

The Church and the Outsider. Views of Missioners.

# Primitive Methodist Leader

No. 2910. Old Series.  
No. 978. New Series.

LONDON: THURSDAY, MARCH 13, 1924.

(PENCE) PRICE 2d.

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## THE WORLD UNHEEDING.

By Rev. W. J. WALKER.

"Is it nothing to you?" The now familiar poster makes its arresting appeal to the wayfarer in this valley of grey shadows. The world has suffered—suffering still—and here is a picture of One whose hurt is for the healing of men. Surely none who pass by will miss the call. So at least some of us think as we scan the hoardings. Nor is this silent challenge the only witness to Christ in the valley. Behind the poster the forces of the Church have gathered, eager, adventurous, persuasive. The picture has been endowed with a voice, which is heard amid the grim buildings of the mills, in the streets, and in the homes. It is a grand concerted movement which is in progress. Surely, surely the elusive man in the street, whose absence we have long deplored, will at least enter our doors and hear what we have to say on behalf of our Master.

It has been so in other days. Yes, and even in these days have we not heard that if on the Churches were to step forth from their comparative seclusion the people would respond? Working men have written it down in the newspapers, they have declared it in the market-place. Moreover, we have been told again and again that men and women are seeking a new world—such a world as only the Spirit of Christ is able to create. Could anything be more favourable to the crusade which is launched upon our valley?

Well, we are now in a position to survey the results. The main attack is over. Already the poster on the walls is being displaced by an announcement of the latest film sensation. What has happened? Something, in the first place, greatly heartening. The young people in the Sunday-schools have rallied to the cause. We pride ourselves on our schools in this valley, and our pride has been abundantly justified. So long as Church and school act in harmony there is small need to dread the future. God bless the teachers! They are doing a noble work.

But what of the gentlemen to whom the appeal of the poster was primarily addressed? Alas! he remains as elusive as ever. I think "elusive" is the right word here. He has not been openly antagonistic; he has not even been unfriendly. I believe he professes to have a high regard for some of us, and is probably quite sincere in his wishes for our success. But try to catch him, and—well, he will wriggle through the meshes of your finest net. It has been a most astonishing phenomenon, upsetting many of those who have been used to the hearty and hearty Synod and Conference audiences. Indeed, the suspicion that the men we are after are greatly unlike the pictures of the same men we love to draw in our religious meetings deepens inevitably

after an experience like this. We religious folk are wonderfully apt at drawing blindfold. We permit our sentimentalism to put us in blinkers. The man in the street is a good deal better than we usually give him credit for; also, in some respects, he is probably a good deal worse. In any case, in his present mood he has no use for the Church. On the whole, he regards us with a good-natured tolerance, tempered by an occasional outburst on the subject of our supposed complicity in the social wrongs of our time. Even this latter, I am inclined to think, is only an occasion for letting off steam. He knows that the Christian Church is not a political party, just as he also knows well enough that there are parsons in plenty who plead and work for social reform. Incidentally, in his experience of many of us, he is quite prepared to applaud so long as the parson promises material benefits, but he gracefully retires when the parson becomes a social reformer. I know this will seem heretical to some, but I cannot help it. I believe in social reform, up to the hilt, but I have also tried to preach the Gospel to the same men who have applauded me on the other theme—and I know the result.

Coming to closer grips with the indifference of the "outsider" to our message, I am afraid I must continue to be "heretical." That famous book on the Army and Religion has left us in no doubt as to why large numbers of men adopt their present attitude. They are astonishingly ignorant of what Christianity is, and the little they actually imagine they know is so grotesque that they can hardly be expected to hunger for more. I have myself been amazed at some of the revelations of this ignorance. But even that is not the whole story. It would be vastly illuminating to know how many working men have been taught to believe that the supreme—indeed, almost the only—necessity is a change of system rather than a change of heart. Moral responsibility has been thrust into the dim background. It is so much easier to think in terms of mass or class. The thing can be made so alluring, and, besides, it becomes so easy to glide over the stern necessity of self-discipline. To such people—and they are many—the Christian message is a thing to be forgotten. A quiet mixture of false altruism and self-indulgence readily takes its place.

Other causes could, of course, be readily named. My purpose is not to be exhaustive, but rather, by provoking earnest thought, to indicate the nature of the problem with which the modern

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## The Primitive Methodist Leader.

Incorporating the Primitive Methodist and the Primitive Methodist World.

Thursday, March 13, 1924.

### Notes and News.

#### The Prime Minister at Brighton.

It is not necessary to agree with all that Mr. MacDonald said in his speech at Brighton in order to admire the spirit of the message, or the courage with which it was delivered. Many exceptions might be taken to some of his pronouncements—although it is to be doubted whether he intended all of them to be taken seriously—but none could be taken to the lofty idealism which characterized his utterance. It is a great thing for any country when it possesses a Prime Minister who will go on record as pinning his faith in the extension of Christianity as the hope of the future. It is a greater thing when a Prime Minister can make such a declaration and not be suspected of insincerity. For Mr. MacDonald the political realisation of his ideal lies in the establishment of a Socialist State which shall have abolished class, poverty, strikes and war—a consummation devoutly wished by all lovers of mankind of whatever political faith. With what he said about the vulgarisms of the rich in this world's goods, and the soul-egoism in their pleasures and recreation, there will be hearty agreement. But it is to be expected that any political or economic revolution, however evolutionary in its processes or drastic its effects will achieve these things? Mr. MacDonald intimated that we had not the courage to go to the source of these evils, so we went on patching them. Would there be anything more than a mere patching of the most of them in a Socialistic State, however ideally constructed? This is not to deny that an ideal Socialist State is only possible when you have a human nature equal to its demands. To secure that requires an act of greater courage—a courage that goes to the very heart of the matter—a courage that dares to say to men, "Ye must be born again."

#### Christian Reunion.

Any ideal which is a challenge to a venture of faith is anathema to opinion that has crystallised and to emotion that has transcribed possessions takes alarm at the cry that Nonconformity was surrendering to the Church of England, and that the Church of England was surrendering to the Church of Rome, which was going to the devil! Such timid souls should be reassured by Dr. J. Scott Lidgett's statement at Brighton, and by the comments made afterwards by Dr. Gavis. Nothing was being done by those carrying on the "conversations" which could not be resisted by the Churches. The men engaged, Anglicans and Nonconformists alike, could be trusted not to betray the trust reposed in them. What was being achieved was that a new atmosphere was being created, in which a fellowship born of knowledge and an increasing appreciation of worship was being engendered. Differences were being refined from the gross exaggerations which had made these grotesque, and they were being defined with a precision which would give to future "conversations" the advantage of sure knowledge. Nothing but good can come of such conversations, even if the only result be a new atmosphere and a more cordial fellowship.

#### Sir Oliver Lodge on the Future of Man.

Sir Oliver Lodge, while a realist, is also an optimist. As a realist he makes the average man's flesh creep as he describes the future of a world war-torn. As an optimist he seizes on the hope that man will still follow the gleam that has led him so far up from the primal slime. It is when one contemplates the picture the distinguished scientist painted at Brighton that one realises how urgently necessary it is that the torch should be held flaming and high. The modern war-craze was not really the outcome of our animal ancestry, he declared, but a disease of civiliza-

tion—a devil that must be cast out. Unless it was cast out there was nothing to prevent man from perfecting devices which would lead to mutual extermination. The choice is by the man. The High powers would not compel him to tread the path to the peak. He could turn aside to the perfection of machinery which could bring high explosives, poison gas and disease germs into distant cities, or he could march onward and upward to battle with the powers of evil, the pain and disease and poverty and misery which were waiting to trip him up. What was needed was a realisation of the solidarity of humanity done, and that in joining in the doing of this was a far finer destiny for the races of man than the present fostering of rivalries and hates and greeds. The speech was a great challenge to fight, and to fight hard, for the peace of the world.

#### The Miners.

The country will watch with deepening anxiety the negotiations that are taking place between the miners and owners. The demand of the miners that their wages shall have the purchasing power of the pre-war standard cannot be regarded as unreasonable, and yet, so complex are the issues involved, and so varied the opinions of the experts, that April 17th might easily arrive without the solution of the difficulty having been found. The coal industry has no parallel in any other industry. Methods might succeed in avoiding or settling disputes among railwaymen, or dockers cannot be employed in this case. To raise the minimum might easily help those least able to meet it, but with system of profit-sharing in operation the difficulties of reconciling this with any substantial increase of the minimum wage are immense. To increase the cost of coal in order to secure such a minimum would be to pass the burden to other shoulders. To equalise matters by means of a "pool," a proposal much discussed in the struggle of 1921, no longer commends itself as a way out. To effect economies in management might help, but it is difficult to see how that can be done without some scheme of limitation of expenditure which must eventually mean nationalisation. It will be seen that before a settlement of the question is reached many profound and far-reaching changes may have to be made.

