

Batley Market Place. By Rev. W. J. Walker.

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## In These Hard Times

The Bible Society is in serious straits. While the demands on its resources constantly increase, the production of its books has become alarmingly expensive. Its huge popular editions now cost the Society three or four times as much as they did before the war.

This has compelled the Committee reluctantly to increase the prices charged for most of the books. Yet, in spite of the increase, these books are entailing a far heavier loss than they did in 1914. Then, for instance, the cheapest English Bible was priced at 6d., and involved a loss of 1d.; to-day, the same book is priced at 2s., which means a loss of 6d. per copy.

In these hard times the Bible Society is passing through a very severe financial strain. The Committee must either materially curtail its operations, or they must at once largely increase its annual income. Surely, in a world so full of evil and misery and confusion, this is not the time for reducing the circulation of the Word of God.

The Committee, therefore, earnestly appeal to their friends everywhere to join them in raising the Society's income by £75,000 above that received last year. They have faith that lovers of the Bible in all lands will unite in responding to this appeal—so that the Society be not hindered in providing the Scriptures for those who need them to-day more than ever.

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## High Commerce With God. THE REDEMPTIVE ENERGY IN PRAYER.

By DISCIPULUS.

I did the unusual thing last week: I read some chapters in a book on prayer. The majority of books on this vital subject are little more than pious effusions; they have value only as the reader-intellects them with his own prayer-experiences. But this book was of the higher order; it enthused me in a subject on which I had proposed to make a few observations.

Sitting at tea one day, the conversation turned to the subject of prayer, with special reference to "unanswered prayer." Presently a lady interjected an observation which silenced conversation for some time and set everybody thinking hard. She said: "Do you know, I have often found that when God does not answer your prayer you only need reach out your hand and you can answer it yourself." And I can testify that that is my own experience also. The plausible conclusion which we are apt to draw from this observation is that prayer counts for very little. And this conclusion is aided and abetted by our profound knowledge of psychic laws and mental forces. Many strange experiences of a mental and spiritual character we used unhesitatingly to refer to the direct operation of God in answer to our prayers. Now, however, we know that mind has a wonderful relationship with and effect upon mind. Consequently we include many onetime operations of God in the category of the human. And rightly so.

But the danger lies in our tendency to bring all these things down to a human plain. Our inclination is towards rating God out altogether; towards seeing everything as a human operation. Some time ago I gave an address to a study circle on "Prayer and Natural Law." I was surprised to find in discussion a general opinion that prayer for any end not intelligibly reasonable, that is, for anything which humanly speaking you could not understand the working of, was futile. So between the experience of doing things ourselves unrealised in prayer and the limited conception of the working of prayer we get a state of prayer-life that expects little from God, and gets what it expects. It is true we can ourselves do some things that God declines to do for us; and it is because we can do them that God does not work. We should we ask Him to do what we can do ourselves; though it behoves us to remember that God will and does help us through prayer to do things for ourselves.

But it is the other matter more particularly of which I desire to write. What is "natural law" except the method of divine and human operation so far as we have discovered it? Is the operation of God, then, to be limited to the scope of our human knowledge, and then as our knowledge advances we credit Him with an increment of power?

Have we forgotten that His ways and thoughts are high above ours as the heavens are above the earth? Or perhaps it is that we have lost sight of the God of our fathers who in His eternity and power and love can do all things, according as we believe.

I shall doubtless be asked, as I often am, "What things should I pray for?" The real meaning of which is: "What things should I not include in prayer?" The only answer I can give is: "I don't know." Nor could I know unless I knew all things respecting God's wonderful working with us. Personally, I hesitate to ask of God nothing that I truly feel desirable and good, which is beyond my own little endeavour. God is truly wonderful and almighty and good to me. In prayer I get into communion with Him; and that is my first concern. I feel I am in contact with the Source of all wisdom and power. I myself am thereby strengthened and uplifted and inspired. It is no longer I who face the world with its problems and toils; it is God and myself. And I have found that mere human energy is a poor thing at its best. But with God there is super-power—a power "not ours."

I have searched into the ways and workings of the human mind respecting religious influence of one person on another, respecting great spiritual upheavals in church life, respecting the marvellous thing we call conversion; and I am convinced that your psychology cannot pay the bill. No; God is in it in a degree that baffles our mind's searching. And what is more significant still is this: the measure in which God will and can work in these matters is beyond our comprehension. Our fault is we do not ask enough of Him; we do not positively expect great things; our faith is small.

We are at the sunrise of a great day of the Lord. Signs and wonders are in the earth. God is already moving profoundly in the heart of the Church, because we are growing in faith and passion. What He will yet do depends not on our knowledge and understanding, but on our faith. And our faith will work through prayer. If we only believe, and believe hard and with positive conviction, that God can send us marvellous and also miraculous things, never mind the old criticisms, taints and sneers at prayer meetings.

We need praying hands of devout, earnest, passionate souls; men and women who dare impose no limits on God's gracious willfulness and power; men and women who either in quietness or explosive emotion will call earnestly on Him Who answers prayer to pour out His inspiring, cleansing, sustaining, and redeeming grace upon men.



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Let our organising, our labours, our praying go on; let them get on, let them be still more earnest. But without prayer and God's mighty power what are they? No, I will not slacken my labours nor my preaching; but I am relying more on God than ever I did. I am more assured, and positively praying that God will be "invaluable" things; that He will set my churches ablaze; that He will flash His Divine light upon perverse sinners; and saints also; that He will move with

mighty power in the life of this nation,

and other nations too.  
The great question for us as we approach these portentous days is: What is our personal relation with God? How much do we believe? How much dare we ask of Him? Our prayers can remove mountains, save sinners, recover saints, and shake the foundations of this world;—if only believe. We must hold high commerce with Him Who alone is able to do these great things which are beyond ourselves—and pray until we prevail.

## Dante—After Six Centuries.

Six hundred years since, on September 14th, 1213, Dante Alighieri died at Ravenna. He was Italy's greatest poet, and remains one of the three who are crowned as supreme among the world's sages. His native city was Florence.

For sixteen years, however, he was an exile and a wanderer. After his name had become famous his native city wished to have his bones for burial. But they still refused.

Of Dante as politician and political exile little can be said here. In days of faction and intestine struggles he sought to take some strenuous part. It was an age of strong men, and he seemed to be no more for those who chose to be so. His invective falls upon these "three sorry souls who live without infamy and without renown, who are pleasing to God and to His enemies."

In the "Inferno" even a canonised Pope—St. Celestine V.—is not spared: "him who from cowardice made the great refusal." This places him in a hopeless Italy in which Pope and Emperor would suppose they ruled.

For the Pope made the Roman Empire, Church and State were in perfect accord, and were to rule the world. For the Emperor had the power, changed from the party into which he had been born. For the sake of this ideal he became an outcast and a wanderer. Forwards to Rome he had been offered the opportunity to return to Florence. But the terms were odious, and he rejected them. If an honorable return had been possible he would come with no lagging feet. Others say "I will never see Florence more." He had the sun and stars and truth wherever he was. "Nor shall I lack for truth."

But Dante's career as politician and exile would not have given him immortal fame. Neither would his early and his late ways in the path of poetry and prose. These, important as they are including the "Convito," the "Vita Nuova," the "De Monarchia," and the "Fulgent Eikonostasi," would only have placed him foremost amongst a host of other writers, all of them less than Petrarch. It is the "Commedia"—the epic—the "Divina" was not used by Dante but added to his poetry by a century—that has crowned him among the greatest of the sons of men. The death of the Emperor Henry in 1313 shattered all hopes of political advancement. Then Dante gave himself up to carrying out a resolution of his early manhood. In poetry that reflects the theology and the philosophy of his own times, he moves with equal ease and grace between the characters of both old and recent history; with magnificent use of the language of the poets, and figures and incidents that are almost unnumbered, gathered from everyday experience; in words that scorch with vitriolic invective and then melt the heart with tender love he speaks to the fears of men, and then wins them, if they follow so far, for the hope that is endless, the help that is all-sufficient, the love that is strong, that endures, that conquers.

He called his poem a "Comedy" because, although it commences in torment, it ends with triumph. "In the middle of our life I came to myself in a dark wood where the straight way was lost. Ah how I longed for things that would what a wild and rough and stubborn wood this was, which in my thought renews the forest! So bitter is that that scarcely more is death." Accompanied

by Virgil, the poet of the Roman Empire, and the representative of ancient philosophy or natural religion, he goes down to hell and climbs the difficult terraces of Purgatory, until the earthly paradise is reached. There he meets Beatrice, the representative of divine theology or revealed religion, and under her guidance he explores all the wonders of heaven, and sees "the Love that moves the sun and other stars" perched there in the "Empire of God." "O Light Eternal, who only in Thyself existest only Thyself dost understand, and so Thyself, self-understood, when Thou art called religion, and under smiling." It is the triumph of love that holds his gaze. He is immersed in mystery, but he is no longer lost. He knows the way, and he has a way of its own, and love never fails. It is excess of light that dazzles him.

The "Commedia" must be studied to be appreciated. And, although there is room to arrest the sense in the "Inferno," it will not be wise to end the study there. The "Purgatorio" is a message which it is the loss of life, or any other, that would prevent. The "Paradiso" reveals what it is so difficult for us to learn, that heaven for us can never be more than we have capacity to receive. It is limited, but because we use our free will to consent to limitations.

Only one thing concerning the history of the "Commedia" is worth noting. It was the memory—the idealised memory—of an earthly love that pushed Dante on to this exposition of the heavenly love. When only nine years of age he had met Beatrice. She was a girl younger than he. There is no evidence that she ever knew much of him. She married and died early. Dante did not marry until after she died. But the influence of Beatrice was constant. In the "Vita Nuova" he relates an experience that may be called his conversion. He had written poems about Beatrice in the manner of his times. But he says: "It was given to me to behold a wonderful vision, wherein I saw Beatrice, and she was not the same as I had known her to be. But nothing further of this blessed one until such time as I could discourse more worthily concerning her. And to this end I have written this book, which is my knowledge. Therefore if it be His pleasure through whom is the life of all things that my life continue with me a few years, it is my hope that I shall yet write concerning what he has not before been written of any woman. After the which may it seem good unto Him who is the master of grace that my life and mine be united to the glory of His lady, to wit, of that blessed Beatrice who now gloriously gazes on the countenance of Him." He gave her the name of "Beatrice," and she is one of the foremost scholars of his time. And after a stormy experience he returns to his purpose and fulfils it to the utter. He is the interpreter of the "Commedia." The earthly is the machinery of his poem has become obsolete, but values never grow old. He theme is deathless.

Cross.

Miriam Dowling, daughter of Mr. E. Dowling, of Haslingfield, Cambridge, and Muriel F. Rose, daughter of Rev. J. H. Rose, Cambridge, have passed with honours the Cambridge Senior Local Examination.

## The Rambings of the President.

NORTH SHIELDS, SKEGNESS, RUGLEY, AND LONDON.

