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OBSERVED.

WONDERFUL DAYS' AT PLYMOUTH.

MANY CONVERSIONS.

The Spiritual Advance Campaign has commenced in Plymouth, where, at Cobourg-street Church, a fifteen days' Mission has been commenced. The members and friends opened a subscription list so that the financial liabilities should be met without encroaching with the current expenditure. For weeks before the Mission, prayer meetings were held each night in the Church, and we looked forward with happy anticipation to an outpouring of the Holy Spirit. When the Mission arrived with happy anticipation, the display through Plymouth and Devonport, whilst every Free Church had also been present. The Rev. Messrs. Messrs. Ham and Kirkham, of the Manchester City Mission, have each had a long experience in evangelistic work, and have earned for themselves the title of the Moody and Sankey of the North.

We did not commence without incident, for on the Friday, the day before the Mission commenced, Mr. Kirkham was wired for to return home, only to find that his young daughter had passed to the higher service, whilst Mr. Gooderham met with an accident that required serious attention. However, we went ahead, and on Saturday, after a welcome tea, made an auspicious beginning with a representative gathering at the opening meeting. The soloist for the evening was Miss Mary Garry, B.A., and her rendering of the hymn, "The Church is a gracious ministry in itself." A congregation of 120 was a vast Sunday night. At 10.15, the service, and we were well disappointed. The Sunday congregations steadily increased, and on the final Sunday, the Church at Cobourg-street Church was almost full. During the first week, in the enforced absence of Mr. Kirkham, Mr. Gooderham was assisted by Revs. J. H. Allison and H. Garvie (Westleyan), whose singing prepared the way for the Gospel. The service was to the degree, a worthy tribute should be paid to the choir, who were well represented each

The services were conducted throughout in a spirit of calm persuasiveness, there being in entire absence of restrained enthusiasm. The will was challenged, and every measure designed to bring the hearer face to face with the life of the new man, the Saviour, the wonders of redeeming love. It was amazing to discover how the Missioners were well served with musical gifts. The service appeal for full surrender to Jesus Christ. The very service was a masterpiece of wonderful passion and power of the Gospel, and its application to all classes and ages. The service on the Tuesday day was conducted by the Missioners, and about twenty-five older scholars surrendered themselves to the Master. On young man declared, "After this Mission I must become a Local Preacher."

The life of our own Church has been quickened and the spiritual fires are aflame within, but the effects of the Mission are also felt in other Churches (than our own) remarkable feature has been the number of men present at each service, their average attendance being 40 per cent. of the congregation. Our hearts are cheered by the knowledge that sixty-three professed conversions, and we are looking forward with joyful anticipation to the consolidation of the results achieved. The Missioners gave us a touch of the higher life by way of two lectures, Mr. Gooderham's subject being "The Christian's Life," and Mr. Garvie's, "The Christian's Life." Mr. Kirkham declared on "Peter Garvie, the Blackwoods Preacher of America." The service effected our purpose, and notwithstanding that some 5,500 people attended the Mission, and we give Him the glory who has given us the blessing.

J. C.

Harrishead Memorial Church.

Harrishead Memorial Church will be opened on December 15th by the President, Rev. J. T. Barkby, at 3.30. All friends who make it convenient to attend are extended a most cordial invitation. Those who are not members of the Church, but who are friends of the cause, are reminded that the time is drawing to a close. As our appeals have been made to the Connexion, it is our intention to let the whole denomination know where the money has come from and gone to; so in January, through the *Leader*, we propose to publish a complete detailed list of all money received together with the names of the donors.

Further contributions received will be acknowledged by Rev. H. J. Taylor, Harrington-road, Liverpool, or myself— Yours, THOMAS BLOUNT.

60/70, Mason-street, Liverpool.

Canon Houghton has extended a cordial invitation to Rev. John T. Goodacre (Abbeyside Circuit) to assist in the School of Christianities Day Service, November 11th, in the Church, Sheffield, and to give the address. Some years ago the Year of St. Paul's Church, Bolton, made a similar address.

Humberside Crusade.

SEASONS OF TRIUMPH.

CONVERSIONS AT MANY CENTRES.

Notwithstanding the haste of the Election there are many signs that Methodism on the Humberside Circuit has recently opened its great offensive against the forces of evil. He who runs must read the large challenging proclamations which are strategically placed on the main streets of Hull, and which are so striking a stand out boldly even from the multitude of political posters. "Personal Goodness, Service and National Righteousness," "Health, Holiness and Happiness," "For Christ and the Community." "Man shall not live by bread alone." Such are the reminders of the purpose and scope of the campaign. The Crusaders by a candid and courageous presentation of the good news are driving home these great things for which we stand, and are seeking to establish them through individual conviction and regeneration.