#### The French "Yellow Book."

French policy, as set forth in the "Yellow Book," just published by the French Government, is seen to be so uncompromisingly at variance with our own as to offer little hope of an agreement being reached. Reparations, urgently needed as they are, are but secondary to the demand for the return of the territories which were lost. That security, now that America cannot be reckoned as an ally with Great Britain to protect France from a rebuffed and aggressive Germany, or, unless Great Britain will enter into a military alliance of an impossible nature, must secure the demarcation of all territory west of the Rhine. M. Poincaré does not regard this as inconsistent with his oft-repeated statement that he does not desire the annexation of an inch of German territory, but the difference between what he proposes and contention on the differences between Tweedledum and Tweedledee. Germany, numerically greater and potentially far stronger than France cannot be in possession of her great armament factories which are the source of her military strength; nor must she be permitted to set her Government on a authority across the river. That is where Marshal Foch has stood since the armistice, and apparently M. Poincaré holds immovably to the same view. This irreconcilable attitude should not deter Mr. MacDonald from continuing the course he has mapped out. France may yet listen, and wiser counsels prevail. In any case, it will be well for Europe and the world to know what we think, and to be able to hold the League of Nations a guarantee of security that will cause all thoughts of military aggression to perish.

# The Church and Outsiders.

## ARE THEY BEING REACHED?

### VIEWS OF MISSIONERS.

By Rev. ROBERT FERGUSON.

The outsider isn't going to be an easy case for our winter's crusade about that quite conclusively. We are not going to quit "hands down." All day long were Christ's hands outstretched for us, and all day long must our hands be outstretched for theirs—and cringing hands at that. We're on the right line, but we have not got very far as yet. We must follow up. We've tasted blood, and the passion will grow by that on which it feeds. We've got a move on, but have not gathered momentum—there's such a dead-weight of inertia to carry. The fire is burning, but it is not intense enough to liquefy the more intractable metal to any extent. The outsider has generally got the length of rubbing his eyes by the time we have done. He may even have got the length of admitting that there is "something in it." He has not come to feel there is "something in it," because we have not arrived at that ourselves in any great numbers. Our effort still admits of quite easy explanations. We have got the wind up because the churches are empty. We have to relieve our conscience a bit, or it is our instinct for the dramatic which is behind some of it. The outsider has had to come to some sort of terms with life—we sometimes forget. He gets along with a degree of ease and comfort in a world—a world which to all appearance seems a larger world than ours. He has occasional fits of uneasiness and restlessness, which he considers are signs of a badly governed world. Only as our really greater world shows itself to be really greater, and comes crashing upon his, will he be spoiled for the smaller and seek the larger.

We have got to make evangelism the whole-time business of the Church. We must try to give Christ to the world. Even hymn by hymn is inadequate. It seems often to be only our cry—it is not yet our dominant. We throw in the face of the outsider the intimation of our love to him by no means so serious a concern. We are not most in the main things. Much of what we do looks terribly like adding white to white in burning concern. We have sounded out the Gospel, but we are up against the bigger task of giving it to him. Any piece of catalyst when tightly struck and smartly struck will emit sound, but it takes the very fibre and texture of the wood, say, of a violin to create tone. We have played Christ to the outsider's sense, but we have very imperfectly exhibited Him in the believer's and crusader's sense in any very impressive flesh and blood representation. We must proceed with the reconciliation of all things on "Opepe's" line as far as really is possible, and meanwhile give the reconciliation tone, as Paul pleads for it, "in much patience, in labour, by pureness, by kindness, by the Holy Ghost, by love unfeigned, the true "day of the Lord" will come for the man, and the Church when the ministry of reconciliation is being done. The outsider is a man that the outsider will be a serpent bit him."

We have to get the whole Church into our own is a step towards the winning of the first stride. We cannot get the outsider if we are half asleep. The reason the newly born man is the best man to wake the others is that he has the same step in himself, and his tone conveys it. We have not the chance of doing our best work till we have a new edge on our experience and witness. "If the iron be blunt, and you do not whet the edge, then must he be put to sleep, but wisdom is profitable to direct," and the direction is in the line of a deep evangelical experience in the new do of its own seeking and finding. The fathers having found is only the children's not entered into judgment with himself, nor will he tell us show him his own. Judgment must begin at the house of our soul God's judgment in the penitence of the man outside in the line of the notes through our denunciations, but in our repentance will feel the day of doomday has come. The something lack-

ing in us is poignancy. It is that which breaks most keenly. The poignancy of the picture of the thorn-crowned Saviour must reflect itself in the poignancy of the life. Else the contrast strikes the outsider rather than the parallel. Are not we plotting the crown of thorns upon Christ's brow ourselves? With much left to be said, let this arresting word of Dr. Whyte's about the crown of thorns conclude this present word—"I wonder what will slugsdars' garden those thorns were grown."

By Rev. GEORGE FAWCETT.

The outsider is the problem of the Church. Jesus himself showed a distinctive concern for the one without the fold, though there were ninety and nine left within. What is to-day, when the ninety and nine are without to the one? The Christ-Spirit within the Church should be the secret of the answer. How can we get when so many are outside the fold? The Church has almost dissipated itself to become attractive to the masses. We have built beautiful structures. We have adopted, legitimately, the finest architecture. This has not, however, proved a real success. We have become more Gothic than Godly. We have resorted to the music which we have come to be regarded at times as more entertaining than anything else. We have sought out the sensational preacher who has quickly got the crowd for us, and we have as a result lost the sequence in the line of divine worship, we have had religious buoyancy. If the crowd has been induced to follow, we have lost the outsider. Dr. Jowett described such ministries as trying to heal broken limbs by applying a gramophone. We have also tried new methods. We have sought to meet the outsider on his own ground. Joseph Odell once told us that to get the outsider in we must get the insider out. We have done this. We have spoken to him in the market-places. We have sought fellowship with him in his home. In the market-places he seemed shy, but not antagonistic. Often we were curious. When he heard the ring of reality and sanity he became interested. But the outsider is not so much religious as he is indifferent. He is left uncaring of what we demonstrate is worthy of any peculiar attention. There is no distinction between us and him.

Then, if we could only get to the inside of the outside we should find many who feel that they are in a bigger and better fold than the Church. Their world is that, they say, that they "see enclosing them on every hand the walls of the New Jerusalem." We have visited and canvassed the homes. During the recent Tree-side Methodist Mission no less than 50,000 special invitations were sent out each enclosing a small copy of Guido Reni's picture. "Is it nothing to you?" In this way we have been able to bring to the attention of a quarter of a million. After all this huge effort, to all appearances, we made no progress. The Church has not been able to do. We have almost been driven to the conclusion that these great mass movements are failing to serve the supreme purpose of the mission. The Church is not able to do something more effective. It is easy to say we must concentrate upon our own people and our own work. No greater work can the Church do. But whilst this duty needs to be done the other must not be left undone. We cannot remain heedless of the straying multitude. Our responsibility does not cease because we find our task hard.

Here is our challenge. Those of us who believe in the Church as the best institution for bringing in the Kingdom of God realise the responsibility because we see the opportunity. If this mass is outside the Church we believe it is just outside. It can be got inside. No human device will succeed. Only a Pentecost is sufficient. That it is the condition which affected the community without. It still holds good. The Spirit-filled Church becomes a magnet. The Church must have a magnet sufficiently strong to draw and a message sufficiently definite to convert. We must have the Spirit of God who have the magnet of the Spirit of God. Let us be faithful to our resources and we shall conquer.

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Endeavour Notes.

Floating Endeavour.

By Rev. E. J. BAGNALL.

One wonders sometimes whether our Primitive Methodist Endeavour Societies are taking their adequate share in Floating Endeavour. Some of our Endeavour societies are found in the large coast towns and seaports, and these doubtless recognise their close relationship to the shipping and our seamen, but the spiritual welfare of our sailors ought to appeal to us all. Hundreds of Primitive Methodists and other men are at work in the docks, and should be kept in touch with their C.E. Society and Church just as we endeavour to keep in touch with the boys absent from us in the Great War. We ought also to systematically keep in touch with our boys still in the service for many of these have passed through our Sunday-schools. They are exposed to fierce temptations, and away from the Church influence they are more likely to go down into the depths of sin.

