



Mr. and Mrs. T. O'Dowd, of our Ford street Church, Coventry, have recently celebrated their golden wedding, when a photograph of the worthy couple appeared in the local papers. Mr. O'Dowd has been a Sunday-school teacher for fifty-seven years and

# Woman's Views.

It is a common fault that, in seeking to save the Kingdom, we allow our efforts to relax at the point where they ought to begin to be really effective; we often set out full of eagerness and finish up either by growing discouraged and relinquishing the work, or by getting so tired that we are of minor importance. A prime necessity for all useful service is that it should be directed by a reliable and able man, and that it should be supported by the pressure of affairs, an accumulation of meetings, enthusiastic self-sacrifice—all these are of little use unless they be well directed. This is pointed out in the temperance work. When we remember the network of organizations that during the past twenty years have sprung up, and how the drink we are amazed that our cause is not further advanced. We must ascribe the blame not so much to lack of labour, but to herculean effort that has not always been wisely expended.

Many of the readers of this column are active members of one or other of the national temperance associations, and it is well for us to look to learn from the experience of the past. It would be proving to our imagination to attempt to estimate how many temperance meetings have been held in our country during the last year, how much concentrated effort is expended in arranging for them and carrying them out, and then to realize that how many people have been induced to give up the drink in consequence. I do not belittle the educational value of such meetings, nor do I question their worth if the cause of life is saved from shipwreck through their influence; their moral value undoubtedly exceeds the effort involved. But we might all consider the possibility, while not abating our energy in one direction, of going a step further and reaching out to the work of activity really well worth being heard upon the communal life.

Just now a very serious licence controversy is in regard to the growing custom of granting drink licences to tea-rooms, and it is well that we should be alive to the danger, and not allow ourselves to be opposed. Any private citizen can be present at Brewster Sessions to oppose such a licence application, and if he is not present will often brief a counsel to conduct the opposition, and the funds of our local church of the W. M. A. or W. P. A. U. can be used for the purpose. It is better to be better use. Some of our societies already have a good-sized bank balance; what do we use to hold our money for? I have seen use—and to use for the purpose for which it has been given. Let us make it use regularly, and engage into applications for licence, and organise our opposition accordingly. Our local temperance council can have no better advertisement than in this defying the attacks of Brother Bug.

And yet we would not do it for advertisement; our ends are higher far. Not only restaurants, but tea-rooms belonging to drapery stores are seeking authority to serve alcoholic refreshment. In proportion as this is allowed we have a crafty contrivance of the legislation recently passed to prevent public houses from being of another order; and our girls and boys, those of our own homes and of our Church—are being confronted with a more and more greater danger, and are being removed. Can we remain inert in the face of a peril like this? We have also to consider the fact that the drinking of tea and stays for a cup of tea, and is tempted to take a stimulant of a more dangerous kind. Further, the waitress who would have been asked to accept the order of the maid is made to see or has the alternative of losing her job. Worst of all, the prevalence of drinking is a constant appeal to the cupidity of the proprietors of other restaurants—until we shall be liable to over-run the streets with a traffic that grows not less, but greater; let us prove ourselves worthy of the opportunities God is giving us.

Motto for the week: "Do it now." HOSANNA.

A session of the Pocklington Local Preachers' Fraternal has just been successfully held. Mr. J. Richardson was elected president and Mr. W. Walker secretary. A specially prepared sermon was preached by which Rev. W. W. L. Leitch, M. A., Messrs. J. Richardson and F. H. Dodsworth took part.

## The February "Advance."

"Advance" was the title chosen for our Missionary Magazine, and the quality of such numbers has been maintained at that title. The February number is before me, and from cover to cover it contains a mass of interesting material. There is no date information of the circulation, but unless there has recently been a very large increase it ought, at a reasonable estimate, to be about 1000. I cannot give details of the February contents, but one article—or rather an interview—tells of the wonderful progress made in London Area of the Women's Missionary Federation. This I should like to particularly mention. The interview was Mrs. T. F. F. Bowran. Here first of the facts elicited. The Women's Missionary Movement in London began in London, and the credit of initiation belonged to the late Rev. R. S. Blair. This was in December, 1897, and the first President was the late Mrs. M. Budenham. The secretaries were Miss M. Pilling and Miss L. Johnston. "At the first annual meeting in May, 1903, the branches had increased to fifty-two and the income to £1000. The success has been prodigious, and to no one person is more credit due than Mrs. Froude."

