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election. A living thing which has taken over six hundred years to grow is dematerialised, and you build it up again in a single day. When you have built it, it will make history, not concern England only. There are no "home" politics in the old sense. Though it sits there by the Thames, all its words and acts will shake the ends of the earth. Let us look twice at the men whom we shall choose to build it. They will make history; which means that too the humbleness of us, will be making history—years of it—on October 27th. The day when Tom, Dick, and Harry vote as is historic as the day of Julius Caesar.

Go carefully, Tom, into the polling station. If you ever pray, this is an occasion that needs it! Pray so as to make your heart clean before you put a Government into power. A Government is a spirit; now Tom, and Margaret, and the rest, led by the Holy Spirit, "How simple it is! A X by the side of a man's name! How tremendous it is! And your X counts as much as any man's—as much as that of a man of widest learning." It is perhaps dangerous to give us such authority as putting down of this X. But behind the risk taken was a faith—faith in our sincerity and intelligence. When we make that simple mark (a significant cross!) we are supposed to be sincere. We are not alone. The invisible faces are looking over our shoulders—the faces of all who ever dreamed the good of England, faces of those whose struggles enfranchised us, faces of lads who have left school and never had a job, faces of strong and skilled craftsmen discarded; all the factories, all the homes, all the professions, the schools, and all the ships in all the ports are with us in the little recess where we make a X; foreign faces of many colours wait us anxiously. Your X spans every continent.

It seems a little mean to vote only according to one's personal pocket. The politics of the pocket seem to be the only politics some men have heard of. Yet it is because so many nations have never imagined that it is possible to put anything forth except the pocket that the pocket itself is emptying. In the present confusion one thing is clear; it is that the Christ who came to die for the world is not the Christ of the conventional business beliefs of the nations are entirely wrong. The counsel to seek the Kingdom of God first is not the counsel of a dreamer (in the contemptuous sense) it is the counsel of a thoroughly sound and understanding mind.

Let us lift our vote, too, above class fear and suspicion. Vote, if necessary, against the tide. It may be that your vote is going to be lost. But if his face is turned a little more towards the Kingdom than the other man's, put your mark against his name.

B.B.C. TALKS HANDBOOKS.

The B.B.C. spares no pains to make its Talks programmes as accessible as possible. For the series recently commenced on "The Changing World" five helpful pamphlets have been issued at 4d. each (post free 5d.). Prof. Henry Clay writes an introduction to his 14 talks on *Industry and Trade*. Mr. Harold Nicholson introduces his subject of *The New Spirit in Literature*. Prof. H. Levy a series of 24 conferences in *Parables*. Mr. H. J. H. Hobson's six useful series of *The Modern State*, and Prof. John Macmurray, in *Learning to Live*, another valuable chain of talks on Education and Life. Some of these pamphlets are well illustrated, and most have questions and suggestions for discussion. Those who follow the talks with their aid cannot fail to profit.

Up and Down in Methodism.

Among the Northern Iboes.

EXTRACTS FROM A TRAVELLING DIARY.

By THE REV. H. G. BREWER.

I am not having many meetings with the Local Preachers. I am letting them do the work. I have been to the village. As I have heard them at their Bible readings and have heard their comments, I have found that things have come home to them. The meanings they have found to read those passages where Jesus sent His disciples into the towns and villages to preach the imminence of the Kingdom. "Into whatsoever city ye enter, and they receive you not..." One of them was reading Matthew 10, aloud as usual, and one of the young men from Ndegu joined himself to him. They were the very words which shall be hated of all men for My name's sake." "A man's foes shall be of his own household." Possibly the Ndegu man had never heard of these words before, and I heard him say, "True, true." Then he began to unbuckle to the other things he had to suffer; and the other, who came from a town some eight or the last five or six years they have had to bear much persecution, spoke to him out of the fullness of his experience. And he said, "I have seen you in the light in his eyes to bear with courage his cross for the sake of Christ. Possibly more was accomplished in that conversation than in my sermon."

Nteti, Tuesday, July 21st.

Here we are in the newer part. I have visited this town on three occasions only, and Mr. Hutchinson visited it last September. My previous visits had given me hope. There is a small market this evening, and the men have come to hold a meeting and to sing psalms. There has been one rather interesting thing to-day. I had not been in the rest house for more than two hours when a man came in and said, "I have come to see you. He was wearing just the ordinary loincloth of the people, but when he spoke to my surprise he spoke in quite useful English. He said he had been in Calabar about eighteen years. He had followed some European, who had come to those parts, to Afikpo, and had then worked down to Calabar. He was but a child when he left home. At Calabar he attended the Hodge Waddell school, and then for a number of years worked in the Book Shop of the Scottish Church. He returned to his town in 1920, and had to learn his own language all over again. He told me that he wished to help in the starting of a school in his town. There are five sections to the town, and to-morrow I hope to see the chief and head men. This man says that if the other parts of the town do not agree to accept a teacher, he will persuade his section to do so."

Wednesday, July 22nd.

I had to possess my soul in patience this morning. The chief and head men had promised to come along to see me. I waited a very long time, and, despite the fact that it is the hottest time of the year, they were very friendly. The chief remembered my previous visits. I spoke to them for a short while and then I asked them to start singing and used to say that they were pleased to see me and that they would like me to send a teacher. The conversation was rather uninteresting. The folk are not proper Iboes. They call their language Kori. The man who had been to Calabar did the interpreting. These folk use Ibo a little, but it is not the Ibo which is used mainly when they go to the Ibo towns for market. Their knowledge of Ibo was hardly flexible enough for us to use Ibo in the classroom. Sometimes the man from Calabar did not catch the drift of my remarks. The catechist, however, can speak Efik, so when the man did not understand the catechist explained in Efik, and then the man could get away with it. It must have been very bewildering to the local preachers. Very few of them are able to sing, so they cannot hear me. None of them know Efik, so they could not hear the catechist, and none know Kori, so they could not hear the folk. So at the end Isaac told

them in Ibo the gist of the talk. I am rather hopeful of this town.

I have never heard of the town of Okpoto. It has a reputation for wildness. This evening I decided to pay it a visit. It was late in the afternoon before we could get started, so the local preachers did not accompany the catechist and myself. We retraced our steps about 2½ miles, and then, after much difficulty, discovered a path leading to the town. The path was strewn with grass, and one could pass it many times without knowing that it was there. After we had gone about a mile, we came upon some houses. The catechist, desiring of the first folk we saw, "Where does the chief live?" "A long way off." "Is there much water?" "Yes, and the river bed is rocky." One got an impression that the overgrown pathway was typical of their way of life. They seemed to desire to put us off from going further. Isaac was inclined to turn back, but when we would see how far it was, and get as far as we could in the time.

So we went on, to the excitement of the people. They are not used to new visitors, in this part of the town at any rate. We found the river rocky but not too deep and swift. The way was neither too long nor too short, and we were 2½ miles. There was an evening market when we reached the town. One of the chiefs was at the market. He came out to speak to us. We told him the reason of our coming. He said that his place was a long way further on, but another chief lived near. Would we go to his place to see the chief? We agreed to go. The chief could go to the nearest place as night was approaching. So we met these two chiefs and some of the head men of the town. They explained the reason of our visit. They intended carefully, and after a short consultation, said they were pleased to see us. They could give no definite answer then, but could we come back to-morrow? Then all the head men could meet, and decide things. It will prolong my journeys, but I promised to visit their town on my next journey. I felt that this evidence should not be disregarded. I had not expected any interest to be shown. My first impression of Okpoto, with its hidden paths, and its desire to put us off, was that we were going to meet with the reception we received at Nkalaha. Had we turned back we should have missed an opportunity.

Ngbo, July 24th.

Ngbo at last! