worn thin, minds ill-served, and souls in need of years will all have to be renewed and restored. The prophetic fires need rekindling in every Christian heart and home. It is lightning-up time in this shadowed age. God must be known as a league of souls, and the Church become the conscience of civilisation and not its echo.

In doing these things we must take care not to pauperise humanity; but, as

strength and speed are gathered, make a demand for a bigger outfit. Call upon the young men and women of whiter thoughts, and plead with the fair daughters of Zion for refining sentiments from tender hearts. Mobilise the army of the young, and let them march, and marshal the children of our schools to spiritualise our imagination and sweeten our souls. Let the Church demand a better outfit of statesmanship from Parliament, a larger contribution of honour from the market places, and a fairer order of industrialism from those who toil and spin. Why should the faithful few have to maintain the standard of the Cross? Ought not every man, woman and child to take a share in upholding the morale of modern life? If Christ could possibly do again, how the world would hurry to honour Him! Public processions would crowd our streets and State banquets would honour our churches. Royalty, peers and people would compete in eulogising the Christ that used to be in His paying compliment to the cross and in His message and the goodness of His ministry.

Can we keep pace with God until we reach the ultimate end—the final goal? Yes, if God will not go too fast and if we do not go too slow, thus balancing outlook and experience. Supposing we grow weary and fall by the wayside? Even so, every bush will be aflame with God; and besides, God's people pass that way, hence we shall be safe and saved. Keeping in step with God, if our long lane will end at last and turn in the direction of the Kingdom, and be kindly greeted and graciously welcomed, we shall pass through heaven's portals, and, still following in His steps, will arrive home somewhere near the great white throne—having travelled by the Divine Route.

## Moral Environment.

### British Troops in Rhineland.

We understand that on Tuesday, June 7th, at 5.30 p.m., in the Central Hall, Westminster, a public meeting will be held under the auspices of the Association for Moral and Social Hygiene concerning "The Moral Environment of His Majesty's Forces with special reference to British troops in the Rhineland. The speakers will be:—Chairman, Dr. Helen Wilson, J.P., the Very Rev. the Dean of Lincoln, Dr. Douglas White (late Capt. R.A.M.C.), Mrs. Henry Fawcett, L.L.D., and the Rev. B. C. Hopson (late Chaplain to the Forces). According to the Association for Moral and Social Hygiene, the official figures given in the House of Commons appear to indicate an alarming increase of venereal disease among our troops in the Occupied Rhineland area, and the committee feel that the attention of the public should be directed to certain factors in the situation which it regards as most unsatisfactory from the health and moral aspect.

Since early in 1920 the Association, in co-operation with other important organisations, has been urging the Prime Minister to receive a representative deputation on the whole subject of improving both the moral and social environment of the Forces at home and on foreign service, but he has not yet found time to receive such a deputation. The Association has certain proposals to make, which will be put to the meeting in the form of resolutions to be explained by the speakers. Admission is free. Reserved seats by ticket 1s. 6d. Apply to the secretary, Association for Moral and Social Hygiene, 10, Broad House, Great Smith-street, S.W. 1.

## BOOK NOTICES.

### A Preacher on Preaching.

"The Christian Preacher." By A. E. Garvie, D.D. (T. and T. Clark, Ltd.). In these days of the "preaching" there is a call for a book of this order, and there are few, very few who could undertake the weighty task of selecting the appropriate materials and giving to the preacher a suitable presentation as the Principal of New College. Dr. Garvie has become a great book maker; more, he is the maker of good books. This will rank among his best and will remain to influence young preachers as they proceed to shape themselves for their high vocation. This is one of the books which, as it seems to us, ought to be read by every candidate for the ministry. And it goes without saying that everyone who desires to know what preaching has been, as illustrated in its most impressive and abiding examples, and what preaching should become, will get this book and keep it near at hand. Dr. Garvie has expounded much of the land, and has explored much of the ancient as well as from modern times the principles that governed preaching and that should direct and fashion it to-day. It is a book that will be read and reread are a little costly, but once in possession of it the whole man becomes more fruitful for good. A splendid investment in the work of the preacher and the Church.