The songs of the Crusade are not only heard on the streets during open-air meetings, but they are also heard there at other times. What surer sign could there be of the success of our services? "In loving kindness Jesus came" and "What a wonderful day it was when Jesus came and wrought!" have become our battle songs. The latter was commenced on a tramcar, and was taken up by most of those who were in the vicinity. It has been doing their work they have come alongside political canvassers, and quite a number of people have been won to Christ. — or — naming the party opposition in the constituency. "We are out here to do the work of Jesus Christ, and giving of supreme place to our Lord whilst so many are engrossed in fields more confusing and contentious has led to many a heart-searing conversation. Give your vote to Jesus!" This urged in the doorways may be found not to have been without effect. On the 11th day of the declaration, "Re-sounding success to your Crusade!" said one of the most popular political candidates. "Iours is great work that ours," remarked another ardent politician.

Already advance at many points is reported in a meeting following the presentation of witness on the eve of the Crusade three young men dedicated themselves to Jesus. The preparatory work in the churches has had its influence on our young people, as heartening news reaches us of the decision of many. In one centre fifty surrendered to the supreme claim, and thirty in another centre. The influence has been carried into the campaign, and almost every church in the area of campaigning has been continued among the young people.

The meeting for testimony and report held in the Waltham-street Church on Monday morning was a refreshing scene. About 150 Crusaders, ministers and laymen attended and heard the stories of triumphs in the opening days. In our Lincoln-street Church forty yielded to Christ, and at Ebenezer there were twenty-five decisions on Sunday morning. In our United Methodist Church twenty-five pledged themselves to the higher life, and Westleyan Church twenty-five young fellows surrendered for service. Many other happenings were reported, and in several cases they had been in soil that had not considered spiritually fertile until the bracing atmosphere of the campaign came upon it. The story of harvest was told of churches which had hitherto joined in the Crusade, but which had been caught up in its gracious influences. Open decisions had been witnessed at morning services. Parents and children had rejoiced together in devoting themselves to Jesus.

Fine tributes were paid to the help rendered by the choir. One Crusader said every member of the choir at his centre was present at the morning service, and they all signified their willingness to stand by him in the open-air. Many incidents were recorded, the details of which must be held over for the next summary. Moreover, this only concerns the city portion of our large area. We hope to enable the friends to catch the radiance and renounce these triumphs of grace and of the happenings in the wider area as soon as opportunity permits.

The procession of witnesses was most impressive. A compact portion of the city was covered, and as the Crusaders and many others paraded they sang rousing

songs. In Paragon-square there was a first stand for witness and announcement. These processions are arranged for alternate days. We shall soon hear the tidings of further advance, and be told of the realisation of the hope which, here and there, has been deferred. T. B.

METHODIST UNION.

TWO REMARKABLE TESTIMONIES.

By Rev. W. SHIPLEY.

The *Leader* has rendered the cause of Methodist Union a great service by publishing the illuminating answers to the questions of Mr. James Holland by Rev. George Eayrs, M.P., in the issue of October 15th. The convincing figures and facts given have brought praise to many by enabling them definitely to decide to vote "Union" at the approaching Quarterly Meetings.

The following extracts from the life of Rev. Hugh Price Hughes, written by his daughter, may also be of interest. Writing to a friend in Australia, Hugh Price Hughes says, referring to his own times and contemplated visit to Australia, on page 536, "I have especially prayed to God to restore me to health so that I may be able to assist in bringing in England that Methodist Union which you have happily achieved in Australia."

And on page 535 we read, in a letter from Rev. W. H. Fitchett, B.A., the first President of the United Methodist Church in Australia:—"I am glad to say that Methodist Union in Victoria is working out splendidly. I have always felt that, in the last analysis, the question of Union was a religious question. We were divided because we had not enough of religion amongst us to keep the peace at our own firesides. And we were divided because of the test of spiritual condition. Thank God, we have met the test. Union has evoked a wonderful manifestation of Christian temper in the uniting Churches, of chivalrous consideration and affection for each other. The very men

who opposed Union so long have done their utmost after Union was finally accepted to make the Union successful. We have no rebellious or unconvinced minorities."

General Committee Notes.

The Vice-President of Conference (Mr. James Skinner, J.P.) presided on Friday, when the election of Mr. Eayrs, M.P., as Vice-President of the Union, was held. Mr. Eayrs, M.P., was elected by a large majority. In view of the vote to be taken at the December Quarterly Meeting in respect to Methodist Union, an enquiry was submitted as to whether officials unavoidably prevented from being present at the Quarterly Meeting, either by business, affliction or other cause over which they had no control, could record their vote. The Committee gave its ruling that only those officials who were present at the Quarterly Meeting were competent to record their vote, and that no vote in any form could be accepted from an absent member of the meeting.

