

The Army and Religion. By Prof. A. S. Peake, D.D.

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The Army and Religion.

By PROF. A. S. PEAKE, M.A., D.D.

I have said that the war disclosed a situation which was already in existence rather than created a new situation. I do not mean, of course, that the war did not have a reaction of its own, powerfully moulding the expression of character and belief. But the underlying reality was already there, and the war tore away the conventional disguises. War conditions strip the character naked; far less concealment of the essential self is possible than in normal peace conditions. The decent wrappings of civilisation are ripped off, and there is a detachment from the wholesome restraints of the society in which men have been reared and to which they are known. And after all the differences have been allowed for, there was yet a far-reaching similarity over the whole field of operations.

I was a member of the Committee which investigated the state of religion and morality in the Army, and which issued its report and recommendations in the book known as "The Army and Religion." It was assuredly one of the most significant volumes published in recent years, a book to be closely studied by ministers, teachers and parents. We had a very large body of evidence placed at our disposal, and one of the features which struck us all with some astonishment was the resemblance of the reports from all parts of the field. And this was the more significant that the Army was drawn from all classes of society and every type of calling. The investigation served accordingly as a fairly good test for determining the religious and moral condition of the marchion of Great Britain of military age. And that largely irrespective of the fact that it was actually limited to those who were in the Army. No doubt the new conditions in barracks, at the base, or in the trenches, modified men's attitude in more ways than one, and by no means always in the same direction. But it made no difference to their knowledge of the Bible or the Christian religion or their relation to the Churches, as a roughly accurate indication of the state of things which prevailed in civil life.

The report, corroborated as it was by independent witnesses, was very ominous. The percentage of the men who professed to be Christians was quite small; the proportion of those who honoured their association with the Church and for whom religion was a vital element was minute. The Church counted for nothing in the lives of the vast majority. It had no place in their scheme of things; they had no use for it; felt no need for it except for such functions as weddings or funerals or possibly christenings. It stood out of relation to all that they counted reality, the satisfaction of life's primary necessities, their homes, their work, their struggles and recreations, their politics and economies, their virtues and their vices. Here was the most tremendous spiritual and moral energy ever released to lift mankind on a tidal wave of freedom, happiness and

power; the institution to which it has been committed was completely out of contact with the multitudes whom it was its privilege to serve. They did not hate it or love it; they neither admired nor feared it; it was barely on the remote horizon of their thinking; it aroused no curiosity; they were too indifferent even for contempt. The contrast between these vast alienated masses and the churchgoers—orthodox, respectable, tame, conventional, deeply interested in their religious organisations, careful about a well-managed pulpit, a well-trained choir, a service and a building grateful to aesthetic susceptibilities, but all the time in danger of missing the end through elaborate cultivation of the means—was tragic beyond words.

Here was an organisation created to be the greatest evangelistic and religious agency the world has known, designed to transform the individual and re-faction society, and its energy was largely concentrated on itself rather than on the immense mass on which it was intended to operate. I do not mean that the work the Churches were doing was wasted. Much of it I believe to have been of considerable value, and I am far from thinking that the Churches should bear the whole blame for the indifference with which it is treated by the large majority of English people. We have always to remember that there is a widespread innate antagonism to the Gospel, at least as we conceive it. Our message is still bound to prove to the Jews a stumbling-block and to the Greeks foolishness, though it is sometimes the fault of its advocates that it is made to appear more foolish than it is at all necessary.

A Protestant type of religion is, I think, apt to arouse the antagonism of the natural man more than what, for convenience, may be called the "Catholic" type; though, personally, I regard that so valuable a form should be appropriated for organisations untrammelled for sectarian self-complacency. Solon, the famous authority on law and history, said, "The natural man is a born Catholic." On the previous page he had said, "The natural man is a born enemy of Christianity." The gist of his brilliant exposition is that legalism is congenial to the natural man. He strives against the freedom of the Gospel; he desires a legally appointed service, a legally appointed Church, a temple "that shall take the heart captive through outward sanctities, traditional ceremonies, gorgeous vestments, and a ritual which touches the soul to the right pitch of devotion." He longs above all for an impressive, authoritative constitution, and as the keystone of the whole he wants the Church, the dogma. "From these impulses of the natural man, born at once of his longing for the Gospel and his despair of attaining to it, Catholicism has arisen." I have not quoted this analysis either to agree or to disagree with it, but because it recognises and in a measure explains

PRIMITIVE METHODIST MAYORS.

THE MAYOR OF SOUTHPORT.

Southport is one of the few boroughs that have this year long remembered by recognising the growing value of women to the civic life of the community. By the unanimous vote of the Town Council Miss Christina Hartley, daughter of Sir William and Lady Hartley, has been elected to the Mayorship of the loveliest health resort in West Lancashire.

Miss Hartley has been exceptionally fortunate in regard to ancestry, and strangers to the local records might perhaps imagine that her elevation to this presidency of the Municipal Council had come from felicitous social conditions. Needless to say, Sir William and Lady Hartley, by reason of their high character and abounding philanthropy, occupy a unique position in the town; but this of itself would not have brought about such a happy event. Independently of such advantages, Miss Hartley has in her to rise to eminence in public life. She possesses the gifts and graces peculiar to womanhood combined with the strength of character which belongs to manhood. She has the quick intuitions of her sex, a mind of superior order, alert and penetrating, enabling her either to pierce the cobwebs of sophistry or to cut her way through a forest of difficulties much more easily than most people. Shrewd, self-reliant, sound in judgment, courageous, with a lofty conception of public duty, together with a capacity for expressing her views in lucid and decided terms, she will prove herself to be quite equal to the varied demands made upon her as the Mayor and Chief Magistrate of Southport.

Miss Hartley is the town's first lady Mayor, and has risen to the prominent position of citizenship not only by personal merit but also by lengthened public service. For the last fifteen years she has been one of the most active members of the local Board of Guardians, and for the greater part of that period she has presided over one committee or another, and has thus been brought in contact with the very poor and the afflicted, particularly with the women and children, in whom she has ever taken a deep interest. Miss Hartley has been twice elected to the Town Council, and on each occasion has come off with flying colours.

The ceremony of installation in the Council Chamber was unusually interesting. The seating accommodation was far too small for the host of friends who wished to witness the occasion. Amongst the visitors present we observed Sir William and Lady Hartley, with several members of their family: Sir Albert Stephenson, Lieutenant Dalrymple White, M.P. for Southport; Dr. Peake and Rev. H. J. Pickett, the Mayor's chaplain. A resolution for the appointment of Miss Hartley was carried with acclamation. The newly elected Mayor gracefully acknowledged the honour conferred, and remarked that in addition to her civic duties she would continue to interest herself in the welfare of the child-life of the town. When came the dramatic surprise of the day. To show her sympathy with the unemployed ex-Servicemen in a time of severe privation she would devote her official salary of £500 to their welfare. To Sir William and Lady Hartley, with businesslike precision the Mayor handed a cheque, value £1,000, to Councillor Yates, Chairman of the Labour Party. The incident evoked such enthusiasm.