### Wisdom—Problems.

"Christ and Human Need." (Student Christian Movement. 5s. net.) This book touches great themes and shifts our thoughts and outlook from the passing and the trivial to far away goals. Incidentally it is called a "clear port," but it is so much more. The volume contains the addresses delivered at the Edinburgh Conference of the Student Christian Movement for Christian Students. It is a book to be treasured, to be read and re-read for the issues it raises and confronts. Viscount Grey of Fallis's address on the "Need and Possibility of a Christian Philosophy" will be continued to elevate the aims of all well-wishers of International progress. Questions of East and West are dealt with from the Christian point of view, and no one interested in world-embracing Christianity can afford to leave these problems unexplored. The only hope that thoughtful Christian people will procure this book and seriously ponder it. The conceptions of life and service here given are those of the highest.

### Africa and the East.

"The Highway of God." By Kathleen Harnett and William Paton. (Student Christian Movement. 4s. net.) Here we have a study in Contemporary Christianity, an affecting extension of the Gospel of our Lord. Indian Nationalism, Chinese Politics, Japanese Imperialism, Pan-Islamism, and the various movements of the East are sufficient to reveal the world-wide nature of the questions to which the reader is introduced. Again and again the reader is reminded of the need of the higher ethical standards of Jesus, aroused not only hostility, but open out deep, dark chasms of social life in the East. This is up against ancient and modern. This is a book to be read enough. But there is the call to chivalry. The sketch of Africa, the impact of the white man devoid of high ideals, the suffering of the native, the plighted people, make a pitiful, harrowing story. It is no book to console you in this. Arousing, urgent, commanding, it sounds the alarm to the nations and the Churches. We are grateful for it, so will the Church be if it adequately responds.

Everyone knows the name of Sir Edward Marshall-Hall, the famous K.C., and everyone will want to read his striking article on "The Psychology of the Criminal." The author is an old hand. "The Strand Magazine." It is an ideal combination of writer and subject, for no one is better qualified to treat of justice and law than Edward Marshall-Hall has figured in so many of the great criminal cases of recent years.



## A GIRLS' MISSIONARY GUILD.

By Mrs. C. CRABTREE.

Missionary interest in our school at Prince Consort-road, Gateshead, had long been growing, the school contribution to Africa advancing by leaps and bounds. But all last summer I had my doubts that something more might be done to link up our children with this great cause, and my suggestion of a Girls' Missionary Guild was eagerly adopted. We began early in October with so many girls that two sections had to be formed, splendid help being given by other willing workers, Mrs. Ponderith, Miss Gardner and Miss Grey.

We began with some sixty girls, and the attendance was maintained all through the winter. The children are trained to manage their own meeting. They have appointed leaders and accountants, collection stewards, book stewards, secretary and treasurer, under older supervision of course. We open with hymn and prayer, followed by a short talk on the missionary work of a missionary story, after which the practical work begins. The smaller children sew, knit, embroider, thread, make rag doll holders, kettle holders, etc., to be turned into money for Africa, or make print and chintz bags for African children. The older girls make garments, overalls, shirts, tunics, etc. As Christmas approached the girls suggested sending Christmas presents to the African boys and girls. They dressed over sixty dolls, of all sorts and sizes, themselves supplying the materials. These, with garments, handkerchiefs and books, were on view at an "At Home" run by the children, which their mother came and saw. The money sent off to Rev. and Mrs. J. W. Price. We began our meetings with £2 subscribed by friends, after which the meetings have been carried on by the girls, and even a source of income to the missionary funds. The children are to give a concert later on for missions. They have been through shown a genuine appreciation of our work, and of genuine remembrance and odd lengths, and expressing their delight at the work being done. Some of the mothers have joined the Women's Own because of the interest we have shown in their daughters, while the Sunday-school has also benefited.

The juniors are eager and happy in their work, and full of ideas. Some of the most happy of our ideas for Africa have come from their spontaneous joy in service. The older girls, too, delight in their work, helping with the junior meeting, and catching the new inspiration or service for others. Said one, "I love her arm and mine, I never thought working for others was so nice; it's heaps better than working for yourself." Her face beamed with the sheer joy. The meetings never flag or fail in interest, and there is nothing so formal about them. While the children are busy, their tongues going as fast as their needles, we use the time supervising their work and establishing real contact with them and with their needs. Both seniors and juniors have a sigh of regret when it is time for the work to be away. They often ask if they could not come another night. This is far better than having to drag them to the meeting.