Thirty-two years ago I went as second minister to the North Shields Circuit, and had the honour of being "placed" by the "Wesleyan" in the "strait" of "The Ock" of the North." "An audible smile" passed over the congregation when the superintendent minister, who was chairman of the reception meeting—before calling on me to speak—asked the people to join heartily to the singing of the hymn, "Come, oh come, thou sweet sinner." And now after a lapse of over three decades I returned as President of the Conference to take part in the centenary celebrations of Saville-street Church. What a history that grand old church has had! The story of its saints would fill a volume. Among its distinguished ministers I have seen nearly all the great men of the North—The Smiths, Hugh Gilmore, Colin McKelvie, H. B. Kendall, Henry Yool, G. F. Johnson, and many others. The first news which greeted me on my arrival was that a wonderful revival was going on in the north part of the circuit. North Shields was one of the great men of the Conference took out an additional minister. When he arrived he found himself in the midst of what our fathers called a great convulsion. Two hundred converts have, up till now, made the great decision, and the work is still going on. What a splendid beginning for a Primitive Methodist minister, and Mr. Parsons is making the most of the opportunity.

On Saturday, August 27th, we had a public meeting over by Mr. J. Scorer, J.P., who was a boy in the Howard Sunday-school when I was on the station. Rev. D. L. Fawson, Wesleyan, addressed the meeting with passion and fire—a plea for the Church to put first things first, and to the individual to face up to the implications of the Christian life. On Sunday I preached to great congregations, and find the joy of meeting many old friends, and the services were consecrated by beloved influences. On Monday I attended a committee appointed to deal with a difficult case. By mistake nobody turned up but myself. I quickly and satisfactorily dispatched the business, carrying every resolution without opposition, and after thanking the chairman, closed the meeting, feeling assured that all the difficulties which arise at committees come from having too many present, and that a committee of seven with six of them absent would be a better one.

On Tuesday I went to Skegness to preach and lecture. An unexpectedly large congregation gathered in the evening, and the congregation was a number of ministers, and at night the church was filled for the lecture. Rev. Ralph Street, who came to this circuit with me, and who has since retired in disgrace, has won his way into the hearts of all the people of the town, and there is evidence of a strong and virile church in the making. The chairman, Wesleyan layman, pleaded eloquently for Methodist Union, and afforded another instance of how Union is gradually winning its way into the country to Rugeley for a circuit gathering. Here we had a still further proof of the growing spirit of unity in the Wesleyan Conference. In the evening I placed their fine church at the disposal of the local friends, our own premises being hopelessly too small, while the Wesleyan minister, who was the lecturer. The vicar sent a fraternal letter regretting his inability to attend, while the curate, Rev. Mr. Lawrence, came to the meeting. A large number brought a big load from Stafford; motor-cars, cycles, traps, all were requisitioned to bring the people, so that the spacious building was filled to overflowing with a very good sense. The chairman, Mr. Jones, is a notable Con-

gregationalist lay preacher, and the vicar-chaplain, Mr. Pincek, a well-known Primitive Methodist farmer who had come many miles in order to be present. A male voice choir, numbering about 25, sang during the evening in very creditable style, and finished up with the "Bethlehem" chorale. The young minister, Mr. Keller, was delighted to find, god the affections of the people. Rev. C. L. Tack voted the thanks of the audience in a remarkably vigorous speech. Although it was a most successful day, and to me it was interesting to know that the church in which I ministered was the one in which Campbell Morgan ministered before going to London.

London is proverbially hard soil for Primitive Methodism, but three or four circuits joined in an effort on Thursday, September 1st, and when I reached Upton Park was more than surprised to find the chapel three-parts full for a Primitive Methodist service, and to the large number present and the impossibility of all partaking at one sitting, the Conference on Methodist services had to be abandoned at half-past seven, in the absence of Mr. C. H. Maynard. Mr. Groves presided over one of the most successful meetings I have ever seen, my privilege to sing in the choir, and to go in to the singing was equal to anything I have met with in the North. Rev. E. J. Groves, who presided, was a man of power, and his product of Religion. It was a great speech in conception and delivery. I followed with a talk on the "Remembrance of the Dead," and spoke and people alike "owned the Divine enchantment of the hour." If London can produce such meetings, there is a great future for Primitive Methodism in the Well done, East London! The collection was devoted to the Aged Local Preachers' Fund and the Mission Shilling Fund.

## Memorial Windows Unveiled.

Sunday last was an unforgettable day at Linthorpe-road Church, Middlesbrough. Two beautiful memorial windows were unveiled, one to the memory of the men of the church and school who returned not from the war, and one as an expression of thankfulness for those who have come back to us. The windows have been designed and executed by Messrs. Albert, of Lancaster, and are greatly admired by all. At the unveiling in the afternoon the church was packed to its utmost capacity. Rev. John Bradbury, M.P., and Mr. W. H. Mearns, M.P., presided. Colonel Perry Williams, M.P., and Mr. Trevelyan Thomson, M.P., unveiled the windows, and delivered addresses. The following are the Representatives of all the eleven men who gave their lives were present, and were most of the seventy men who have returned. The following were present: Messrs. Albert, of Lancaster, and are greatly admired by all. At the unveiling in the afternoon the church was packed to its utmost capacity. Rev. 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## WHEN THE GREAT MUSICIAN PLAYS.

### XII.—How Communion may be One Way to Knowledge.

By FRANK HOLMES.

It is an axiom of the spiritual life—that in the Will of God is our peace—to echo a famous line of Dante. What that Will is may usually be obvious. It is, however, at the heart of some real perplexity; and in the delicate work of decision we need not only the aid of our best thought and ripest experience, but also that all our spiritual capacities shall be raised to their highest power. For this mood will occur as much as mind, and the habit of prayerful communion is our best preparation. It may be that of an average experience in the inner chamber is a great help to clarity in judgment, and in the more exalted moods that from time to time enrich our inner life all our best powers have their fullest exercise. When attitude and aptitude meet great things happen, and God gets His opportunity with us.

What prayer does us can be best expressed in figures of speech. Jonathan Briery says that our deeper self is like "a mystic chord which vibrates to the Breath of the Spirit." Some natures, I think, have more than one. The chord may be out of condition, but it is there, and it is just the work of the Master to set it right. When they are in tune and the Breath of God plays upon these mystic strings a thrill of reverent emotion is awakened and mighty momentous things are possible. Scales fall from the eyes of the soul and the heart. There is an unthought sharpening of all our perceptive powers, and all past knowledge and the sense seem to culminate in a new depth of insight.

The gracious result may also be expressed passively. A spiritually sensitive man is there in the Will of God that he can receive impressions in wondrous ways. It is as when a master touches the keys or strings, and so plays that within our spirit are kindled all the emotions that are within his own. He conveys to us through the medium of harmonic sounds what he desires us to think and feel. Usually the active and passive aspects will commingle, and by way of exalted spiritual feeling we reach a sympathetic understanding of the Divine purpose. It is not too much to say that there are occasions when we can be sure that we shall have the things we ask for because we know that they are according to the Will of God.

The music of God in the soul of man means still more to us. It involves an interplay of personality between the human and the divine, and that when the human is especially susceptible and receptive. We come to know God not merely on the transcendent side of His infinite nature, but on that side which we can share with Him. His infinite life—for "in Him we live, and move, and have our being." To know God in this intimate way is to be a partner in His nature. It is the gift of knowledge is the gift of fuller life, and thus with the joy of rich understanding is associated the deeper joy of the power to do more.

As a matter of psychology the phenomena of life in the inner chamber are of the utmost importance; but, religiously, they are priceless. They not only give us the knowledge of God and His Will, they give us God Himself in richer fellowship; and as Amos said, "it is to possess the one thing useful." When we contemplate all these things it becomes easier to believe that in a unique sense our human nature can provide a laboratory for the Most High. It certainly adds a deeper momentum to a prayer we often offer up in song:

"Oh, Breath of God, breathe on us  
And move within us while we pray."

## Batley Market Place.

### MY MESSAGE AND WHAT HAPPENED.

By Rev. W. J. WALKER.

#### Second Article.

It is astonishing how rapt becomes the attention of the crowd when a speaker turns to the great figure of the Most of Christendom. How can it be there be any wonder? How magical is that touch of His which awakens a man's half-forgotten dignity. How the buried years come back again, laden with delicate fragrances of sweet memories. Born again, did we say? Aye. Speak to men softly, gently, of the greater things of human life and destiny; unlock, very reverently, the secret casings of the soul; and you bring the men, almost before they are aware of it, into the presence of Him who knew, and suffered, and pitied, and the preacher can almost see the new life struggling to be born.

It is a business that requires the skill of a big sympathy—the blatant, harsh-sounding type of evangelism is, I am persuaded, worse than useless—but though I could wish I were more greatly equipped in that matter, all that could do no other, nor here is the crux of the question. The birth of a new world waits upon the birth of new men. No mere shifting of power from one group to another, or going to the golden dreams of post and seer. And I fear that we, along with many an ardent reformer, have somewhat seriously erred in that matter. In the recent past, if there is any magic in democracy, it is not in the virtue of mere numbers, but rather in the hope of a vast common path to the leader and to the mass, free life for all; and this, again, depends upon the extent to which the immortal flame of freedom burns up the baser passions of self-interest.

Christ, the individual life-giver, has, then, of necessity, provided the first great note of my theme. But, oh, there is so much else. Already that note quakes in itself other elements, and the dream that has haunted the world for so many centuries begins anew to take vivid shape—the dream of a vast brotherhood of men, in which is service, not selfishness; truth, not tyranny; well-being, not war. An epic theme, one to rouse the soul of the distant prophet. The long, long trail of bitterness and blood, emerging at last into the full glory of the day of God—industry cured of its gaping wounds under a system that gives every worker a fair share of responsibility and leisure, education saved from mere career utilitarianism by bringing the highest culture within the reach of every child, patriotism defined as the love and the aggressiveness under the banner of the world brotherhood; all this, and more. Such is the great message of Christian freedom. It is a believing in a marvellous ideal, and a daring to act, in spite of the failings of the messenger, the men have listened attentively, even greedily.

And now a word about the response. Each lecture has closed, of course, with an earnest appeal for Christian discipleship, and then, after allowing a short interval for those who have been asked to the prayer, I have jumped down from my wagon. On each occasion something has immediately happened which at first took me quite by surprise. A considerable part of the audience has remained, forming itself into little groups; then, as I have waited and watched, men have turned to themselves, and engaged me in conversation. Their stories are interesting, especially from the point of view of those who are wondering how to account for the dearth of converts in the district. Frequently all of them had cut themselves adrift from organised Christianity. Several were men of fairly high intelligence, engaged in various occupations, and young fellow gave evidence of wide reading in

the English classics, and was keenly interested in Socialism.

All of them expressed surprise and pleasure that I had related my religion to the urgent problems of our time. They said, "I wonder how it can be of the humdrum life of the church, with their perpetual repetition of airy talk which showed small understanding of the grinding problems of daily life, and even less of practical sympathy with the aspirations of the masses for a fuller, freer life on this planet. They had little use for some far-away ideal which could only be achieved after death. While they possessed a spiritual nature, they were by no means disembodied spirits. They distasteful to hostility to me, rather they blamed the churches for their timidity, their formalism, their failure to take Jesus seriously. One or two brought the usual, but always painful, charge of downright hypocrisy on the part of men who were known to take a leading place in church life. Some of the suggestions were promising to attend our services, and already there are signs that some of the promises will be kept. Indeed, one of my auditors, who I had introduced me to his wife, and the intended to accompany her husband to the service. Both, I might add, are a little past the middle age, and are the parents of a family of five children, and are prominent in the labour politics of the town.

