

and be interested and convinced. Then when the quarterly morning Communion service is held they will be there, and open confession will gladly and naturally follow a thoughtful and complete decision. We would help the Church to awake and attain greatness—on this plan, some other. But if we are failing just here, we must do something positive and at once. We cannot go feebly on, hoping vainly for improvement. We dare not say that we are already at the end of our possibilities. Difficulties may surround us, but God is surely saying, "Speak to My people, that they go forward!" And if we are daring and full of faith in our venture we shall turn threatened defeat into a solid and abiding triumph.

The Late Rev. Nathan Haigh.

It was with a shock of surprise that one learned that Rev. Nathan Haigh, who recently passed away, was no less than eighty-eight years of age. Only at Christmas I had the pleasure of seeing him in Manchester and having a chat with him, and though feeble and frail failing memory, he scarcely bore the marks of so many years. Up to the end he maintained a rare youthfulness of spirit and vigour and energy. No one was more grateful than he for the friendships of his long ministerial career, and he frequently referred specially to two. At Wolverhampton he came into close intercourse with the late Dr. Berry. Recollections of many kindred were revived from him. When Mr. Haigh left Wolverhampton Dr. Berry said: "I cannot allow my mind to leave the town without an expression of the high esteem in which I hold him. Mr. Haigh is a man of quite unusual gifts and of an exceptionally fine spirit. His work in the town has been of incalculable blessing to the entire community." When a candidate for the ministry Mr. Haigh was trained at Elmsfield College. "Thither came at the same time as a small party of men, now wisely known as Sir Dyson Mallinson. The intimacy thus formed continued throughout life, and Mr. Haigh thankfully acknowledged that over the space of fifty-four years Sir Dyson Mallinson had made it possible for the Wesleyan conferences and Old Boys' gatherings at Elmsfield reunions. Quiet in tone and gentlemanly in bearing, he worthily represented our Church in the district where he spent his last days. He leaves behind him the sacred influence of a character richly fragrant with the love of Christ. W. E. FARWELL.

Methodist Union at Briggs.

Methodist Union was explained and advocated at a meeting held in the Wesleyan Church, Briggs, on Wednesday, March 15th. The occasion was the Quarterly Meeting of the Wesleyan Circuit. An invitation was given to our own officials and those of the U.M. Church, a good company being present. Rev. H. Hartley (superintendent) presided, supported by Revs. T. Sydney East and W. A. Kirkman, and Messrs. W. H. Harrison (lay agent), R. M. Hardy, C. C. H. Stamp, J. P. H. Chapman and W. B. Taylor. Rev. J. Goldthorpe, of Hull, briefly outlined the history of the Union movement and answered several questions.

Rev. W. H. Haap, Chairman of the Hull Wesleyan District, in a vigorous speech, expounded the scheme as prepared by the joint Committee, dwelling in detail on the points of greatest moment, and urging a careful study of the whole subject in view of the consideration which the circuits must give to it next year. He also answered several questions. The meeting was well attended and full of interest.

Mr. T. Harding, son of the late Rev. Joseph Harding, organist of Oldfield Park Church, Huddersfield, at 103 Appleton, has been appointed assistant organist and clerk to the Yafon Parish Council.

Missionary Demonstration at Hull.

The anniversary of the Young People's and Women's Missionary Auxiliary was held at Towns Church on Monday. The women's meeting in the afternoon was addressed by Mrs. Norcross, late of Nigeria, and Mrs. G. Bell, of Birmingham. Their speeches were listened to by a large and appreciative audience. Mrs. W. J. Starker, President of the W.M.E.F., presented and contributed a donation of £20. Mrs. O'Brien, vice-president, contributed £5 5s. Mrs. J. B. Lawrence presented, with Mr. J. B. Lawson, A.R.C.O., as accompanist. Miss Bowes, in giving the financial report of the Hull Auxiliary, stated that the ladies had raised the splendid total of £180 18s. 7d., £80 more than any previous year (excluding the year of jubilee). Following the afternoon meeting a great public tea was provided by Mrs. Wren and lady helpers. This realised £20 2s. 6d. Mr. W. Holroyd presided over the evening meeting, and gave a donation of £5 5s. Despite the fact that Rev. H. J. Taylor was unable to be present, it proved a great meeting. Stirring addresses were delivered by Rev. H. J. Taylor and Rev. T. Storer. Rev. J. Goldthorpe also taking part. The P.M. Male Voice Choir, under the leadership of Mr. W. F. Harrison, rendered several pieces. Rev. A. P. Hayden gave the financial statement, and thanks were tendered to Mr. J. Goldthorpe and B. W. Bibbrough. Total receipts £72 11s. 3d.

Birkenhead Raises £1,000.

Rev. T. Rector Church, Birkenhead Second Circuit, has just held a great £1,000 effort in the form of a "League of Nations" Bazaar to meet the cost of the new £200,000 for other church purposes. At the first day's opening the chairman, Councillor H. Speed, congratulated the organizer, Mr. W. R. Wilkinson, gave £50. Alternating W. J. Bellis, J.P., took the chair on the second day and Mrs. Chisham on the third day. On the afternoon of the third day the Hon. W. Hulme Lever, J.P., was the opener, having Mr. C. W. Barnall (a colleague in the firm of Lever Bros.) as chairman. A popular opening ceremony was performed in the evening by children, he (trained by Miss Harrison, the president being Mrs. J. K. Chisham, of Oldham, supported by Councillor J. K. Chisham, J.P. Mr. Lissenden also taking part. From the opening ceremonies £137 10s. was realised. The success speaks volumes for the generosity of all concerned, a gross amount of over £270 being raised. To celebrate so excellent an issue a social was held and the circuit steward, Mr. T. Rowland, to whose initiative the effort owed so much, presented on his own behalf a tastefully printed certificate to the leaders of each bazaar group. The minister, Rev. W. E. Barnard, presiding, warmly congratulated all present upon the great achievement. The success has been an inspiration to the church.

Mrs. Emily Pool.

Mrs. Pool, widow of the late Mr. George Pool, passed to the Homeland on March 19th, at the residence of her daughter, Mrs. Deering. For seventy years she was associated with Hull Primitive Methodist Church, where her baby to the old West-street Church, she loyally supported the cause until the church in 1907, at the residence of her daughter, Mrs. Deering. Her membership was then transferred to Ebenezer. She was gracious in her hospitality, generous in her support, untiring in her efforts on behalf of the church. She was laid to rest in the General Cemetery after a memorial service had been held by Rev. W. Jacques in the Ebenezer Church.

Mr. W. Dowdell, local preacher, of Anstey, Leicester First Circuit, has been elected on the Rural District Council of Harrow-on-Soar.

Social Movements.

The Lock-out of the Engineers.

By ERNEST B. STORR.

Again the industrial world is convulsed. The country, and especially the colliery districts, has not yet recovered from the protracted mining dispute of last year. Now there is trouble in the engineering world. It is the employers who are the aggressors. That fact in itself settles nothing as to the justice of the case. In times of prosperity and rising markets demands are made by the men; in times of depression and falling markets they are made by the masters. In either case they may be reasonable or unreasonable.

What is the cause of this trouble? There is an impression abroad that the root motive of the employers is to break up the trade union. Ever since the slump commenced and the power of resistance of the workers, by reason of the scarcity of work, has been broken, the strength of the union funds, was weakened, there seems to have been a conspiracy to smash the trade union and enable the workers to economic impotence.

But the ostensible cause of this dispute is the question of overtime. In some papers it has been represented as a simple refusal on the part of the men to work overtime at all. That is not so. The agreement of 1920 overtime hours are limited to thirty a month. In certain critical cases, such as a breakdown of machinery, must be completed within a certain time under a penalty clause in the contract, the employers have demanded overtime. In other cases it has been the understanding and custom that the union should be consulted before overtime is insisted upon. The employers are insisting on overtime being regarded as within the managerial function, with which the men have no right to interfere. In other words, if a workman is asked to continue working when his efforts are exhausted, he must acquiesce, he must obey, up to the limit of thirty hours overtime in the month.

The question of overtime is one on which the enlightened workman feels keenly. It pays him to do it, for the rates are always higher than the ordinary rates. But he has come to see that it works out badly for his class. It tends to create and intensify unemployment. The price of a big haul this month may be the loss of his job next month. It seems strange that the employing agencies should have chosen a time when one-fourth of their workmen are without work to enforce overtime; and one reason why the men are fighting the proposals so strenuously is that they feel a sense of comradeship. If there is need for the working of overtime (apart from the exceptional cases that are already provided for), should not the need be met by setting on more men?