The Mayoral Luncheon in the Cambridge Hall was a brilliant function, to which a large number of distinguished guests were invited. In proposing the toast of "The Houses of Parliament," Mr. J. S. Higham, son-in-law of Sir

William Hartley, recalled a number of curious historical facts associated with the "Mother of Parliaments." Dr. Teasdale, with characteristic grace and culture, proposed the toast of "The Mayor," to which she responded by expressing the hope that she might be regarded as the friend of all. Thus ended an historic day in the annals of the Queen of the West.

The time-honoured custom of united civic worship took place in our Church-street sanctuary on Sunday morning, the preacher being Rev. H. J. Pickett, assisted by Rev. J. T. Baskby and Professor A. S. Peake, D.D. The church was packed, and a collection was taken in aid of the Infirmary.

ber of the Town Council for many years he has rendered conspicuous service, and for the past two years has been chairman of the Borough Education Committee. With his well-known business ability, generous and genial disposition, he is certain to prove an admirable Mayor and to enjoy a term of successful service. In this he will be ably supported by Miss Hayes as Mayoress. Miss Hayes, of the great scale of Jubilee—having entered the Homeland over two years ago. Miss Hayes, with her gracious personality and sympathetic disposition, will be a worthy part in her father's programme, and it is characteristic of them both to fix their first public function after election in connection with Jubilee Church.



MISS C. HARTLEY, MAYOR OF SOUTHPORT.

THE MAYOR OF SCARBOROUGH.

The unanimous election of Coun. W. Boyes, J.P., as Mayor of Scarborough has given great satisfaction in town and district, and many friends all over the country will rejoice in his new honour. His long and unstinted service in the life of the town, his devotion to our church, his unfailing courtesy and help for the needy, his fine record in the cause of Liberalism and Temperance, his championship of all that is right have won for him a unique place in the affection and regard of his fellow townsmen. Never has a Mayor come into this office in Scarborough with greater good will and support of the community. Mr. Boyes has been associated with Jubilee Church since boyhood in active service and generous support, and his interest is still maintained. He is President of the Young People's Guild, and gives a Bible reading every Sunday afternoon. He is an acceptable local preacher, and actively engaged in the work of the church. His ability has been recognised beyond his own church. He is District Orphanage Treasurer, and deeply interested in Temperance and other good work in town and country. As a mem-

THE MAYOR OF NEWBURY.

For the third year in succession Councillor George Griffin has been elected Mayor of this ancient borough. Each year he has occupied the Mayoral office he has grown in the esteem of the town, and has added fresh laurels to those that have adorned him for many years. Quiet, dignified, courteous throughout the two preceding years he has fulfilled his civic duties of the chief magistracy with continually increasing efficiency, and has won the regard of all sections of the community. He possesses the common heart, is in full sympathy with those who toil and struggle, and is a constant friend of children. His tastes are all averse to parade and show; rather they are strongly inclined to the quiet walks of life, and only the public demand and a high sense of duty could induce him to assume the chief position of the borough. At Bartholomew-street Church he is indeed a pillar. He is for the "athletic" he serves, and serves gladly, in many spheres, and is ever welcome as a lay preacher. In all his work, both religious and municipal, he is encouraged by the Mayoress, a gifted and devoted lady. They can always be found at worship both morning and evening, and are there to greet the

minister when he enters the pulpit. And in their worship they have the great joy as they look around of seeing all the members of their family—four sons and a daughter—engaged in worship and in the active service of the church. This speaks much of the home life of the Mayor and Mayoress. The moral interests of any community are safe in the hands of such leaders.

THE MAYOR OF BRIDLINGTON.

Councillor Thomas B. Fenby, J.P., Mayor of Bridlington, belongs to a family in which the influence of Primitive Methodism reach back to its earliest days in the East Riding. He is the junior steward of the St. John-street Church, a lay preacher, and a preacher of great power and acceptability. Mr. Fenby is also a prominent member of the East Riding County Council, of which he is Chairman of several most important committees. Fifteen years ago Mr. Fenby was first returned as councillor for the Old Town Ward, in which he resides. At the present time he is the prospective Liberal candidate for the Buckrose Division. The Mayor has an intimate knowledge of local government affairs, and has devoted considerable time to the development of small holdings, of which county committee he is chairman. Mr. Fenby devotes an amazing amount of time to public duties, and is a fountain of knowledge, which is always freely at the disposal of all who are in need of advice and help. A blacksmith by profession, he is often pauses in his work to give guidance on technicalities to those less versed than himself in municipal and local government affairs. Mr. Fenby is in great demand in all parts of the North of England when political campaigns are being carried on. He is a brilliant talker, and has often occupied the platform in company with leading statesmen, and always with credit to himself. His Church is honoured in his election.

THE MAYOR OF MIDDLESBROUGH.

For the first time in the history of Middlesbrough a Primitive Methodist has been Mayor. This is the more remarkable seeing that our Church holds so prominent a place in the religious life of this thriving town. It may safely be prophesied that now its chief citizen is a devotee to our Church, and of the type of Councillor Pallister, that it will be heartily wished other Primitive Methodists will be available for this distinguished position. The new Mayor's election is popular with all classes. For so critical a year as this certainly will be no better choice could have been made. The Mayor is not only trusted by his comrades on the Council and by the business community of Middlesbrough, but by the common people. They rely on his judgment, and know his heart is true and generous. Beneath an exceedingly modest demeanour a councillor Pallister has unusual reserves of strength. By the sheer wealth of character, courage, conviction, he has won the confidence of the community. He is a man of high ideals, a firm believer in the missionary cause, and with every Christian attempt to apply the teachings of Jesus to the needs and problems of our day. The Mayor is in wholehearted sympathy with the Mayor of Middlesbrough that for its Mayor this year it has "a big human." In the Mayoress he has a noble helper.

THE MAYOR OF WISBECH.

On Wednesday last Councillor J. T. Jeffery, J.P., was, for the second year, elected Mayor of Wisbech. For many years he has been an honoured official in our church, having occupied the position of circuit steward for twenty-one years. During this time he has been to Church with diligence. As a local preacher he continues to do good service, both in the town and the villages. He can always be relied upon, whether in Church or municipal office, to acquit himself with credit in any position he may be placed. He has always been conspicuous for his high integrity, and he has taken a firm stand on the temperance question, proclaiming his intention of providing no intoxicating liquor for a banquet.

The result was that instead of the usual lecture, the old age members of the town were entertained. Last year he showed his loyalty to his Church by inviting the members of the Corporation to accompany him to our church on the Sunday following his election. This year we have invited the Corporation to the parish church on Mayor's Sunday and on church day early in the New Year. We wish for Mr. Jeffery and his worthy wife another year of successful service for the town and many years of happy services in his church.

THE MAYOR OF AYLESBURY.