On the whole, I count my adventure so far to be distinctly promising. What I cannot say is that I cannot tell, but I write this for the encouragement of others.

Open-air evangelism has fallen sadly out of vogue, and it is more urgently needed. The times are terribly out of joint, there can be no possible question about that. Nor can there be any question that human society requires a radical change of heart—a veritable new birth into the spirit of Jesus—if it is to be saved from disruption. What may happen if some appreciable change does not take place soon may well cause a shudder of apprehension, for we are passing through one of those tremendous epochs which may end either in disaster or in a new and splendid enfranchisement of the human race. It is either Christ or chaos. But how is Christ to become known to that vast aggregation of people who hold aloof from definite discipleship, largely, be it remembered, because they suspect the churches, and also because large numbers of them are abysmally ignorant of the very meaning of Jesus?

The obvious thing, the necessary thing, the courageous thing, shall I say the Christian thing, is to go forth as we have done, and to trust that we set out on our adventure let us take care that we preach the whole Gospel, the Gospel of a transformed humanity, in a transformed land. No mere "happy land, far far away" will suffice; the happy land needs to be established down here. And if we are prepared thus to march out of our cozy caves into the streets, we shall find good reason. I am convinced, for optimism about the coming revival. The people are waiting, they are eager to listen—they are waiting for those who will occupy our pews. It is possible yet to enter upon the most glorious period of our Church history, and to confer upon our common humanity a lasting joy, which, with our Master's "I will do," will surely be ample reward.

Miss Dorothy Fanshore, of Romany Northallerton, who, in 1918, obtained the North Riding Major University Scholarship as contralto vocalist, has been successful in winning the diploma of A.R.C.M., the North Riding University having granted her a new award of scholarship at Manchester College for another year.

## SUMMER AT YARMOUTH.

### The "Temple" Services.

Yarmouth has been crowded. A view from either the east or the west sands covered thickly for miles with happy adults and children. It is of no little importance at such a time that adequate provision be made for the religious public has not been neglected. Happy and proud are the Primitive Methodists visiting Yarmouth, for they have found a warm and hearty welcome and enthusiasm built nobly, and their successors endeavour worthily to keep up the tradition. Visitors come to the Temple with great expectations.

During the present season the congregations have been very large. One who has known the Temple nearly all his life, writing to a friend almost casually, says, "It is splendidly recovered from the war slump." He continues:

"We were fortunate in having the Rev. J. Alfred Wilson as our pulpit. Before the service had proceeded far it was evident that the preacher had impressed his personality upon the church. The singing was heartier than I have elsewhere seen for some time. Throughout there happily blended evangelical warmth with ornateness of worship. The sermon was a difficult, fresh treatment of some of the great expectations of the Ocean Pathways (Fa. lxxix. v. 19). The symbolism of the subject was lit up with fine thinking and choice quotations from the Bible. There was, moreover, the sermon warmed the heart, and all present must have realised the gracious spirit of the service. The afternoon prayer meeting has been revived (except on hot evenings). Already there are signs of quickened spiritual life. The immediate future looks bright and old churches are unmistakable signs of blessing and prosperity."

The pulpit during the season has been excellently supplied. Two of the three brothers Marsh, one of them Rev. H. W. Marsh, commencing as second minister here, and the other the brilliant and cultured Rev. H. W. Marsh, characteristic, thoughtful and impressive sermons. Rev. H. L. Herod, of North-cirk, who was "sent out" by this church, has been a great help to us by his able deliveries. Another "sent out" by the Temple circuit, Rev. G. E. Radram, of Oley, greatly delighted the hearts of our people. Rev. W. C. Hunter, of Brighstone, with his vigorous style, was a breeze from the heights. Nor ought we to forget the Rev. J. Alfred Wilson, who occupied the pulpit. In the morning Rev. H. Dunn Wilson, at that time a student at Hartley, and since hurriedly taken from college and stationed at Dartmouth, preached with great credit to himself and profit and pleasure to the congregation. His deep sincerity and earnestness were very evident. He was followed in the evening by Rev. R. E. G.

### Local Preacher's Jubilee.

At a meeting held on Saturday at Helmsboro, presided over by Rev. F. Humble, Councillor J. S. Pickup, of Hockley, character and service of the minister addressed and a gold-mounted fountain pen on the occasion of his having completed fifty years as a local preacher. Mr. O. W. Forrit, J.P., of Hockley, made the address to the friends of Haslingden Circuit intimated that they were presenting two volumes of books in recognition of the service of the local preacher, and named them. Edmfield and Irwell Vale Chapels sent congratulatory messages. Mr. Frost, of Hareholme, made the presentation. High tributes to the character and service of the local preacher were paid by Mr. A. Constantine (Wesleysans), Rev. A. Winfield (vicar of Musbury), Rev. A. Hill, Mr. J. G. Warrburton, Councillor S. Dill, Rev. J. C. Howard, Mr. Peter Hepp (Crawshawbooth) and Mr. James Riley (Brierley Hill). Councillor Pickup heartily thanked the friends for their gifts, and the local preacher, Councillor Pickup, also took part in the proceedings.

# Some Great Missionaries.

## HOW THEY WERE ORBATED.

By Rev. DAVID OAKLEY.

### David Livingstone.

Livingstone was my first love as a missionary, and, after the passing of the years, easily was the first place in my admiration and affection as the greatest of those who have gone forth to save the heathen world. "As a man, a Christian, a missionary, a philanthropist, and as a scientist Livingstone ranks with the greatest of our race." His conversion took place when he was twenty years of age, and his call to be a missionary came in the following year. Three things continued to lead him thus, and, finally, the influence of a singularly godly home, the reading of an appeal on behalf of China, and the type of conversion he experienced. All these made a definite contribution to determining his life-work.

Writing of his conversion, he speaks of the freshness of God's grace drawing forth feelings of affectionate love for the world, and for the people of the world, and the sense of deep obligation to Him for His mercy, that had influenced him in some small measure ever since. These words give us the key to his life. His self-denial that are very hard to do under the iron law of conscience become a willing service under the glow of Divine love. The resolution to give himself to missionary work came in the form of reading an "Appeal to the Churches of Britain and America on behalf of China." From his 21st year till his 25th, when he applied to Africa, all his efforts were directed to equip himself for this great work. That home influences helped to the making of the missionary may easily be gathered. He was a man that humbled home just on the morning of his leaving-taking will show its atmosphere.

Livingstone's sister shall afford an glimpse. I remember that my father and him talking over the prospects of Christian missions. They agreed that the time would come when rich men and great men would think it an honor to support what was called missionaries, instead of spending their money on hounds and horses. On the morning of November 17th (1840) we got up at 5 o'clock. David read the 22nd and 23rd of Psalms and prayed. These were the influences which gave to Africa her greatest missionary, and helped to make a type of Christian character, of which one wrote: "I never knew one who gave me more the idea of power over other men, the power of love and purity combined."

### James Chalmers.

James Chalmers easily comes second of my missionary heroes. I can readily understand how he so suddenly and overwhelmingly captured the love and hero worship of R. L. Stevenson, "R. L. S.'s" own hero, Chalmers among "the greatest humans" he had ever met; and through friendship with Chalmers he became an ardent supporter by purse and pen of foreign missions.

When Chalmers was a lad of 15 his call came, and the response was made. "It was at the beginning of these senseless warlike years that I came to the great decision of my life. I remember it well. Our Sunday-school class had been held in the vestry as usual. The lesson was finished, and we had marched back into the choir to sing answers, questions, and to listen to a short address. I was sitting at the head of the seat, and can even now see Mr. Meikle (the minister) taking from his breast-pocket a copy of the 'Appeal to the African Reader,' and hear him say that he was going to read an interesting

letter to us from a missionary in Fiji. The letter was read. It spoke of cannibalism, and of the power of the Gospel, and at the close of the reading I felt over my spectacles, and with wet eyes, he said, 'I wonder if there is a boy here this afternoon who will yet become a missionary, and by-and-by bring the Gospel to cannibals.' And the response of my heart was, 'Yes, God helping me, and I will.'

Upon his way home from school that Sunday afternoon the boy turned aside into a meadow, and kneeling down prayed God to accept him, and to make him a missionary to the heathen. Though the missionary fire burned in his heart when 15 years of age, he only responded in outward act to the call six years later, just when he had reached his 21st year. Again we have to note the missionary appeal, preceded by helpful home influences. His parents were simple Governing folk. Surely such home-life as was the privilege of Livingstone and Chalmers is one explanation, and not the least either, why Scotland ever wears the crown in missionary enterprise.

### Stewart of Lovedale.

One of the most delightful, helpful and readable of modern missionary biographies is that of Dr. Stewart, of Lovedale. It is the record of a life which had a most influential share in enterprises which have made a new chapter in missionary work in Africa. This is how the call came, "In the year 1846 a tall youth of fifteen was following the plough in a field in Perthshire. His two horses came to a stop, and he was obliged to get down. He was not minded to urge them on. Learning on the stilt of the plough, he began to brood over his future. What was it to be? The question flashed across his mind. 'Must I give up the work of my life than remaining here?' He straightened himself and said, 'God helping me, I will be a missionary.'

It is thus we see him in the instant decision; but our aim is to discover the influences which secured that "I will" from which such splendid results flowed. Again, as in the two preceding cases, we have to take attention to the godly atmosphere of the home life. Like most great and good men, he was largely mother made. Home life and church life were both alike well-fitted to win an ingenuous boy to Christian service and to the mission field. With Livingstone, and with Chalmers, so here his religious life began in a conversion, deep, definite, linked with unchanging evangelical convictions.

### Mary Slessor.

Mary Slessor is mentioned last because the narrative of her life is the most recent. What caused her to feel "the pull of Africa" and to say "I will" was the dream of my girlhood to be a missionary to Calabar. My father was a man who had the drinking habits of her father brought her much misery and shame; but where this background only threw into brighter relief the beauty of her mother's character and the "Mary Slessor" mother was interwoven in missions.

She read of them, and talked about them to her children. She also dared to cherish the hope that a boy like her's would one day become a missionary. The church with which the Slessor family worshipped and worked was enthused with the missionary spirit. Thus, it is interesting to note that the earliest recollections were associated with the name of Calabar. The influence of home and church could be seen even in her girl play, for when she was a child she was always back her imaginary scholars were always black. The manner of her conversion was

wholly different from those of the three of whom we have already spoken. It was love her father and her kingdom, she would say after years. But never throughout her career did she seek to bring anyone into it by the way she had come, by the process of about and of her. Mary Slessor's call to be a missionary is differentiated from the others named by the prominent part played in it by the influence of her habit of Bible reading. Whilst she was a child, her association with the church, and with her mother's eager and intense interest in the newly-founded mission at Calabar, she had a definite inclination to missionary work mainly to her constant study of the Scriptures. Home, church, and Bible study were the three factors in the making of this missionary.

In her study of the Bible she wished to know all her Lord had to tell her, in order that she might rule her conduct according to His will. It was His love, so strong, so tender, so pitiful that won

her heart and the devotion of her life. In return she loved Him with a love so intense that it was often a pain.

### Lines of Procedure.

The results of this enquiry to explore the mysterious origins and growths in the unfathomable depths of the subconscious soul of the human mind, among missionaries would seem to show, among other things, that our present dearth of missionaries would wholly disappear, should the following procedure could be pursued—(1) That home life should be such as would be the splendid nurseries of living faith, lofty ideals, and self-sacrificing heroism. (2) The spiritual life of the Church, suffering general depression today, to be quickened, and consequently made fervent with the missionary spirit. (3) Special appeal to be made to schools and churches for volunteers for missionary fields. (4) In Christian homes the missionary calling to be exalted.

# A Lay Sermon.

By A CORRESPONDENT.

A friend who thinks that after my holiday I may not feel very much in the mood for writing—immediately, that is—sends me some notes which he hopes may interest me. I am a member of the Primitive Methodist Church, for, say, matter, I feel rather strongly upon the matter, and would like to set people thinking about it. It may be that you do not think about it, or that I am expressing the view of not a few. I trust so; though I grieve for the occasion of the shall I call it—rebuke, or a stirring up of only remembrance. My friend proceeds—

"I have often wished that ministers would devote more of their pulpit work to expounding the Scriptures. By that I mean taking a dozen verses—or more or less—from the Old or New Testament, and expressing, out of the fullness of knowledge, touched by holy zeal, the exact meaning of the words, their beauty, their implications for the common life, their power to soothe, to heal, to stimulate to all good works. I have not the slightest possible objection to the regular sermon, and I enjoy it, but I always assuming that it is informative, appealing, and evangelistic. But is there not need in these latter days to go back to the Bible, to give us a more unobtrained belief in plenary inspiration to believe that as Paul says to Timothy: 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'"

"What I have in mind in making my plan is this: Ruskin in 'Sesame and Lilies' says, 'I have often thought to write words without meaning something by them. He gives an illustration from Milton. While it would ill become me to think of doing so, I think he overstrains the point, for I remember that Browning once told an enquirer into the meaning of some obscure phrase of his, 'What do I mean by it? I am sure I don't know.' I think he is right, however, Ruskin is right; and his theory applies with peculiar force to the Scriptures."

"This and again I think of the striking passage in Isaiah 13: 'A man of sorrows and acquainted with grief,' and this after reading that one of the pre-tyndale translators had rendered it 'I do not know.' I think the juxtaposition of the two translations left the later one a thing superlatively expressive of the character of our Lord. Many years ago, when I was a member of a local country Y.M.C.A., we asked the local ministers in charge to give turn a weekly exposition of the Book. One on the sabbath was a curious one. He said, 'I don't know.' I think he was in Durham. He took half a chapter, and made it a live thing by his explanation of the approximate date and circumstances of the writing, told us, as far as he could, the meaning of the allusions, metaphorical,

and figurative expressions, and the topography of the occasion. Now all this was wonderfully interesting. Both Old and New Testaments can, I suggest, always be made so. Preachers should do it.

"Let me anticipate quite a fair objection by saying I do not in the slightest degree suggest that the spiritual import should not have first place. It should be. Rev. Camille Jorgan, I understand, did what I am endeavouring to suggest when he occupied the pulpit that Dr. Jowett now occupies. He declared freely that he had secured a large congregation. Time and again I intended to go but never got. Some ministers go part of the way by reading as part of the lesson the Twentieth Century New Testament, or some modernised version. Only a few days ago I was chatting with an old man, and he told me of his objection to this sort of paraphrase. I rather sympathise with his view, though some of the language of Scripture is archaic; but this is where the really effective message lies. I have seen a version, with competent scholarship, a good style, devout, sensitive, and of an understanding heart, would by means of the regular sermon, preach the Gospel with compelling force."

"What would such a man not make of the wonderful passage quoted by Jesus in the Synagogue at Nazareth on the Sabbath Day? 'What serene beauty, what lofty vision, what spiritual force would irradiate from the picture? The Spirit of the Lord is upon me, and he has anointed me to preach good tidings unto the meek: He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, to send them home to the prison to them that are bound. To proclaim the acceptable year of the Lord.'"

"This," says one commentator, "was the Ministry of the Lord Jesus in outline. If it were the true ministry of his chosen servants would the world be all glory?"

On September 12th the wedding of Miss Margaret May with Mr. Harold Taylor took place at New-road Church, Battersea. Both bride and bridegroom are lifelong members of the church, and the bride also being a teacher. A large number of friends were present at the ceremony. The bride was tastefully attended in ivory chamois, and Miss Margaret was in blue, white, and Winnie Wright and Miss Joyce Dudley. Rev. W. Schofield, brother-in-law of the bride, officiated. The bride and groom were both in the room. Mr. Albert Taylor acted as best man. After the ceremony a reception was held in the schoolroom. The numerous guests were seated at tables, at which the bride and bridegroom were held.



# My Greatest Hours.

## THE PARSON IN THE WORKSHOP.

By Rev. W. J. HEMP.

Perhaps the greatest hour in my life, greatest because of what has issued from it, was when religion became an experience. Not privileged, as many, with a Methodist or even a Free Church training, the writer was brought up in an ecclesiastical atmosphere where, at that time, religion was more or less formal. Early influences, especially those of the workshop at an age when boys novitates are at school, led the mind towards purity of thought and life. Conversion to me was definite and decisive. It meant moral deliverance and spiritual awakening. My chains did fall off. My heart was set free. The world became new; even the workshop seemed a different place, not easier by any means, but in the best sense happier, transformed by a new and more serious purpose.

O, the wonder of those days of initiation into Christian service! The glow of a very old-fashioned church meeting and band-meeting, the latter sustained by ardent young people. The reading of my first serious book, Walker's "Life of St. Paul," to elaborate and long preparation of the first sermon, which was exhausted in about three minutes and had to be supplemented by "experience" which, as the Yorkshireman said, was "better folk than talk." The long walks to country appointments with kindled souls, often singing as we tramped, and when not singing talking—oh, such talks! One lived in those days, and one lives now because of them days. Religion became an experience, and such an experience that it still abides.

Then came the call to the great life-task. What frame it awakened, what risks it involved! Plans were laid for a different career; obligations involving

a legal compact were entered into. Why did circumstances arise which set these aside two years before the date of their completion, setting the apprentice free to sign on for a New Master? Standing one evening on the edge of a Salvation Army street from which the speaker was making an appeal for cadets, one saw visions and dreamed dreams. At that time the matter was absolutely secret; it seemed glorious to be possible. That night a compact was made with God. An opening into evangelistic work was to be the outward verification of the inward desire. The opening came so quickly, it was startling in its immediacy and could not be refused. What a day, a boy of nineteen breaking with a business career at the most critical time, with no financial backing or even home support! One marvels now at the daring of youth. That has it led to? It can never be told. The introduction to a new life of the mind, to the world of books, the initiation into a religious fellowship of kindred souls who allow the same gleam. The unpayable privilege of getting near to so many lives and of being able to help them in their sins and in their sorrows. Could life have brought anything greater than this?

And if there has been shade as well as shine, what has it opened the other like Ferishah's black and white beans is Robert Browning's great poem. The story is well worth telling. Asked one day to give a sermon on the subject, whether life was "a good thing or a bad thing," and "which forebears, happiness or misery," Ferishah's stress that life alternately black and white, and:

"How look they now,  
Viewed in the large, those little joys  
and griefs that were their beams?"

Ranged only all a-row at last like beans?"

Viewed in the large, black "seems but  
dun and whitish grey." Of course, as he points out—

"Motion achieves it.  
Stop short, and 'tis sick,  
Probably at the bean that's  
blackest."

To stare at the blackest bean would make the whole row seem black. Ho then describes how he once saw a weaver taking a lovely array from his loon, and as he watched he observed that the materials used were of two kinds, some very bright and some very dull, and he asked the weaver:

"How comes it, friend,  
That while apart this fiery hue,  
That weary brightness, either shocks  
the eye

Stop smiling bright, or else offend  
again by dulness,  
Why the two set each by each  
Somehow produce a colour born of  
both,  
A medium profitable to the sight?"

The greatest things in my experience have been "born of both." Their beauty has been in the blend. The sharpest disappointment, the hurried departure from those with whom to labour was a joy, sometimes without even the strength of nerve to say goodbye. The enforced inactivity from religious work, and even the inability to participate in religious worship, and that was worst of all! The best to bear, a part of my mind which made me almost hate the things I once loved. The specialist's verdict that I would never again take up my work—perhaps never again, better if I had not lifted the veil from their things; but as one of my dearest friends would say, "they are part of the plan."

In a lighter sense they led to opportunities for seeing the world which otherwise would not have come. Perhaps it was part of life's preparation for that one was privileged to visit lands afar, and forget one's sorrows under glorious Southern skies. The mind and

the soul are bigger for such an experience. In a deeper sense they equipped for sorrow. They led me to my fellow-men. Driven by sheer necessity into workshop and factory, one had an insight into men and things that could not have been gained elsewhere. The parson in the workshop—not as a parson, in most cases not known to be such; on the same level as other men, fighting the same battles with the heavy and double handicap of ill-health and inexperience. Hearing their blasphemies and sometimes feeling a very lonely and unloved among their confidants and often seeing the good depths beneath the foul surface. What an experience in view of the return to the higher task! A second college course, in many ways as important as the first, graduating in the university of everyday life.

They led me to God. In the glow of one's early ministry many sermons were preached better than they were understood—by the preacher. Possibly they helped because the hearers were able to interpret them by their own experience. Will the present writer be understood? He says that in the years of shadow to which he has referred he had to learn the truth of his own messages? When he began to preach again, truths that once passed glibly from his lips now stood like a wall against the fountain of his being, and at times left him almost prostrate by their utterance. Preaching costs more today, but it is immeasurably greater, because God is more real and eternal things are more clearly seen.

### Blaydon Circuit

#### Demonstration.

There was a great gathering at Rylton on Saturday, September 3rd, when the Blaydon Circuit held its annual demonstration. The programme consisted of singing and elocution contests, all the best being selected from our own hymnal and supplement. In the afternoon the Junior Steward, Mr. Thos. Irving, presided, and five school choirs and two primary school choirs competed in choral and action songs, and twenty boys and girls took part in a graded elocution competition. After tea the crowd was greatly increased, when the Circuit Steward, Mr. Walton Holmes, presided, and a solo competition for boys and girls and a church choir contest were the principal features of an excellent programme. The musical judge was Mr. Lancelot Hughes, the secretary of the Newcastle Bach Choir, and the adjudicator for elocution was Miss J. Melvin, of New-

castle. They both congratulated the competitors on the high standard attained. As the prizes were very nice, Mrs. J. Hoare, of Crookhill.

### Legal, Social and General.

Questions answered by post on receipt of 14 postal order and prepaid envelope, except day the prizes were distributed by Mrs. J. Hoare, of Crookhill.

All communications for answer in this column must be sent to HATFIELD, 46, Birch Grove, Acton, W.

"Village Mission" raises a question concerning the application of proceeds of sale of a chapel.—Answer: If the chapel is held on the trusts of the model deed the application of the proceeds of sale is governed by clauses of that deed, which leave the matter in the hands of trustees or a major part of the members present at a meeting of trustees, subject to the approbation of the Station Quarter Day Board.