There is this dispute that directly affects the general public. The unemployed have to be maintained by grants which come out of the national exchequer. If employers adopt a policy which may be good for them, but which adds to the volume of unemployment, they bring themselves at the expense of the community.

At the heart of this dispute lies the question as to who are to be allowed some voice in the determination of the conditions of their own work. There must be no management, but there must be a spirit of co-operation on the part of the workers if there is to be smoothness in the running of the industrial machine. No State Socialism, no democracy has dawned, and men have tasted in part the fruits of freedom, that will never be before us until we realise that the interests of the men receive at least equal consideration with those of the masters. Surely overtime is a matter in regard to which the men, through their union, are entitled to be consulted.

WEST MIDLAND DISTRICT

MISSIONARY FESTIVAL

MARCH 25 to 27,

AT

Bristol Hall, BIRMINGHAM

SATURDAY, MARCH 25th.

3.30 p.m. Ladies' Meeting at Bristol Hall.

President—Mrs. Roberts (Dorchester).

Speakers—Mrs. Baily (Farnham) and Mrs. W. Fiddian Moulton (Cliff College, Southend).

3.30 p.m. Men's Meeting at Bristol St. Westleyan Church.

President—Councillor J. R. Stephens.

Speakers—Rev. R. G. Walthorne (Nigeria) and Rev. Victor Murray, M.A. (Student Christian Movement).

5.00 p.m. Public Tea. 1/- each. At Bristol Hall.

7.0 p.m. Mass Meeting at Bristol Hall.

Chairman—Mr. B. D. Eit (Birmingham).

Vice-Chairman—Mr. J. Black (Canoe).

Speakers—Rev. G. Finlay (Farnham) and Rev. Victor Murray, M.A.

SUNDAY, MARCH 26th.

PULPIT EXCHANGE THROUGHOUT THE DISTRICT.

MONDAY, MARCH 27th.

11.0 a.m. Devotional Conference at Bristol Hall.

President—Rev. J. Pearce (Walsall).

Speakers—Rev. R. G. Walthorne and Rev. G. Finlay.

12.0 a.m. Missionary Questionnaire. Conducted by Rev. W. J. Ward (Darlington).

1.0 p.m. Luncheon. 2/- each. At Bristol Hall.

3.0 p.m. Sermon—Rev. J. T. Barkby (Gen. Missionary Secretary).

5.40 p.m. Public Tea. 1/- each.

Chairman—Councillor R. Bayley (Walsall).

Vice-Chairman—Mr. E. Walsman (Birmingham).

Speakers—Rev. R. G. Walthorne, Rev. T. J. Mackenzie (Jamestown) and Rev. J. T. Barkby.

Woman's Views

It is to be hoped that the women, as well as the men, of Primitive Methodism have studied with diligence the proposed legislation concerning an Order of Deaconesses which appeared a fortnight ago in the *Leader* under the signature of the Connexional Secretary, and so committed to do so will be well advised to look up that issue and cut out the column for future reference. The suggestions contained therein were formulated by a special committee appointed by last Conference, and the members of it, we understand, were unanimously of the opinion that the time had arrived when woman's part in the Church should be recognised, co-ordinated, and directed to specific issues.

"It is an ennobling of the idea and its possibilities," said a Western minister the other day, "but at first sight the scheme struck me as being involved and too detailed. On digesting it, however, I find that what impressed me at first as over-elaboration was merely a wise safeguard, and further consideration has shown how simple and straightforward its working should be if faithfully adhered to." There is no doubt that all who study the outlined proposal without prejudice will unite in this testimony. The Committee obviously had it in mind to steer clear of unsavoury appointments which should perpetuate the official status of superannuated and lapsed workers after the style of the Local Preachers' plan; they therefore straggled not only for a means of entry to the Order of Deaconesses, but also for a door of exit, so that when the duties ceased to be performed the official position is *ipso facto* dissolved.

No one of mature judgment will be disposed to quarrel with so wise and necessary a provision. Nor concerning the practical desirability of instituting such an Order has any serious antagonism emerged, the mind of the Church as revealed through the District Committees being mainly favourable. One could not imagine that from any quarter there can arise any intelligent opposition to proposals fraught with so many beneficent possibilities. At the same time it would be a pity for Conference to accord the scheme merely passive and placid assent. In a phrase too lurid for religious journalism Shakespeare reminds us that "faint praise" can be the scene of condemnation: it is to be hoped that this proposed legislation will be backed up and led off with an enthusiasm befitting the potentiality of the movement it inaugurates.

The voice of the confidentially-appointed Committee having been heard, it is fitting that wider expression of opinion should be forthcoming. It is an axiom with statesmen that no Government can legislate in advance of public opinion; hence the lawyer that peoples and nations (like Churches) get the legislation they deserve. Unhappily the workhouse of Primitive Methodism has been content to remain inarticulate; the time has come, however, to break the silence. Someone has somewhere said that every woman has two votes—her own and her husband's. Without suggesting that any of us should attempt to usurp a right that does not belong to us, this is clearly a matter which the wives of prospective Synod delegates will do well to discuss with their husbands. Every District Meeting should appoint a fair proportion of women delegates to Conference, making a judicious selection of those who will have definite and intelligent opinions on this important question, and who will from the Conference floor be fearless in advocacy and discussion.

From a paragraph in last week's *Leader*, having reference to a revival in the Chatham Circuit:—"Much of the prosperity is attributed to the weekly visitation of the localities by the devoted women of the several churches."

HONORA.

Great Tyneside Revival. MANY HUNDREDS CONVERTED.

By the Vicar of Gateshead.

We have just finished the second week of our revival campaign in Gateshead. Never with living memory has anything so stirred the town, and, indeed, all Tyneside is feeling the movement. Some idea of what is happening may be gathered from a few of the outstanding facts of the mission. Already over 300,000 souls have professed conversion, chiefly between twenty and thirty years of age. The workers, on looking over the decision cards, find among the men's decisions are a professional pugilist, whose only source of income has been derived from fighting for several years; a well-known schoolmaster, several well-known business men, several spiritualists, three or four Roman Catholics, a hawker who was once a local police-house, and at least two scores of men have decided, with their wives; scores of young men have decided, many of whom served with Capt. Gipsy Pat Smith in France. Not only have these hundreds of men and women decided, but they are all working, bringing others to Christ. Every night each person who decides is asked to state which church he or she belongs to or which church it is their personal wish to join. On the decision cards already to hand over forty churches are represented. Some idea of the crowds attending is gathered from the fact that in the first two weeks the estimated aggregate attendance is about 30,000 people. Every night hundreds, and many nights thousands, are turned away. The building, which is the largest in the town, holds 1,600. Several policemen have had to be on duty every night; vast queues of people are lined up by the police as early as 5.30 every night for the 7.30 service, which commences always three-quarters of an hour before the advertised time. Two services are held daily and four services on Sundays. On Sunday and Wednesday nights meetings are at 6.30 and 8 o'clock. Those in the first service are not allowed into the second. There is nothing sensational about the services, except the crowds inside and the hundreds turned away. Gipsy Smith preaches the Gospel in the clearest English, which, considering he had only sixteen months at school in his lifetime, is remarkable. He echoes emotionalism, and yet every night fifty, sixty, and in one case 135 men and women decided for Christ.

The campaign closes on March 27th. Then Gipsy Pat goes across the river to Newcastle, and on April 16th he commences a campaign in Tyneside, although the twenty churches in the town meeting, and in May he will conduct a great campaign in Cardiff, under the auspices of Cardiff Free Church Council. We gladly send this notice to you at his request. We are anxious that God's people should pray for us here, and we commend our brother to the prayers of God's people everywhere.

Since writing the above, over 1,600 men have been present at the afternoon meeting, and many men turned away at the close. Scores decided for Christ. The 6.30 service commenced at 6 o'clock; many decided at the close, and hundreds gathered outside to wait for the 8 o'clock meeting. The queues were lined round the church in all directions. The building was packed out in a few minutes, and the police were hurried away. Praise God for His blessings!

Signed H. S. Stephenson, Rector of Gateshead; A. Ray Sutherland, Baptist minister, co-Presidents of the Campaign; Stephen Davidson, Vicar,

Christ's Church, Church of England; A. W. Utter, United Methodist minister; Henry Fox, Primitive Methodist minister; J. Symonds, Moderator, Newcastle Presbytery; F. J. Grainger, President, Gateshead Brotherhood; W. Bevan, Secretary of the Campaign.

Norwich District Conference.

The host of the Primitive District Conference was held at Dereham-road Church, Norwich (Rev. C. H. Spivey), on Tuesday, March 14th. One-half of the ministers in the district were present. Rev. H. Bennett presided over the morning session, in which the President of Conference introduced the subject of "The Passion for Souls." The discussion which followed was well sustained, but hardly maintained the level of the President's address, and, generally speaking, did more credit to the heart of the conference than to its head. In the afternoon, the Vice-President spoke on "Personal Evangelism," and the discussion this time was considerably in advance of the earlier one. The tea-table conference on Methodist Union was quite a success. Rev. C. E. Dove (Wesleyan), G. R. Brown (U.M.F.),

and G. E. Stone (Wesleyan Reform) contributed to the discussion. The President led off with a fine official presentation for the case of Union. The Vice-President followed, Rev. C. E. Dove advised making haste slowly, and was not altogether in favour; Rev. G. B. Brown contributed well, whilst Rev. G. E. Stone expressed regret that his denomination had been so far ignored by the Union Committee, and hoped for Union—the Reformers included. The sessions ended with the public meeting in the evening.

Throughout the day the attendances were large, and at night there was a splendid congregation. The representatives laymen, H. G. Stace, J.P., who presided in the afternoon, and B. C. Sutton, J.P., C.C., who presided at night, well maintained the prestige of the district by capital speeches. The President and Vice-President were all that could be desired, and both in thought, in passion and in spirit were a blessing to the Conference. Conference for talk necessarily differs from Conference for action. They leave an impression that we have not "got anywhere." If such conferences could be followed up by concerted efforts in any particular direction it would bring into these gatherings a definiteness which would crown the leadership of the President and Vice-President in just the way they would most desire.

Mr. T. Andrew, society steward, and Mr. J. W. Richardson, local preacher, have been elected on Wiltshire Welsh Council, Scatter Circuit.



Always together!

"Never take Rhubarb alone, always with Bird's Custard."

Stewed Rhubarb alone tempts nobody; it is too sharp for the palate, too crude for the digestion. But Rhubarb with Bird's Custard is an irresistibly attractive dish. Everybody finds it delicious, agreeable, and refreshing.

The difference is easy to understand. The creamy and egg-like nature of Bird's Custard is just what is required to tone down the "raw yet real" qualities of Rhubarb. Bird's Custard softens, refines, and mellows these. It ripens at the same time the nutriment which Rhubarb lacks. Therefore, have

BIRD'S CUSTARD

and Rhubarb always together. Then you have one of the most enjoyable dishes of the year.

Old and young find in Bird's Custard and Rhubarb what is needed in Spring—food that refreshes, re-invigorates and gives lasting benefit after the restrictions of winter.

25s

South Wales Methodist. Organic Union Discussed.

Excellent Methodist Union meetings were held some time since in Newport and Cardiff. Recently the Methodist Union secretaries for South Wales, the Revs. J. Holmes, W. Rodda and W. Overton, have been assisting the ministers in other places to arrange meetings, so that the instructions of the three Conferences may be carried out. Fortunately they secured the services of Rev. E. Aldon French for four days last week, and successful meetings were held at Tonypandy, Port Talbot, Pontypridd and Risca. At Tonypandy the circuit steward of the Wesleyan Circuit presided, and expressed his strong desire for Union. At Port Talbot Rev. J. Holmes (Wesleyan) presided, and made a strong plea on behalf of the scheme for Union. At Pontypridd Rev. H. Hadson presided, and at Risca Mr. L. Bushell, both advocating Union. In addition to Rev. Aldon French, Revs. A. Jones, D. L. W. (W.M.), W. Rodda (U.M.), and W. Overton assisted as speakers.

The various Methodist ministers at all the places attended and took deep interest in the meetings. At all the gatherings many questions were asked and answered. At Cardiff, however, which preceded the public meeting at Risca, Mr. W. H. Harper, B.A., presided, and after a brilliant address, Mr. French, questions in regard to finance and overlapping were asked and answered, and a very significant and important statement was made by Rev. J. Holmes, the superintendent of the Wesleyan West Mid. Mission, that if Union came it would mean the end of that mission save a vast sum of money.

The attendance at the conferences and meetings was quite representative of all the Churches, and the deepest interest was manifested. The tone was cordial and brotherly, and it could be ascertained there was no opposition to Union except from two or three Wesleyan ministers. The addresses of Mr. French were of a very high order, lucid, humorous, eloquent and convincing. No one could possibly listen to his powerful exposition of the scheme without realising how overwhelming is the case for Union. He contends that Churches that are unswerving, creed and, in many essentials, in constitution should be organically one, and the ones of poor roots rest not on those who advocate Union, but on those who are opposed to it, to show that our present divisions should continue.

Other meetings are projected, and it is hoped that before the scheme of Union is submitted to the circuit courts that meetings will be held in every area throughout the district, so that when the Methodist people are called upon to pronounce on the scheme it shall be an informed judgment, and not based upon preferences and prejudices. If this is done it is believed the case of South Wales Methodism will be strongly in favour of the scheme.

The President at Ipswich.

It was not possible to organise a group conference of the circuits in this southern part of the Norwich District when the President came on March 15th. But the day was well spent in fellowship with Wesleyan Methodists over the question of Methodist Union. In the afternoon Mr. Horton conducted a service which brought spiritual refreshment to all. Tea was generously provided by Mr. and Mrs. G. E. Watson. Later a public meeting was held in Museum-street Wesleyan Church, under the presidency of Mr. H. A. Hartley, a leading W.M. official, and addressed by the Revs. John Elsworth, W.M. Superintendent, and S. Horton. Both speakers are members of the United Methodist and warm supporters of the proposed Scheme of Union. The audience of five hundred listened with rapid attention and evident approval to the outline of the history of the Movement, to the statement of the changes it has made in the various churches, and to

the appeal to let no trivial point of order prevent hearty support of the scheme. The question was viewed specially from the Young Methodist standpoint. The speakers are men who have given long and faithful service to their respective churches, but they have seen the vision of a Methodist Church, greater than any already

Norwich.

The Committees met at Rope Walk, Ipswich, Mr. G. Eassey being chairman. The response to the Sustentation Fund, though slow, is fairly general and assurances were given that the bulk of the money would be forthcoming. An application from Sheringham Society to carry out structural alterations to the amount of £300 was approved, and a resolution to sell New Buckingham Chapel in Diss Circuit. Letters of sympathy were sent to Mr. J. H. Johnson, president, and Alderman T. W. Swindle, J.P. Mr. W. Brooks, of Ipswich, with sixty-four years' membership, and Mr. J. C. Scrubler, of Norwich, with fifty-three years' membership, were recommended for Deed Poll membership of Conference. £122 has been raised for the Millington Shillings Fund, and another £50 is expected before Conference. Legislation to meet the presence of the District Synod of a representative of the Women's Missionary Federation and of the Layman's League was forwarded to the Synod. A resolution of protest against the education economies now before the country was approved.

Liverpool.

The Committees met at Prince's Avenue Church, Liverpool, on Thursday evening, Mr. H. Johnson, president. Dalton Station Committee for relief from liability to take a second approved list minister was endorsed. The application of Rev. J. Thibby to be received into the Approved List was heartily recommended. Rev. J. Sadler and Messrs. J. Anders and D. Lewis, J.P., recommended for permanent membership of the Approved List were heartily recommended. Rev. H. J. Tackett enthusiastically nominated as President Designate. Rev. John Hall was appointed District Secretary for the Methodist Union scheme. The report of the Millington Shillings Fund provoked a very earnest discussion. All the stations are urged to send in their quota as soon as possible. Great sympathy was expressed with the statement of Rev. J. H. Johnson, his affliction and also with the President-elect in his domestic afflictions. Pleasure was expressed at the generous gift of a valuable plot of land for a second church at Fleetwood. The report of the Sustentation Fund caused a grave discussion. Strong expression was uttered that the minimum salary to ministers should not be lowered at all. Revs. T. D. Phillips, J. H. Johnson and Mr. W. H. Richardson were appointed delegates to the Synod.

Sheffield.