Alderman James Robinson, C.C., was on Wednesday last chosen as the Mayor of Aylesbury for his third consecutive year of office. During the past two years a high standard of public service has been maintained, and the burgesses are justly proud of their chief citizen. Alderman Robinson is a Primitive Methodist, as might be expected when it is known that his father is Thomas Robinson, Esq., of R. Hurley, a trustee of the church, and, with the Mayores, is deeply interested in its welfare. He was one of the prime movers in the recent successful attempt that was made to bring our church up to the standard of town requirements. He is unfailingly generous to our cause in the town, circuit and surrounding district. For three successive years he has appointed his own minister, Rev. T. R. Spray, his chaplain. On occasions of great public importance was prominently featured in a town that is not by any means predominantly Non-conformist—and one is glad to record the expression of the Mayor that never again will he be proud of being a Primitive Methodist. His Church wishes him well in the new service he has undertaken. Especially are we wishful that the Mayores may have health, cause anxiety may be sustained for her arduous duties.

THE MAYOR OF HIGH WYCOMBE.

Coun. G. H. Taylor has been unanimously elected Mayor of High Wycombe for his third year of office. He has had a lifelong connection with White Hart-street, having served the church as school superintendent, circuit steward, and local preacher. The Mayor's many services to the town have been fittingly crowned by the honour thus conferred. Rev. T. Lloyd Page has been appointed Mayor's chaplain, and preached at the service. The Mayor is a member of "The Ideal City of God" to a large congregation at White Hart-street on Sunday last. At the election Coun. Owen N. Jones (ex-Mayor), school superintendent of White Hart-street, was returned at the top of the poll for the West Central Ward. Coun. H. T. Turnbull, a popular local preacher, has been appointed Deputy-Mayor for the ensuing year. A son of the late Rev. Chas. Joyce is also a member of the Town Council.

THE MAYOR OF STONE-ON-TRENT.

Coun. Samuel Sproston has been elected Mayor of Stone-on-Trent, which includes the six pottery towns—Tunstall, Burslem, Hanley, Fenton, Longton and Stoke. It is the first time a Tunstall citizen has occupied the position since the federation eleven years ago, and the first time a Primitive Methodist has been called to the mayoralty. There is great elation among Primitive Methodists of Mr. Sproston, who is a generous and devoted official, and immensely popular with all classes of the community. He attended Jubilee Church, Tunstall, on Sunday morning last in his robes for the official service, accompanied by the Mayores, the ex-Mayor, the Town Clerk, and the great majority of the 104 members of the governing council. Representatives of public bodies took part in the procession and crowded Jubilee Church to its utmost. Rev. A. A. Jones, the church's chairman, presided, and was supported by Rev. J. C. Jones and Rev. S. Hutton, Congregationalist. Jubilee and Pitts Hill choirs united in rendering an anthem and in leading the procession. The atmosphere was intensely spiritual, and most inspirational, and many tributes were paid to the high character

of the service as well as the excellence of the arrangements. Rev. Geo. Walmesley conducted an overflow service in the Lecture Hall. Collection £55 for the Mayor's charities.

THE MAYOR OF APPELEY.

The borough of Appley has shown its appreciation of strenuous service and great character by re-electing Mr. John Parkin, C.C., to be Mayor of the town for another year. A man of strong personality and broad outlook, he has filled the important office during the past year, with dignity and distinction. Mr. Parkin has many years of public life behind him, and has given much time and service to the welfare of the town. A keen student of life and nature, a great believer in prayer and the authority of God's Word, and a fervent student of the Bible, he has been into public life the talents and sympathy of a Christian gentleman. He has been a local preacher for forty-two years, and his services as preacher and

lecturer are eagerly sought throughout the North of England. A keen practical man, he has held many positions in District and Connexional life, but his greatest work has been done in his own church and circuit, where he is loved and respected by all. As last year the Mayor and Corporation will attend Divine worship in our own church.

THE MAYOR OF BEVERLEY.

Alderman John Fox has been elected Mayor of Beverley for the second year of his office. His life-long Primitive Methodist and, for a long period, has served as a local preacher. For many years he has been identified with the church and circuit, and glowing eulogies were paid to him on his reelection for the work he has done during the past year. His renewed term of office has given satisfaction to the town, and particularly to the Methodist churches of the borough. Loyal to his own church, the Mayoral service was held in Wednesday Market Chapel.

APPLEBLOSSOM.

By SAMUEL HORTON.

Author of "Roses and Thistles," "Wheat and Chaff," "Gold and Dross," "Mud and Marble," "Mustard and Cress," etc., etc.

CHAPTER XVI.

Aunt Deborah's Pie-Crust.

The morning after the picnic Leonard Williams—presently lying on his back—"Clovally" to make inquiries after End and to see Aunt Bora, with whom he was a favourite. As he drew near he heard Uncle Jeremiah singing in the orchard, while End was also singing in the greenhouse, whither she resorted every morning to get a good sing, and when close to the gate the sound of Bora humming a hymn frightfully out of time also greeted his ear.

"It seems," he said as the latter came out to the door to greet him, "How are you, Mrs. Stratton?" "Mrs. Stratton, indeed," he exclaimed. "Deborah." "What's amiss that I'm no longer be called 'Auntie' or 'Bora'?" Getting too proud to use our plain, common, and practical language, he said what they teach you at Cambridge you had better have stayed at home and helped your father to feed the pigs and weed the garden and corn. And it binna so long since I used to speak you for stealing Jerry's best pears."

"And I'll bear witness that you did it with a right good will, Auntie," he replied, laughing. "You certainly know how to find the places where to make the deepest impression. But I remember you also used to give me sugarcandy to sweeten the pain."

"Well, come in, lad, but wisp your feet first. I have just washed the floor, and I dunno what you have to do at a second time. End told me you had come home."

"I hope she didn't take any harm from her sister yesterday," he said. "It does not sound like it, does it? That girl sings like a nightingale. What w' Jerry's hymns and her songs this piece o' time ago. It's like being at a perpetual concert. I believe they just set one another off. I dunno which that folk passing along the road will think is the sweeter. I hope to be full o' them soon, and is be lowlin' as if he was paid so much an hour to do it."

From far down the orchard they could hear him singing.

"The birds without barn and storehouse are fed. From them let us learn to trust for our bread."

His said what is fitting shall we not be denied. So long as 'tis written the Lord will provide."

Directly he had finished the verses from the greenhouse came End's sweet voice.

"There's an old-fashioned house in an old-fashioned street."

"Well," said the young man, "I

could put up with singing like that. But if I mistake not, I heard also you singing when I came in at the gate."

"I have to do it in self-defence," she remarked. "I dunno I did myself either sitting down to rest, or to one of them, and the work would never get done. No! I just hum a tune to make me forge."

"Only one tune, Auntie? I thought I heard several."

"Maybe you did, but it's impudence when a young chicken tries to teach an old hen how to scratch, even if she does it badly, my lad. But what will you have to eat and drink? There are three good things you always possessed: a good appetite, a good opinion of yourself, and a good deal of impudence, and I dunno suppose you've lost any of 'em. I'm sure you've never had them—and nobody would think of questioning your statement—I have got rid of two of the three, but I have retained my appetite. I'm sure you've got no objection. I'll hold the honours in my college both for expedition and effectiveness at the dinner-table. And our Hersford air is the finest for giving the edge to one's appetite. But if I have a bit of bread and cheese now, I hope it would not interfere with the invitation to stop to dinner, which I know is trembling on your lips. I have a great desire to taste your pie-crusts once again, and am not going to be put off with bread and cheese."