Many of our societies, from reports which come to me, are not aware that there is a British Union of Floating Christian Endeavour Societies having its office at 21, Park Road, New Cross, London, E.S. 14. The secretary is Mr. G. J. Hill. It does not cost much to become a member, and to send a wonderful work in a quiet way. It provides sailors with copies of the Scriptures in their own languages, and sends them to the ships at the docks and hold services abroad when possible. They seek out the young men especially and often work with them with our churches, and follow them up by correspondence, thus keeping them in touch with Christian influences. They are given an introduction to workers in other ports, and so try to safeguard them in strange lands and foreign ports. Their chief and spiritual work is to call men while in port and at sea. During a visit to Southampton last year I had an opportunity of visiting the ships with Mr. G. J. Hill and his devoted helpers, and saw the work. It was an interest and illumination to me, and one had an insight into what Christian Endeavour is doing beyond its ordinary programme. His attack case was filled with Bibles, booklets and letters in several languages, and he had a most fascinating story to tell in connection with his work. Whilst writing this article I have before me a twelve-page monthly magazine entitled "The Bulletin of Welsh Floating Endeavour." This reveals the fact that the bodily comforts of the men are also cared for, such as mittens, galoshes, handkerchiefs, thimbles, needles, pads, magazines and periodicals, etc., are sent out in parcels. Over 10,000 were sent out at Christmas. In one case the survivors of the s.s. "Falside" which was wrecked on Governor Cay January 8th, each received an Endeavour packet of comforts.

It is gratifying to know that all round our coast this beneficent work is going on. At Birkenhead, Barry Dock, Newport, Cardiff, Cardiff, Cardiff, Cardiff, Cardiff, Southampton, Hull, Manchester, Newcastle and other places. How can we help? We can do it by making the most of the fact that this brief article may be respectively useful to those who prepare the weekly topic for March 16th.

THE OUTLINE OF CHRISTIANITY.

The plan of this great undertaking is in the hands of an International Board of Editors, representative of the best scholarship of America and Europe. No work of this order and on such a scale has ever previously been attempted. It is a work on theology now a mere history of the outline and associated practices lay mind the actual contribution made to the rich heritage of Christianity by the progressive influence of Christ in the human race. Human life and institutions during two thousand years. The story of man cannot be understood without understanding the work and the contribution Jesus Christ made to life and truth and the progress made by His living presence in His followers. The history of Christianity will be traced through all every phase of human activity—personal, social, political, educational, scientific, and literary. The work will be published in five volumes, beautifully illustrated, and over 1,000 plates in colour and in black and white.

Alford Circuit Progress.

The Vice-President's Session on Sea.

Saturday, March 8th, was a great day for the Alford Circuit, being the occasion of the thanksgiving service for the completion of the £500 scheme, and the celebration was being over by 4.30, when a very large company gathered from all parts of the circuit and sailed to sea in the motor launch "Endeavour." An interesting sacred concert followed, given by Mr. Harrison, Miss E. Robinson and Mr. J. W. Farrow, took the chair for the public meeting. After devotions, the Vice-President announced that the value of the £500 had been raised, and that they were assembled to sing the purpose of giving thanks for what had been accomplished and for the purpose of gaining inspiration for future achievements. He expressed his pleasure at having Sir Thomas Robinson on the platform, and thanked the minister and members for the devotion with which they had carried through the project initiated a year ago. Mr. H. R. Wilkinson, the organist, played the hymn which he addressed the meeting, giving a special character by vision and spiritual fervour.

He complimented the officials on their desire to bear their own burdens and remove their own responsibilities. He said that he was glad that the Alford Circuit had shown vision and courage in its decision to carry out its endeavours there was the kind of loyalty that comes by prayer. He then hinted at the possibility of improving the material and spiritual achievements of the Union. To mention a few: Christian Endeavour, Temperance, Young Men's Christian Association, Teacher Training, Young Crusaders' League, and Study Circles. The leaves of memory recalled joyfully on Wednesday in the gardens of the Leeds churches who could recall Joseph Wood, William Hives, Thomas H. Hunt, and the rest of those who dignified and served. It was a great day, though bad weather conditions prevented from attending some whose names were forgotten. But William Wilkinson spoke on "Teacher Training," and Mr. I. L. Shires, L.C.P., on "The Child Mission." Mr. W. R. Warrurst, in the unavoidable absence of Mr. B. Warrurst. At the evening meeting there had a retrospective of the work of Rev. W. Wilkinson spoke on "The Sunday-School Union—its Past," and Rev. S. Palmer on "The Sunday-School Union—its Future." Mr. A. Lee, who for twenty-seven years has been a member of the General Sunday-School Committee, president, and treated the subject of the work and its characteristics of all the General Sunday-School Secretaries from 1874 to the present. The celebration was to end with a roll call of the Leeds Circuits.

A Musical Triumph at Kilburn.

An ambitious programme was arranged for the Fourth Choir Festival by Mr. Harold Hill, at Kilburn, for Sunday and Monday last. The pulpit was occupied at the morning service by Rev. J. A. Alderson, and in the evening by Mr. Harry Ralph of Reading. Both preachers had suitable subjects, and large congregations were present. In addition to the anthems and organ solos, Miss Madeline Crust sang solos. At eight o'clock a musical service was given, consisting of Wagner's "March from Tannhauser," by an orchestra of forty performers, and the Intermezzo from "Cavalleria Rusticana" and choruses by the choir. A large company assembled for Monday night's programme. The all-hour organ recital was given by Mr. Frank Tomlinson, and at 7.30 Mendelssohn's "Hymn of Praise" was sung by the choir, the soloists being Miss Olive Towell and Mr. Donald Finch. The second part of the programme consisted of a piece of organ music by Miss Ada M. Scull, who played "Rondo from Concerto No. 3 in C Minor" (Bethoven), with organ accompaniment by her brother, Mr. H. Scull. Miss Olive Towell sang two of Mr. Scull's own compositions, "Music, when soft voices die" and "The Church," which she sang with orchestra, piano and organ accompaniment. Mr. W. R. Warrurst, who sang "Worthy is the Lamb" and "Hallelujah." To thank the choir, Mr. Alderson said he regarded the effort as a fine triumph for their talented organist.

The Apocalypses.

"The Revelation of St. John the Divine," by the Rev. J. W. Farrow, is a work of the Religious Tract Society. Vols. 1 and 2, 5s. 6d. each net. It is a work entirely with the object of the author, and we are sure that his volumes will meet a real need. He is right in saying that each of the apocalypses is a revelation, and a sealed book. Many have turned aside to it simply because they could not discern its meaning, and they have said that there has been a lack of commentaries on the book, but these are obviously intended entirely for scholars, who are able to decipher the symbols and the symbols. The author's aim is to deal as simply as can be with the obvious meaning of each of the apocalypses, and to show the personal devotion. The substance of the chapters have been given as addresses, and can well be given to the hearers found them profitable.

SUNDAY-SCHOOL UNION JUBILEE.

Celebrations in Leeds.

The headquarters of our Sunday-school Union in Leeds, and Leeds is proud of the fact. It gave evidence of this on Wednesday, 5th inst., when it celebrated the jubilee of the Sunday-school Union. The celebration was organised by the Leeds Church Council, and was held at the Methodist Central Hall church of Leeds. Fifty years ago it might with justice have been said "Can there any good thing come out of Leeds?" The town stood the very lowest among the great towns of England in its educational record. But when a town (or a man) touches bottom there is cause for reflection and room to get more on. Reflection there was, and a move, a good quick one, was started. The new school boards had just come into being, and William Bockworth was the first chairman of the Local Education Committee. Under new management the day schools made rapid strides, and in 1874 a University was founded. But William Bockworth had interests other than its secular education, and at the head of a few men of his own action was able to pilot through Conference the motion to found our Sunday-school Union. "Can there any good thing come out of Leeds?" Come and see for yourself. It is impossible to measure the material achievements of the Union. To mention a few: Christian Endeavour, Temperance, Young Men's Christian Association, Teacher Training, Young Crusaders' League, and Study Circles.

The leaves of memory recalled joyfully on Wednesday in the gardens of the Leeds churches who could recall Joseph Wood, William Hives, Thomas H. Hunt, and the rest of those who dignified and served. It was a great day, though bad weather conditions prevented from attending some whose names were forgotten. But William Wilkinson spoke on "Teacher Training," and Mr. I. L. Shires, L.C.P., on "The Child Mission." Mr. W. R. Warrurst, in the unavoidable absence of Mr. B. Warrurst. At the evening meeting there had a retrospective of the work of Rev. W. Wilkinson spoke on "The Sunday-School Union—its Past," and Rev. S. Palmer on "The Sunday-School Union—its Future." Mr. A. Lee, who for twenty-seven years has been a member of the General Sunday-School Committee, president, and treated the subject of the work and its characteristics of all the General Sunday-School Secretaries from 1874 to the present. The celebration was to end with a roll call of the Leeds Circuits.