The question of nominating two persons for co-optation on the Finance Committee, representative specially of the agricultural and mining areas of the Connexion, was considered. Nine names were placed in nomination, and the ballot resulted in the choice of Messrs. Albert E. Harding, J.P., of Swindon, and Barnett Kenyon, M.P., with Mr. George Edwards, M.P., as vice to Mr. Harding, and Mr. James Black, of Cannock, as vice to Mr. Barnett Kenyon. The sale of two houses in connection with Traffic-street Church, Derby, was sanctioned. Rev. W. Mansel-Kidwell, of Johannesburg, received a cordial welcome, to which he suitably replied. Rev. W. Mansel-Kidwell was added to the Conference appointed delegation to Dalton and Milford Circuit. Congratulations were directed to Rev. Norman H. Smith, M.A., of Mansfield College, Oxford, on winning the Knott-Hill Prize. The report of the delegation to Redhill was received, and the recommendation in respect to the future working of Horley Church approved. The action of devotion at the end of the Committee, conducted by the Vice-President of Conference, was an inspiration.

After a period of enforced rest, through a breakdown in health, Rev. A. C. C. man, of Hastings, resumed work on Sunday last.

Hartley's Table Jellies.

Delicious and Dainty. Made of the choicest ingredients. Pure and transparent, they delight the kiddies and please everybody.

PRICE—FLAVOUR—QUALITY—ALL RIGHT, GUARANTEED PURE.

INSIST ON HARTLEY'S.

WM. F. HARTLEY (London & Altrincham), LIMITED.

SHORT STORIES.

Fishers of Men.

A STORY OF TWO OLD METHODISTS.

By SYBIL HADDOCK.

"Comin' down shore?" queried Isaac, putting his head round Joshua's door.

"Yes," replied Joshua, pulling on his "sunder," "there ought to be some-thin' 'lyin' about; I never 'eard such a wind'."

As Isaac strode over the stile that dated the high road from the steep, stony lane leading to the beach, he paused.

"Listen!" he said. "It sounds bad." The sea roared and thundered, flinging itself wildly against the great rocks, foaming in its rage, until the shore was a mass of white spume, which the wind tossed hither and thither, like a child playing with snowballs.

"Ocean hoary,"

Tell His glory
Cliffs where tumbling seas have
roared—

quoted Joshua, shouting to make himself heard.

"That's it," said Isaac, and he sang the verse to the grand rolling tune: "Wimder—"

Leaving the lane, they crossed the rough, uneven common, strewn with stones, looking round left by some upwelling of nature—and so came to the edge of the cliff.

As they turned to scramble down they met a young fisherman leaving one of the huts whose red roofs lent colour to the landscape.

"Look as if you've lost a shillin' an' found a bulion."

"Gee to sell my boat," bawled the other, for it was almost impossible to make the voice heard above the roar of the sea and wind.

"Yes, fer?"

The young man shrugged his shoulders, and spread out his hands with a significant gesture.

"Much wood washed in?" asked Isaac, making a trumpet of his hand, and passed on. Jim Baines nodded his head and passed on to the cottage where he lived with his widowed mother, so close to the sea that a high wall had been built to keep the waves out of his garden.

Joshua and Isaac went on to search for wood. Conversation was impossible, so each man went in a different direction. They walked about the shining, slimy, climbed among the rocks, filling the sacks they carried with small pieces of coal, and heaping up bigger pieces to be dragged up later by means of ropes and horses. It was when Isaac turned to go back to their meeting-place at the foot of the cliff that he saw his friend beckoning to him.

"What's that?" shouted Joshua, when Isaac was within hearing distance.

"Wot's wot?"

"That. Can't ye see somethin' shine?"

"Yes," said Isaac. "I can." Among the rocks, well within reach of the tumbling waves, something glinted like gold. Protected by their sea-boots like men waded out to the strange object.

"It's a copper," yelled Joshua.

"And it was," said a large bellows and a corner, probably from an internal arrangement of some great liner.

"Copper's worth a bit now-a-days," said Isaac. "We shall get a few pounds for that."

"We can't carry it up with all that wot," panted Joshua, wiping his heated brow.

"Let's leave it by Black Rock, an' fetch it to-morrow," suggested Isaac.

Close to the water, they kept the waves out of Jim Baines' garden stood the rock of which Isaac spoke. Here the two old men deposited their treasure, and were turning away when Joshua paused.

"I don't like leavin' it there," he said.

"Why not?" asked the other, lighting his pipe for the wind was dying, and in the shelter of the rock it was quiet.

Joshua jerked his thumb in the direction of the cottage.

"Jim Baines' room. Wouldn't trust him wot 'e is; can't expect much else with a filther like 'e 'ad."

Isaac threw away a case, and the rock glinted again.

"Zee, make me sick," he said, "sick as a dog."

D'yer suppose that's the way of a man 'e talk about a man wot 'ad a bad father? If you expect a man to be no good, ten to one 'e'll come up to yer expectations."

"You knows very well," replied Joshua, "as no one can't do nothin' with 'im. 'E won't come to chapel, not even 'e 'eater," "I'll tell 'em, an' I'll tell 'em. 'Come on, Jim," I says, "your father afore yer was no good; you needs convertin'."