"Len Williams," said Deborah, "I'm getting an odd woman, but I'm not so green as that I need to carry a wagger to my knee. I'm sure you know. It's the first time I've ever heard you say anything about my crusts, though the quantity you've eaten would fill a wagon, and you're after all a young man. Where the treacle-jar is there you can expect to see wasps. What you reckon on is dawdling about here w' Appleblossom and her kindred. You'll wanno work any more than an old clock w' the mauling broken. She's as busy as a bee in a clover-field, and it's my opinion she's a better creature than a morning, and she's a better creature than your luncheon, shake hands w' Jerry if you like, and then take yourself off, and if you can't be so gracious about them pie-crusts be here at one o'clock, and you shall have your share."

"But, Auntie, cannot I see Miss Sefton just to ask how she is? It looks very uncomfortable to come and go away again without shaking hands."

"No," she replied; "Blossom is too busy to be bothered with you. I'll tell her we're like to see if it wunna keep till you come back."

"Very well, I shall return at one. I believe you want to spare your pie, but I shall come back and make such an

attach upon it as will make you wish you hadn't sent out to find a fresh appetite. But what can Miss Sefton have to do that is so important?"

"Young man," replied Bora, "if there is ever a time given to folks for minding their own business, you needs put up for it."

"No, Auntie, nobody would have a chance against me. I should never dream of competing where I was so hopelessly outclassed."

Just at this juncture End came into the house in search of a book. Williams' back was to her and therefore she did not recognise him for a moment.

"I beg your pardon, Auntie," she said. "I did not know you had come."

"It's not my company, it's yours," replied Deborah. "I am sure you know, says as they do w' himself, thinks other folks are as lazy as he is, and wanted to come into the greenhouse and talk nonsense by the hour."

"Upon my word, Miss Sefton, I only came to assure myself that you had taken no harm from the effects of yesterday's storm," said Williams.

"I thought it was a great trust that tempted you," intercalated Deborah.

"Oh! I am certainly no worse," replied End. "I hope the same is the case of Miss Blackwell. Have you heard how she is this morning? I am really anxious about her."

"No," he replied; "but as Aunt Bora has a notion to banish me till dinner-time I will, if it will relieve your mind, walk over and inquire."

"Will you? I should be so much obliged. I am sure I am this morning or I should have gone over myself."

"Industry and soon seem to go hand in hand at Clovally," he remarked. "I say, I don't see three of you off. Did you always sing at your work, Miss Sefton?"

"That is the question I asked uncle when he first came to see me. He found himself singing when he didn't know he was doing it till somebody called his attention to it. I believe I may have done the same."

"Now, Len Williams, clear out of my kitchen," said Deborah. "You are hindering two busy women from working, and you're nothing to say that wunna keep. You are about as welcome just now as a third of the potatoes. I say for the pie has to be made and the potatoes boiled. At dinner-time we shall be as glad to see you as your own mother, but there is a time for everything."

"After that, there is nothing for it but to take my departure. But what is the matter with you this morning, Auntie? You're very grumpy."

"My temper is my own, lad, to do as enough of it to keep off flies and fools."

"I'm going," laughed Williams; "I might have remembered that if I tried a tilt with you I should get the worst of it."

"Now, Auntie, were you not a little hard on Mr. Williams?" asked End when he had gone. "I think after his kindness yesterday I'd at least owe him a debt of gratitude."

"My dear Blossom, that was just what was at the back of his brain and brought him here this morning. He expected to find in such a grateful mood that he should be used to go down on our knees to him. After all, it was no great matter to have a swelling under the hat about. A good deal of it was his own fault. But as he is coming back I wish you would make the pie-crust, if you binna too busy. You've a lighter hand for pie-crusts than I have. I'll leave it to you. I stood at the head of the top class for pastry, but you beat me."

"No, Auntie, I won't have that. Anyhow, if I do you taught me. Of course I will make it, but I'll make it on an apron and get to work at once."

When Leonard returned he had not a very encouraging account to give of Miss Blackwell. She had been very ill, and really received a bad nervous shock the day before. The doctor had ordered complete rest and quiet, so that no one was allowed to see her.

"I am very sorry for Elsie," said

collaboration of a closer fellowship with the other Methodists by united service to meetings and fraternal intercourse. Much more may be in process than we know. We hope it is so. But so far as publicity is concerned, there is much less being attempted than during the autumn of last year. The portion of the year when this educational work is made is running away rapidly, and the opportunities are becoming fewer. Yet there has been no year during the

negotiations when it was so necessary to give to our people and equally to other Methodists that information and interpretation of what Union involves as in these present months. After next July the question will be remitted to the circuits. That year will not, therefore, be the best time to educate the people. What has to be done should be done as early as possible, and the opportunities of this year should be used to the fullest possible extent.

Qualifications for African Service.

By Rev. C. P. GROVES, B.D.

Qualifications for missionary work in Africa have sometimes been thought of as belonging primarily to the physical and manual order through a mistaken conception that the country rather than the people is the governing factor. Difficulty of life and travel in the African Continent have loomed large, and, by contrast with the mighty cities of the East, have been taken to demand a type of man who could contend successfully with hostile material environment. It has been a mistake because, while such qualifications never come amiss even in India or China when one leaves the civilisation of the towns, the governing factor is the people.

In India and China so in Africa it is a mental and spiritual rather than a material equipment that is demanded. There is, of course, no opposition between the two; it is a question of emphasis. The qualities most needed are those of heart and mind.

There is first the need of sympathetic insight. The great object of the missionary is to get into touch with the mind of another race; this will be done through channels as diverse in India, China and Africa as are the peoples themselves, but it is a psychological problem in each case, and, fundamentally, identical qualifications are required. This quality of sympathetic insight has been the characteristic of the greatest missionaries, and for this very reason they would have no great missionaries anywhere. No one can tell whether Livingstone could have achieved distinction in China had his original ambition to labour there been realised. It was just because he could have been a leader of men in China that he was venerated by the African peoples.

Perhaps this can be illustrated a little more in detail. No one has a more delicate appreciation of courtesy than the African. He is by no means so overwhelmed by the majesty of the European as to regard all alike as equally worthy of his respect. His silence when discourteously treated no more implies insensibility to the insult than does our failure properly to proclaim our neighbour's defects imply approval of his conduct. Harold Bindloss has correctly gauged the situation when he says, "How the swamp-dweller has acquired this power of classification it is difficult to see, but the man of plain straightforward speech, quiet ways, and unostentatious self-respect wins at least his attention; while another, arrogant, self-assertive, loud-voiced, or marked by any coarser attributes of the race is at once passed by as unworthy of the white tushman." ("In the Niger Country," p. 265). Sir Francis Younghusband read a remarkable paper on India last December at the Royal Colonial Institute in the course of which he said, "Indians will do anything for an Englishman who is a gentleman. And for this simple reason, that they have implicit confidence that he will stand by them and stand up for them, that he is sensitive enough of heart to enter into their feelings and understand them. The power that a gentleman can exert over Indians is astonishing. Both his gentleness and his manliness appeal to them." The very same point is emphasised in the report of the Milner Commission on Egypt: "The forms and

conventions of conduct should be studied and carefully respected by British residents in Egypt and visitors to Egypt. . . It should in general be their aim . . . to break down the barriers that exist rather than to enter as far as possible into the life of the Egyptian people, to learn enough of their language to make social contact possible, and to avoid the minor causes of offence which in the aggregate become mischievous." (p. 9).