T. S. E. asks a question concerning a covenant he entered into restricting himself from carrying on a similar business to the one he sold.—Answer: There are a number of circumstances to be taken into account in answering this question, that I advise "T. S. E." to consult a solicitor, putting all the facts before him.

"Hans" asks whether trustees are entitled to raise by 40 per cent. the rent of a piece of vacant land adjoining their church let at an annual rental of £19 10s.

—Answer: As the land is unbuilt on the tenant can be given the requisite notice to quit, and the land re-let at such an increased rent as the trustees can obtain. The Rent Act does not apply to vacant land.

"J. H." (Oldham) inquires whether it is possible to divert a footpath to the extent of 50 yards without application to the Quarter Sessions.—Answer: To divert a path of 50 yards requires the consent of the local authority, and I suggest you see the Clerk in the matter.

A scholarship, tenable for four years at the old-established Grammar School at Melton, has been won by Clarion, the eldest daughter of Rev. and Mrs. F. J. Harper. During the war Mr. Harper was a First Lieutenant in Royal Garrison Artillery, his wife and family resided at Melton, and the children were attending the Clarendon School.

## ON THE WATCH.

The Scholars' Letter for Young People's Days, October 16 & 17, 1921.

By Rev. G. HUNT.

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The Rev. G. H. No chance, says:—"On the Watch" is a booklet of 12 numbers and covers the five years' service of the writer who has had to do with all the best & worst characters of the young people who were reared in the work.

Dear S. Bayler, Secretary of the S.S. Bible says:—"I have read the Scholars' Letter with much interest and find it very interesting. Anticipates will see that every scholar has one. It will help them, if read, to be bright as a star."

Mr. Arthur L. G. Treasurer of G. Union, says:—"I have read the Scholars' Letter with much delight. It is a timely and suitable message for the boys and girls in our schools. I hope they may all have the opportunity of reading it."

The Rev. E. J. Barnett, G. Secretary, says:—"I have read 'On the Watch' with much interest. It is an excellent letter, interesting, concise and well written. It will be of great value to all our young people. It must do a lot of good."

The Rev. G. Humble, Wesley Young Secretary, says:—"I have read the Scholars' Letter with much interest and pleasure. It is well-calculated to arrest and interest the children. May it be distributed to every young man and woman."

Mr. W. H. Bennett, Wesley Young Secretary, says:—"I have read the Scholars' Letter with much interest and pleasure. It is a very timely and suitable message for the boys and girls in our schools. I hope they may all have the opportunity of reading it."

## THE SUNDAY SCHOOL YEAR BOOK for 1921,

Compiled by Rev. G. HUNT,

contains matter and information of great value. All who are in sympathy with work among the Young People should read it. Every School should supply each Teacher with a copy.

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The Primitive Methodist Leader. Incorporating the Primitive Methodist and the Primitive Methodist World. Thursday, September 8, 1921. Notes and News.

Special Missions.

The September Quarterly Meetings have, for the most part, been held, and presumably they have arranged a programme of work for the coming autumn and winter. We hope that in most cases a mission to those who are outside will be a feature. We are aware that in the past abuses have gathered around mission services, and sometimes those employed to conduct them have been ill-fitted for the position. Their theology has been crude, their manner has been uncouth, and a dogmatism has marked their preaching, which, to many, has been intolerable. In some cases a far stronger indictment than this could have been proffered against the professional revivalist. In the revival against excommunication missions, with many churches have been taboo. This was an unfortunate, and we should be glad to see revival services referred to the place they once held in our church, but free from the objectionable features above referred to. The ordinary methods are failing as far as outside work is concerned. These often regard us with indifference, and sometimes even with contempt. And one reason is that we manifest no real concern for their welfare. The ordinary routine of church work will not arrest them. Our supreme business is "to seek and to save that which was lost." And we shall not "save" unless we seek.

The One Way of Success.

"The One Way that is supreme amongst all the questions that confront the Christian is how to get the people into the Church for Christ? And history proves that the problem is solved only by prayer. Prayer preceded Pentecost, and it has been the principal factor in all subsequent revivals, right down to the one which has this year swept over East Anglia. The Rev. S. Chadwick has recently written: "Evangelism is born in the travail of intercession. It is useless to organise it where there is no prayer. The faith in which all things are possible first prevails at the Throne of Grace." Evangelism is essentially a work of faith. It entails, dares, commands. It speaks with the authority of a decree. To the mountains it says 'Depart!' and they go; to Devils, come out! and they come; to sinners, be saved! and they are saved. Such faith is born of prayer, and such prayer is baptised with the sweat of blood." There is probably no man in this country who has a greater right to speak thus than Mr. Chadwick. He has led forth hopes and filled empty chapels. Who has been made since the Conference, but that was what might have been expected. July and August are not months in which a scheme of this kind can be pressed. But it must be pressed, now, in December. The matter has again been before the Quarterly Meetings, and we hope those which had not previously done anything have now resolved to have hand in one of the worthwhile projects ever undertaken by our Church. A good deal of money promised remains to be paid. This will no doubt be forthcoming, for Christian work is a business (Theologians say) who do not are not Christians.) About new money to the extent of about £6,000 is required. That is a compara-

tively small sum; and we cannot doubt that it will be raised. At the moment this is something like the position. Amount required, £60,000. Towards this Mr. Clapham gave £10,000, and another friend promised a similar sum on condition that the whole was raised. Additional cash and promises amount to a little over £34,000. We must not fail for the sake of a few thousands.

Surprises of the Situation.

On the whole the districts have done splendidly, so in a few cases the present returns are far from satisfactory. It is too soon to utter words of condemnation, as there is yet time for these backward districts to redeem themselves, and we hope they will do so. In one instance the allocation is £2,000, and only £500 is in sight. Of that amount one circuit has contributed £400. It is a district with a magnificent record of denominational loyalty, and in it are some of the strongest circuits in the Connexion. The Friends of the Fund it raised well over £3,000. In another district only £256 is promised towards a desired £1,000. We know that there are special circumstances in this case, but we hope they will not be allowed to ultimately prejudice this Fund. One small district has to its credit only a £10 note. Here, again, circumstances are not favourable, but when all allowance is made the amount is paltry. We have heard of a milder saying: "The more the circuit effort made we were out of work. We could do nothing then, but we are working now, and must do our bit." That is the spirit which spells success.

Ministers and the Fund.

We are afraid that in some quarters there has been a misunderstanding. The laymen christially initiated the movement, and pledged themselves to see it through. It advised remarks were made about ministers keeping their hands off, and the impression prevailed that their help was not required. That was a distortion of the view held by the leaders. From the first they recognised that all round co-operation was necessary, and in view of explanations and appeals subsequently made, aloofness on the part of any minister is inexcusable. The name of each ought to appear in the donation lists, and the influence of every one should be exerted in favour of the movement. If failures should result from their inactivity it will be a reproach. For the last half-century the position of the Friendly Society has been the position of anxiety. Ministers have joined under compulsion, and some have looked to the future with fear and trembling. The day of the Friendly Society has been the day of the success of this effort means permanent security. Gratitude should fill the heart of every member of the society, and no effort should be wanting to secure a successful success.

Miss A. E. McKinney, of Thornhillbank, near Glasgow, youngest daughter of Rev. J. McKinney, of Bridlington, has recently been appointed a teacher in the Mackay Academy, Stonehaven.

The 60th anniversary of the death of the Italian poet Dante is being commemorated this September throughout the world. The "Primitives" have timely an article in the September number of "The Sunday at Home," entitled "Dante and the 'Wing-Bearer'." The author, "Danilo," an assumed name of Alighieri, which means "Wing-bearer," a name that, considering the wide flight of his muse from Italy to France, and the joy which he has happily fit him. The article is very copiously illustrated by copyright photographs, supplied by Alinari, Florence.

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## Churches and People.

The ex-Connexional Editor, Rev. J. G. Bovvan, will write a daily descriptive sketch of the Ecumenical Conference for the week of September 15th and 22nd. The Conference will be held at the Central Hall, Westminster, is probably the largest representative gathering ever held by any Christian denomination.

The news from Russia pertaining to starving children continues to be most heart-breaking. Thousands of helpless little ones and of delicate women are dying through lack of food. The call for help has a truly pitiful note, and is as urgent as it is painful. A number of friends are sending us gifts, which have been forwarded to Lord Weardeale's Fund, which has been rendering the greatest possible service. Some few churches and Sunday-schools have been taking up retiring and other offerings, and thus manifesting their sympathy with the childhood and the childhood of a sorrow-stricken land. We again appeal for help. Donations and offerings for Lord Weardeale's Russian Children's Fund will be gladly received by the Editor, *Primitive Methodist Leader*, 17, Ferrisdown Road, London, E.C. 4, and will be duly acknowledged. But help should be forthcoming at once.

Rev. W. J. Walker is to be warmly commended on his brave and vigorous attempt to reach the great mass of people who are "particular" and who habitually absent themselves from religious worship. His daring campaign in Balby Market Place is reminiscent of the days of the Church. The opportunity has long been before us, but other and less exacting tasks have been preferred. It was this compelling motive that made the fathers of the denomination so successful in winning men and women to Jesus Christ. The outstanding facts still abide. Men are of as great value to us as ever, and the need of their salvation is just as urgent as when they were to be sought with entreating tears. The distinctive change has taken place, not so much in those outside the Church as in the Church itself. And if ever there is to be a change in the attitude of the people to the Church it will have to be through a change of attitude in those who lead God's people. Mr. Walker points the way.

The book prize we offered for the best interpretation of the article recently published in the *Leader* on "The Village Beyond the Hill," by "Isaak the Scribe," has been won by Mr. Eric Morrison of Workington. Here is the letter.—"The article which 'Isaak the Scribe' contributed to the *Leader* on August 25th is a special of facts. 'The Village in the Vale Beyond the Hill' in South Croydon, near the Melton Mowbray Circuit. This 'little group of Primitive Methodists' are specially distinguished because they raised £18 for the Mission Ship Fund, and the last of for the sale of work held at the Grange, in August Bank Holiday week, at which £25 was raised for African missions. The town from which they came is the gracious lady is Leicester-on-the-Soar. The town where dwells the chief scribe is Leicester, and the name of the 'chief scribe' is G. E. Jennings. The lady of the Grange is Mrs. Swift, whose generous hospitality is gladly extended to the preachers." The writer of the letter is most warmly congratulated, so also is that they have community who did so nobly.

Rev. H. J. Taylor on Sunday evening completed the second monthly service which was found so successful during his previous ministry in Princes' Avenue Church, Liverpool. Taking advantage of the special offer for prayer on behalf of Russia, Mr. Taylor preached on "The Salvation of Eastern Europe." He strongly denigrated the "atheistic" spirit of Russia, the "signification of fate," but he poured out all

his scorn on superior people who were using this tragedy to discredit the Russian Revolution. While 35,000,000 people are suffering without it was only one thing to do. Every feeling of humanity and Christianity demanded that if at all possible we should follow the lead of the Russian people. Mr. Taylor expressed regret that owing to trade conditions, France in general and local claims the great city of Liverpool had not been able to organize any relief fund. He hoped that for the sake of the 9,000,000 of little children slowly dying of hunger something worthy would be immediately done. The Princes' Avenue Church will be in the van of any such effort.