From the devil, 'e come!" Joshua missed the irony in Isaac's voice.

"No, 'e wouldn't."

"An' I'll wonder at it!" Isaac stooped to pull his sack of wood on to his back. "You wants to take a few lessons from the devil, Joshua."

"From the devil? Wot for?"

"In fishin'. You may know more about catchin' fish nor 'e does, but you'll never equal 'e at fishin' men, if that's 'e yer yer gets on."

"We leave that 'eater there, an' we'll try trustin' Jim Baines for a change. Poor chap!"

The fathers 'ave eaten some grapes, an' the children's teeth are set on edge."

The two old friends were tired and irritated when they reached home. Joshua thought it very improper and unorthodox of Isaac to say that he might take a hint from the devil. Illegally he saw that he had lacked the tact to tell Jim Baines, and, in the usual illogical way of human nature, fell cross with his friend for the very thing he had said.

Isaac's cosy kitchen looked inviting after their long walk. "Satan," the cat, had been hunting rabbits, and was sitting on the hearthrug, trying to use his long tongue and many weird contortions of his body, to get "burrs" out of his fur. "Well, 'eater," said Isaac, "you're welcome, and 'e 'eater," the parrot, made known his pleasure in a fashion less pleasing to the ear.

"I expect," remarked Joshua, who was washing his hands in the scullery, "we could buy a new carpet for round the hearthrug, tryin' to use the 'eater that copper. It's been lookin' shabby for some time."

"It wot 'eater," said a very good thing to do," replied Isaac, "but I think we might give it to Jim Baines."

Joshua stood still, letting the water drip from his hair, and he gasped.

"Give it to Jim Baines?"

"That's wot I said. We seem to 'ave tried every way of 'treatin' 'im except kindness. Now's our chance to try that. There's the towel."

Joshua's keen disappointment was written on his face. "D'yer mean to say as you'd rob the 'ouse 'e God to give money to that—that good-for-nothin'?"

Isaac put down the knife with which he was cutting bread; straightened his tall back, and stepped backwards on to Satan's tail. For once he ignored that animal's protest and turned a white face to his friend.

"Robin's the 'ouse of God," he exclaimed. "You've got things wrong with you, Joshua. D'yer really think to God care wot yer kneels on to worship?"

Joshua's face really turned a bit of carpet more than a man's soul?

"You won't save Jim Baines' soul by givin' 'im that copper."

"Yes, 'eater," said he, "but we can pave the way by bein' kind to 'im."

"There's only one thing to do," said Joshua. "You 'ave 'ave your 'ave, an' I'll 'ave mine. I'm not givin' nuthin' to a rotter like that. It's encouragin' 'im."

"E's 'opeless."

It was the nearest approach to a quarrel that had ever disturbed the peaceful lives of these two old Methodists. They loved the other dearly. They went to chapel together, and they kept the waves out of Jim Baines' garden. And he was a member of Isaac's class, and they saved the class-meeting together. Every-thing in their lives was in common, and they did together, and every night they prayed together. For them to divide their new-found treasure would be nothing less than a tragedy.

Isaac picked up the cat and drew his chair to the table.

"That's the 'opeless case, Joshua," he said; "that's the Gospel o' Jesus Christ, that there—ain't 'e no—'opeless cases. The Lord 'eats 'e just for respect-able."

Joshua went on to say, "I'm goin' to try to get at Jim by 'elvin' 'im out of 'ole. Pass that lump o' sugar to Ben Wesley, will ye, an' pull yer chair up."

"Tea was eaten in silence, and then Joshua went out, for he was a very un-

happy old man. Restlessly, he wandered again towards the shore, thinking he might see somebody who could help him to cope up the copper.

As he arrived at the cliff-top overlooking Jim Baines' cottage he paused, then quickly stooped and picked up a little thing a little under the weight of what he carried, the young fisherman was climbing towards his house. Joshua waited until he had reached the door. He always sends after his storms, he heard the cottage door close. For some time Joshua waited, then he went down—the door, in a decided manner he descended the rugged path that led to the cottage.

The fisherman himself answered the knock.

"I see yer, Jim," remarked Joshua simply and without preliminary.

"What was that?" asked the other.

"Stealin' the copper."

"Wot you expected; wasn't it?"

"O'er yer knock."

"What was that?" asked the other.

"I shall 'ave to do it a bit at a time, but I'll pay yer full value for that copper if you'll put it back now by the rock."

"What was that?" asked the other.

"I'll do anythin' so as Isaac hasn't know yer took it."

Joshua's amazement held Jim Baines speechless. Then a light that Joshua did not understand shone in his face, like the reflection of the sun will be dark and silent.

"You ain't 'at bad of bad stick, after all," he said. "Come inside."

"What was that?" asked the other.

"Now," said Jim, pushing an old jar of tobacco across the table, "close that door so as we don't disturb nuthin'—she's in bed—"

"I'll do it," said Jim. "I was stealin' that copper—I was stoppin' someone else stealin' it. We won't mention no names in this village, an' the reason why I won't steal it is becos—I got—converted—to-day—"

"I was comin' up presently to tell yer so."

"You—converted—to-day?" gasped Joshua.

"Yes. By the side of the garden wall I 'eater," said Jim Baines, "I was 'eater," a change, and it got me just 'ere."

Jim's heart was where he put his hand he must have been strangely made.

Joshua understood. The storm melted a big lump o' somethin' 'ard, wot been 'ere a long time, an'—"

"Come on, let's tell Isaac. Put that thing down."

"He said, 'eater,' said Jim Baines. "That's what Isaac said. I didn't."

"Come on. 'Urry up. I'm a silly old fool, an' I wants to tell Isaac so quick."

Isaac was sitting in the twilight nursing Satan, and with John Wesley perched on his shoulder. The silence was only broken by the parrot's harsh, hoarse, and then, croaked by the bird into Isaac's ear. Satan, having long ago learned wisdom at the painful end of the parrot's neck, ignored the unpleasant voice and slept peacefully.

Joshua flung open the door with unnecessary violence. Jim Baines was in front of him. "Tell 'im," he gasped; "tell 'im yerself."

"I've converted me," said the young man, simply, putting out his hand.

Isaac, too amazed for a moment to speak, held out his hand and grasped the other's. "Convertin' a little, he said, 'Well, the Lord moves in a mysterious way His wonders to perform,' an' I don't know what to make of it, but anyway let's kneel down and thank 'im."

And so through Jim Baines' thankful prayer Isaac heard the story, and thanked the Lord for the conversion of the old fisherman; Joshua, too ashamed to say much, added his prayer; and then, with many a nod to the parrot, the two old men and the young fisherman took his homeward way.

"John Wesley," remarked Isaac to that bird, who all his time had remained quietly on his perch, "it's time all respectable Methodist parrots was in bed. Come on."

There was a "click" as the door of the cottage shut; then—

"Isaac," stammered Joshua, "I'm ashamed—"

"'ere, Joshua Judges," interrupted the other, "you an' me's been fishin' to-day, though we didn't know it at the time. An' with the 'elp of God we caught a few fish."

"Anythin' else?" asked the other.

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"... That wind," he added, blowing his nose violently, "ave made my eyes water somethin' cruel."

YOUNG PEOPLE'S DAY.

PLATT BRIDGE AND EALING.

A special service was conducted in Platt Bridge Church on the afternoon of Oct. 27, George Jackson, when, after an address on the "Knights of Jesus," twenty-eight boys and girls, who had been prepared by coming forward to the Communion table and writing their names in the White Book of the Knights of Jesus, took part in the special Communion table.

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What Our Readers Say.

EXTENSION IN AFRICA.

OKPOTO OPPORTUNITY.

Sir,—I have just received by mail with its usual *Leader*, and have read with interest the article by Rev. C. Finlay on missionary development in West Africa. Being a Primitive Methodist, I should like the opportunity of verifying Mr. Finlay's article. There is a map of Nigeria on my office wall, and I know quite well the country and its people to which Mr. Finlay refers. When the Eastern Railway was being cut from Port Harcourt to Makurdi, I was successful in assisting the Government to recruit labour, and had long interviews with the Lieutenant-Governor, residents, district officers and railway officials concerning the work and the country through which this line passes, and all these gentlemen gave me information concerning the commercial side of the enterprise. The article by Mr. Finlay now gives me the side which concerns me as a Primitive Methodist. My wife and I had daily dealings with the Okpoto people and we have always found them straight, willing at all times, and very hard workers on the land of their country, which is rich with agricultural assets. I am also aware that most of the valuable palm oil and palm kernels come from the Okpoto region, and that it is a country which ought to be opened up more extensively by the commercial firms and also by the Churches, and now that the Eastern line runs through such a country of commercial wealth I feel sure many firms will take the step and become established at new stations.

I feel it very keenly that our own Church is being handicapped through lack of funds and cannot become established in that country which is in their area and thickly populated. One of the largest markets in Nigeria is held at Ejike, which adjoins the Okpoto country, and traders from even as far as Lagos and Kano (400 miles) visit there to sell their merchandise and buy produce. Another large market for palm oil is at Adoro, and is attended by the Okpotos, and when the writer can see 200 tins of palm oil, each of four gallons, brought daily into Adoro from that part, it clearly shows the wealth of the country. Palm oil is realising £32 10s. per ton in the English markets. As I have been in the country over thirteen years and at my present