India and Egypt and negro Africa must be treated on the new racial characteristics that have to be understood, but they are one in the fundamental need for the understanding of them. If ordinary residents and visitors to a country are bidden to cultivate this deeper and more sympathetic knowledge how much the more must the missionaries—who, for the performance of his distinctive function, must be in the very closest contact with his people—place this sympathetic appreciation in the forefront of his work. The mistake lies too often when made with respect to African peoples that the absence of the material paraphernalia of our modern life implies an absence of the refinement of social intercourse that we express in connection with them. The absence of tables, chairs, and cutlery is assumed to mean an absence of table manners. The writer set on an essay subject to a class of senior boys at the Orion Institute "Native Table Etiquette"; the description of the correct way of taking food in the East, Orion and Ibo peoples was a revelation to him of the finer elements in native society which are of too intimate a nature to be displayed in public exhibitions for the benefit of the self-complacent European.

Secondly, it is an indispensable qualification in most parts of Africa to-day that the missionary should be able to think clearly in order to present the heart of the Gospel disentangled from Western form, to state essential positions in a way intelligible to the negro mind, and to guide the infant church in Africa. To do these things effectively requires a capacity for the perception of fundamental principles that would enable a man to serve among any people; it is just this point that needs emphasis in connection with mental qualifications as with the delicate of instinct already mentioned, namely, that the qualities that are competent to carry a missionary to India or to China are the very qualities that are competent to carry him to Africa. This statement is made, of course, with reference to general missionary qualifications, and does not conflict with the fact that the specialist in any branch (save anthropology) will be a field open to him in India and China that Africa at present does not present.

Perhaps here also examples of definite practical work will illustrate the necessary those intellectual qualifications are. First is the problem of establishing a church that shall not be superimposed on the African from within, but developed from within through the Holy Spirit's activity in their midst. Indeed, the propagation of Western organisation, in those days of growing racial consciousness, is conceivably a hidden danger, for as Mr. Tawney has recently pointed out in "The Acquisitive Society," in connection with the loss of the use of social function by a discredited organisation is swept away there is often lost with it the idea

The Salvation Army

10. The Army and the Sorrowful Sisterhood.

IN no phase of redemptive work is it more essential for understanding to be wedded to compassion than in that which has to do with the Sorrowful Sisterhood. Agitation for the Sorrowful have always assumed a conspicuous place in the Army's redemptive programme; compassion and sympathy have ever marked the spirit of its approach.

It would be idle to deny that of all forms of redemptive work it is the most costly in effort and the least productive in result. But it is characteristic of the Army that the harder the task, the more warmly it is taken in hand. A network of Rescue Homes has been spread over the Kingdom, where those willing to enter are helped along the hard and lonely path of amendment. At the same time the Army does not neglect the even more essential task of erecting a fence to prevent the innocent from slurring the fate of those who have fallen or been thrust over the precipice. Some of its most encouraging efforts belong to the preventive order.

It has been plainly argued that such institutions should be under the direction of the public authorities and maintained by the State. But it cannot be too strongly emphasized that Rescue Work cannot be done by "Authorities." There is something radically repugnant to the erring heart in all official efforts to reclaim it. Voluntary effort, inspired by genuine understanding, alone can solve what is perhaps the most complex and delicate problem of human transgression.

THE need for such work was never more vital than it is to-day. The duty therefore devolves upon the Army to do what is in its power to arrest the plague and to assist those whose lives are consecrated to the task.

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it was established to embody, because of its association with what is condemned.

This is, secondly, the problem of education. This is the most pressing problem of the moment in Africa. It touches every missionary, whether appointed to an educational institution or not. Each in connection with his station has the supervision of elementary education and the responsibility of the teachers of his schools both for instruction and for discipline. Indeed, so insistent is this problem that were it possible, one could wish that every missionary could become a qualified educationalist. The problem of space forbids any detailed statement of the problem here, but interested readers are urged to procure the report of the Phelps-Stokes Education Commission in Africa, to be expected about December. The third problem is that of the raising up of a native ministry. On the human side the future of the Church in Africa will depend upon the African leaders; they receive special opportunities in training, probably not in the authority far superior to that of the ministry in a country where, as with us, the general level of education has risen. The future of the Church when the Church when she is left to stand by herself will largely depend upon the calibre of the Africans who are then her leaders. The training of native men we may now train, but we are now setting the standard that will rule.

There can no more be competition between the African and the Eastern fields than between two members of the body; but unless we are equally informed about all our own seeing of opportunity as we write large in, and are so more limited in the other, may be due simply to our own defect of vision.

Churches and People.

As was anticipated the election of Miss G. Hartley to the Mayorship of Southampton has already proved a great popular success. On Thursday last she was "At Home" in the Art Gallery and the Cambridge Hall, which were full of dignitaries, and received no fewer than 1,750 guests, being assisted by Sir William and Lady Hartley and Rev. H. Pickett. The hall was beautifully decorated, brilliantly lighted, the orchestra discoursed sweet music, refreshments were provided for all comers, and the Art Gallery was a centre of much interest. The Mayor has already done much to diffuse joy and gladness amongst the people.

A Cothorpe correspondent writes of the late Lady Robinson "Of her sterling Christian character, her kindness and thoughtfulness for others I can bear glad testimony. As a hostess she was beyond compare. No one could speak of the quiet, restful week-end spent at her beautiful home. Her interest in the Orphanages, for which her husband, Sir Thomas, is such an ardent worker, was paramount. Of her home life one could not speak too highly. All that was most lovely and lovable in motherhood found expression in her daily life."

We gladly record that the *Leather Staring Russian Children's Fund* has successfully completed its first £1,000. This will gratify all our readers. But the need is still most acute. The special Russian correspondent of *Lord Westdale's* "Save the Russian Fund" cables home as follows:— "When I visited the camp this morning I found it was a place of almost indescribable horror. Children and adults alike were crowded in verminous, filthy cages. The only food consisted of a small supply of potatoes, cabbage and bad black bread. The *Save the Russian Children's Fund* were able to meet the emergency, and this morning 1,250 rations were delivered from the Sayatov warehouse. There was a pathetic incident in one centre yesterday where a little girl was found with a pen concealed under her coat, and instead of eating all her ration she was putting spoonfuls into the pot. When questioned she said, 'I can't see you expect me to eat all this when mother at home has not had a bite for two days.' The *Leather Fund* has now reached the sum of £1,061.2s. 6d. All amounts sent to us are acknowledged in our columns. All money sent should be made payable to the Editor, *Primitive Methodist Leader*, 73, Farringdon-street, London, E.C. 4."