The Guild was started with fear and trembling, but it has far surpassed all my anticipations. To get to know the girls, to touch them in their home life, to feel the thoughts of sympathy and understanding in the parent behind the child, is a joy in itself, to say nothing of the joy overseas when the gifts of love from unknown friends are dealt out. But we must thank the spirits of joy and service is enough, and our girls are richer and stronger for their sacrifice.

A service will be held in Mablethorpe Church, (Rotherham Second Circuit) on Sunday evening next, in memory of the late Rev. B. Arnfield.

## Saul Called to the Kingdom

1 Samuel x. 1-16. June 12.

By WILFRED R. WILKINSON.

The people wanted a king. They were moved to desire a king because Samuel's sons were unworthy and useless. Samuel, they revered, his sons they held in contempt. It is not improbable that the fact that the surrounding peoples had kings who led them in battle and judged them in times of peace had something to do with their desire. Samuel was displeased when they asked him to plead with God to grant them a king, but for their representative before God he preferred their request. God bade Samuel to whom it would mean. He faithfully pictured the burdens of being ruled by a king. Yet they persisted. God granted their prayer. God always has his man ready. He had here. Saul, a splendidly built fellow, a kindly looking man, was sent to Samuel. He was seeking his sheep, for Samuel had been told and heard a call to be the king of his people.

(1) Called of God to be King.—(2) The appeal of the people.—(3) The name of the Lord. Saul could not believe it when Samuel first broached the great affair to him. He was nobody, and belonged to a small tribe. Even when he was asked to be king, he had to have made him conceited. That he should be a king was nearly unbelievable. Something needed to be done to make him feel this wonderful thing was true. First he was treated as a kindly person at the feast Samuel provided. He sat in the chiefest place. He had the best of the food. He was treated as he left. Secondly, Samuel in secret communion made known to him what God had said. Thirdly, Samuel anointed him with the oil of consecration, the chosen of God. To be a king was in some sense to be God's chosen vice-regent. It is not without significance that in the Bible the anointing of a king is a purely religious ceremony. A king should be under the overlordship of God.

(4) The scene of the Calling.—Saul as he left Samuel must have felt strangely bewildered and overwhelmed. To make him sure, certain things happened. On the way home he was seized just as Samuel had said. He met men from his father seeking him, for the asses were found. Three men were going to offer sacrifices at Bethel. They gave him the major part of the offering, so that he was able to make a fitting sacrifice to God. Then at Gilgal Saul met a wandering band of prophets, and when he saw them he was seized with their prophetic excitement and frenzy, joined their company and shared their worship. When the excitement passed and he came to himself, it was a new Saul, a man with a new heart, and possessed of a serious resolve to be a king after God's design. The people were told of this, and with jesting tones said: "Is Saul also among the prophets?" It became a proverb. When anything extraordinary was done, the people would say: "It was like Saul." Little did they really know. Saul knew it was the final sign of his calling.

(5) Saul's Reticence.—Saul's uncle wanted to know where Saul had been. When he heard of the interview with Samuel he wanted to know what the wise man had said. Perhaps he felt any prophetic word was important, or maybe he noticed a strange look of seriousness on Saul. With wise reserve and trustfulness Saul told him nothing about his anointing. One of the things that did not matter did he speak. To start with, Saul was fit to be a king. His body was splendid, his mind modest, and his heart set on God.

Rev. John Hall has been nominated by the Liverpool and the Grimsby and Lincoln Districts as vice-secretary of the Presbytery Friendly Society.

## Guild of Kind Hearts.

Sand Castles and Others.

As they ran down to the shore their hearts were beating high, for everything was delightful. He was ten years old in a sailor suit, and his sister, who was a nice one, was white frock. It was beautiful to see how he acted the older brother to her; for they had been well brought up in a home where manners grew naturally out of a desire to help one another, and to be kind to each other. Though he was so young he knew many of the stories of King Arthur and his knights of the Round Table, and the knightly ambition was strong in him. Who was more suitable for feeling the effects of his knighthood than his smaller sister? And I am glad to say that he felt the force in his eyes at this time she was a princess to be carefully protected, and, of course, he was on his way to becoming a prince.