Mr. W. Arnold, of Northampton, writes: "The following facts may be of interest and perhaps be the means of other churches adopting a similar course. Thanks to the envelope system, the avenue from the freewill offerings at Kettering-road Church, Northampton, shows an increase of over £100 compared with the corresponding half-year of last year. The organizing and evening offerings for June, July, and August total over £300, and last year for the same quarter the amount was £180. This was the record prior to the introduction of the envelope system. Better still than financial success, souls are being constantly added to the church. We give God thanks for the blessing attending the ministry of Rev. J. J. Reeves and Rev. H. T. Wigley, B.A., B.D. Congregations were never better, and the coming winter's work promises to be truly great."

Rev. J. E. Storey, of Grimby, has contributed an article to the General Mission Circuit in 1922 instead of 1921 owing to the removal of Rev. C. Crabtree to Alwal Hall. Rev. F. S. Bullough will superintend the circuit for that year, and Rev. 1923 Rev. George Ayle is to be invited from Alwal Hall.

We are glad to learn that Rev. W. Younger is being reprieved for a second temporary notice. After two or three weeks' enforced rest he was able to resume his ministerial work, and is now in the enjoyment of normal health. This week he is delivering one of the addresses at Westminster Central Hall in connection with the Ecumenical Conference.

A correspondent writes: "Are there signs of a revival in the churches? One would conclude so judging by the recent experience at Bridlington and Hull. The reports you have recently printed of the gracious work at Bourne Church, Hull, are among the pleasantest and most hopeful I have read in the past few days. It may be the news is excellent, and we need more of a similar kind. Judging from the outcome the revival at Hull stands as a model for the rest of his kind. There has been no special agency. The work has been induced by prayer and faith, which together have created yearning expectancy, and this has led those concerned to attempt persuasion. And as is so often the case when the Church itself becomes concerned others are influenced. The revival theme has been attempted first from prayer and faith resulting in manifest concern for others. The circuit ministers at Bourne Church are throwing themselves heartily into the work, and are seizing the occasion and turning it to the best advantage."

Wherever there is any manifestation of the Holy Spirit in the heart of it. We do not do well to keep silence. It may not appear much to the outward eye, but if people anywhere are yielding themselves to Christ let the churches know it. Many are ready and are only waiting for the incentive to put forth effort to bring in others, and many are too nervous to make an attempt until they are certain that success will

follow. This, of course, is the wrong attitude. We ought to do our utmost, whether we succeed or fail. It is this spirit which wins. As soon as a few hearts are converted and success may well follow. There is a holy infection which is even more persistent than an infection that is evil.

Rev. David Oakley's article on Great Missions which is inserted to-day would render distinct service if it were read at the monthly meetings of the Women's Convention. It leads us back to the sources from which most of our outstanding missionaries have come. And those who are now in course of preparation, or also those who will be available in the future, will undoubtedly come to the work through the influence of the hope and Christian method. It is the use Mr. Oakley makes of this fact that lends additional value to the theme he pursues.

Our helpers continue to render us excellent and much appreciated service. Here are more testimonies that have come from widely different areas: A number of our kind friends have allowed me to add my appreciation to the many you are receiving for the excellent paper you are giving the Church week after week. It is just splendid. As one of the younger ministers, I am deeply grateful for the lead you give to all questions affecting the Church. Your Sunday School announcement and urge the *Leader* upon the attention of our people. Every Primitive Methodist home should have a copy of the *Leader*. It is a joy to see you try to come another from senior minister, one who has rendered outstanding service to the denomination: "My warm congratulations are being given to you the numbers of the *Leader* week by week. The circulation ought to increase wonderfully." So it will give more of our friends will continue to talk about it and to urge their friends to order it at once.

"When the Great Musician Plays," the devotional article by Rev. Frank Holmes which we print to-day, will be read with deep interest by all those who have enjoyed the same in previous tribulations. Mr. Holmes is among the most distinguished writers of devotional literature the Church possesses. Wherever he has ministered the churches have been spiritually enriched, his ministry possessing a rare and choice fragrance. From many quarters he has been urged to collect these contributions to the *Leader* for publication. We hope he may do so. The denomination is very inadequately provided with devotional literature, and these articles on "The Praying Life" would afford much-needed guidance to the increasing number of devout people who are in our churches. On the one hand we believe in a deep and profound awakening, these meditations would instantly add the development of the spiritual sense to the heart and give no probability of a revival of religion in any church. "When the Great Musician Plays" remarkable things come to pass."

Rev. J. Tolefree Parr writes: "I have had many applications recently from Free Church Councils, also from our own churches, to conduct evangelising work in their areas. I have naturally, I have had to refuse them all, as my heart will not now stand the strain of sustaining a mission from day to day. I have been urged to send material brethren to conduct the missions themselves with the loyal support of their churches." This advice, that missions should be conducted by the highest kind of wisdom. Mr. Parr as much as any living man has had experience of the value of special agents in conducting a revival campaign. He is now convinced that the best course to be followed is for ministers and churches to do their own work. On this subject the *Leader* has often may again arrive when the special agent will be positively necessary. The mood of the present hour is to throw the work back on the ministry and the churches. It cannot be better said.

But Mr. Parr continues: "It would

at this juncture do the ministry, especially the younger men, a world of good to embark upon such a crusade. Such efforts would secure results far more than by any other method, and the Church would be led along the best lines of evangelistic enterprise." This is undoubtedly the right line. The Lord has been exploited by the mere adventurer; too long far have the churches been prepared for others to do the work which the real ministry, and the churches can do better than anyone else. There are gladdening indications that the younger men are falling into line for this task. The time has come for a vigorous, urgent duty. And it is to the younger men in the ministry that we must accustom ourselves to look for the new leadership the church demands. The time now present affords an unparalleled opportunity.

By the death of Mr. A. E. Witts, J.P., of Sittingbourne, the Sheerness Circuit has lost its most distinguished and influential minister. He was 81 years of age of forty-five. He was an outstanding Labour leader of the very best type, believing in reform by the peaceful means, and he had secured the occupation of a railway signalman, was chairman of the local branch of the N.U.R., and was held in high esteem by the whole community. He ministered to churches most efficiently as a local preacher, and was in constant attendance at the weekly Endonhour meeting. His death is a loss which is greatly mourned by the circuit.

We regret to learn that Mr. H. E. Whitson, of Hull, who is now in the Military Hospital, Beckett's Park, Leeds. It will be recalled that Mr. Woodward was terribly wounded in the war, and was a great sufferer. His health, sufficiently recovered to resume his ministry. The wound in his leg has again incapacitated him for work. It is hoped that will allow a period of rest, but he will have to give up return to his circuit duties.

## QUARTERLY MEETINGS.

**Birmingham Second.**—Meeting held at Netchells. An increase of three in the number. Cases of conversion were reported, and there are signs that there are more to follow. Last week a young man and two young women went to the well-attended, old-fashioned class meeting for the purpose of finding Christ. There, nor were they disappointed, for they went home rejoicing in Him as their Saviour. We are expecting Mr. G. E. Jennings to be in the city gathering, for which the three former years have been the sowing and maturing. The Minister's Jubilee will be celebrated on the 15th. It has reached over 276. As Mr. Carden proposes retiring next year, Rev. R. W. Westmorland was unanimously invited to succeed him. He is a well-known and an excellent text, and seventy persons sat on, the whole circuit being represented. This was followed by a prayer meeting, the presiding presence of Mr. T. Smith, and timely addresses were given by Rev. H. Carden, Messrs. E. Jones, S. Wharton and H. Millington, and the prayer meeting was presided over by Mr. T. Smith, and Messrs. H. Mason, F. Stevens, Dennis Keen, and a quartette by Messrs. J. Smith, Messrs. G. E. Jennings and J. Fellows. Mr. H. H. Silver presided at the last. It was a service of great quickening.

**Doncaster First.**—Two young men were recommended from Balby-road for a vigorous campaign. The meetings in the months. The different financial schemes were sympathetically considered. Mr. C. C. C. was congratulated on his bold enterprise in the reviving of the manumans. An efficient committee was formed for this purpose. Rev. B. Coulbeck will be one of the helpers in the campaign. Mr. C. C. C. and George Ford unanimously invited for another year, and concluded.



That before a lad can be placed on the list of members he shall have been in regular attendance at the school for six weeks. That where he came to the school the previous winter, and came to come when the football season ended, the qualifying period shall be twelve weeks. That as these rules will render it impossible to get income from gate money, and will keep the club simply a private recreation club, the members shall pay a subscription, but the rent of the ground, the purchase of accessories, and the remuneration of the caretaker shall be a charge on Sunday-school funds.

Any proposal of sport will say that these suggestions are wildly impracticable. Will they state an alternative method for excluding those who have no right to the privileges of the interests of lads who, whether good players or poor players, are our lads, and therefore entitled to our first consideration? I object to any system that makes a large opportunity depend on an official relation to our school, but on my capacity to win a cup.—Yours, etc.

Kiveton Park.

S. A. BARROW.

## IN MEMORIAM.

Mrs. Robt. Walton.

The passing of Mrs. Walton, wife of Rev. Robert Walton, of Morpeth, on August 17th occasioned sorrow to a wide circle of friends. Her general disposition, together with her persistent and effective labours for Christ endeared her to the churches where she ministered. In all the circuits travelled during the past thirty-eight years these memories are ever present to us. It was only in July, 1920, after superannuation, that Mr. and Mrs. Walton came to reside in Morpeth, but in these few months the beloved lady won the regard and affection of the Church. The end came peacefully on August 17th. The body was laid to rest after a service conducted by Revs. T. Barnes and L. Brown.

Mr. Harry Winterbottom.

One of our most promising officials of Oldham second in command, and due to the higher life in the death, on August 13th, of Mr. Harry Winterbottom at the early age of 29 years. As junior society steward, teacher, and member of the Chapel Committee he was faithful and efficient, while his courtesy and kindly consideration endeared him to many. Although young in years, he leaves behind him memories that are rich and abiding. All that was mortal of him was laid to rest in the Greenacres Cemetery amid many tokens of sympathy to mourn his loss after only a few months of married life. The services at the home and in the cemetery were conducted by the circuit ministers, the Revs. A. Bayfield and T. Banks.

Mr. Edwin Foster.

By the passing to the Homeland of Mr. Edwin Foster, on August 20th, at the age of 93, the Heyford Society, Northampton Third, has suffered a great loss. He had been an active worker in the Church since its formation, and for many years had served as a society steward, and until quite recently his health was the preserve of home. The love-spirit of the Father was in his soul; its light shone in his countenance. Many friends attended the funeral service when Mr. Foster. Buttefield paid a gracious tribute to his memory. An impressive memorial service was conducted by Revs. S. A. Marsh and Mr. Walter Faulkner.

Many intimate and amusing anecdotes of the Royal Family are related in the September number of "The Strand Magazine" by Mr. Ernest Brooks, who accompanied the King and Queen, and also the Prince of Wales, as Official Photographer on several of their Overseas tours. His long and intensely interesting article is packed with good things in the way of stories, especially of the King and the Prince of Wales, and is illustrated with a selection from his best photographs.