No feature of the present time is more remarkable than the altered attitude of Anglicanism towards the Free Churches. At Wakefield, on November 7th, Dr. Hutton of Glasgow, was the special speaker at a great gathering of Free Churchmen. The unique feature, however, was that Dr. Hutton, the Bishop of Wakefield, not only accepted an invitation to speak on the same platform as Dr. Hutton, but also offered Dr.

Hutton the hospitality of his home. But speakers made powerful appeals for union, and the speaker made such remarkably good taste and in such truly Christian spirit that they were roused it to intense enthusiasm. The gathering was held in the Wesleyan Church, and the ministers of the Free Churches were on the platform.

"The *Leader* is winning its way to the hearts of some of our people who have not been aware of its excellence." So they be aware unless, as our correspondent has done, they are told about it. The personal commendation is after all the most effective. With our friends please continue to talk about the *Leader*, so that it may "win its way into the hearts of" many more.

A large company assembled in the Lancaster Schoolroom last week, when an illuminated address was presented to Mr. and Mrs. T. Wilkinson on the occasion of their year of office as Mayor and Mayoress of the Borough. The presentation was made by Mr. R. Daines, and addresses were given by the officials of the church, all eulogising the excellent service rendered by the Mayor and Mayoress. The ex-Mayor has been associated with the church for forty-two years, the ex-Mayoress has a life-long connection. The gathering was successful. Rev. W. H. Paulson presided.

A large congregation gathered at Hammersmith on Sunday afternoon in connection with the unveiling of a memorial desk to our young men who gave their lives in the war. Rev. John Holland conducted a very impressive service. The desk was unveiled by Major-General Sir Newton Moore, M.P., who delivered an appropriate address, referring to the fact that two of the fallen heroes were lay preachers and candidates for the ministry, while all were members of the Church and had received baptism in Christ's name. Messrs. W. J. Christian, H. J. May, J. P., and H. H. Bowyer also took part in the service.

The Tyndeside Church Council is arranging a conversation in Gateshead Town Hall for November 23. A thousand invitations are being sent out. Revs. William Galley and J. G. Scully are to speak on "The Past" and "The Present."

All correspondence for Yarmouth First Circuit should be addressed to Rev. H. W. Marsh, 156, Beccles-road, Great Yarmouth.

A beautiful tablet was recently unveiled in Southfield-road Church, Middlesbrough, in memory of three departed leaders of Southfield Free Church. The Messrs. H. H. Wiggins. Rev. John Bradbury presided, and Rev. W. J. Ward performed the ceremony and gave a chaste address.

At the recent municipal elections at Mansfield, Mr. Frank Hardy was again returned by the splendid majority of 751 votes over his opponent, Mr. Hardy is an ex-mayor of the borough, and is highly esteemed. Mr. Knaxton, of Nottingham-road Church, has also been returned as a member of the same council.

At the Oswestry Municipal Elections, Mr. Councillor G. P. Beckitt and Mr. Councillor G. A. George, local preachers, were returned unopposed to the Town Council.

Mr. David Chambers, a class leader and trustee of the Central Church in Newcastle-upon-Tyne, has become a councillor of the city. His victory at the recent elections was perhaps the most remarkable triumph in the city. He also won a seat on the Board of Guardians a few weeks ago. His family are all loyal members of our Church.

The address of Rev. James W. Cotton is 12, Lansdowne-terrace, Smith-street, Watford.

Rev. Edwin de J. Horne, O.B.E., disembarked at Southampton on Saturday last from H.M.T. "Hantsberg." For the past nine months he has been stationed at Mustapha Camp, Alexandria. A few days before leaving the camp he learned that the Y.M.C.A. hut at Holsbury, which had been his headquarters, was to be sold, as the Y.M.C.A. authorities are closing down all military centres in the E.E.F. The building is 100 feet long and 45 feet wide, with tiled floor and fitted with a stage and platform for concerts, reading and writing rooms, and well equipped with tables, 100 chairs and many other comforts for the soldiers. The building as it stood was offered to Mr. Horne for £350. Realising at once the great desirability of such a building for the soldiers, he, despite the short time at his disposal, immediately set to work to collect the necessary money. We are glad to learn that it

this he was quite successful. Many of the donors gladly contributing in recognition of the splendid work the hut had accomplished amongst the soldiers. Mr. Horne was cordially thanked for his efforts by the S.O. The United Navy and Army Board, now in possession of one of the largest huts in the E.E.F., the building being held in trust by the Chaplain stationed in Alexandria.

Band of Hope Reform.

Sir,—As one who has taken up Band of Hope work, I was pleased to see the article in the *Temperance Supplement* on the subject from the Rev. E. J. T. Bagnall. It is quite true that our Band of Hope methods need drastic re-shaping, and we need to bring into our meetings something new and varied which will gain the interest and at the same time be instructive to the children. There is, however, a lack of workers in our Bands of Hope today. I am afraid that church officials and teachers do not sufficiently interest themselves in the movement. Every church should have a Band of Hope, for what work is nobler than this? We need to revive the principle of Temperance. Not only in our own denomination but in other churches since the war the Band of Hope has dropped owing to a lack of workers. Here in Watford during the war the churches caused their Band of Hope. Even the Heris Band of Hope Union had to get rid of its agent and ceased to exist until about two years ago, when workers from the county were called together, and it was decided that each town should form a committee, appoint its own secretary and work as a section of the Union. We have now in Watford eleven Bands of Hope affiliated. The committee meets twice a week, and we discuss the principles of the meetings effective, arrange united meetings, and supply a list of speakers, and also help the villages in their meetings. I think that Bagnall, I think it is time the churches paid more attention to this all important subject.—Yours, etc., J. W. HATCHER, Watford.

Primitive Methodist Laymen's Missionary League.

AIMS AND OBJECTS.

The Laymen's Missionary League exists for the purpose of mobilising the men of the Church in the interest of world evangelisation.

It is based on a loyal acceptance of the claims of our Lord to world-wide dominion, and on a firm belief that Christianity alone meets the needs of humanity.

It recognises that every problem of social and industrial reform at home, and of international and inter-racial relationship abroad is intimately and indissolubly associated with the missionary problem.

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- (2) Pray for Missionary enterprises; and
- (3) Support to the utmost of their ability the Missionary cause.

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Subscribers of 5s. per annum will receive a copy of "The Laymen's Bulletin," the organ of the National Laymen's Missionary Movement (published quarterly) and other pamphlets.

Where possible, Circuit Branches should be formed for organising meetings, group study, etc. Branches with a total subscription of not less than 21. 10s. per annum should be recognised as a collecting agency, and members are urged to support the Missionary cause through the ordinary channels.

NOTE.—The Membership Fees will be entirely used for literature and propaganda, and must not be considered as subscriptions to the Missionary Funds. The League is not a collecting agency, and members are urged to support the Missionary cause through the ordinary channels.