The Yearly Report of the Innermost Preachers' Friendly Society has just been issued, and its exceptional value arises from the fact that the annual Quinquennial Report of the Actuaries, Messrs. H. C. Thissell and E. Ralph, Fellows of the Institute of Actuaries, is good details of a technical character, and positions stated can be appreciated only by those who have given a good knowledge of the details of questions involved. But one outstanding fact which appears is that money is earning a higher rate of interest than formerly. The annual report of the Quinquennial in the funds of the Society is only £78,229. Towards the Million Shilling Fund, the report shows a value of £205,812. The closing paragraph of the Actuarial report is quite reassuring. "The value of the fund at the end of the year, after the interest earned during 1922 was rather more than 5 per cent, and the Million Shillings Fund, which was formed in 1871, is now merged in the Society's funds, and the general value of the fund is now about £1,000,000. The deficiency, which will on the 4 per cent. basis be reduced to about £18,000, should gradually be recovered. I am glad to hear that the deficit at the end of 1923, would have been considerably less than this, and the 'its' in the actuaries' calculations may be deleted, that which in their statement is hypothetical may be taken as absolute. The deficiency will very soon be £0. 0. 0.

## London Licensing Sessions.

The London Licensing Committee, the Christian Churches has prepared a striking Diagram of the Administrative County of London, showing the various areas and the position of public houses and Sunday Closing. There is a black patch on the north side of the Thames where public-houses are open till 11 p.m. on Sunday. This is the area of the City of London. This includes Hanover-square, Holborn, St. James's, St. Margaret's and Strand. On the same side of the river, in Paddington, Marylebone, Hampstead, St. Pancras, Tower and Stoke Newington, the closing hour is 10 p.m. on weekdays and Sunday. On the north side, and in all the districts on the south side of the river, the closing hour is 10 p.m. on weekdays and Sunday. This is a very important fact to know, as it shows the advantage to be secured from a uniform closing hour. Many who make the demand for this closing hour, and who are in the districts where the 10 o'clock rule obtains. This will be stoutly resisted as experience proves the great advantage of uniform closing. The Temperance Council of the Churches is urging that "uniformity with regard to week-night closing should mean 10 o'clock, and that this is the only way to secure over 96 per cent. of the population in the county of London live in 10 o'clock areas. This has been the case for many years, and we have been for a century, and I hope our people will again exert themselves to secure the desired uniformity."

## Hymns We Do Not Sing.

I have before me an analysis of the hymns selected by the various preachers at our Northorn Church in the year 1923. During the year 494 hymns were sung—144 were from the 1888 and 1892 Supplement. That means that nearly two-thirds of the hymns provided for public worship were not sung. I am not surprised that a large number contained in the Hymnal were not selected. It is forty years since the book was compiled, and the hymns have been changed in the hymnology during that period. But why some of the hymns ever found a place in our collection it would be difficult to say. There are a good many that I should think have hardly ever been sung. But it is surprising that only about half of those provided for public worship were used. The collection is modern. Its compilers were men of light and leading, and what they provided they presumed would be sung. I do not know whether Northorn experience may be regarded as typical. If so, we narrow the range of our selection and we lose the best of our hymnology in a great number of these sacred lyrics. Our friend gives a list of the hymns most frequently selected. From the Hymnal "Thou Shepherd of Israel" was used seven times, and from the Supplement "Jesus, Thou joy of loving hearts," the "Jesus, My Redeemer," and "Jesus, My Saviour." The coincidence is that there were twenty hymns from the Hymnal used three times, and the same number from the Supplement.

## The Late Mr. J. Toyn, J.P.

On the 2nd of January, January 28th, had a moving appreciation of the late Mr. Joseph Toyn. It is not often that the leading journal gives so much space in its columns to tell of the merits of a local man. Mr. Toyn was a man of ordinary man, and the recognition given was well deserved. For thirty-five years he was president and agent of the Cleveland and Yorkshire Trust, and it was during that period the union never once had recourse to a strike. According to "The Times," Mr. Toyn was born in 1838 in Linsithorne, on September 28th, 1938. Before he was seven years old he went to work on a farm, and at fourteen he was apprenticed to a carpenter. After he moved to Guisborough, and for twenty years worked in the ironstone mines. The Cleveland Miners' Union was formed in 1871, and the deceased was made president four years later. There had just been a strike lasting six weeks, in which the men were beaten. But his experience was never repeated during our friend's local leadership. He won the confidence both of the miners and the employers, and it was difficult to name a trade union leader more trusted than he. I believe he was an almost lifelong Primitive Methodist, and in that capacity gave prestige to our Church. He devoted himself unconditionally to its interests, and was one whom the people deeply loved. His gifts to the Church were those of his son Joseph, who as a minister has rendered distinguished service since 1895.

## Organist Forty-two Years.

Under the heading "Organist Forty-two Years" the "South Staffordshire Times" has published an article on an anniversary on the remarkable record of Mr. J. T. Kidson, of Willenhall. For a number of years he has been choirman as well as organist, and it is asserted that "no better singing can be heard at any church in the Midlands area." The choir consists of twenty-four voices, and the organist is a number that comprised it when Mr. Kidson first became connected with it. While his energies have been freely used in developing the choir, the church has not been absent, and he has been actively devoted to other departments of work. For thirty-eight years he has been organist, and he has held the position of organist for twenty-eight years. He has for twenty-eight years been trust treasurer, and several times he has been elected. In addition to all this he has been keenly interested in the welfare of the town, and several times he has been elected. In reply to a question of the newspaper representative as to whether he had never left inclined to go elsewhere and seek a wider sphere, he has been content to remain to serve my Church, my Sunday-school and my town to the best of my ability, and I devoutly hope that the rest of my life will

be similarly spent. I have no greater wish than to dwell with my own people." Long may he be spared to do this.

VIGILANT.

# Missionary News.

## Our Present Needs.

By Rev. A. BALDWIN, P.R.G.S.

It was quite a disappointment to the General Committee of the Primitive Methodist Church that a railway strike prevented their gathering at Lincoln for the January meeting. The General Secretary spared no pains to ascertain if it was possible to reach that city, but the railway officials could give him no assurance whatever, and so there was no alternative but to cancel the fixture. Seven missionaries have returned home since the last meeting, and should all have been welcomed and given the opportunity of speaking about their work. This would have given special interest to the meeting, for it is the largest number we have ever had. It is an indication of the increased size of our staff as well as the extended area of our operations. Five of these were—Miss J. Stringer, M. F. G. Lowe and L. Nock, with the Revs. C. W. Groves, B.D., and R. Cawthorne, are from Nigeria, one, Rev. W. Cooper, from Fernando Poo, and the other, Rev. A. Kidwell, is from Johannesburg. The members of the Committee have been furnished with synopses of the reports from the field, which continue the wonderful story of progress. Whilst rejoicing over the successes that are being achieved, we are also aware of the need effected in the lives of the people around our stations, we are impressed with the magnitude of the task before us, and the development as revealed in documents to hand.

Nara has been for years our furthest outpost in Nigeria, but it has been known that there were great numbers of people in the region, and that the people were in our sphere of operations, who have never been visited by a missionary, or employed in any capacity. It is the duty of our station officers to reach and help them, but the work in our present area has been so much increased that it is difficult to find time of every member of the staff. It has, however, been felt that we cannot longer neglect the people in the region of our stations, and a deputation of three missionaries has been on a tour into the interior, and a meeting of the Council, has seen some of the most interesting reports they passed through town after town of from 25,000 to 30,000 inhabitants, and have made a plea for a great extension of our work. Their recommendations will be carefully considered.

Other enterprises and developments are urged from both the Nigerian and other fields, work that everybody with knowledge and energy will give his attention to. It is undertaken. To carry out these schemes two things are needed—namely, men and money. The first is the greatest need, and it is both, but the members from among our younger ministers and ministerial students have for the time being solved the problem of the first. The second is the latter still remains, and this fact must influence the Committee in its consideration of all proposals for extension.