The Committees met at the Central Mission, Sheffield, Rev. J. Burckett in the chair. With regret the death of Rev. W. Sharnam, after thirty-nine years in the active ministry and nineteen years of service as a second recorder, Messrs. W. Huntington, of Doncaster, and J. Martin, of Sheffield, were recommended for election as Permanent Recorders. Mr. W. Sharnam, Mr. Shaw's request to resume the active ministry was endorsed. In the Building Committee sanction was given to the erection of a wooden hut at Scarcliffe and a pipe organ at Apperknowle. The opening of a mission at Boleston, near Wolverhampton, was recommended to the authorities of that circuit. The readjustment of the methods of supporting the Sustentation Fund, with a view to relieving the pressure on

existing, which shall do more effective work at home and abroad for the Kingdom of God. This vision has come to the Young Methodists, and they are eager to work together as brethren under one Master; and whatever the response to the immediate future, Methodist Union is assured. H. W.

News from the Districts.

the circuits and promoting its efficiency, was strongly recommended to the Conference. A report of the Millington Shillings Fund showed that the District was still in arrears with the amount of the allocation, £242 15s. 10d. having been received.

Successful Hull Church.

Hubert-street Church, Hull, has had a most successful anniversary. On the Sunday Principal Lockhart preached to large congregations. His powerful message was well lived in memory of all who heard him. The anniversary tea was held on Monday, and the attendance was the largest in the church's history. A great public meeting followed. Mr. J. R. Young presided, and addressed on "Personal Evangelism" were given by Prof. A. L. Humphries, M.A., and Rev. W. B. Houl, B.D. Their challenging addresses were a great inspiration. On the Thursday the annual church gathering was held. Rev. and Mrs. H. F. Johnson were host and hostess, and Mr. T. J. J. O'Brien presided. Vocal items were given by Mrs. T. J. J. O'Brien, Mr. R. F. Sewell and Mr. J. W. Coulson. A pleasant feature of the gathering was the presence of Rev. E. C. C. A. Vitor of St. Augustine's. His address delighted the laity, and did much to increase the fellowship which obtains among the churches of the networked Testa proceeds, £102. Praise is due to Mr. Theo. Cooper and Mr. J. F. Beal for this magnificent result.

Local Preachers' Conference.

Grimby and Lincoln District local preachers held a successful Convention at Pinchbeck West, Donington Circuit, delegates attending from various circuits. On the Saturday afternoon Mr.

B. Holland, the Secretary, presided, and a forceful address was given by Mr. Harvey Robinson, J.P., of Ossett. A helpful discussion followed. At the evening meeting inspiring addresses were given by Mr. Robinson and Mr. C. Pinner, of Sydney. Mr. H. Allen and E. Walmley presiding. Mr. Robinson preached twice on Sunday to large audiences, the afternoon children's service being addressed by Misses W. Wood and G. Cabourn. Mr. F. Archer conducted. A number of delegates attended the pulpits of other circuits, and conversions were witnessed. Mr. Robinson again preached on Monday afternoon. This was followed by a public tea and a crowded meeting. Mr. G. Cabourn ably presided, Mr. Faulkner being vice-chairman. Mr. G. H. Glover gave a powerful address on "Canada and Prohibition," while Mr. Harvey Robinson gave a telling speech on "The Law of the Machine." Mr. T. H. Palmer made excellent arrangements for the delegates and the minister, Rev. Gervase Hall, had given much thought and care to make the Conference a great success.

Gatehead Choir Festival.

Choir Sunday at Prince Consort-road Church, Gatehead, is always a great day. At the Gatehead Festival, Mr. C. E. Gill, of Loughborough, was the special preacher. He also presided at the musical service in the afternoon. Mr. Edwin O. Brown, organist and choirman, had arranged a magnificent programme for the day, and he was rewarded by crowded audiences and record collections. At the afternoon service selections from Handel's "Samson" were rendered by the choir, the soloists being Madam Dorothy Forster, Miss Jennie Watson, Mr. W. B. Baker and Mr. Hubert Stanway. Mr. E. Teaman Dodds was organist. Mr. T. H. Harris pianist, and Mr. E. O. Brown conducted. At the evening service the programme consisted of selections from Handel and Messiaen. Mr. Buttall's address on "And they sang New Song" was most appropriate. Mr. J. Longstaff, ex-Vice-President, said that during a year of office he had visited most of our leading churches, and nowhere had he found more musical and better equal to that at Prince Consort-road.

Rev. C. F. Gill, of Loughborough, is temporarily laid aside. It is, however, hoped that he may resume work by the end of April.

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AUTHOR OF

THE BIBLE: its Origin, its Significance and its Abiding Worth

"SO far as criticism is dominated by rationalism or seeks to dissolve those historical facts which are vital to the very existence of Christianity, so far I also disavow it. The only criticism for which I care is the criticism which has an open eye for the actual phenomena of Scripture, and so great a reverence for truth as to accept the conclusions to which those phenomena lead us. In theories of Scripture spun by the human imagination, working under the impulse of faith and fancy, and in the facts rather than drawn from them, I have long lost all belief."

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From the Preface.

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What Our Readers Say.

The Kent Commission.

Sir, I read in the "Christian World" notes that it is proposed by the Kent Commission to link up Gravesend with Chatham, and Sheerness Circuit. The word that came to my lips on reading it was "preposterous." That is putting the clock back with a vengeance. It is a most unnatural and unworkable proposal. I write as one with some knowledge of the locality. I was one of the ministers on the Gravesend station when it missioned Dartford, Galley Hill and Northfleet. I strenuously opposed the division of Dartford from Gravesend, and now, after many years, am still convinced that that was a mistake. Surely the proper thing to do is to link up these two stations. Gravesend and Dartford are but seven miles apart, with frequent trains between, and Northfleet and Galley Hill, which are part of the Dartford Station, are but two and three miles respectively from Gravesend on the Dartford-road, with Stone between Galley Hill and Dartford—five places, if we still have a place at Stone, on a straight line of only seven miles extent. Surely this should be considered more practical than the attachment of Gravesend to Chatham and Sheerness. Whereas it is in the way of linking up Gravesend and Dartford should be overcome.—Yours, etc., HENRY GARDNER, Birmingham.

Student Christian Movement and Laymen.

Sir,—I have read with pleasure Mr. J. T. Myland's letter in a recent issue of the *Leader*. I am sure he is just one of many laymen in the Christian League who are anxious to study the great world problems which engage the attention of all thinking men to-day. I am glad to be able to help him and others in their quest for knowledge. The Laymen's Missionary Movement is the counterpart for laymen of the Student Christian Movement for College Students, and in fact their origins were the result of a common impulse. The Laymen's Missionary League exists to enable laymen to study missionary problems, and are thus more recognised to embrace every social, international and racial problem. Our own League has subsidised and encouraged the reading of such books as "The World and the Gospel," "The Highway of God," "Social Problems of the East," all of which are a splendid education in world problems. "The Highway of God," which is this year's missionary study book for the Christian Endeavour Topics, covers such subjects as the Indian Nationalist movement, the labour movements in China and Japan, the racial developments in the East, and it also shows the Christian attitude to these questions.

I shall be pleased to communicate with Mr. Myland or any other laymen desiring to know more of the League. I would like to add that the League does not collect funds for the Missionary Society, but exists entirely for educational and inspirational purposes.—Yours, etc., J. H. MORTON, Hon. Secretary, P.M. Laymen's Missionary League, 116, New-walk, Leicester.

Sir,—Mr. Myland's letter of March 9th raises a very interesting and important point. He asks if there is no equivalent to the "Student Christian Movement" for the benefit of those who are not students. I am glad to be able to tell him that there is. About ten years ago the "Student Movement Auxiliary" was started to provide fellowship among the "Student Movement" members who were now out of college and engaged in their various professions. The Auxiliary did not act as a central organisation, but occasionally its members were organised locally as inter-denominational groups. As

time has gone on, however, it has been seen that what one may call the point of view of the Student Movement is no monopoly of students. The different denominational "fellowships" have brought together men and women of every section of society to study the Christian way of life, and to consider their own particular work as a vocation in the Church. More and more, too, there has grown a desire for inter-denominational fellowship. According to the Auxiliary has been been widened to include people of every walk of life, and is now called the "Young Men's and Women's Work" chiefly along local lines, but has occasional conferences also. It is auxiliary not so much to the Student Movement as to the Church, and I think, meet the need that Mr. Myland expresses. If he or others interested will write to the Auxiliary Secretary, Annandale, North End-road, London, N.W. 11, they will be able to get all the information they require.—Yours, etc., A. VICTOR MITCHELL, Manchester University Union.

The Sustentation Fund.