address since 1916 I have seen the religious side of the native life, and it behoves all loyal Primitive Methodists to strive at once, to provide funds for the willing missionaries, and to send these workers into the field of the Okpoto, and so to determine that our Church shall be established in that country are the Roman Catholics or the followers of Mahomet get a grip of the natives, which is becoming prevalent in these parts of Nigeria. I am confident that the Okpoto will receive our missionaries gladly, work energetically with them, become self-supporting, and eventually strengthen the cause of Primitive Methodism in a manner similar to that in which they are to-day contributing to the commercial wealth of Nigeria. I have had long conversations with the Bishop of the Catholic Church, also with Dr. Darden of the C.M.S., and each of these has informed me of the great opportunity which is awaiting the missionary; yet it is with deep regret that our own missionaries' hands are tied and their work restricted, and unless we are prepared to make further sacrifices and assist the missionary cause more than we have done we cannot expect the Divine Spirit to extend our borders or prosper the work of our missionaries who are labouring to win the Africans for Christ.

My present address really belongs to the area of Primitive Methodism, yet we have no churches to worship in, and it is only recently a large mosque was erected, the local Mohammedans themselves, their cause prospering, and their mosque will hold 300 followers. Might I appeal to all loyal Primitive Methodists to become less self-centred on their luxurious domestic churches in England, but to consider and assist in erecting mud-walled and grass-roofed churches in which the Africans can worship and listen (though they sit on mats on the ground) to the persuasive messages the missionaries have to unfold to them. Let schools be built, education brought to a level in which the African will be able to take his stand in the commercial, industrial and religious life of his country, and not allow some or Mahomet to conquer a territory which has been assigned to our own Church.—Yours, etc.

J. HALL BARRETT.
"Holville," Idah, River Niger,
West Africa.

Pledge Signing Campaign.

Sir,—Difficulty is experienced in some places as to whether unpledged persons only should sign. May I suggest that these pledge forms be used in our churches, Sunday-

schools and Bands of Hope, and that pledged and unpledged persons sign if they desire. This course will strengthen the pledged and encourage the unpledged to sign. Separate pledge forms should of course be on hand for those who desire them to find their number of new pledges a dash (—) or cross (x) placed at the end or in front of the name of such new pledges on the sheet pledge form.—Yours, etc., J. F. SLATER, Southport.

The "Leader" Supplement.

Sir,—If I could present every youth and maiden with a copy of the "Supplement" supplied with last week's *Leader*—I should feel that I had accomplished something—the outcome of which only God would be able to see and know in its entirety and value accordingly. It is a wonderful piece of literature, and I am prouder than ever of our ministers and laymen who have dared to be true to their highest ideals and denounce the enemies of God and man. Especially am I glad to read the spirited articles on drinking and gambling, cacklers that are eating into the heart of our national life and sapping the strength of our young manhood and womanhood. If only every Christian would decide to be out and out total abstainers and never take part in a sweepstake or lottery their example would be a great help to those who are just entering the Christian pathway and expecting to be led aright. A Christian should be a follower of Christ. I remember what a great demand there was for that fine little book, "In His Steps; or What Would Jesus Do?" by Charles M. Sheldon, and I believe it was instrumental in helping many to decide, when faced by certain problems that confront the Christian to-day. We are not to be the judges; sometimes we find ourselves condemning others for indulging in various forms of amusement. Let God be the judge. If every one of us would say as Spurgeon said, "It do us to the glory of God," there are many things we could not do. The problem would soon be no problem at all but would never be created. Drinking and gambling are festering sores, but what of the housing, the unemployment of our day, and all the other ills? We need a Parliament that will tackle some of these questions and not put them aside till a more convenient season—which never seems to come. I will leave one line ere I close, it is this: Christian walk carefully. It is the need of the hour. I thank all the "Supplement" writers for their helpful messages.—Yours, etc., BRUCE C. A. EVANS, Preston Brook.

Rev. B. Salt Fund.

Sir,—We gratefully acknowledge further gifts to above fund as follows:—Mr. J. H. Lees, 10s.; Rev. E. W. Lees, 5s.; Mr. and Mrs. Phelps, 10s.; Whitehaven Church, including 25 from Mr. H. G. Walker, J.P., £11 2s. 6d.; Mr. and Mrs. F. Heape and family, 10s.; T. W. E. and M. F. E. Jones, 10s.; A. J. C. 5s.; Beta, 10s.; A. Friend, Mr. and Mrs. Wright, and Mr. and Mrs. T. Kirby, 10s. 6d. each; Mr. E. V. Scott, 20s. As an inquiry has reached me as to whether the Ministers' Benevolent Fund has made a contribution, may I say that the secretary, Rev. W. M. Kelley sent in the first 25, which is duly acknowledged in your issue of October 16th. All contributors will be pleased to learn that solid progress by Mr. Salt is reported in a communication just to hand from the proprietor of the institution where our brother is undergoing treatment, and that a full recovery is expected. The funds allow of longer and better treatment than we first hoped for, and the said proprietor has generously contributed 25 thereto. With my personal thanks to all who have enabled me to undertake this ministry.—Yours, etc.,

JOSEPH PEACE.