One cannot determine what the income this year will be, for it is impossible to draw any accurate inference from comparing the returns from the circuits of one quarter with those of the corresponding quarter of the previous year. The prospects do not always remain at the same date. It is only when the year's returns are completed that the actual increase or decrease can be ascertained. What we know now is (a) that many of our people are suffering from the industrial depression; (b) that an income equal to last year's will not be sufficient to meet the expenditure to which the Committee is already pledged; (c) that the income of the year is not sufficient to meet the expenditure to which the Committee is already pledged; (d) that the income of the year is not sufficient to meet the expenditure to which the Committee is already pledged; (e) that the income of the year is not sufficient to meet the expenditure to which the Committee is already pledged; (f) that the income of the year is not sufficient to meet the expenditure to which the Committee is already pledged; (g) that the income of the year is not sufficient to meet the expenditure to which the Committee is already pledged; (h) that the income of the year is not sufficient to meet the expenditure to which the Committee is already pledged; (i) that the income of the year is not sufficient to meet the expenditure to which the Committee is already pledged; 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**MR. STANLEY DOUGHTY.**

When called to the high position of chief steward of Grimshy First Circuit he was but in his thirties. But by courage and consecration he made his stewardship memorable. He was keen for spiritual culture and it came to him that the only way Christ-ward. He inspired and led a scheme for clearing off all the debts on the circuit churches and manse, which was a complete success. In his soul were many purposes for spiritual advance when God called him home. He left a wife and four children, who were left us. His high gifts of heart and brain will yet be used for the crowning of the Lord he deeply loved. The death of my friend is not an end—it is but an incident. He lives with God, and all his unexhausted powers will find full scope in the heavenly spheres.

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## A STORY ABOUT OUR OWN PEOPLE.

## The Wilderness &amp; The Rose.

By AMBROSE ALLCOCK.

## CHAPTER XXII.

## "Song in the Clogshop."

Thrusington took the first opportunity which came to ask Beekstone why he had joined the Primitive at Wington. "We were all surprised to find you taking such a step, even though we welcomed you, and now rejoice in your co-operation."

"It was the preacher at Dronfield camp meeting who gave me the desire to go back home, and that I should have done but for the events which came so quickly upon me. But it was the preacher who brought me back at last, and here I have found my joy made complete. For me there is 'music and dancing'."

"It's beyond all believing," declared Thrusington, "for the preacher was James Dannison himself."

"It isn't!" was Beekstone's terse retort; "it happens to be true."

John Beekstone came in for hearty congratulations everywhere he went. He became a confirmed canvasser. "What tune has brought me to with one hand it has taken from me with the other," he was saying merrily. "Yet his heart's reproach to the whole, and he's tested its sweetness to the full. Life for him was a cloudless sky, and the sun was shining brightly. Still, he wondered if the sun might not shine more brightly if by any chance he could add some very inflammable material to its fire."

He might have been brought up at Wington judging by the love he showed for the cloggers. Every lad in the town never went anywhere else but "clogged." "The strange thing about the young minister was he did not wear clogs, and was never called to sit upon a stool with his hands crossed and swinging to and fro until Charlie had laid and heeled wooden shoes with armour plate."

"Why, Charlie, they must have needed something in the clog line, for the promise was that their shoes should be 'as iron and brass.'"

"Trade must have been bad for cloggers and cobblers, I think. There wouldn't be much work about."

"If gathering manna was as hard work as gathering mushrooms I think the men who did it worked hard. I never understood why men who hated work loved mushrooming." Reverting to the question of the clog trade in the old times, John declared: "I wouldn't mind my shoes were jays for ever. The granite setts of Wington must be worse than any sandy beach. But I think the men who wrote those words about shoes being iron and brass was writing poetry."

"You preachers are all alike nowadays. A decent text in the poetry book is what it was all plain and straightforward when I was a lad. Now there is poetry, and allegory, and parable, until the Bible is almost lost under what it used to be."

"All the canaries were sparrows, oh Charlie?"

"What art getting at, lad?"

"Some folk are more content with a world where all birds sing like sparrows than a world where the nightingale sings, and the thrush, and the skylark too." John knew the latter word would touch a responsive chord in the clogger's soul.

"It's riddles you're talking, lad. Perhaps it's an allegory," Charlie held his hand aloft as though he would say, "There's one for you, and one for me."