Sir,—We ministers ought to thank Mr. B. Lowe and "Circuit Steward No. 1" for the letter which has raised the question. Their task could not have been pleasing to themselves, and probably to the laity, who may be sensitive to many of your readers. Whatever may be thought of their suggestion, we think their spirit and tone are deserving of unstinted praise. Now their case may be summarised under two heads. First, that the present demands on the circuit far exceed the resources of the average circuit. Secondly, that the initial mistake was made by the Conference which fixed the minimum at the present figure, thereby making the minimum the maximum over a large part of our Church. Such may be the case, but let us count, and it is pleasing to know that the laymen do not blame the ministers for the financial strain on their resources. What they reproach those Conference delegates whose hearts were worn for the hardships of the manse, and whose heads were bowed in means, lifting a nightmare off many a noble woman's mind. That they were right so far as the need was concerned, I demand whether they were too generous perhaps needs a moment's examination. Laymen's wages began to rise very soon after the discovery of the cost of living. Will it be uncharitable to suggest that for many laymen the increase in income more than covered the augmented expenditure? But what is the case of the ministers? For three years we lived in the valley of Baca; as for of them was in daily dread of the debtors' hell. For several years no holidays were possible for the members of the manse. Various local expedients made matters worse. The war bonus was too often squandered on immunities. Conference simply had to take the matter out of the hands of circuits and act for the whole Church. When they did so they were able to do so in two years, and there was a panic of the heart the fact mentioned fully account for the excited nerves of the delegates. To do my mind it was not the effervescence of emotion, but the sting of remorse. At long last they felt they could look their own ministers in the face without a blush. They realised the poignant casualties on the home front, that a broken-hearted nation was being smothered by badly clothed, half-starved, but nobly faithful minsters.

All which is true, replies the loyal layman, but the circuit continue to raise the present minimum? Some can. "Steward No. 1" can pay more, many cannot without a very great sacrifice. Some can reduce the grant, which will leave most circuit just where they were. For, whatever the minimum, we will need it. The Student Movement. But it is this fund which many well-constituted circuits deliberately and defiantly ignore. But the cost of

living has come down. By how much? I suggest about £10 on a twelve month's salary. Rent and rates are still formidable. They certainly are, but the less said about "house maintenance" the better, for very little excess profit was spent on the circuit house. So I suggest to my brother ministers that we let this question be decided by the laity whose heads and hearts we are not afraid to trust. Only one request dare I make: that whenever the layman apply the axe to bear in mind that there are three grades of ministers in our ministry differing in responsibility, experience and length of service. This very important fact was recognised by our Wesleyan friends, and the necessary cuts were tempered with justice. Yours, etc., WELSHPOOL. AMOS RYDER.

The Endowment of Motherhood.

Sir,—In the article on "The Endowment of Motherhood" Rev. E. B. Storr makes specific reference to "equal pay" in the teaching profession. Teacher feminism is not only active, and apparently recognising the weakness of her first claim of equal family responsibilities, has turned to the advocacy of a remote and revolutionary reform, "Endowment of Motherhood," as a plausible contributory effort. One is not sure whether pay for mothers or more pay for spinsters is the real basis of her new propaganda.

The report of the Family Endowment Committee of the W.U.E.C. admits the "just objection that men need higher pay because they have to support their wives and children," and Mr. A. Rowntree proposes a minimum wage for a man worker higher by 76 per cent. than that of a woman worker. But Mr. Storr counters that men get higher pay "because women are not yet fully equipped to look after their own interests." This equipment can scarcely alter economic law in the labour market, which secures necessary labour by that which it attracts it. Now the teaching profession always has had, and must have, women; at present they predominate in the ratio of more than three to one. The real danger is that men, also necessary, should cease to enter the profession. The sex of the contributor, or the sex which scarcely affects the dinner, the coat or the accounts, but the real education of boys demands men of quality, as of course, for girls women are needed. Present pay does not secure sufficient men, because whilst the family responsibility plea "is not always true" it is generally true, and so it becomes a vital factor. Unequal pay has never imposed upon a woman teacher a lower standard of life than that of her male colleague, and that is the test of value. Endowment of Motherhood may some day become practicable, and make equal pay equitable; till then men must surely receive more money to the teacher, and the equality which is justice.—Yours, etc., A. L. SIMMS, Leeds.

The Reading of the Bible.

Sir,—*Apologies* of your notes (January 26th) on the report of the Departmental Committee of the Board of Education on "The Teaching of English in England," and particularly the section re "The Reading of the Bible," would you kindly inform us as to whom it is published by? Would not be a distinct advantage also if the report were circulated widely among clergymen, ministers and head masters and mistresses of primary and secondary schools, as well as college authorities? Your note reveals what has been to me an item of interest ever since my candidature for the ministry in 1879, viz. the reading of the Scriptures in public worship. My examinee, Dr. Wm. Antliff and Rev. W. Graham, requested me to read a portion of Scripture aloud as a part of that examination, pointing out what they thought to be defects in the accent and emphasis. And since I have often felt grateful for the care the Doctor bestowed upon our reading of the Bible as students, and whenever he might be present at a public service, I have been glad to hear of those of my ministerial brethren, of hearing the Scriptures read in public as well, but I venture to ask whether a more complete list of public readings could not be all—ministers and local preachers—do much by culture to improve the heart of public worship. And will not tutors and our trained day school teachers assist us by special devotion in a similar direction, and the boys and girls who will be the leaders of worship in the next generation?—Yours, etc., GEORGE G. MARTINDALE, Windhill.

[The "Teaching of English in England," a report of the Departmental Committee appointed to enquire into the position of English in the Educational System of England, is published by His Majesty's Stationery Office, No. 56. Presumably it is obtainable of any bookseller.]

A very successful "Oriental Fair" was held at the Bourne Church, Long Eaton, on Saturday. The friends set out rain £250 to defray the cost of the renovation of the church, school and organ. Coun. J. Pegg introduced the chairman, Mr. H. S. W. Conery, and Mrs. C. Bush declared the fair open and received the school's contribution. The Primary Department children sang "Hear the pennies dropping" as they dropped silver "pennies" on to the plate—this represented their ready gifts toward the renovation of their own room. At the close the secretary, Mr. A. Crowe, announced the result as £251. Mr. H. S. Conery acted as Treasurer. Coun. J. Crowe, and Mr. C. Ainge heartily congratulated all the lady workers and friends on their successful efforts.

Mr. John Townsend, local preacher in the West Yorkshire Circuit, has been elected by a large majority on the West Riding County Council.

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APPLEBLOSSOM.

By SAMUEL HORTON.

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

CHAPTER XXIX.

Out of the Depths.

It was three days after her return to Clovelly before Mr. Gladstone was allowed to see Enid, her aunt insisting that complete rest was necessary after the long and exhausting journey from London.

She received him with a smile, and was so cheerful that he who had gone to administer comfort and consolation received them instead. She wanted to know all about what had taken place at the church since her absence, and made humorous and caustic remarks about these happenings until, in spite of himself, he laughed outright. "Oh, what a work in the kitchen undertaker," he said, and he was surprised and annoyed that he seemed to be lacking in a sense of the fitness of things, and a half-forgotten resolution to irritate him to remain to dinner was strangled in the birth, which, to say the least, was unbecomingly to the minister, for Enid was doing her best to provoke him to mirth. He in his turn making the mistake of supposing that she was not suffering much pain, while there were times when she could barely endure the agony of it and had to bite her lip, even while the jests were lingered on it, in order to stifle a cry or a groan. And he went away with a light heart and told everybody that Miss Sefton was far better than he had expected to find her, little realising what a struggle was going on beneath that smiling countenance, and how when he was gone she wept because she could do no other.

But it was ever thus she deceived her visitors. She kept her smiles for them and her tears and groans for her long solitary hours. The nights were long, for time seemed to go by on leaden feet, and the pain often prevented her from sleeping. When the nurse had returned to London, she insisted that neither her aunt nor uncle should sit up with her and she would ring if she needed them. But she would not hear her groaning and got up to find her suffering so much that she had pushed the sheet between her teeth to prevent herself calling out. Ever after that they took it in turn to remain with her. Jeremiah would bring a book and read to her, or they would talk about spiritual things in a way which made them supremely interesting to her. Deborah, on the other hand, brought her all the news of the church.

"I would not mind," she said to her one evening, "if I was not so useless. If I could only write I should be thankful; but every time I have tried the pain has been excruciating. My brain is in a daze, and I cannot write more than ever, but all my thoughts are running to waste. And this set the good man thinking, and he and Deborah had a conference on the matter, and in a few days he went on a journey to Gloucester and bought a typewriter; and for days he sat in the greenhouse trying to learn to work it, and Deborah would go in and see how he was getting on."

"It's no use, lass," he said one day. "My fingers are too tired and stiff for this work. I dunno what I'm saying I'm bested, but I am this time."

"Jerry," she said, "you binna giving to give up. You are only sixty, and a man at sixty should be as vigorous of himself if he lets a machine like that to master over him. If you dunno stick to it I'll start myself, only I have no scholar, and other folks dunno say the words the same as I do, though I think my way is the best."

"Well," he replied, "I've learned the letters, but I dunno get any speed on. I've done six lines this morning, but it has taken me nearly two hours. I've only done two mistakes, but I have to knock and think which key I have to

binna so very bad. There's nowt like patience and perseverance for winning through. I've never known you to give up a job yet, and you binna giving to begin now. Keep a stiff upper lip, Jerry, and keep again."

"My upper lip is all wet," he replied. "The faint is 'w' it suggests, which are too tall. I have given it up long since, but the lass is so bent on doing something, and I want to see her face when I tell her I'm going to write her thoughts down with this machine."

"Mind you dunno tell her when I'm not there. I wouldna miss it for three months. I've bin all in a flutterment ever since you first mentioned it to me," said Deborah.

"I'm afraid you have to wait a long time, 'Bora,'" he replied sadly. "However, I'm not easily daunted, so I'll give it another month's trial."

He did so, and made very commendable progress, and Deborah was greatly delighted to watch him print off the letters, and he never ceased to express her astonishment at the result.

"You are a credit to my upbringing," Jerry said. "There is only one cleverer man in the parish—and he only thinks he is."

"Who is that?" I might as well know, so that I can try and beat him, too. There is nowt like being at the top when you are going to be a minister."

"Michael Harvey," she replied. "Poor! Michael! What's he bin doing now? And you thought you were getting along better lately."

"He has just sent a water-bell to Blossom, and thought he was remarking it very clever in the parish while I've one ordered which would have bin here by this time but Charles Davison, the bookbinder at the shop, has lost it, and has never got it since."

He's been going to send it for a fortnight, and now Michael has got his here at last. I'm sure it's the best of the length of my tongue next Thursday, then my name binna in the Bible."

"If I saw a sheet between her teeth I'd believe he sat down and wait till it passed and never think of stepping over it."

"Come, come, 'Bora,'" replied Jeremiah. "So far as I can see, there's no need to be put out. Michael Harvey has done a kindly deed, and you didn't ought to begrudge him the pleasure of it. As for Davison, I must say he is a good fellow."

He's bin going to send them, but he doesn't. Maybe it was a good one for him it would do him good, but dunno 't'wixt the bounds of prudence."

That afternoon Jeremiah, having been out for a walk, came in with a high gleam. He had learned that the daughter of John Richards, the man whose beautiful handwriting she had admired, had returned home from Birmingham, where she had learned stenography, and he had engaged her to attend every evening upon Enid, so that she could dictate to her as she desired.

"Thou tell her, lass," said Jeremiah. "I'll be right here, and they began was wishing she could put her thoughts down, for she has been planning a new book while she has been lying there. And I'll be bound it will be a good one for she has some wonderful thoughts. Maybe God has laid her aside so that she could speak to me, and she could land on this message to others."

"Come on, then; we might as well get it over."

"Hark, lass," she said, pretending to be annoyed as they entered the room. "This uncle of thine has been sent a fine thing and not consulting either thee or me, he hope you'll give him a good blowing up for he's getting beyond me."

"Oh! if you cannot keep him in order, auntie, it's no use me trying. I

think I can leave him to you if it's a blowing up he wants. He's one of these 'I dunno know.' I have come to the conclusion I may as well waste good butter in basting paving-stones as spend my brain on him. He's like the Bible says: He has hardened his heart and stiffened his neck."

"Dear, dear, auntie! Whatever has he been doing? Come here, you naughty man, and stand by my bedside. I want to see if I can detect any signs of conscience guilt in your eyes."

"It's no use," said Deborah. "Jerry can look like an angel while all the time he's devising mischief. 'Widout cause or reason, and w'out consulting anybody he's gone and engaged a girl to come and take down your thoughts."

"Take down my thoughts! Whatever do you mean, auntie?"

"Well, Appleblossom," said Jerry, "it's just this way. I know you are fairly tickled to write, that new book you've bin thinking of, and I've got a girl, Amy Richards, who can write in any hand you like, and typewriting to come on an hour or so a day so that you can dictate to her and she can help you."

"Oh! you dear man," she exclaimed. "There is nothing I should like better. You are just the sweetest, dearest, most thoughtful man in the county."

"Where does the minister and Len Williamson come in?" asked Deborah.

"Oh, Auntie, you are too bad. They do not come in at all. I do believe you suggested this. It would be just like you to do a kindness and then put the blame on other people. And her face here got no typewriter. And her face fell as if all her hopes were doomed by that fact."

"Here, Jeremiah Stratton, don't you be winking at me," said Deborah. "It's shameful for a leader of a church to carry on like a young man out courting his sweetheart. You are one of them printing machines and it's all ready for action."

"You are two wonderful people. I don't know what I shall do to repay you."

"It's all 'Bora,'" said Jeremiah.

"It's all Jerry," said Deborah.

Enid found in Amy Richards not only a skilful stenographer, but a most intelligent little companion after her husband had worn off, and life, which had looked very grey and aimless, soon began to be full of new interests.

In one of their conversations Enid learned that Amy and quite a number of other girls in the village knew nothing about needlework except of the plainest character, and in a little while, by her aunt's consent, a number of them were invited to Clovelly two nights a week, and Enid taught them many kinds of fancy work in which she excelled. Gradually the bond of sympathy and love strengthened, and they would have given their life for her. The sewing was relieved by the reading of stories, and Enid began to talk to them on more serious subjects. Mr. Charlesworth, who brought her books every night, had among others brought her the "Life of Jesus," and she had read it, and she had her all flame with missionary zeal, with the result that she told the girls about it, and at their request a missionary society was formed, and they began to work and give for missionary work. The class increased until the little room was packed to its utmost capacity and still others desired to come, and much of their leisure had to refuse them because there was no room. When Jeremiah heard of this he said to Deborah, "I have been talking with every lad in the village; Mr. Charlesworth

tells me she has been to him to ask if she can be a member of the Church. It's grand. Enid's going to be a candidate for a front place in Heaven, and it was dunno mind she'll leave us both behind. But I'm sure. He's like the Bible says: He has hardened his heart and stiffened his neck. We could have her removed to our room, but it binna very much bigger, and she likes where she is because she can see the orchard and can hear me singing."

(To be continued.)

Endeavour Topic.

Divine Fatherhood and Human Brotherhood.

J 1 John 1:1-16. March 22. By REV. EDGAR DEAVLEY.

The subject before us reflects the central thought in Christ's teaching. God is the Father of all, but we only enter into the Father's family by becoming children of God. The wonderful relationship of mutual fellowship and love revealed in Christ's life is only possible to us when we through Christ partake of His Spirit and respond to His love. The Kingdom, being an experience of all that is implied in the words "Father and Son," when used by Christ in respect to God and the soul—gives man a new sense of the value and significance of his fellow-men.

Silvester Hume, when in Paris a few years ago, addressed a large Brotherhood of Man meeting in London, and every grade of social life in the city, taking as his subject, "Sonship to the Highest: man's brotherhood to the lowest." True, when we are an heir of Jesus we recognise the command "to love" to be all-embracing. The duty of brotherhood, the recognition of human brotherhood, and led them to gladly recognise that their "love" to all men to "love one another." Brotherly unity is a good species which God intends to honour. Where the spirit of oneness animates the corporate whole we never fail in the words "brotherhood and the love of the Holy Spirit."

Kingley's story of the two monks who sought to change the monotony of their life by suggesting they quarrel is a fine illustration of how the spirit of brotherhood eliminates all that makes for strife and selfishness. Having nothing to quarrel about they agreed that a stone should be the object of contention. "We will take this stone," said one, "and the other will quarrel with it, and I will say, No, the stone is mine. And so we will quarrel after the way of the world, and the stone and putting it between them the first monk said, 'This stone is mine.' The second monk said, 'This stone is mine.' 'I think, brother, the stone is mine.' 'Oh, very well,' said the monk who had suggested the quarrel, 'if the stone is this stone it is mine.'

"Behold, how good and how pleasant."

It is the dwelling of brethren together! Sonship to the Highest begets within us a positive principle—an "open door" to the brotherhood of man. When we are truly one as brethren the barriers between class and class, nation and nation, will disappear, and the way of peace and co-operation, instead of being hard and difficult, will become the way of life.