The Manse,
Church, Greasley.

Sir,—I would subscribe my mead of appreciation of the splendid efforts being made on behalf of Rev. Benjamin Salt. In the North-West we have choice memories of the all too short ministry of Mr. Salt in the Whitehaven Circuit, and we would indeed rejoice in his restoration to health and service. He is a fine type of man—a most worthy minister—a loving brother, with ability above the average. We wish Rev. Jos. Peace all success in his most praiseworthy effort, and pray that Mr. Salt may make an early and permanent recovery.—Yours, etc.,

Cleator Moor,
Cumberland.

Otley.—The monthly meeting was held at Beaverton. Miss E. Preston presided. Mrs. Coates read the letter. Mrs. Coates was the soloist and Mrs. T. Chaffer the accompanist. An excellent report of the meetings held at Freckleton was given by Mrs. E. Shaw. Rev. C. H. Randall gave an address. Tea was served and the Yeaton ladies and a generous collection taken for missionary funds.

Kindly Note:—

Sunday next—November 2nd, 1924,

is the day appointed by Conference as

STATEMENT OF FINANCE

when Special Collections are to be taken up.

These Collections are to be devoted towards the assessment which has been made on all circuits in the interest of this Fund.

The friends are urged to give generously

so that wherever possible the whole amount needed may be raised by this effort.

Missionary Committee at Birmingham.

MASS MOVEMENTS IN AFRICA.

HOME MISSIONARY DEVELOPMENTS.

The General Missionary Committee met in the Rockery-road Church, Birmingham, on Wednesday, Thursday and Friday under the presidency of Rev. J. T. Barkley, with Mr. J. Skinner in the vice-chair. Increasing evidence of the development of our work is found in the number of addresses on foreign work.

It is not very long ago since the whole number of missionaries on the field did not equal the number on furlough today. They are men and women of great quality, as we realised when Mr. Finlay in quiet tones told of the latest pioneering adventures in Nigeria, and described a people waiting anxiously for the ministry of our Church, and when Mr. Hocking told of the work of conservation in the area already occupied and described the period of stress through which our converts there must inevitably pass. We were proud of Nurse Shepherd and Godfrey, who in modest speech helped us to glimpse the "abundant labour" which the Lord has glorified God and won rich trophies for Jesus among the women and girls of Nigeria. From Rhodesia the voice of Mr. Stamp assured us of the "turn in the tide," and that in a very sparsely populated area attendances at the "Baptismal Sacrament" increase, and the trained native among his own people is greatly aiding the work.

Further evidence of development may be found in the arrangement which operated for the first time in this committee when Rev. W. J. Ward introduced the Home Missionary business. Mr. Ward has been called to a life of supreme duty, with peace and courage he will win through. The recent emphasis upon foreign work with all its glamour and romance has deepened the conviction that the evangelisation of England and the capture of our people at home for higher and nobler adventures is the inevitable corollary of success abroad. This, together with the vast post-war social and industrial changes, demands that the machinery at home must be overhauled. There are actions that we no longer work. Some are scrapped. Some parts must be refitted with a view to new needs. Our men and women must be consecrated to the work which will provide the money, but the energies of the men must be directed to tasks in which success is possible and where there is reasonable hope of ultimate independence. A committee of investigation is at work, and we only detected that no fruitful discussion was possible until the whole field had been surveyed. A special session of the April Committee will be devoted to a consideration of the facts revealed and the constructive proposals arising therefrom. The problem is urgent, but must not be approached with feverish haste. Prudent statesmanship alone will find the high road for success.

An inspiring report was presented from Mr. H. E. Kinchin, who has been appointed Provincial Officer for Whitechapel, and is attached to our mission there. Since April 1st 107 lads have been placed in employment, visits paid to the police courts, scores of lads interviewed and brought under the influence of the Institute Home, visits paid to Woodworth, Quistria and Pentonville, the prisons, and boys seventeen years of age who had never done a steady day's work, but who spent their time as bookmakers' boys. Selling newspapers, have been settled in business, offering some chance of progress. Fifty per cent of the boys so placed do well, and a lady magistrate said to the Probation Officer, "You help to turn this court into a paradise."

Mr. Hirst presented cheering reports of progress abroad. On the island of a shortage of labour has made the industrial work difficult, but the crops are invariably good. The educational work is proceeding happily, and provision must be made for new scholars. Arrangements for creating a native teaching staff would greatly facilitate our work and aid in the establishment of a regular church life. "We verily believe that the last six months were the most remarkable on the Banni Mission." Medical work is now possible on all stations.