All nature was bright on that glorious summer morning. The little waves that broke so gently on the sands, with just the least little bit of foam and spray, said to him: "Come and play with us!" The sunbeams glinting on the sea, and turning every ripple into a wealth of pearls and diamonds, were all singing: "Come and play with us, and be richer than money can make you!" The sands were so inviting that, though they didn't say anything, they seemed to be asking to be dug into, and heaped up into strange forms.

Instead of the knightly lance and shield and the coat of mail he was armed only with a spade and bucket. But with these he did marvelous exploits. Before long a fine castle of really wonderful height and design rose on the beach. A number of small flags fluttered from the top, and he turned to see they had thoughtfully brought with them. There was a strong central tower, and a remarkably solid wall all around. He was as secure as a castle on a corner. Right hard they had worked to build all this. Many a bucketful of sand had to be brought, and much piling with spades had to be done before all was finished. Now they sat down a little tired, and were both pleased with their work.

The little princess began to speak. "Look! I can see the knight looking from the top of the big tower, and far away he can see his men galloping away, and they are slain by the great dragon." He sees them out to do this, and now they are coming back to tell him all about it."

The boy looked, but he couldn't see anything, and just as he was going to say so, and to call his little sister a "silly," he remembered he was also a knight. He simply asked, what was the name of the dragon? And the little princess, after thinking a moment, replied, "It's name was Selfishness, and for long it had imprisoned a most beautiful princess in the knight's cave, and have rescued her from the dragon's cave, and are bringing her to the safety of their master's castle. Her name is Kindness, and she is a most beautiful princess in the whole world."

The boy looked rather solemn, and then said, "I am going to kill that dragon!" And the girl asked, "Am I going to be like that princess?" Well, the tide came up and washed away their castle; but the memory of that day was not washed away, and both lived long enough to do at least some of what they had made up their minds to do. He was afterwards a true knight, and she a true princess. What are you?

Your brother,  
WILLIAM DAVE,  
10, Park View, Walsall-on-Tyne.

Rev. Perry Jackson, of Newbury, has offered himself for foreign service, and, subject to the medical examination being passed, he has been cordially accepted by the Missionary Committee.

## Endeavour Topic.

Fruits of Consecration.

Comradeship.

John xv. 1-17. June 5.

By Rev. A. T. YAXLEY.

"The best thing about botany," said a man, "is its social side." What lay behind it was the fact that a common interest in a scientific subject gave men an interest in one another. The common interest brought a mutual relation. "Photography is a fellowship." So said a stranger at sight of my camera. And we talked as if we had always been friends. Men's genuine interests always tend to genuine fellowship. The interest created the fellowship, the fellowship itself. It is so from the camera club to the Church. The levels are different, but the spirit is similar. The quality will be determined by the interest, for our interests pass over into our life. That is what makes them so different to us, and those without them.

The Christian comradeship should be of all most real and beautiful. In the figure of the vine there is suggested a two-foldness of relation, that of branch to branch and that of the branches to the stem. Each branch has its own individuality, and each branch has that individuality in the vine. One life pours itself through them all and welds them into a unity. Our Christian comradeship is comradeship of one another in the comradeship of Christ. Our love for Him overflows to love of His people. Really it overflows to love of all, however, in a way all its own, because their love of Him overflows to us. There is thus a union of heart, a commerce of spirit, between all Christians. We are not only members of Christ, but members of one another, diversified in gift as the parts of the body, but functioning together for one end, and all contributing to the "perfection" of the whole. There is nothing elsewhere just like this, and we ought to set a high example to the world, and of ourselves of its splendid opportunities.

It is easy to see we need it in many ways. We need its opportunity for we cannot reach our best in isolation. We must not rob our spirituality of what is called its "mysticism," but we must remember Christianity is social also. Our best is reached in fellowship with others. We need the vision and the inspiration which belongs to the whole. We need the helpfulness of comradeship, the enthusiasm and the strength which belongs to it. For we are comrades in arms as well as in song. We have tasks to perform and battles to fight in which we need the help of our comrades. We need the vision and the inspiration which belongs to the whole. We need the helpfulness of comradeship, the enthusiasm and the strength which belongs to it. For we are comrades in arms as well as in song. We have tasks to perform and battles to fight in which we need the help of our comrades. We need the vision and the inspiration which belongs to the whole. 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