"It isn't a difficult matter to sum up a sparrow's song. It is the same yesterday and to-day, and never changes in the way, and he lets you hear him without asking any permission. I love him for all that, but there are some who would like to treat with tender regard or you never hear them sing. To hear a nightingale you have to go so quietly as though you are going into church. At least, as quietly

as people ought to go into chapel. If you had the chance of hearing a nightingale, Charlie, you would be 'clogged'."

"I'd walk through the clough in my stocking feet to hear a nightingale, lad. I went twelve miles to hear one when I was younger."

"Suppose somebody had called you a fool, and said the bird was a sparrow, would you think it?"

"I should think he was the fool, or that his ear was out of tune."

"Suppose a great musician had said: 'I hear a nightingale sing in the Bible when the night is growing darker and the wind is beginning to blow from the hills; would you believe him?'"

"I would ask him to take me to hear it for myself."

"Listen! 'Yes, though I walk through the valley of the shadow of death, I will fear no evil.' Can you hear it, Charlie? Is that a sparrow or a nightingale?"

"I'm beginning to see daylight; keep on!"

"I don't want to be hard on the sparrow, for he has his place. If all the skylarks were sparrows we shouldn't love them like this."

"It was the nightingale we were talking about, not the skylark in the Bible who heard a skylark sing, but he had to wait for it a long time. Suppose I said he was once longed for it, and he wouldn't mind, understand me, would you?"

"You mean a freeway, freeway sort, with a temper like a fire?"

"There is, lad, I shall have to give up trying to follow thee."

"Moses heard the sparrow until he felt there was nothing else, but one morning he awoke and heard the lark, and he followed the lark wherever it led him. At last, he said it was a lark in the land of pure delight."

He found a lot of folk who told him it was a sparrow he could hear, others said it was the foot of an eagle, whilst some claimed it was a woodpecker, but he held on, and he followed the lark's song until the music of it got into his speech. Enduring as seeing the Invisible, he heard the song of Immortality. It was the lark which led him from the bush to the vision of the land of pure delight."

Charlie had a few nails to drive in a clog at this point, and the talk died away. It was the clogger who opened out again. "Something of elation was in his house. 'I've got a puzzle for thee, lad,' he said."

"What's that?" queried John.

"Well, I've got a friend in Manchester, and he once wrote about the robin. 'He is a bird of the world, and he sings in the time.' Is there a robin in the Bible? If there is, where is his song?"

"For a time it was a puzzle to John. He had extruded the brown ink in an attempt to find a parallel which would meet the challenge Charlie had expressed. He saw the point of the matter, and he smiled in the gleam. 'The story of Samuel is the song of the robin.' Charlie with a laugh was the first to admit that he was wrong, and weigh before he could be checked. 'They were iron times when Samuel lived. There wasn't another singer in all the land, but Samuel sang in the winter when winter was in the land, and religion was at its lowest ebb. Then John quoted: 'The winter of the world was in those days; there was no open vision.' That is the robin, isn't it, Charlie? Your friend said it was a little bird in the winter.' I winter time."

Charlie held up a clog in the line of his eye to note if the workmanship was true, and he went on to explain.

"A robin! Samuel a robin!" Then he said vehemently: "An eagle, lad! They named an eagle in those days, not a robin."

Charlie was human enough to rejoice now he had scored a point, but John made him wait.

"Charlie, Samuel started as a robin and grew to be an eagle, but when he was singing he was singing the song of the Religion always down that. It gives men wings and eyes as powerful as any eagle's, but it keeps them singing the robin's song. It needs an eagle to sing the robin's song when winter has gripped the soul, for the soul of a man is different stuff from what nature offers the husbandman. It can be more resistant."

"What about the beak and talons, lad? You're like all the rest of the preachers in leaving out the unpleasant things."

"There's a lot of corruption needs tearing up in this world, Charlie, and it is not the man who seeks to tackle the work. A man who is to do God's work has to do a bit of tearing up at times." John knew his position was very valuable, but the clogger was not able to turn his opportunity to account.

Charlie sought to switch the discussion on to other lines, so he insisted: "My friend, I don't know what you know what he recited at the home: 'The things to me Healed up!'"