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aid of the trust fund. Councillor and Mrs. Arthur Blackman acted as host and hostess, and Mr. P. O. Hornsby as chairman. A splendid programme had been arranged, including the unloading by the hostess of the Cobweb containing 100 parcels, all of which were specially claimed. Mr. B. A. Ray announced that £17 had been realised by the effort. Rev. H. D. Mabey and Mr. H. J. Fellows returned thanks. Within a period of about forty days, this little society of forty members has raised £40.

Hollinwood.—Councillor Hague, Superintendent of Bourne Street School, on behalf of the teachers and Ladies' Bible Class, presented to Mrs. Brooke a beautiful tinopiece in recognition of a service of forty-one years as teacher in the school. As an Endeavour, church worker and member of the Women's Missionary Federation, Mrs. Brooke has rendered valued service for many years.

Canestree.—Mor Lane Church anniversary was held on Sunday, when Rev. W. H. Paulsen preached morning and evening. In the afternoon a musical service was held by a massed choir, under the leadership of Mr. E. Edin and Mr. J. M. Sanson, organist. Mr. G. R. Roberts presided. Solos by Misses Lawson, Gilcourt, Wilkinson, Messrs. Richardson and Canfield. On Monday a public meeting was held, Mr. T. Teasdale presided. Rev. J. M. R. Dale, Presbyterian, and W. H. Paulsen gave stirring addresses.

Leighton Buzzard.—We have had a visit from the President of Conference. Sermon in the afternoon, and lecture in the evening on "Methodist Humorists." Chairman, Mr. H. Pickering. It was a great day. Then "Ladies' Sunday" followed, with sermons by Mrs. French of Luton. Afternoon musical service, Mrs. Sutton presiding. Organist, Miss Bessie Benning. Proceeds for the two days, £26 15s.

London (Lepton).—The "Women's Own" anniversary services were conducted by Mrs. Purdie who preached effective sermons on the Sunday. The Thursday concert was well attended. Mrs. D. M. Smith presiding. Miss D. D. Scott, M.P., presided at the special speaker at the P.S.A. All the services proved very successful.

Mexborough.—The annual missionary services resulted in a total of £52, thanks chiefly to the activity of the local secretary, Miss Connie Harding, whose father, the circuit steward, presided at the public meeting, supported by Rev. J. Southall. The missionary deputations were Rev. J. W. Vaddell, of the South Yorkshire Mission. The Endeavour Society kindly provided a public tea. Mr. S. E. Williams presented the annual mission report, and presided at the success of the work in Africa.

New Mills.—A successful round of missionary services has just been held. Large congregations testified to the interest taken in the visit of Rev. C. P. Rogers, B.D., who served splendidly as deputation. Messrs P. Duxbury, J.

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Hobson, L. J. Simpson, W. Burkenshaw and W. Tippet presided at the respective meetings. On the Wednesday a large company assembled to express appreciation of the valuable services of Mr. J. W. Shaw, who has been church organist for over 25 years. On behalf of choir, trustees and congregation, Mr. W. Burkenshaw handed to Mr. Shaw a valuable gold watch suitably inscribed. Complimentary speeches were given by Messrs. L. G. Jackson, J. Bradbury and Rev. S. Buckley.

Nottingham Third.—The Endeavour anniversary was held recently at Forest Road. A successful meeting on the Saturday was presided over by Pastor A. E. Clifford and addressed by Rev. E. Reavley and G. R. Russell. The Sunday services were conducted by Rev. G. A. Howard. In the afternoon the presentation of a writing case was made to Miss Kitty Shearman on behalf of the teachers and friends by Mr. F. Walker. Miss Shearman has recently gone to St. George's Hall for training as a Sister, and hopes eventually to engage in missionary work in Africa. A large company gathered at Old Forest to hear a special by Mr. F. Harrison Slater, on "The Tale of Two Cities." Mr. E. Beney presided, and solos were rendered by Mrs. G. A. Howard and Misses Jackson. The effort was organised by the young ladies and Mr. G. Spencer.

Petersfield.—Chapel anniversary sermons were preached by Mr. G. Lagg, of Burton. On the Tuesday a tea and meeting were held. Mr. Haydon, of Aston, presided. Addresses were given by Mr. Goodall and Rev. R. W. Burnett. Mrs. Cobb unveiled a gold and silver tree, and Miss Long attended to a small stall of fancy articles. The services were well attended, and the proceeds more than sufficient to pay for recent renovations.

Reform.—The mission just closed at Victoria Road Chapel was, throughout, well supported and the spiritual tone high. Thursday was a great day. Faith tea and praise meeting full of interest. On the Friday four others received into fellowship, all married people. The influence of this mission is yet to be experienced at its close. On the Saturday, H. Ellis closed the campaign, with a lecture on "Gipsy Smith" to a large congregation. Assistance during the mission was given by Messrs. J. B. Bennett and Rev. E. A. Rees, of the Memorial Hall.

South Wales Mission.—Carpenterly Chapel anniversary services were conducted by the superintendent minister and his wife. Rev. George Kendall, O.B.E., occupied the pulpit morning and evening, and Mrs. Kendall preached in the afternoon. The services were well attended. On Monday we celebrated the closing of the mission. A great thanksgiving tea was held in the afternoon, followed by a meeting in the evening. Mr. Charles Hawkins presided. The speakers included Messrs. Tracey, C. Duxbury, D. Pritchard, J. Evans, W. Roberts, Rev. E. J. Hull and Rev. George Kendall. It was a great moment when Mrs. H. Hughes, holding the torch in her hand, called on Mrs. J. Summers to set them alight. While the deeds were burning the crowded congregation rose and sang fervently to the Doxology. During the service Mrs. Norman Richards, on behalf of the church, presented Mr. J. Summers (choirmaster and Sunday school teacher) with a silver-mounted baton, and to Mrs. J. Summers a silver cake-basket suitably inscribed. Mr. Summers by collecting small week-day contributions raised over £100. Mr. Summers suitably responded. The chairman also promised £25 to start a renovation fund.

Woodley.—In connection with the annual November tea-party at Greave the following Committee, Sir Thomas Hotten, the chairman, who sixty years ago was a scholar in this village school, quoted a temperance speech by the great Sunday-school worker, Mr. John Penny, of Stockport, who was chairman at that time at the annual November tea-party. The speech likened the drink traffic to a noxious thistle, which



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THIS ESTABLISHMENT is a delightfully picturesque neighbourhood in easy access to London and affords to health-seekers the advantage of a comfortable home, individual attention and the latest aids in medical science, leading to relief and cure by natural methods. **SADDLERIES, BATHS, Electric Bath, Shower, Hot Pregnancy Massage, Gaita, Fontanella, etc.**, are administered by male and female nurses under the direction of the Resident Physician.

WRITE to the MANAGER, Page 35, for a free prospectus. "Phone, Caterham 88. "Grams," "Hydro," C. 10, 10, 10.

HELPLESS BABIES IN THE THROES OF STARVATION

THE HORRORS OF FAMINE ACCENTUATED BY APPROACHING WINTER.

Must the Children Die in Agony?