The number of pupils in Jamestown Girls' Institute increases, and the provision of more accommodation is being urged. It is reported a growing membership with out-stations established at Bende-Ofua and Gachada at first and second stages. It is paid to the work of Mr. Showell. At Ombia attendance at the Lord's Supper is a matter of consequence, the trial school is being enlarged and interest awakened among the women and girls. Bende reports over 4,000. At Metchum Mr. Dodd is a "good woman" baptised no less than 205 adults and children. A vivid idea of what such a service means may be gleaned when I say it took three full hours for the baptising under Mr. Betty. At the station which accommodates 500 people, Mr. Laday has rendered excellent medical service, and Miss

Leggett reports uninterrupted success among the women. Two girls trained by her now aid in the work, 150 new members have been enrolled during the quarter, and are encouraged by any presentation of the perils of Church membership act to be enrolled. Some patients in the Addis area have been travelled thirty miles to seek treatment; there have been forty inpatients during the quarter, and Miss M. Roberts reports most healthy conditions among their girls with nine girls in training, and describe an interesting harvest festival at which 420 was raised.

The principal of the Hope Waddell Institute has heartily congratulated Rev. J. B. Hardy upon the success of our Unakoli Institute in the recent examination, a result which has lifted it at once into the front rank among Nigerian educational institutions. In form it secured 100 per cent of passes, and passed with distinction in other forms. The Institute was originally built for thirty-six pupils, but on day accommodates 125, with 36 day students, who are really waiting until a place can be found for them. We must make our buildings for educational work commensurate with the vastness of our opportunity.

At Alival North Mr. Crabtree reports an increase of 64 members and 63 at Bostville. Much success has been realised among the natives, and a memorial window has been placed in the Borence Church in memory of Mr. E. A. Casen by the members of his family. In Johannesburg the work has been proved by industrial depression. From Nanzela come glowing tributes to the work of Mr. and Miss W. J. H. H. and her boy who have been seriously ill, and Dr. Gervard has rendered gracious service. The outlook is hopeful. Five students have started work in the Nambala circuit, and one new out school has been opened. The industrial staff has been busy. At Kaseru 48 boys are being educated in boarding school and 11 women and girls in medical work is valuable, and agricultural services have been held with 70 in attendance. Three Sunday-schools have been opened in the Kaniara area. At Kaniara held steadily to our task, and the increase of a fully trained staff is urgent.

Rev. W. Price addressed the committee with feeling and wisdom before he left with Mr. Price for the port of embarkation on his return to Rhodesia for a fourth term, and the President led us in prayer. Mr. Carlos Wiles, son of Rev. G. Wiles, has volunteered and been accepted for Nigeria. Mr. Showell, son of Rev. G. Showell, is on his way to Onitsha. The Women's Auxiliary has a secretary working in every district in the homeland, the L.M.I. has had a great success in the sale of "Cups of Gold" for Endeavour readers and linking itself with the C.S.U. We have a vast opportunity which can only be fully developed if the circles give us a steadily increasing missionary revenue. We must not fail for God calls us to these tasks. Our slogan must be "Another £10,000 per annum for Africa."

Practical services at which Rev. E. McEllan preached and addresses were given by Nurse Godfrey and Rev. A. J. Hocking and John Hocking, and a cordially supported by our Birmingham people, and high praise was bestowed upon Rev. J. Scarlett for the excellent arrangements he had made for our visit.

J. G. SOULEY.

Dr. John Watson.

Sir,—Permit me to express my pleasure that you are publishing in the *Leader* a brief account of the life of the late Dr. John Watson, who came from Westdale and rendered distinguished service to Primitive Methodism. I knew him when he was travelling his probation in Westgate Circuit and heard him preach frequently. I became a member of the church during that time and in the late 1840s. Dr. E. Busi and J. Watson were the ministers. Mr. Watson had a fine personality, and was a most lovable man. I do not so much remember his sermons as I was then young, but I remember the man and the beautiful spirit he possessed. I am sorry that so little has been done since his relating to a most worthy minister, and I thank you most cordially for publishing the accounts by Mrs. Cowie. The work perhaps not many left who knew him, but such as do remain will read the articles with pleasure—Yours, etc., J. TWEDDIE.

We understand that Rev. J. Cawley, of Plymouth, was strongly urged by the local Union to stand for the Parliamentary candidature, but that after due consideration he declined.

SPIRITUAL ADVANCE CAMPAIGN.

The Clarion Call Comes.

- (1) **Through man's worth and need, more than animated dust, he is a child of God.**
- (2) **Through concern for the Church.** Attack is often the best means of defence.
- (3) **In the Master's Slogan—"Disciple the Nations."** No option is permitted.

Our Weapons are Tried and Trusty.

- (1) **Prayer.**—"More things are wrought by prayer than this world dreams of."
- (2) **Witness.**—"It's the life that tells; speech merely ends in chatter."
- (3) **The Preached Word.**—Which is "Life and Light and Power."

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- Wisely Planned—careful thought and wise counsel precede decisive action.
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- Ends only with COMPLETE Victory—UNTIL He is crowned Lord of all!

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