# A Missionary Deputation.

## GOING OUT TO TEA.

The season was this midsummer. The time the middle of a still afternoon. I sat on the stump of a large tree overlooking one of the most glorious valleys in North Yorkshire. Far away to the east, the water, flowing by the side of a meandering trout stream that threaded the whole length of the vale. Immediately beneath lay a tiny island, cattle were quietly grazing by the woods. Beyond, the side of the valley sloped up and away to the horizon in terraces of cultivated fields or large patches of moorland. The near side of the valley, covered with heather and bracken and bramble bushes, now yielding their luscious fruit, dipped precipitously down for some distance, and then curved in an undulating manner towards the stream at the bottom. Coming from the flatland of East Lincolnshire the sublimity of the scene held me spellbound.

"Four o'clock!" and the train steamed slowly into the station. I gazed intently for a while, until I saw emerging up the hill, by the footpath leading towards where I sat a crouching black figure, toiling slowly up the steep ascent. I recognised the "super," for whom I had been waiting. We were dining three miles away at a moorland hamlet. We had arranged to take tea at five o'clock with the society steward and his wife at a distant farm.

"We'll take the path across Stoney Moor." I suggested to my colleague, after his arrival and our greeting was over.

He hesitated. "I don't know," he said slowly. "The longest way round is the shortest path to some, but are you sure of the path? You know you came this way seldom when you travelled the circuit."

"I assured you of my ability to guide him. He then got my reluctant assent, and we plunged forward. Our path led us down an avenue of trees by a moorland stream, and out across a large moor covered by heather, knee deep, now ablaze in purple flow—a sea of glory. In vast numbers huge boulders projected through the heather, weather stained, and in places, as they rose, to my mind the path we were treading was infinitely preferable to the dusty road, and, unlike my friend, I had no fear of walking bare-footed in the heather. The paths diverged. We halted a girl outside a lonely cottage to make sure of our bearings. "Keep straight on, and through three fields, and you'll see the house," came the vague reply. We pressed steadily forward.

A theological discussion ensued, and soon we were in wandering mazes lost. This I have been thinking of making sense for we found ourselves creeping down into a wide valley and upon unfamiliar ground. I stopped, uncertain of my way.

"Press up the other side, I caught sight of a house," urged my companion. "We tumbled upwards to the house; but, alas! it was not the one we had been seeking. Upon the elevated ground, on which we now stood, we saw it across the other side of what appeared to be an impassable valley, filled with fir trees.

A farmer emerged round the side of the tiny farmstead. We craved directions.

"Keep to your path, down that gully to that cottage, then you'll find another road that'll lead you across the valley and right on to 'stoney moor' and 'gate' and 'the illuminating utterance.'"

We bade him good day, and passed on. Over the gully we went, up the grass field, and then came out at the top of a hill. There was no sign of a road appeared anywhere.

"It's no use," exclaimed my colleague, desperately. "We must make a dash for it. It's already past tea-time."

The prospect was not cheerful. In the steep sides of the valley were covered

with bracken that reached to my waist or, nestled with brambles. Beneath were a number of mountain ash covered with bright berries and fir trees. I stepped downwards, the super, following. Our feet slipped, and we tumbled for dozen steps down and we halted. No path appeared. The sharp brambles began to tear our clothes and lacerate our faces. Our feet were sore, and the leaves beneath, and water came over our boot tops. Through the trees before us in the valley's depth we discerned a dotted, hazy stream, evident, but impassable. Discretion counselled retreat and we retreated.

When we had regained the top again we stopped to deliberate. "The super gazed at me reproachfully. "I told you so," was all he said.

"I suggested it was well worth losing our way to behold such lovely scenery. Did you ever see such heather?" I suggested. "Man, it's grand to be alive and here!"

"I'd give all the heather in Yorkshire, and all the glories of it, heather, to be over Mr.—'s threshold and to be drinking a cup of tea."

"Let's retrace our steps," I suggested. "We'll go over, and eventually we set forth. Down into the valley we had originally crossed we plunged afresh, and then started the steep ascent to the other side. It broke from the better track, sheer up the side of the hill, clutching the stout heather. My companion followed hard after. Ten minutes and two re-ascending, grimy figures peered over the top and drew themselves on to level ground again.

"Never again," murmured the super. We took our bearings again and marched breast forward, and then, cheering prospect, Mr.—a house hove in sight, and two enormous, impenetrable barrier or yawning gulf between them. Two weary ministers dragged themselves over the threshold at 5.15, to the cheerful and lively laughter of our honourous hostess.

We held our meeting. Candour compels me to say it was not a crowded one. It was the blessing of the hour. The missionary box, however, was in advance of last year.

As we left the chapel after the meeting, the lovely landscape of the afternoon was obliterated. A thick mist, like a silent sea, had swept on and over the countryside. The bright full moon was muffled and its light hidden. "It is well for us that this was not added to our misfortunes this afternoon," exclaimed my friend, "or there would have been no deputation at the meeting."

"Ere we bade farewell for the night he looked at me with a whimsical smile. "I have been thinking of making sense of my text: 'If the blind lead the blind.' Can you give me an illustration?"

"Without waiting for a reply, he turned on his heel and strode homeward. F. E. E."

## Books Received.

- "Christ and Caesar." By Nathaniel Micklem, M.A. (The Swarthmore Press, 6s. 6d.)
- "The Bible and the Church." By H. R. Allenstone, is. net.
- "The Sorrows of God and other Poems." By G. A. Studdert Kennedy, is. (Hodder and Stoughton, 6s.)
- "Dictionary of Organs and Organists." Geo. Aug. Mate and Son, Fleet-street, E.C. 12s. 6d. net.

Arrangements are being made to celebrate the Centenary of Primitive Methodism in Gateshead, October 9th to 15th. Revs. J. G. Bowran, J. Rutherford, G. T. Scott, D. Cooke, G. H. Hall and J. J. Alderson, all of whom entered the ministry from Gateshead, are the special preachers. A splendid Souvenir Handbook is being prepared.

## FAMINE STRICKEN RUSSIA.

Previously acknowledged, £20 10s.; Hubert No 2, Conden, 10s.; Mrs. R. Reed, Elsecar, £1; Hannah Evans, Maclefield, 5s.; W. Godfrey, Brook-lyng, Glos., £1; Rev. W. Holland, Torquay, 5s.; Two Old-age Pensioners, John Dawson and Bain Elick, 5s.; Retiring Coll., Waltham-road (Hacknall Circuit), past Rev. Wm. Thompson, £5 0s. 6d.; Rev. J. Witt, Consett, £1; Rev. Arthur Baldwin, £1; Mr. and Mrs. U. Moore, Fakenham, 5s.; "Anon.," Whitchurch, Hants, £1; J. T. Ramsey, Gole, 10s.; Mrs. B. M. Linsley, Rotherham, 12s. 6d.; Wm. Crowe, Little Cressingham, £2; A Reader, Barnley, 5s.; Two Friends, Leeds-road, Oldham, Second, 10s.; Rev. Geo. Rudman, Miartham, 10s.; Charles Lucy, Loughborough, £3; F. Fenton, Ravenstall, 10s.; Rev. and Mrs. Danzy, Sheen, 5s.; London-road, Brighton, Band of Hope, £1 5s. 6d.; A. W. O. L. P., 2s.; "Inasmuch," M. A. C., 10s.; J. H. C., 10s.; Ess Winning, 6s. 6d.; Jessie and Frank, 10s.; P. H. Bedford, 2s. 6d.; "The Manse," £1 10s.; Rev. T. R. Ault, £1; Mr. and Mrs. J. Hornby, Mostler, 10s.

## MARRIAGES.

A large number of friends assembled at the Town Hall, Barnsley, on September 1st to witness the marriage of Katie Miriam, daughter of Mr. and Mrs. A. Jary, to Richard, son of the late Captain and Mrs. R. Wilson. The ceremony was performed by Rev. J. Learmonth, uncle of the bride, assisted by Revs. J. B. Wilson and H. W. Marsh. The bride was given away by her father; her brother, Richard, acted as best man. The bridal dress was of flesh pink satin and georgette, with girle of rosebuds. The veil was of cream tulle with a peach blossom and white heather. The bridesmaids were Misses May Eagle, Peggie Calver and Daphne Blake. Mr. W. M. Chapman, her brother, presided at the wedding presents were both numerous and costly. After the ceremony the wedding breakfast was held at the residence of the parents of the bride.

A goodly company gathered in our High-street Church, Walthamstow, on Thursday, September 1st, to witness the marriage of Ralph, son of Mr. and Mrs. J. E. Blakemore, to Bertha Kate, daughter of Mr. and Mrs. F. W. Yelland, and granddaughter of the late Mr. George Horne, of Mattishall, Dereham. Both have been members of our High-street Church since childhood. The bride was given away by her father, and wore a dress of powdered blue, and carried a sheaf of roses and a bunch of lilies. The bridesmaid was Miss Elsie H. Yelland, and Mr. Sydney Blakemore acted as groomsmen. The ceremony was conducted by Rev. T. B. Cameron, W. S. 10s. 6d. assisted at the organ. A reception was held in the schoolroom. A large number of suitable presents were received.

## 'ACKNOWLEDGMENTS.'

Lord Walsdale, chairman of the Save the Children Fund, acknowledges with thanks the following donations from A. L. M., Wombwell, 10s.; J. T. Hill, Sibthorp, 10s.; and Miss Elsie H. Yelland, 10s.

Rev. W. Swales, of South-East London Mission, Old Kent-road, desires to gratefully acknowledge: C. M. R., 10s.; Anon., 10s.; S. C., 10s.; Annie, 10s.; Anon., Colchester, £1; A. Well-wisher, 10s.; Anon., Brighton, 10s.; A Lover of Children, 10s.; A. W. Chester, 10s.; Annie Towler, 10s.; W. S. 10s.; Mrs. F. M. S. H. H., Wickhamford, 10s.

Rev. J. K. Ellwood, Clapton Mission, gratefully acknowledges the receipt of Anon. (Barnzouth postmark), 10s.; Anon., 2s.; Anon., 2s. 6d.



## Guild of Kind Hearts.

### The Luck Gift.

In a chalet lived a small boy named Franz, high up in the Grodner. There was the Tyroler Alps. He was very sad on a certain morning about two hundred years ago. This was because his mother and brother were going away to the great city of Vienna to be the servants of a rich nobleman, while Franz was to stay at home with his grandfather. When his mother saw how sorry he was she said, "I will send you a present from Vienna, and we'll call it a luck gift, and hope that it will bring you good luck. Then you will be a luck boy." Franz had heard of "luck children" before they were supposed to be helped by the fairies, and all went well with them.

He watched his mother and brother down the valley, until he could no longer see them. Then he turned and went into the chalet and began sand-papering a piece of wood for his grandfather, who was a maker of picture-frames. Although Franz was only a little boy, he had to help with this work. He could not carve the wonderful figures on the wood as his grandfather did, but he could sand-paper very skilfully. He did it cheerfully with a will. All the time he was wondering what the luck gift would be like.