THE Awful Cries of Starving Children are multiplying tenfold as the terrible Russian Winter closes upon them, and to the pangs of hunger are added the horrors of intense cold, driving sleet and bitter biting winds.

Those of the Children who have so far resisted the famine by existing upon inedible rubbish, dried roots, tree bark, thistles, and even rats and other vermin, cannot possibly hope to face the rigours of the Russian Winter. Their weakened, emaciated bodies are not proof against penetrating winds, and their terrible hunger can only reach the climax in dread death, as the heavy snow comes and blows out even the withered roots and fallen leaves which are practically their only food!

It is terrible to know that more than 8,000,000 helpless babies are writhing in the throes of hunger. Their bodies are emaciated, and their tiny bones twisted and deformed.

Resilience has already claimed tens of thousands of helpless victims during the Summer, but its toll of child life will be appalling when the starving hordes are driven into dense masses for warmth. Then they must die in uncountable numbers, and their bodies will become a further source of danger.

THE PORTS WILL SOON BE ICE-FLOCKED.

Then disaster immeasurable will surely sweep through Russia. Delays will and must occur in overland transport, and thousands who might have been saved will meet an untimely and deplorable death. **HELP TO BE EFFECTIVE, MUST BE SENT IMMEDIATELY!** Get the food into the country while the Ports are open—have on the spot the necessary supplies to carry on while the difficulties of overland transport are overcome! That is the only way to ensure child life being saved when Russia is in the grip of Winter.

A PITIFUL AND AWFUL SIGHT.

The indescribable condition of the children will be better understood when it is realised that when any food at all is obtainable from official sources it consists of about 3 ounces of black bread (made from earth, thistles, leaves, husk, and possibly a small proportion of rye) and a plate of thin watery stuff called "Soup," the chief ingredient of which is generally **Shallow Soles!** Can anything more unappetising or less satisfying be imagined?

One eye-witness, writing from Russia, says:—

"I know of one case in which a child that had collapsed from sheer inanition, caused by persistent starvation, was eaten by a dog in the market place!"

THE S.C.F. KITCHEN CONTACT SCHEME.

For the sum of £100 we can keep a kitchen going for 100 children for twelve months. We have received a donation of £100 worth of tins from the London League and Russian giving the name of the donor, who receives in return a photograph of the kitchen. Where a collection is taken on a regular basis, photographs of the towns and its child industries will be sent to the donor. Will you have a kitchen in your house? The whole of the £100 could be paid in one sum: send what you can and arrange the balance to suit yourself.

Fortunately such terrible instances are rare, but it demonstrates only too vividly the terrible plight of the starving hordes of Russia! Children die in the streets, in

cannot wait until next week, next month, or even until to-morrow! By then they will have crossed the border and passed into that great beyond from which there is



A pitiful group of emaciated children in an orphanage in the Saratov Province where the "Save the Children Fund" is operating. Can you look upon this evidence of the horror of starvation unmoved? Surely you would not willingly allow such suffering and distress amongst little ones to continue? Terrible as the conditions to which starvation has brought these little ones, their lot is "fortunate" compared with millions. Think of it! Will you not do ALL you can? And in Mère's name do it NOW!

their beds at home, in hospital, and even in the black swirling waters of the Volga, because food is practically non-existent, and those who could relieve them delay in their giving.

One day's delay may mean the death of hundreds of helpless infants. It is unthinkable—unbearable—that tiny children in arms and little toddlers should be condemned to die because prompt help was not forthcoming. **THEY MUST NOT DIE!** They are the men and women of to-morrow, and their existence is essential for the betterment of the world.

TALKING OR PROMISING NEVER YET

SAVED A CHILD'S LIFE.

All the talking in the World—all the promises of help ever made—will not and cannot snatch a child from the brink of the grave. It is not only next week that they need food but to-day—NOW! While you are reading these words numbers of children are passing from this world—writing in their agony—gaping in their torture—hoping against hope that even at the last some kindly soul's mercy-gift will come in time to save them. These broken miles

year. But the horrors—mere skin and bone—drop in their tracks and die of starvation and exhaustion. When this occurs the peasant and his stricken children fall upon the helpless animal and, literally tearing the little flesh from its bones, ravenously devour it! Such is the plight to which even the thinned toddlers in famine-swept Russia have been brought by the awful drought and its attendant horrors!

WHAT THE "SAVE THE CHILDREN FUND" IS ACTUALLY DOING.

Children are dying hourly! Talking politics, raising bogies and discussing old prejudices are nothing short of sentencing to death many more helpless little ones. Action—IMMEDIATE AND ALL EMBRACING—is necessary and vital—if valuable child-life is to be saved!

To-day 250,000 stricken children in Saratov and 30,000 refugee children in the Border States have actually been fed by the "Save the Children Fund." They will be fed to-morrow and the day after. Above all, they will continue to be fed while donations last. America is feeding 1,000,000 children on a similar scale. ALL OTHER ORGANISATIONS LUMPED TOGETHER ARE ONLY FEEDING OR PROMISING TO FEED 45,000 SUFFERERS. The "Save the Children Fund" is therefore definitely securing SIX TIMES the number of children to save! (The moral is evident. Give of your heartfelt kindness to the "Save the Children Fund" and KNOW that your mercy gift will bring immediate and certain help to the starving bairns.

ONE SHILLING PER WEEK COVERS ALL EXPENSES FOR FEEDING A CHILD.

Owing to the large scale on which the "Save the Children Fund" operates and by prudently taking advantage of the World's markets, the expense for feeding a child per day is the amazingly low sum of three-pence. A SHILLING A WEEK COVERS ALL EXPENSES—ADMINISTRATION, FREIGHTS, AND INSURANCES AS WELL AS FOOD. Can you ignore the mercy call? Of course you cannot! Christian mercy comes before everything—no give—give freely—and give at once. Think of it! If you give a child will be made to live from death in YOUR NAME! Do not neglect—give now without fail!

"SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

PATRONS.—HIS GRACE THE ARCHBISHOP OF CANTERBURY; HIS EXCELLENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER; HIS GRACE THE BISHOP OF DURHAM; THE VENERABLE BISHOP OF LONDON; THE VENERABLE BISHOP OF EXETER; THE VENERABLE BISHOP OF SALISBURY; THE VENERABLE BISHOP OF BATH AND GLOUCESTER; THE VENERABLE BISHOP OF WINDSOR; THE VENERABLE BISHOP OF LONDON; THE VENERABLE BISHOP OF SALISBURY; THE VENERABLE BISHOP OF BATH AND GLOUCESTER; THE VENERABLE BISHOP OF WINDSOR.

BANKERS.—LONDON OFFICE: WESTMINSTER AND PARK'S BANK, LTD.

TO LORD WEAVER, Chairman of Committee of "Save the Children Fund" (Room 928), 28, Golden Square, Regent Street, London, W.1.

Sir, I would like to make a gift to help the starving children in the famine area of Russia and enclose..... as a donation to the "Save the Children Fund."

NAME.....

ADDRESS.....

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T. C. BENCH, LTD.