Vice-President's Appreciation of Young Ministers.

In fulfilling Vice-Presidential engagements during the last ten days I visited two churches on the Lincolnshire coast, in charge of two young ministers, who are well worthy of a word of appreciation. On Thursday, February 27th, I was at Skegness, at the opening of the new parlour, and in the evening aided over the public meeting at night. Rev. Ralph Stone is the Superintendent of the Skegness Circuit. Immediately after the day was opened, the service was packed, and there was a very good congregation at night. It was a large number of men, and the service took charge of the circuit when it was in a very depressed condition. He has worked hard and has gained the confidence of the officials and members and of the outside public. He has guided the circuit into prosperity, and the churches have before us a splendid prospect for going ahead and doing good work, both spiritually and financially. On Saturday, March 2nd, I visited Boston-on-Sea, a neighbouring watering place, to take part in a big thanksgiving service. There was a large gathering, and the service was an enthusiastic meeting, with a rich spiritual atmosphere, and I have rarely been in one like it. The service was a very impressive and a word of appreciation. I was at Skegness, at the opening of the new parlour, and in the evening aided over the public meeting at night. Rev. Ralph Stone is the Superintendent of the Skegness Circuit. Immediately after the day was opened, the service was packed, and there was a very good congregation at night. It was a large number of men, and the service took charge of the circuit when it was in a very depressed condition. He has worked hard and has gained the confidence of the officials and members and of the outside public. He has guided the circuit into prosperity, and the churches have before us a splendid prospect for going ahead and doing good work, both spiritually and financially.

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10 Adonis, Perry, 6d
11 White, 6d
12 Anemone Queen, 6d
13 Do. Redway, 6d
14 Do. Anemone, 6d
15 Do. white, 6d
16 Do. yellow, 6d
17 Do. pink, 6d
18 Do. purple, 6d
19 Do. blue, 6d
20 Do. white, 6d
21 Do. yellow, 6d
22 Do. purple, 6d
23 Do. blue, 6d
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54 Do. purple, 6d
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## Sunday School Lesson.

## The Story of Timothy.

Acts xvi. 1; 2. xvii. 15-15; 1 Cor. iv. 14-17; xvi. 10-11; Phil. ii. 19-24.

MARCH 23.

By ERNEST BARRETT, M.A.

The teacher will find it very helpful if the pupil's usual journal is carried on, unless this is done, the teacher will be confused. Many editions of the Bible and practical commentaries are available as a part of the Roman Empire visited by Paul. It is a really valuable exercise to trace out such a journal and then insert the towns mentioned as they occur in the narrative. Antioch the Great, about 200 B.C., in the towns of Asia Minor about 200 A.C., in this colonial enterprise, unwittingly prepared for Paul's journeys, and made the story of Timothy possible. It was written of them that "the baths and wines of Phrygia prepared them from their brethren—that is, the customs of other people caused them to relax the austerities of the ancestral faith. Our lesson brings before us an example of this. A Jew, Eunice by name, is the wife for probably widow of a pagan, and their son Timothy is uncircumcised. This state of affairs would have seemed appalling to a strict Jew; yet the mother and grandmother of Timothy, a Jewess, were reverent for the Scriptures, and gave the boy a thorough grounding in the Word.

This careful training in the Word of God, given in the liberal religious atmosphere by a Jewess, was surprising, and was a preparation required for the important part which Timothy was destined to play in the life of Christianity. He was, undoubtedly, grieved last week, deserted Paul because he could not repress his Jewish prejudice against the teaching of the Gentiles to the pagans. It is very probable that the young Timothy would be a witness of the strange scenes described in Acts xiv., when Paul and Barnabas were hailed as gods by the Lystrans, and he could not fail to be impressed by the turn of events, when, owing to the incident of stranger Jews, the erstwhile "gods" were subjected to scandalous violence. The authority displayed by Paul and Barnabas would be impressed upon his memory. It is not that his own grandfather and uncles were among the disciples who "stood round about Paul," and that they thereforward acknowledged Christ as the Messiah given to Timothy. As time passed he himself began to teach and became an asset to the local church.

When Paul next visited Lystra Timothy was recognized as a disciple and was in considerable favour. Knowing the household Paul was delighted when he found that Timothy had not exaggerated the worth of Timothy. He took to him at once and Timothy responded with a loyalty that never wavered. Paul and Silas were both impressed with his qualities. They solemnly set him apart for special work, and, no doubt in the blessing of the Father and the grand mother, to whom he turned, Timothy left the highlands of Galatia to venture with his hand witness of the Gospel of Jesus Christ.

Timothy was of the utmost services in the founding of the first European churches. Paul pays generous tribute to his work. Whether he actually accompanied Paul to Rome we cannot say, but it is quite clear that he did go to Rome, and while there was in close attendance on Paul. He was not himself a prisoner, but was free to come to Paul as he desired. He was a witness for the aged apostle. For instance, "when anxiety for news as to the affairs of the Lystran church distressed Paul, he wrote on Timothy to make his way to them and to investigate personally, and bring back his report to Rome. How Paul valued him is pathetically evidenced by his great longing to have him at hand when the time of his martyrdom drew near, though whether Timothy arrived in time to comfort his last hours we do not know. After Paul's death only one fleeting glimpse of Timothy is allowed us. Hebrews xiii. 23 hints that he had been recently released from imprisonment, and it is legitimate to connect this with the writer of the Epistle. The friends of Timothy have a sure place in the world's stories of great friendships.

A successful bazaar was held at Jubilee (Liverpool) Church on March 15th, 6th and 8th. The openers and chairman were Mr. and Mrs. J. Betts, Mr. and Mrs. J. C. Jones, and the Council were: A. J. Jones, M. P. Others taking part in the opening exercises were Rev. W. Fairweather, J. Watkin, H. T. Lane (Western), S. Barron (Central), W. G. (Central, Kensington), and A. F. Hayden, Mrs. T. S. Bridge, and the treasurer, Mr. J. Roberts. All worked hard and well, and there was considerable excitement. Saturday night, when it was announced that about £40 had been realized. The proceedings terminated with the Doxology.

## Guid Kind of Hearts.

### By-Path Meadow.

Every reader of the "Pilgrim's Progress" remembers By-Path Meadow and Giant's Foot. Of the latter, it is said that this was one of the most terrifying. It was worse than the Slough of Despond and the Valley of the Shadow of Death. Christian and Hopeful—after they passed the Silver Stream and then entered the straight path lay just by the bank of a pleasant river. On either side of the river was a meadow, in which beautiful lilies grew, and on either bank were fruit trees, with all kinds of ripe fruit on, of which all pilgrims could eat. For several days they journeyed most happily, then the river and the road parted. The way became very rough, and the pilgrims, who they were told by reason of their travels, and they wished for a better path. Soon they came to a stile on the left-hand side of the road, and the stile led up to a meadow. Said Christian to Hopeful, "If this meadow leads along by our way, we had better go over into it, when we have done, and saw a path which was just at the other side of the hedge from the road. Then the two pilgrims climbed, and when they got to the path they found it very easy for their feet. They also saw before them another man, who said he was going to the Celestial Gate.

"This careful training in the Word of God, given in the liberal religious atmosphere by a Jewess, was surprising, and was a preparation required for the important part which Timothy was destined to play in the life of Christianity. He was, undoubtedly, grieved last week, deserted Paul because he could not repress his Jewish prejudice against the teaching of the Gentiles to the pagans. It is very probable that the young Timothy would be a witness of the strange scenes described in Acts xiv., when Paul and Barnabas were hailed as gods by the Lystrans, and he could not fail to be impressed by the turn of events, when, owing to the incident of stranger Jews, the erstwhile "gods" were subjected to scandalous violence. The authority displayed by Paul and Barnabas would be impressed upon his memory. It is not that his own grandfather and uncles were among the disciples who "stood round about Paul," and that they thereforward acknowledged Christ as the Messiah given to Timothy. As time passed he himself began to teach and became an asset to the local church.

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## IN MEMORIAM.

Mrs. Ellen Smith.

The passing of Mrs. E. Smith, widow of the late Robert Smith, removes a familiar figure from the ranks of our dead. She was the eldest member of our Foremost Saint Mary Society, and was greatly loved by all. Her family circle, by her sunny disposition, will not soon be forgotten. Revs. E. Sellers, R. J. Smith and W. L. Spooner took part in the largely attended funeral service. The mortal remains were reverently interred in Foremost St. Peter Chapel Tarsley, the family paying a fitting tribute to the beautiful life and character of the deceased, whom he had known for fifty-five years.

Mr. John Cuss.

The Bethesda Church, Wolverhampton Second Circuit, has sustained a heavy loss in the passing to higher service, on February 23rd, aged forty, of Mr. John Cuss. He was just in the full tide of service, and the Church had his many excellent gifts placed freely and gladly in her hands. Possessed of a rich voice and adapted for leadership, he had gathered around him an excellent choir, which meant much to the Kingdom. His great heart and his intense devotion and loyalty to his Lord will make his place hard to fill. He hailed from Fairford, Gloucestershire, was a member of our church for eighty years of age, and was a member of our church. The funeral was attended by a great number of friends, Rev. W. H. Richardson conducting the service. The interment was at Heathtown Churchyard.

Mr. William Somerset.

Hungerford Circuit has lost one of its most staunch and versatile personalities in the passing on February 19th of Mr. W. Somerset. Converted at the age of eighteen in the Sresham Chapel, he took up work in the Sunday-school and on the plan. Soon after he removed to Lambourn he at once joined our church. The funeral was attended by a great number of friends, Rev. W. H. Richardson conducting the service. The interment was at Heathtown Churchyard.

He became a trustee for Lambourn, Eastbury, East Garston and Shefford, for many years he was a Society steward, circuit steward and a member of the District Committee. He was a clear, forcible, evangelical preacher, and was one of the best knowledge and deep conviction. He is greatly respected. A large number of people attended the funeral and memorial services conducted by Mr. H. J. Seymour and Rev. W. J. Smart.

Rev. Geo. W. King has been released by Bishop Auckland Circuit from his promise to stay a fifth year on domestic grounds. He will therefore leave at Conference, and the circuit will require a second minister.

An interesting event recently took place in the Gilles-street Schoolroom, Middleborough, when Mr. and Mrs. W. Dawson celebrated their golden wedding, over ninety years being passed. The happy couple received many congratulations and tokens of esteem from their wide circle of friends. They have been associated with Gilles-street Church for over forty years. An excellent musical programme was arranged by Mr. J. O. Dibley and party.

The British and Foreign Bible Society gratefully acknowledge the receipt of £1 from C. Holloway.

Rev. T. Jackson acknowledges the receipt of £2 from "In Memory," Wellington, Galah; two parcels, no name; penny dinners supplied, 758.

## "Save the Children Fund."

Previously acknowledged, £137 10s. 4d. To: £25 in Memory, Wellington, Galah, E.I. All contributions to be sent to the Editor *Primitive Methodist Leader* (Save the Children Fund), 17, Farringdon-street London, E.C. 4.

## BOOKS RECEIVED.

The Epworth Press.—"The Fairness of Trial," by W. L. Watkinson, D.D., 5s.; "Recent Psychology and Evangelical Preaching," by W. L. Northridge, Ph.D., 2s. 6d.; "Pioneers of Evangelism 'Down Under,'" by W. G. Taylor, 3s. 6d. George Allen and Unwin.—"A Short History of International Intercourse," by C. DeLisle Burns, 2s. and 3s. 6d. Marshall Bros.—"God in Evidence," by Kate Duff, 2s. 6d.

## Distress in Cornwall.

Rev. W. A. Bryant wishes to acknowledge:—Sutton, Surrey, 2s. 6d.; "Mansfield," 5s.; Rev. and Mrs. Ingham, Liskeard, £2. Further donations to be sent to Rev. W. A. Bryant, hon. sec. M.U.R.C., Deacon Hill, Camborne, Cornwall.

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SUNDAY, MARCH 16.

LONDON AND SUBURBS.

BALMAH CIRCUS, 10, Tottenham Court Road, Victoria.
Hill, Olding Road, Rev. W. H. M. Smith, 6.30, Rev. E. Clarke, 7.15.
M. G. A. Washington, 6.30, Rev. J. W. Chappell, 7.15.
TOTTENHAM, Lynton Road, S.W. 11.
M. G. A. Washington, 6.30, Rev. J. W. Chappell, 7.15.
BUNSWICK HALL, 10, Whitechapel Road, E. 1.
Rev. W. H. M. Smith, 6.30, Rev. E. Clarke, 7.15.
M. G. A. Washington, 6.30, Rev. J. W. Chappell, 7.15.
M. G. A. Washington, 6.30, Rev. J. W. Chappell, 7.15.
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PROVINCIAL.

BAKSWELL, Water Street, 10.45 and 6.30, Rev. J. H. Vail.
BIRMINGHAM, 11, Kingsway, Hollows Hill, 11 and 6.30, Rev. W. H. Bird.
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BIRMINGHAM, 11, Kingsway, Hollows Hill, 11 and 6.30, Rev. W. H. Bird.

MATLOCK, Bank Road Church, 10.30, Rev. E. H. G. ...
MIDDLEBURY, Lynton Road, S.W. 11, Rev. W. H. M. Smith, 6.30, Rev. E. Clarke, 7.15.
MORNINGTON, Lynton Road, S.W. 11, Rev. W. H. M. Smith, 6.30, Rev. E. Clarke, 7.15.
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SOUTLAND.

EDINBURGH, Livingston Road, South Clark Street, 11 and 6.30, Rev. P. M. Leader.
GLASGOW, 11, Kingsway, Hollows Hill, 11 and 6.30, Rev. W. H. Bird.

WALES.

CARDIFF, 11, Mount Tower, Howard Gardens, 11 and 6.30, Rev. W. H. Bird.

REV. S. PALMER'S ENGAGEMENTS—March 15-17, Leeds, Camb.

VANDELISTS' ENGAGEMENTS.

MR. CHAR. E. BARROLOUGH conducts his "Ladies' Prayer Society" every Friday, 7.30, Morlan Street, South Park, Cardiff.
MR. ALBERT SHAKESBY, the well-known Evangelist, is open for engagements.
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SPECIAL NOTICE.

EDITORIAL.
All communications should be addressed to The Editor, "The Primitive Methodist Leader," 17, Farringdon Street, London, E.C. 4. MSS. are always returned, but unless accompanied by a stamped address return cannot be guaranteed.

SUBSCRIPTIONS.

"The Primitive Methodist Leader" will be forwarded post at the following rates:
Quarterly 3/6, Yearly 11/6; Colonies and Foreign 13/6. Single copies 6d.
Advertisements should be crossed National Provincial Bank, 17, Farringdon Street, London, E.C. 4.

ADVERTISEMENTS.

All applications for advertisement space should be made to the Editor, "The Primitive Methodist Leader," 17, Farringdon Street, London, E.C. 4.
Terms: 1/6 per line per week, 10 lines per page.
Advertisements should be crossed National Provincial Bank, 17, Farringdon Street, London, E.C. 4.

BIRTHS, MARRIAGES, DEATHS.

Notice of Births, Marriages, Forthcoming Weddings, and Deaths, returned to the Editor, 17, Farringdon Street, E.C. 4.
MARRIAGES.
MARRIAGES.
MARRIAGES.

BIRTHS.

On February 28th, 1924, to Rev. and Mrs. W. H. M. Smith, a daughter, named ...

DEATHS.

On February 29th, 1924, John Hingworth, 17, Farringdon Street, E.C. 4, aged 40 years, died at his residence, 17, Farringdon Street, E.C. 4.

Rev. F. C. Cannell to Bristol.
Rev. W. H. M. Smith to Redhill, a sixth year.
Rev. J. Bellis to Oldham, IV.
Rev. W. S. Barrett to Blackburn III, a fifth year.
Rev. W. Henderson Brown to Oswestry, a sixth year.
Rev. W. H. Papp to Coalville, a fifth year.
Rev. W. H. Papp to Coalville, a fifth year.

Engagements for 1925-26.

Rev. Geo. Pascoe to Grimsby.
Rev. A. T. Slater to Dover and Folkestone, a sixth year.
Rev. W. Moore to Fife.

Engagements for 1927-28.

P. S. Carden to Norwich III, a sixth year.

Bradford Central Hall.

"Lodging House" Congregation.

In connection with the special mission service held last week at Central Hall, Bradford, Rev. Sam Rowley invited 100 men from the lodging houses to a breakfast and meeting at 8 a.m. There was a good response, and the service was greatly appreciated, short addresses being given by Mr. Killen and the pastor. The former related his experiences as a lodger, before his conversion. One visitor said he put a book to the pastor: "Stick to it, Billy; thou's on the right side." "Ah! true," said Killen, "and there's the proof of it." The pastor then related that in his relations to the police is that, in his unconverted days he put a book to the small of his back, but now the officer called him graciously as he visited the cell.

In the evening at 8 o'clock a great crowd gathered outside the hall for a torchlight procession by the doors to the burning. Hundreds of folk lined up each side of the main streets, and at the Exchange a tremendous gathering listened intently to a Gospel appeal made by Rev. Sam Rowley. Then followed a great inspiring song, led by the choir, and what an inspiring march with torches, Japanese lanterns and long streamers!

"Central Hall is the hall for all people," said the streamer. It is a meeting place for all. It is a place where we can meet and talk with our neighbors. It is a place where we can meet and talk with our neighbors.

IN MEMORIAM.

Mr. J. J. Barker.

Haywood Primitive Methodists were greatly shocked by the sudden death on Friday, February 29th, Mr. John Hingworth Barker had suddenly passed away. Mr. Barker had been a member of the congregation for many years, having begun preaching when he was fifteen. During the last few years he had been afflicted by his doctors to engage in public work, but during the day of his full strength he had been known as a preacher of the Gospel. Mr. Barker was a man of high character, and his death is a great loss to the congregation.

MINISTERIAL CHANGES & ENGAGEMENTS.

Changes in 1924.
Rev. T. Spence to Bradford.
Rev. O. W. King from Bishop Auckland.

Changes in 1925.

Rev. A. Walker from Nuneaton, after five years.
Rev. W. Atkinson (D. of Marryport), after six years.

Changes in 1926.

Rev. J. W. C. Clow from Hall IV, after four years.

Changes in 1927.

Rev. E. Metcalf to Bolsover and after 1928.
Rev. J. Pearce (D. of Warrington), a third year.

Changes in 1928.

Rev. R. E. Shepherd to Crewe II.
Rev. W. Swales to Hull II.

Changes in 1929.

Rev. I. G. Beardall to Barnoldswick.
Rev. F. Hacking to Gt. ...

Changes in 1930.

Rev. W. F. Clow from Hall IV, after four years.

Changes in 1931.

Rev. W. F. Clow from Hall IV, after four years.

# CHURCH NEWS.

**Barnaby Second.**—A cake and apron sale was held at Briery on Shrove Tuesday, presided by Mrs. F. Goring. Mrs. Shear-down presided, supported by Mrs. D. J. Dando. A ham tea was provided, and a number of the singing, when soloists sang by Miss Lucy Webb and Mrs. E. Fox. The ladies of the "Bright Lones" gave a very nice sketch. Mr. G. Hall and Mr. Wm. Beaumont expressed thanks to all workers. £14 was realized, making £100 in all for new local school building.

**Blanford.**—The choir anniversary services, conducted by Rev. H. J. Godman, were successfully given in the evening, and "Night," given in the afternoon by the choir led by Councillor W. H. Bagwall, with Mr. Frigg at the organ, was greatly enjoyed. Proceeds £10 8s. for trust funds. The visit of the President of Conference was a time of great refreshing. Mr. W. A. Wray (Wesleyan) presided at night, when the President gave a stirring lecture on "The Chalice of Christ to the Age." Amongst the many good things the President has done for our church, not the least by any means are his visits to us giving us great cost of time and strength on his part, to many small and out of the way circuits, where he found many of the most loyal and devoted members of our church.

**Coleridge.**—On Thursday a most successful Trunk and Note and Card Sale was held at Leigh-on-Mendip. A beautiful tree had been secured. The musical programme was provided by Mr. E. B. Goring, Mr. G. Frone, and right loyally did they contribute themselves. Mrs. W. Vranck and Miss Dyke raised some excellent donations. Mrs. A. E. Lane presided, and Miss Lane dispersed the tree. Thanks were returned by Mrs. E. Lane and Mrs. G. Frone (steward) to Mr. F. Ashman, Miss F. Ashman, the Leigh friends, and Mrs. E. Payne. Quartette and soloists were very enjoyable. Net proceeds about £32 for circuit funds.

**Coleridge.**—The trust sermons were preached at Hunks-road by Mr. H. Hawthorne, of Woburn. In the afternoon Mr. W. Heath presided over a Woburn. The principal parts were Miss E. Stemer and Mr. H. Pollard. The choir rendered anthems, under the leadership of Mr. J. C. Frone, who accompanied. On Wednesday a faith tea was held. Mr. J. Mulliner presided over an excellent service.

**Doncaster.**—Mr. W. E. Inghill presided over an excellent entertainment given by the scholars and Junior C.E. at Balby-road on Sunday. Rev. J. W. Johnson presided, a very interesting address. Mr. Gow presided the school and Scripture examination prizes on Sunday. The sermon was preached by the Rev. J. W. Johnson. The choir was led by Mr. C. Chester Taylor.

**Goosehead.**—First-Prizes of Sunday-school Hymnals were presented to the choir on Sunday. The choir were put into composition a story told in the school by Mrs. E. Clapperton on "How for Preference Doves Chose." Mr. Fox presided the prizes. Mr. J. W. Johnson presided. A large organ edition of the B. S. Hymnal was received by Miss J. Brown, organist.

**Leighton.**—In connection with Providence League, the annual concert arranged by Miss G. Bentley, of Kington, was given Friday. Mr. J. Hamer, of Cantal, presided, supported by Rev. A. Frize. An excellent programme was gone through.

**London (Leyton).**—At the missionary anniversary services Dr. Tom Jago, of Livingstone, presided, and the Sunday-school was on his subject in the morning "The Eleventh Hour," and in the evening "The Power of the Gospel." Dr. Jago presided, and an appeal for greater sacrifice and effort for the furtherance of work in the foreign field. The opening meeting was presided over by the speaker being Rev. Percy Bailey, from Nigeria. He gave a most interesting and instructive address. The collection for the work in Africa. Financial result for foreign mission, £21 15s. 9d.

**Luton.**—Thursday was a busy day at Bare. Although there are only seven members our people here have undertaken to renovate the premises at a cost of £220. The opening sermon was preached on the Sunday. The quarterly meeting was held at the premises of the Rev. F. P. Taylor, followed by a tea and meeting in the chapel, presided over by Mr. Newin (Wesleyan), and supported by Rev. G. W. B. Woodruff, and B. Farley. The treasurer reported that £23 had been raised for the renovation fund, and that the new sanctuary was completed. The meeting by Jane Webb and Mrs. R. Farley complete four years of devoted service.

**Murchington.**—The annual conference of the Lecture at Haslestone-road, a large company gathered. The Rev. J. C. Frone presided at the lecture "My Fifty Years in the Ministry," by Rev. George Truater, who was supported by the Rev. J. W. Johnson, both by fifty years ago. Conn. E. Lewis, J.P., presided, supported by Mr. J. C. Wrigley (A.

vicar of eighty-seven, who was a member of the quarterly meeting which made Mr. Truater the speaker. The Rev. J. M. Gunson, B.D., and S. A. Marsh. The reception accorded Mr. Truater was a revelation of the esteem in which he is held. Prior to the lecture over a hundred people sat down to a tea, kindly given by Mrs. Joseph Clarke and Mrs. G. Frone, when soloists sang (soloist of Mr. Truater). Proceeds for church funds, £20.

**Ripon.**—On the Wednesday and Thursday "At Home" was held in the Althwallos schoolroom. Mr. and Mrs. J. Eden and Mr. and Mrs. Leck, and Mrs. G. Frone, were the joint chairmen were Councillor McFarley and the minister. Excellent musical programme was given. The sum of £20 was realized.

**Rotherham.**—The Shrovetide efforts at Wellgate made £15 for church funds. Mrs. Joseph Haigh and Mrs. R. W. Greyson presided over the opening ceremony. In the afternoon the children, under the direction of Mrs. Haigh, gave a concert. The Wellgate Concert Party also held the evening programme Rev. J. Burrows presided. Mrs. Haigh presided, the refreshment buffet, under the care of Mrs. Hellwell and other ladies, proved successful.

**Rotherham.**—The married men of the church completed a trio of efforts for the funds of the church by arranging a public tea, which was held in the schoolroom, on Monday evening by the Castle-street United Methodist Church Choir, under the leadership of Mr. G. Frone, and Mr. C. Frone, and Mr. C. Frone, of London. Mr. W. G. Roberts (United Methodist) presided. The sum of £20 was realized. £20 was raised. 29, 56 1/2; married ladies, £7 7s. 6d.; young people, £6 4s.

**Rotherham.**—An excellent concert and sketch, "Ye Old Village Wedding," was given by the married ladies of Frederick-street, on Sunday evening, March 5th. The chair was occupied by Mrs. G. Smith and Mrs. Walter R. H. Accompanist, Mrs. Wilson. Proceeds, £18.

## Women's Missionary Federation.

**Bristol.**—A good meeting held at Clowes, on Thursday evening, 7th inst. The district missionary secretary was present, also Pastor W. E. Robinson. The speaker was Mrs. G. Frone, who read a report from Mrs. Reed gave a satisfactory report of the year's work. Miss W. Smith rendered two most interesting addresses to her friends. Thanks were given to all helpers by Mrs. A. Haigh. The missionary letter from Mrs. G. Frone, of Alkali North, was read by Mrs. Taverner.

**Cleethorpe.**—A largely attended "At Home" was presided over by Mrs. G. B. Shaw. The "At Home" followed the women's week-end. Mrs. W. J. Ward was the speaker. Mrs. J. H. Jackson (Middlebrough) addressed crowded congregations afternoon and night. An excellent talk was given by Mrs. J. H. Hodgson presided at the evening meeting. Sister Betty conducted a roll-call of the society's members. £15 was raised for industrial defence.

**Coleridge.**—A meeting held at Dragon-park Church, presided over by Mrs. D. Chippindale. Mrs. W. Russell led in prayer. Miss W. Wilson presided. The soloist, Alderman R. Annakin, J.P., gave an interesting missionary address which was supported by Mrs. W. Wilson. The Dragon-park ladies. Proceeds for African funds, \$4 16s. The annual business meeting followed, presided over by Mrs. J. Barber. Mrs. Barber was re-elected president. Mrs. Johnson and Mrs. Morris vice-presidents. Mrs. G. Frone, of Bare, treasurer. Mrs. Archer to serve as delegate to Conference at Newcastle, Mrs. Hardy to be secretary. The next meeting on the meeting, and Mrs. Bentley to quarterly meeting.

**Coleridge.**—The annual meeting was presided over by Mrs. Collins. Mrs. Collins was re-elected president, McNamees Car, Green, secretary, Mrs. G. Frone, of Bare, vice-president, Mrs. Simmons secretary, and Mrs. Hardy treasurer. A most successful year's work was reported by Mrs. G. Frone, kindly given by Mrs. Buller and Mrs. G. Frone.

**Coleridge.**—The afternoon meeting was held in Station Church of the Rev. J. A. Southwell and Mrs. J. G. Wilson, who both gave an excellent address. They were supported by the Rev. J. W. Johnson, and W. H. Harrison, B.A. Miss Sewell was the soloist, and the accompanist Miss M.

Penketh. The missionary letter was read by Mrs. T. J. O'Brien. Rev. J. W. Price, of Centre-street, read the address that will be remembered. Tea was served by ladies of the church. Proceeds, 26 10s.

**Leicester.**—A meeting held at Langley Mill, Rev. M. H. Bland presiding. Nones Pincock was the soloist, and a recitation by Mrs. G. Frone. Mrs. G. Frone, reading the monthly letter, the secretary gave a report on the year's work, one of the best ever given. The sum of £10 was raised for the present year. Collection for funds.

**Leicester.**—At the annual meeting, with Miss Nune in the chair, the following officers were elected: Mrs. G. Frone, of Bare, president; Mrs. T. W. Walker, secretary; Mrs. Walter and Mrs. G. Frone, of Bare, joint chairmen. Mrs. Perkins, it was decided to send £65 to the African Fund. At the morning held at Curzon-street, Mrs. P. Dupper gave a helpful address. Miss Hopwood read the missionary letter, and Mrs. P. Dupper was the soloist. Tea was provided by the ladies of the church and £24 realized.

**Leeds.**—The annual business meeting was held at Ladyslipane. The election of officers included: Vice-Presidents, Mrs. B. Cowie and Mrs. Fred Walker; treasurer, Mrs. G. Frone; secretary, Mrs. G. Frone; and Mrs. Foster. This meeting was followed by a Floral At Home arranged by the Ladyslipane ladies, which was presided over by Mrs. Pattison. There was a good attendance, and a fine musical programme was given. The sum of £10 was raised. Mrs. W. F. also took part. Over £6 was raised, and the ladies are to be congratulated on the success achieved.

**Middlebrough.**—The women's effort for Africa, organized by the Lindbrough road ladies, was very successful. The sum of £10 was realized. Mrs. M. G. Adams was the president. Rev. F. W. Abin gave an able address. Mrs. G. Frone, of Bare, presided at the piano. Mrs. John Bradbury and J. H. Barton and the president, Mrs. G. Frone, of Bare, presided at the piano. The sum of £10 was raised. The sum of £10 was raised. The sum of £10 was raised.

**Middlebrough.**—The annual meeting was held in the Padder-street Church, under the presidency of Miss Hall. Rev. W. Cooper, of Terrence-street, was the speaker. The meeting was a stirring address on our work there. Miss Hudson's solo was a delight to all. The sum of £10 was realized. The evening meeting was addressed by Mr. Cooper, who was supported by Mrs. G. Frone, of Bare. Total proceeds, £6 4s.

**Newport (Wen).**—The yearly business meeting was held at the Wesleyan Hall. The soloist, Mrs. G. Frone, of Bare, presided at the piano. Mrs. G. Frone, of Bare, presided at the piano. The sum of £10 was realized. The sum of £10 was realized. The sum of £10 was realized.

**Nottingham.**—The annual meeting was held at St. Peter's, presided over by Mrs. T. T. Taylor. The soloist, Mrs. G. Frone, of Bare, presided at the piano. The sum of £10 was realized. The sum of £10 was realized. The sum of £10 was realized.

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## THE BETTER WAY IS SHOP BY POST AT SYDNEY GEORGE'S

BARGAIN STORES, MOSELEY ROAD, BIRMINGHAM.

All parcels over 10/- carriage paid. The money returned if any lot does not please.

**BARGAIN OUTFALLOU POST PRICES.**

LOT P.M. 1.—Heavy Brown Army Blankets, 12 1/2 inches, 118 or four 12 1/2.

LOT P.M. 2.—Great Gray Twill Sheets, also 12 1/2, 8 1/4 each, or a bale of four for 12 1/2.

LOT P.M. 3.—Laced Edgewood Towels, covers, one 12 1/2 inches, 118 or four 12 1/2.

LOT P.M. 4.—Good White Damask Table Cloths, also 6 1/2 inches, 11, or two for 3/10.

LOT P.M. 5.—Warm Red Tapestry Bed Quilt, full double bed, each or four 1/2.

LOT P.M. 6.—Strong Durable Bed Tick, 4 1/2 in. by 6 1/2 in. for 7/10.

LOT P.M. 7.—Large Brown Turkish Bath Towels, 1/10 each, or four 1/2.

LOT P.M. 8.—A pretty Nancy Ottomans Tea Coyer for 1/10.

LOT P.M. 9.—Lucky Black Oil Beanie Blankets with good linings, 118 or four 1/2.

LOT P.M. 10.—Ladies' Black Checkered Aprons with good linings, 118 or four 1/2.

LOT P.M. 11.—Ladies' Natural Woven Merino Bedspreads, fine quality, long of short, covers, in all lengths, from 12 1/2 to 14, larger size, for 3/10.

LOT P.M. 12.—Ladies' Black Silk-Basted Bedspreads, fine quality, long of short, covers, in all lengths, from 12 1/2 to 14, larger size, for 3/10.

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LOT P.M. 14.—Ladies' All-Wool Heavy Tweed Bedspreads, fine quality, long of short, covers, in all lengths, from 12 1/2 to 14, larger size, for 3/10.

LOT P.M. 15.—Ladies' Tweed Tailor-made Bedspreads, fine quality, long of short, covers, in all lengths, from 12 1/2 to 14, larger size, for 3/10.

LOT P.M. 16.—Ladies' Dark Brown Bedspreads, fine quality, long of short, covers, in all lengths, from 12 1/2 to 14, larger size, for 3/10.

LOT P.M. 17.—Ladies' Black and White Bedspreads, fine quality, long of short, covers, in all lengths, from 12 1/2 to 14, larger size, for 3/10.

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since last August. The application of Alderman Thomas W. Spindel, J. P., for permanent membership of Conference was endorsed, and the report of Arrangements Committee re Centenary Celebration was also approved. Rev. J. Southall and Mr. H. Shorten were appointed delegates to the Synod.

**Osageo Second**—Meeting held at Shelton, Rev. M. Featherston, was the chair. Trust liabilities reduced by over \$700, and outstanding accounts paid by the work of two members. Spiritual condition of the station healthy. Unanimous invitation to the Rev. F. Featherston, D. D. (1925-26) and to Rev. F. Davies for year (1926-27), and both accepted. Arrangements were made under the auspices of the congregation of membership of Messrs. William and J. Walker (Shelton), Robert Kerr (Tollerton), and J. Walker (Buckley). A resolution was resolved to send a resolution to District Committee to change the name of the District, which was considered obsolete. Delegates to Synod: Rev. M. Featherston, Mr. Geo. Lawrie and Mr. William Hiltop. Tea was generously provided by the Shelton ladies.

**Hexham**—Meeting held at Hexham. Tea was provided by Mrs. J. G. Watson. Rev. J. Tweedie, who came to reside in the town, was recorded a hearty welcome. Messrs. G. C. C. and J. J. were received on to full plan. Mr. J. Foster, J. P., of Houghton-le-Spring, will prove a valuable acquisition to our preaching staff. We report increases in membership, scholars and C.E. members. Trusts report substantial gains, but there is much more to be done in the circuit accounts. Messrs. C. T. Carr and J. Russell delegates to Synod.

**Merden**—Rev. J. Toyn presided. Members as last year. Trust debts reduced £106. £4 more than last year sent for missionary work. An increase in scholars. Mr. G. H. Moore, delegate to Synod, Mr. J. Oliver, vice, Mr. S. Stokeld nominated for conference. His circuit balance in hand. Rev. Toyn accepted hearty invitation until 1927. A resolution of sympathy passed with minister in the death of his father, Mr. J. Toyn, J. P.

**London (Holloway)**—Meeting held at Hornsey Rise, Rev. W. T. Howie presiding. The resolutions for joint meeting with Circuit at Conference were approved. The debt on East Finchley Church of £330 has been paid during the year. The jubilee was congratulated on reaching his jubilee as a local preacher and the diamond jubilee of his membership. Rev. Howie invited delegate to the Synod, Mr. F. Menbetti.

vice. A small deficit in the finances is due to be raised by a circus rally during the year.

**Leeds Eighth**—Held at Cardigan-road. Reports on the trust estates very good. The Finance Committee report a decrease in 1923. Progress during the year very encouraging. The proposals for amalgamation with the Synod of 1924 were accepted unanimously. Mrs. H. Walsley provided an excellent tea. Mr. H. Walsley was elected delegate to Synod.

**Malesfield**—Increase of five members and twenty-five scholars, small increase in C.E. and temperance departments. Circuit balance £18. Trust debts on four churches over £1,500. Trust debts on four churches last year: Beech-lane paying of £140 towards the Leachville Hill Chapel and manse debt reduced by £400. Branch of Town Crusaders League formed. Rev. J. H. Cooney removed 1925. After year.

**Malmsbury**—Meeting held at Sherborne. There was a large attendance. Many conversions witnessed. The spiritual tone of the circuit is good. Rev. A. Bell accepted a call to the Leachville Hill Chapel and manse debt reduced by £400. Branch of Town Crusaders League formed. Rev. J. H. Cooney removed 1925. After year.

**North Shields**—Reports of a cheering nature. Membership increased by eight, the thirty new members were recorded. The total number 138 names have been removed from roll book and a total increase of fifty members reported. The Rev. W. Parsons well pleased with the result of the three years' work under the three-minister scheme. Rev. W. H. Holby, vice, Mr. W. Parsons removed this year to St. Anne-on-Sea and Broadford respectively. Rev. T. Greener (Gardner) removed to the circuit. It is making a great effort to honour the pledge and take out of the married minister to 1925.

**SOUTHPORT**—Mrs. J. W. PICKERING presided. Reports of a cheering nature. Comfortable Accounts; sunny side; central to the circuit. Rev. W. H. Holby, vice, Mr. W. Parsons removed this year to St. Anne-on-Sea and Broadford respectively. Rev. T. Greener (Gardner) removed to the circuit. It is making a great effort to honour the pledge and take out of the married minister to 1925.

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church there, which has been reduced to about half its former membership, and thus caused the circuit to report a decrease this year. The Malley friends are facing their difficulties in a fine spirit. Rev. W. H. Parkin, vice, Mr. J. G. Watson, and Mr. J. G. Watson appointed delegates to Synod. The Malley friends are facing their difficulties in a fine spirit. Rev. W. H. Parkin, vice, Mr. J. G. Watson, and Mr. J. G. Watson appointed delegates to Synod.

**Stafford**—An increase of ten members. Missionary income £13 in advance of last year. Mr. Charles Banks elected circuit steward, and Mr. T. B. Lloyd circuit secretary. Rev. E. H. Aulay remains our pastor.

**Stokepoole Second**—Rev. J. H. Cretney presided. Membership as last year. Missionary income of £29 18s, increase of 200 per cent. in five years. Reports most encouraging. Leachville Hill Chapel and manse debt reduced by £400. Branch of Town Crusaders League formed. Rev. J. H. Cooney removed 1925. After year.

**Stokepoole**—Presided over by Rev. Geo. Fawcett. Several young men are preparing for the preaching plan. A hearty reception was given to Mr. John Clapham on taking up his office as circuit steward. Mr. J. G. Watson, vice, Mr. J. G. Watson, and Mr. J. G. Watson appointed delegates to Synod. The Malley friends are facing their difficulties in a fine spirit. Rev. W. H. Parkin, vice, Mr. J. G. Watson, and Mr. J. G. Watson appointed delegates to Synod.

**Sowerby Bridge**—Membership 278, as last year. Several young men are preparing for the preaching plan. A hearty reception was given to Mr. John Clapham on taking up his office as circuit steward. Mr. J. G. Watson, vice, Mr. J. G. Watson, and Mr. J. G. Watson appointed delegates to Synod. The Malley friends are facing their difficulties in a fine spirit. Rev. W. H. Parkin, vice, Mr. J. G. Watson, and Mr. J. G. Watson appointed delegates to Synod.

**Sunderland**—Reports of a cheering nature. Membership increased by eight, the thirty new members were recorded. The total number 138 names have been removed from roll book and a total increase of fifty members reported. The Rev. W. Parsons well pleased with the result of the three years' work under the three-minister scheme. Rev. W. H. Holby, vice, Mr. W. Parsons removed this year to St. Anne-on-Sea and Broadford respectively. Rev. T. Greener (Gardner) removed to the circuit. It is making a great effort to honour the pledge and take out of the married minister to 1925.

Hennings and Miss Hogg, have offered themselves for the foreign mission field. The first lady is the daughter of the worthy chapel steward. The second was born on the African mission field. Mr. Evans was appointed to the foreign mission field. The first lady is the daughter of the worthy chapel steward. The second was born on the African mission field. Mr. Evans was appointed to the foreign mission field.

**Therley**—Rev. T. Dale presided. Reports of a cheering nature. Membership increased by eight, the thirty new members were recorded. The total number 138 names have been removed from roll book and a total increase of fifty members reported. The Rev. W. Parsons well pleased with the result of the three years' work under the three-minister scheme. Rev. W. H. Holby, vice, Mr. W. Parsons removed this year to St. Anne-on-Sea and Broadford respectively. Rev. T. Greener (Gardner) removed to the circuit. It is making a great effort to honour the pledge and take out of the married minister to 1925.

**Wotton**—We report a year of steady progress. While there have been several deaths and removals, the loss has been made good by additions to the membership roll. Applications were endorsed for a new school-room at Caston and a new church at Tottington. The friends were entertained to tea by the Wotton circuit stewards, Mr. E. Harvey.

**Wolverhampton First**—Meeting held at Stratton-street, and the friends thanked for providing tea. An increase of five members, fourteen teachers, two-and-a-half scholars, and an additional life brigade. Willeshal-road congratulated on gathering a good Sunday congregation and starting a new Sunday-school with over seventy scholars. Mr. E. C. Rowe appointed delegate to Synod. Mr. E. B. Allison vice-delegate. The various reports were approved and signed. Healthy discussions took place. The membership as last year. The minister intimated his decision to leave in 1925. Delegates to Synod, Mr. S. Slackhous.

**Wolverhampton Second**—Rev. W. Harvey presided. Reports of a cheering nature. Membership increased by eight, the thirty new members were recorded. The total number 138 names have been removed from roll book and a total increase of fifty members reported. The Rev. W. Parsons well pleased with the result of the three years' work under the three-minister scheme. Rev. W. H. Holby, vice, Mr. W. Parsons removed this year to St. Anne-on-Sea and Broadford respectively. Rev. T. Greener (Gardner) removed to the circuit. It is making a great effort to honour the pledge and take out of the married minister to 1925.

A successful bazaar was opened at the Nottingham-road Church, Nibley, on Ash Wednesday evening, and was most successful. Mr. John Henahaw (chairman) and Rev. H. Robinson, a number of scholars and members of the church, who were given a gala, "The Coming of Spring." Mr. John Henahaw spoke highly of the work done by the church, who on the week had raised the sum of £100. Credit due to Mrs. Wm. Pickard and Miss L. Smith.

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