One day later the man who had driven his mother and brother away to Vienna came back, bringing a big bag for Franz. He flew out to receive it, and lost no time in getting it open. Inside there was a blue velvet jacket trimmed with gold braid and having bright buttons, such as the Tyroler boys wore in those days. In one of the pockets there was a new knife. Franz was very pleased with these things, but he could hardly think that either of them was a luck gift. His grandfather smiled and said it wouldn't be the first time that luck had hidden in a knife. Franz couldn't understand this. He belonged to a wood-carving family, and had always had a knife of his own, with which he was very clever for his age.

"Why not try to carve an animal with the new knife?" asked grandfather. Franz didn't think he could do that, but grandfather urged him on, and he thought he would try to make a sheep. He set to work, and before long was surprised to find that he had done the work not so badly. At least anybody could tell what animal it was without having to ask. Franz felt very proud of this, and made another attempt. This time it was a horse, and was better done. Thus, working in his spare time, he soon had a whole menagerie of wooden animals.

When his mother came back in the spring she found her boy both busy and happy. "Grandfather said that all were made by the luck gift. After a while the child of the nobleman whom the mother had been working for fell ill, and his father sent him up to the high valley to gain strength. When he saw Franz's animals he was delighted, and at once asked to buy them. Regrettably Franz let them go. The rich child took them back to Vienna. When other children saw them they also wanted some, and soon Franz had far more orders than he could manage. His neighbours took up the work, and the place became known as the Toy Valley. "The luck knife began it," said grandfather. But we know there was more than luck in it, don't we?

Your brother,

WILLIAM DAW.

10, Park View, Wallasey-on-Tyne.  
Our Competition.—Holidays letters are coming in. Why don't you write one to me? You may get a beautiful prize. Don't forget your name, age, and address.

Rev. and Mrs. A. A. Kidwell, of Johannesburg, propose to spend their furlough in this country. They hope to arrive in England early next spring.

## Endeavour Topic. Church News.

### The Gospel in Great Pictures.

#### "Behold the Man." "ECCE HOMO (CISER)."

Mark xv. 6-16. Sept. 11.

By Rev. W. HOWARD.

This picture is in the National Gallery of Modern Art, Rome. It shows independence of conception and excellent craftsmanship. The clamouring crowd surges around the Hall of Judgment. In the distance men are standing on the roofs of the white buildings, some frantically waving their arms, showing their hatred of Jesus. In the foreground of the picture stands Pilate's wife. With a sad heart she turns away from the tragic sight. She cannot understand why the people would thirst for this just man's death. She has no doubt about His high character. "How clear is God-like goodness in His actions," says Pilate leans over the balcony arguing with the crowd. He cannot understand the bitterness of their hatred. "Why, what evil hath He done?" He is anxious to be just. But the mob's will is stronger than his, and he submits against his better judgment.

"Behold the Man," said Pilate, and Jesus stands the centre of the picture. His hands are tied behind Him; the purple robe has fallen from His shoulders; and thorns crown His head. With calmness he faces the raging tumult. How little is He understood! Pilate sees in Him an obstinate but harmless visionary who speaks so strangely about His Kingdom and the Truth. The Jews can only see Him as one who has disappointed their hopes of national deliverance, and their disappointment has been fanned to flaming hatred by the cunning priests. They were incensed that He should claim to be the Messiah, and that He possessed any of the marks which they considered essential in the Messiah. Their hypocrisy and evil purposes are seen when they charge Jesus with rebellion against God, though Jesus had rebelling in His own thought. Barabbas, who had actually led a rebellion in the city. The spiritual power of Jesus to them counted for nothing. They had no use for such a Messiah.

What do we see in Jesus? We, too, must behold Him and make our choice. We are able to see Him more clearly than those who looked upon His form. The centuries have not dimmed His light. We see now that actually He was the Judge, and Pilate, priests, and people stood before His unerring eye, and were judged. And still man are judged by their thoughts about Him and by their choice or rejection of Him. We have seen something of His greatness and greatness of His Man. His kingly courage and His manly meekness. We have seen Him as one who loved men and gave Himself for them. He is in us the Way, the Truth, and the Life. And finding in Him such grace and truth we cannot but choose Him Lord of our life.

"Tis easy when with simple mind  
Thy lordliness see,  
To consecrate ourselves afresh  
To duty and to Thee."

Through the Epworth Press Dr. Maddyn Hughes has recently published a most helpful pamphlet on "Lambeth and Christian Unity" (8d.). The proposals of the Anglican Church are lifted to an impartial realm, where they are viewed charitably, firmly, logically, and the conclusion reached by Dr. Hughes is that they will be almost entirely approved by Free Churchmen. The Lambeth Ideal, Creeds, Sacraments, Episcopacy, Apostolic Succession and Re-ordination, all come under review. And, properly, the author points out the Way of Advance. It is a popular presentation of the subject that should be of singular value to the ordinary reader.

**Blasenven.**—"The Women's Own" anniversary services were conducted by Rev. W. J. Clark in the morning, and Mrs. Clark in the evening. In the afternoon the services of song, "A Noble Sacrifice," was given by the ladies, under the presidency of Mrs. H. Edwards. The congregations were large, and the services of a very high tone. On Monday a concert was given by the ladies. Proceeds over £14.

**Mablethorpe.**—On Thursday a circuit pedlar's parade was held, when circuit officials and members displayed for sale various goods on behalf of church funds. The Victoria Hall resembled a market, and butter, eggs, poultry, etc., were soon sold out. Lady Black graciously opened the proceedings, and reminded the friends that giving was once a very popular form of trading. Mr. J. Allen, of Grimby, presided, supported by Rev. G. A. Price, Mr. G. Cabon, Mr. and Mrs. Wooddin. Proceeds over £30.

**Midsomer Norton.**—The quarterly meeting was held at Peasedown. Rev. M. H. Chapman presided. Important proposals with regard to the future working of the circuit were heartily and sympathetically discussed. The meeting offered its hearty congratulations to Mr. E. Cottle, who had graduated at Cambridge as B.A., having gained distinction in the Historical Tripos. A splendid tea was given by Mr. and Mrs. J. Cottle, who were heartily thanked.

**North Shields.**—Quarterly meeting held at Sawille-street, Rev. T. Greener Gardner presiding. Many places in the circuit are witnessing convocations every week, and this work has now been in progress for nearly six months, many people joining the church. There was an abnormal expenditure of nearly £200 for the quarter owing to removals and renovations of houses, but the whole of this amount, together with new allocation of £266, was met, and after making provision for the

Furnishing Fund there was a substantial balance in hand. Rev. W. W. Parsons signed the probationers' pledge. Rev. S. Horton (President of Conference), formerly minister in the circuit, visited the meeting, and after a well-attended public tea he and Rev. D. Ledger Pawson (Wesleyan) addressed a large public meeting presided over by Councillor J. Scorer, J. P.

**Pembroke Dock.**—Kingsmore School anniversary sermons were preached by Rev. G. Freerer, a former minister. In the afternoon and evening special hymns were sung by scholars and friends under the conductance of Mrs. F. J. Pennock and Mr. J. Belt. Mr. T. H. Roberts, of Saundersfoot, presided on the Wednesday, when an effort in aid of circuit funds took place. Rev. G. Freerer presided, supported by Rev. F. J. Pennock. About £8 was realised. The annual outing of the school and Endeavour was held at Tenby.

**South Yorkshire Mission.**—The anniversary services of the New Edlington Sunday-school were held in the Cinema, on Sunday, August 21st and 28th, when excellent singing was rendered by the children and their under the able leadership of Mr. A. Gaunt. The afternoon and evening services of the former Sunday were conducted by Rev. H. G. Collinson. Equally as good a time was experienced on the following Sunday, when Rev. J. W. Waddell took both the afternoon and evening services. The effort realised £64. The anniversary has been a great success.

**Teignmouth.**—On Thursday the united churches of Teignmouth and Ditchfield held a successful garden fête at the Shrubbery, Dawlish-road, the lawn of which was kindly placed at our disposal by Mr. and Mrs. Norton. The opening ceremony proved a reunion of both old and new friends, the chairman being Councillor A. Loke, of Notingham, supported by Revs. J. Kirby (an old pastor) and F. W. Haseman. An excellent programme was carried through. Proceeds for circuit funds.

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Women's Missionary Quarterly Meetings.

High.—A successful meeting was held at Bedlington Station Chapel on Wednesday, Rev. J. T. Bell presided.

Briely Hill.—The monthly meeting was held at Gorbals, when Rev. J. B. Bissell was the speaker...

Burraop.—The monthly meeting was held at White-le-head, presided over by Mrs. Moore.

Carlisle.—The monthly meeting was held at Cecil-street, Mrs. B. Nichol presided.

Darlington.—By kind invitation of Mr. and Mrs. W. Heslop a garden party was held at Southlands...

Manchester.—The monthly meeting was held at Sale, Mrs. Saunders presided.

Morecambe.—The August meeting of the Women's Auxiliary was held at Hrysham...

Scarborough First.—Another branch of the Federation has been formed at Scarborough...

DIPE OGAN, two manuals and 12 pedals, 13 stops...

WEEKLY.—Spare time, pleasant to be employed in the afternoon...

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Hurry Second.—Held at Elm. Hurley was the Rev. J. A. Hettle, the incoming minister.

Cambridge.—Meeting held at the Tabernacle. The General Missionary Committee's action inviting Rev. P. M. Hovell...

Hexham.—The Quarterly Meeting was held at Langley, presided over by Rev. J. B. Wanters.

London (Kilburn).—Increase of four members. Rev. A. Alderson and Mr. H. W. Hagger appointed to attend President's Conference.

Marport.—Meeting held at Prospect. Balance in hand of steward, £10 5s 2d.

Nunton.—Special services were held Sunday to commemorate the first anniversary of the minister Rev. A. Walker.

Thornley.—Quarterly Meeting presided over by H. Fletcher, officiating pastor Peter Lee, J.P.

Thornton.—Meeting held at Durham Circuit, whence he has resigned his office as agent to Durham Miners' Association.

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BLACKPOOL.—Mrs. RITSON, 5, Wellington Road—Private and Public Apartments...

BLACKPOOL.—Mrs. KNOWLES "Kingsway," 21, Shaw Road, South Shore...

BLACKPOOL.—Mrs. R. J. FORMER, 4, Melrose Road, 77, Colton Road, 4, Rowley...

BLACKPOOL.—Mrs. MRS. WALKER, Grosvenor House, 63, Lytham-road, 100, South Shore...

BOURNEMOUTH.—Underhill House, Underhill Hill, Bournemouth. Beautifully situated...

LONDON.—Mrs. BLACKWELL (new address), Carlton Road, Tulse Hill, N.7; bed and bath; very cozy; highly recommended...

MORECAMBE.—New Address.—Mrs. MRS. LORRAE, The Pavilion, 111, Chatterworth Road, Scarborough, W.A. Public and Private Apartments.

SCARBOROUGH.—Mrs. BRAMBLE S and Miss BISHOP, 24, Trafalgar Road—Apartments, close to sea and tram.

SOUTHPORT.—Mrs. J. W. PICKERING, 5, Warwick House, 29, South Street—Comfortable apartments; sunny side; central to all parts; well recommended.

SOUTHPORT.—KENWORTHY'S S HYPOPHOSPHITE (Compound). For Treatment of Rheumatism, Gout, Neuralgia, Headache, Pains, and Weak Stomach. Genuine. Beware of cheap imitations.

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