"If you can put me on a throne, Charlie, I'll never criticise modern preachers any more."

"All critics were as kind as you, Charlie, on a revival night last week. Oh, there is a throbbing's song in the Bible! The morning was at four o'clock, and there was a lot of folk who were saying the day is now spring to come any more. So the thrush sang 'Healed up!'"

He was a 'right bonny bird'!

John recited the original of the matchless song of the fortieth of Isaiah. When he came to the ringing and falling accents in the words, Jerusalem, the clogger fell down his hammer and shouted "Hallelujah!" John's own heart was as low as the clogger's, and he felt the hammer home as the clogger's heart. He heard the song of the inspired poet. As for Charlie, he said as he sobbed into his handkerchief: "I reckon God gave me a man a song like that is a poem itself!"

"And a musician too," suggested John.

"I don't know what you mean, but I think a man's soul isn't so much matter what language he speaks; there is no escaping the feeling he inspires. When the songs of the Bible got into my mood I feel I want to cry."

Night's candles are burnt out, and found day.

Stands tip-toe on the misty mountain tops. Yet there are not a few folk in the world who want preachers to keep on chirping like a sparrow, when the brain and blood are in the clouds.

"I feel like that myself," said Charlie, "when I hear the children sing, or when I am in the mood for writing about the flowers and fields and cloughs and to be a preacher keeps everything."

Time was passing on wings, and it was as though the world were a stage, and which the two had entered when another "singing voice" called to them tea was prepared, and if miller's own were not too proud one of them was welcome to stay. In his high mood John was susceptible to every sound, and the voice thrilled him. He gripped Charlie by the wrist with a grip which made the swarthy clogger wince. With tremendous intensity he asked the other: "Do you hear that? The heart of whose music was the unseen inspiration of your life, because its songs had crept into your soul, would you trust a friend with it if you knew how much you loved it, the friend loved it too?"

"Lad, you still talk in riddles. If it's my canary you're thinking of, I should want a lot of persuading to let it go out of my sight."

Charlie realised something of the grip which he had put on the other, and he said: "If the son had the strength of his father." "Suppose, Charlie, I asked you to let me approach Jessie to ask her to sing at the Primitive?"

"If you want Jessie to sing a solo for you doubtless she would be willing," said Charlie in his bluff manner.

"I don't mean that—oh, yes, I do!" John said in hurried confusion.

"What do you really mean? What with birds and sales we are getting into a tangle."

"Will you let Jessie be my wife? No, I don't mean—"

"Lad, if you want Jessie to sing in a perpetual duet you must ask her yourself."

"Oh, thank you, Charlie, ever so much."

It was Charlie who gripped his arm when they went up the cellar steps.

(To be continued.)

## THE WAIFS' FESTIVAL.

## Great Days at St. George's Hall.

What a thrilling time has been experienced during the Waifs' Festival at St. George's Hall, Old Kent-road, when several thousands of poor and crippled children have been given the time of their life—a good sound meal with a bright, happy hour of fun and entertainment to follow. This festival is the crown of the year, the final nature of a wonderful organisation, and a thrilling realisation of the founder's (late Rev. J. Freeman) ideal of a life of self-sacrifice, and a host of other 'willing workers' who have found the joy of service in preparing and serving the food, and in giving the joy into the lives of poor and neglected waifs of the slums of South London. To the parents of these poor folk, the entertainment for such a host of hungry children night after night has been a labour of love. The workers have lived through their strenuous labours, but their hearts have been cheered at the sight of the happy faces of the children when they saw the well-ordered tables and heard their shouts of joy. The festival has been a great success, and has contributed so as to make this annual festival possible would have found great joy and pleasure in the work. The festival has been able to be present. Not only has the food been abundant but a splendid programme has been provided, consisting of ventriloquists, merry clowns, conjuring, Aladdin and his wonderful lamp, and a variety of other acts. The festival has been a great success, and has contributed so as to make this annual festival possible would have found great joy and pleasure in the work. The festival has been able to be present. Not only has the food been abundant but a splendid programme has been provided, consisting of ventriloquists, merry clowns, conjuring, Aladdin and his wonderful lamp, and a variety of other acts. 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