Mr. W. Arundel, of Birmingham, has been re-elected without opposition on the Board of Guardians. He has served the Board for many years, and only on two occasions has the seat been contested. For thirty years he has served on the Marston Green Home Committee.

CAN YOU HEAR UNHEEDED THE CRY OF STARVING CHILDREN, THE MOANS OF DYING MITES?

Pity the Poor Russian Children. They know NOT of Politics. They know NOT why they should Suffer so—
BUT

Those who are Rescued by The "SAVE THE CHILDREN FUND"
KNOW that they Owe Their Lives to British Generosity.

We Have and to Spare—They Have Nothing—Won't you give
ALL YOU CAN—NOW!!

WHEN the cry of starving children first rang out from Russia—when the appeal for help and mercy came from millions of falling voices—the "Save the Children" Fund organised Relief measures: writers were sent to the Famined Areas and thousands of tons of food were despatched by every possible means of transport. The people of Britain rallied—as they have always rallied to a just and needy cause—provided money in excess on the good work. That millions of children, **THROUGH NO FAULT OF THEIR OWN**, should be threatened with death from starvation was not to be tolerated for one moment—and help was rushed to them.

THE GOOD WORK IN DANGER.

But pity of pities! Funds were insufficient, and daily scores of starved children were carried to their yawning graves. The bodies were piled into common graves—while those who still lived stood by, knowing that the doom also was near at last.

There are hundreds of thousands of children in Russia to-day living agonised lives—passing through torture day after day—experiencing all the pangs of Hunger—the gnawing, insistent pains of Starvation.

Misery indescribable, pitiless torment of body and mind, endless anguish of soul, never-ceasing torture of want, unrelieved by any hope of salvation; this, in village and town alike, but feebly portrays the pitiable condition of the Russian people.

WAITING FOR DEATH.

Their weakened bodies daily grow thinner, their bones become more prominent, and with despairing resignation they simply lie and wait for Death—aye, welcoming the coming of grim death, for they are too feeble to struggle longer for the vegetable refuse, the noxious plague-producing fragments of decayed matter which they have hitherto scraped from holes and hidden corners.

BARROWING SUFFERINGS OF INNOCENT CHILDREN.

These poor we mislead into this world to face anguish and suffering, again, if you have already given.

"Won't you save me also? Won't you give as you have done before? Help me to live my life—give to me as you have given to others? Your heart is generous—for you have already given. Give again for Mercy's sake! Be my Good Samaritan—that when you stand before your Maker you may say—'And I saved even another life—to carry on YOUR work.'"

If you have never given—if you have heard and ignored the call in the past, surely you cannot ignore it now! Children's arms are extended to you—they wait for food—their tiny voices are almost hushed by death. Listen—their call is in the air—every month of



To such desperate straits have the people been driven in some districts that they have eaten the straw with which their houses were roofed; and the rest of their homes have been used for fuel. Now, foodless and without shelter, they huddle together and wonder how to die! Sufferings unparelleled in the history of the lot of hundreds of thousands. It boggles description and stifles imagination. Those who have witnessed it say that they have been through Hell. For Mercy's sake, give, give again and continue to give!

wind in the trees is but the echo of the wailing voices of a dying child. Is your conscience clear? Can you let little children die when Christ Himself appealed for little children? Every babe is dying—every boy as you read these words, tiny toddlers succumb—every hour

and girls writhe and die just like roses from Nature's garden. Can you ignore the small child's voice that says "HELP!" and **HELP QUICKLY!**

YOU CAN HELP IF

YOU WILL.

You are not asked to give to a fantastic cause—your money is wanted by stars of starvation. It will feed a child for a week—one pound will save a life!

HELP—IN HEAVEN'S NAME.

HELP!!

Can you stand by another hour and let innocent little children suffer? When you pass to the "undiscovered" country from whose borders no traveller returns, can you be able to say "I helped to save the starving and the dying?" I heard the little children call and gave out of the fulness of my heart—freely, willingly and gladly in Christ's name! Or must you stand before your Maker accused by the ones you might have saved?

The Save the Children Fund, The Russian Famine Relief Fund, The Society of Friends Fund, realising how tremendous the task of relief is and the need for co-operation, have agreed to work together under a **JOINT COMMITTEE** of representatives of each Fund, with Sir Benjamin Robison as Chairman.

WHAT THE "SAVE THE CHILDREN FUND" IS DOING.

The "Save the Children Fund" gives relief to suffering children, snatching them from an appalling death. The "Save the Children Fund," under British control, has undertaken to feed 200,000 children in the famine areas of Russia with plain but wholesome food, controlling food. The Fund has **SEVENTEEN HUNDRED KITCHENS** working in Russia, and every Kitchen means life to many starving little ones. All that has been done, however, is but one iota of what **MUST** be done.

If you have given before, please give again. If you have never given, give **NOW**—if you never give again, Every Jew's daily means another **DEATH**. Fill in the form below **AT ONCE** and send it **IMMEDIATELY**. You cannot bring back those who have perished, but now with an open heart and willing spirit you can play your part in the greatest Humanitarian Crusade which the mind of

man has ever conceived on behalf of suffering dying people.

Do not hesitate—do not pause—because each instant's delay means another life sacrificed! Send now immediately. **ALL YOU CAN.**

"SAVE THE CHILDREN FUND."

(Incorporated under the War Charities Act, 1916.)

PATRONS—His GRACE THE ARCHBISHOP OF CANTERBURY; His EXCELLENCY THE CARDINAL ARCHBISHOP OF WESTMINSTER; His GRACE THE ARCHBISHOP OF WALLES; THE VENERABLE THE CHURCH BISHOP; THE MOST VENERABLE MONKS, CISTERCIAN OF KENILWORTH, K.G.; THE REV. R. C. GILLIE.

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TO LORD WEARDALE,

Chairman of Committee of "Save the Children Fund" (Room 2188),

42, Langham Street, Great Portland Street, London, W.1.

and, I would like to make a Gift to help the Starving Children in the Famine Areas of Russia, and I enclose..... as a donation to the Children Fund.

NAME.....

ADDRESS.....

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The Primitive Methodist Leader.

Incorporating the Primitive Methodist and the Primitive Methodist World.

Thursday, March 23, 1922.

The Music of Worship.

Second Article.

By Rev. WILLIAM DAW.

As a beginning I wish to add a few further remarks on the subject of the anthem. There is such a wealth of true and not too difficult music of this order that one marries at the lack of discrimination and taste displayed by so many choir-masters. For the anthem of commerce is too much with us—the species that emanates principally from a certain large county in the North of England. This type is usually a musical almoner, possessing very little true religion or good taste. A formula for the composition of these perversions could almost be produced; and an indispensable part of it would be that plenty of top F's and G's must be introduced in its last line, to be sung always with more energy than discretion. One can only desire that the descent of such things to their fore-ordained oblivion may be greatly accelerated.

In considering the matter of hymns and their accompanying tunes we are touching on a subject of widest interest and greatest importance in the music of worship. The first matter I wish to speak of in this connection is the wedding of the hymn to its appropriate tune. So long as the tune set to the hymn by the compilers of the Hymnal is used there is no serious ground for complaint; though even here a hypercritical musician might question the wisdom of tune-book editors. Thus one of the curiosities of the musical history of our Church is the tune "Conquest" set to "These things shall be in the old Mission Hymnal No. 140). Happily, we did better than this when the Hymnal Supplement was produced, and "Beth" was linked with these fine words.

What I am more concerned with now is the frequent necessity of altering the tune set to a particular hymn. It is a counsel of perfection to say that this should never be done, for in actual practice one is often compelled to make alterations. Many tunes are hopelessly unfamiliar to the majority of our congregations, and often even our choirs cannot render them at short notice. If we persist in the use of the unfamiliar it is the vitality of the service is often perceptibly lowered. Not that new tunes should never be introduced, but the rule should be not more than one per Sabbath. The finding of a suitable tune for a hymn is a matter demanding great taste and judgment. It ought not to be undertaken unadvisedly, lightly, or wantonly, or serious results may follow—as with marriages of another order.

I want to give one or two painful examples of ill-matched hymns and tunes which have come under my own observation. I earnestly request that those who are able to play will turn up my examples and try to make them over. A memorable occasion was the setting of that beautiful hymn "The Galilean Fishers' toll" (389 P.M. Hymnal) to the tune "Ella come" (133). It caused a strange mixture of merriment and distress in certain sections of the congregation. The exquisitely appealing words of "There is a green hill far away" recently suffered violence in my hearing by being set to the old tune "Nativity" (290 Sup.). Quite a number of folk in that congregation complained of discomfort afterwards. A minor outrage was perpetrated in another place by combining the words of "Call Jehovah thy salvation" (63) to dance to the Sankey tune of "What a friend we have in Jesus, played at a good pace."

Unhappily, no complaints were received after this remarkable conjunction—a

fact that almost makes one despair. I have a memory, too, of the magnificent words of Newman's "Praise to the holiest in the height," being set to an old-fashioned Methodist tune (I cannot now be sure which one) that involved the repetition of some lines and parts of lines, and the chopping in half of certain words! Let all choir-masters and organists undertake this work with more care and reverence.

To say anything more adequate concerning the accompaniment of hymn-singing by organists is like skating on thin ice, but the risk must be taken. Organists may be classified into certain well-marked types. There is the utterly expressionless type, who shows either dullness of mind or a lack of mastery of the instrument. To such we can make no effective appeal. Another is the mechanical type. He is not wholly without expression, but it is rigid and unvarying. An organist whom I knew always drew the swell organ reads when he came to the word "fire." Some always play softly at the sight of "love" or "death," when often quite another effect is demanded. The obtrusive type of organist is noisy and overbearing; one is soon aware that either a brute or a boaster is on the organ-seat.

A great favourite with many folk is the realistic organist. He often follows the lead in the use of the "Heard Clemens." He loves such hymns as "Flowers ragged the tempest," and "O worship the King," as well as those of a militaristic cast. His performance is usually an exhibition of bad taste. Occasionally one finds the ultra-expressive player, who is very anxious not to leave any point in the hymn unmarked, and who indulges in striking contrasts often to the confusion of all who hear. A broader reading and a less jerky method is desirable in accompanying a congregation, and to attempt too much detail is very unwise. I remember one organist who was determined not to miss any of the points in the third verse of Hymn 619; he had a very busy time with stops and swell-pedal, which latter worked like a sea-saw.

The tempo of hymn-playing is another important matter. As a rule, variation is indulged in by many organists. Some are habitually too fast, and others too slow, but few ever think of a reasonable variation in the time of different characters, which would greatly heighten their devotional effect. Thus the organist who would play "In the hour of trial" (455) at the same rate as "Forward be our watchword" (611) must be lacking either in imagination or sympathy with both. Perhaps the tune-book of the future will include metronome rates.

In making all these critical suggestions I hope I shall be absolved from the charge of showing a want of sympathy or appreciation towards organists and choir-masters. As a choir leader, however, I should be very glad to hear from them highly for their faithful and often too little appreciated work—most frequently unpaid. An anxious wish is that the music of our worship should not fall behind that of any other Church, but should set an example and lead the way.

Retiring collections on behalf of the Russian famine fund were taken at Braun Central Hall on Sunday afternoon and evening, amounting to about £16. The Lord Mayor addressed the afternoon meeting. A special honour may be paid to the Lord Mayor presiding. Seats had to be placed in the aisles at both services.

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has had a good experience in the supervision of a holiday home and the Y.M.C.A., has been a missionary in China and acted as hostess in a campus teen hostel. Efforts are being made to push forward necessary renovation and furnishing in time for opening at Whitenside, and many friends are already arranging for their holiday there during the summer. Particulars may be obtained from the Y.M.C.A. office.

obtained of Rev. E. J. T. Bagnall, 6,
Alexandra-road, Reading.

hand of over £30 for circuit funds. Mr. R. Fletcher, J.P., and Mr. John Smith delegates to Synod. After the meeting the Revs. J. Hodges and T. Lushay addressed a gathering of circuit Sunday-school workers.

Norton and Kirkby.—Rev. A. Sarlee presided. Trust relates all prisoners. Debts reduced by £200. £45 raised for Million Shillings Scheme. An increase of twenty-five members. Reform-street Chapel has paid off £260 debt, and has now £245 towards a new church. Messrs. A. J. Smith and J. Pavement delegates to Synod.

Workington.—Tea was generally provided by the C.E. Society. We report an increase of five members, forty-five scholars, also of C.E. and Band of Hope members. All the school and trust funds have credit balances. Chapel debts reduced at John-street and Lowca, the other churches being debtless. The circuit has raised its quota to the Million Shillings Fund. John-street Church has been renovated and re-opened. Rev. J. Gorton and Mr. J. Cates delegates to Synod. For the second time Lowca School has been awarded the "Jenkinson's Memorial Honour Shield" in connection with the Scholars' Scripture Examination.

Women's Missionary Federation.

Bridlington.—A meeting of young people was held at the home of Mrs. J. V. Mainprize on Friday. Mrs. G. Hardwick gave a short address, and refreshments were kindly provided by the hostesses. A girls' branch was then formed, and Mrs. A. Robinson elected president, Miss E. Broadley secretary, and Miss Fenby treasurer. Forty-five members were enrolled. It is interesting to note that the first meeting of the Women's Auxiliary was also held at the home of Mrs. Mainprize.

Carlisle.—The annual meeting was held at Cecil-street. Rev. G. T. Scott presided. Mrs. W. Foster read the missionary letter and also gave the report. Mrs. B. Nichol was elected to Conference. Miss Graham (Warwick) provided a sumptuous A sale of useful and fancy articles was successful. A good collection taken. We report fifty-six members, four added during the year, and are sending £24 to the African Fund.

Doncaster and District.—The annual meetings were held at Spring-gardens Church. The afternoon meeting was presided over by Mrs. Raithby. Mrs. Bernard Batty gave a very interesting address on "The Women Folk of the San Carlos Mission." Mrs. T. Astwick was the soloist. The evening meeting was presided over by Mrs. Wm. Porter. Mrs. Bernard Batty charmed the audience with her address on "The Men Folk of the San Carlos Mission." The missionary letter was read by Mrs. Store and the report by the secretary. The proceeds for the meetings, £25 9s. 2d., £105 sent for Home and Foreign Missions.

Grimsby Second.—The monthly meeting was held in Ebenezer School. Mrs. H. G. Hayward, the new secretary, provided the refreshments. Mrs. Hazlegrave presided, and Mrs. W. Grant delighted the company with her singing. Mrs. Mason read the Scriptures and Mrs. Martin the missionary letter. An interesting address was given by Rev. T. Pearson Ellis. The thanks of the members was given to Miss Bellamy, the late secretary, for her splendid services for ten years.

Leicester.—The annual business meeting was held at Belgrave-gate. Sister Miriam presided. Soloist, Mrs. Abrams. Thirty-two new members enrolled during the year. £60 sent to the Missionary Treasurer. Tea was kindly provided by the ladies of the church, and realised £3 16s.

London (Forest Gate).—A successful missionary At Home was held at

Upton-lane on Thursday. Rev. F. J. C. and Mrs. Dyer acting as host and hostess. Mrs. Milbourne, of Great Walsingham, presided. An inspiring address was given by Rev. A. T. Slater, of Dover. Miss Richardson and friends provided an excellent programme of music. The missionary letter was read by Rev. F. J. C. Dyer, and reports of the year's work given by the secretary and treasurer. Proceeds £24 6s. 6d., making a total of £11 6s. 6d. for the year.

Newport (Mon.).—Mrs. W. Tootell presided at the yearly meeting. A very successful year's work has been accomplished. The missionary enthusiasm of the members is promoting a comradeship among the women of the different Churches. Meetings have been held during the year, including a garden party in the grounds of Mrs. Dent, and an "At Home" kindly given by Mr. and Mrs. Arthur Riley, of the Y.M.C.A. We have enrolled thirty new members, making a total of sixty-nine, and after meeting all expenses £10 has been sent to Rev. W. Tootell.

Nottingham.—The annual meeting was held at Canaan Church. Mrs. A. Richardson presided. Mrs. B. B. Goodwin was the soloist, and Mrs. C. Finlay and Mrs. E. G. Wiles each gave a very interesting address on their work on the mission field. Tea was served by the Canaan Church ladies. Total proceeds, £13 4s. 10d.

Reading.—A fine meeting was held at Cumberland-road. President, Mrs. Pickering. Miss Vinden gave the life of General Fung (China). Soloist, Miss A. Shearing. Missionary letter read by Mrs. Townsend. Refreshments kindly served by Cumberland-road ladies. The branch has almost doubled membership and finances during the year.

Rotherham.—The yearly meeting was held at the house of Mrs. E. Binn, Great-street. The following officers were elected: President, Mrs. Burkitt; secretary, Mrs. Faulkner; treasurer,

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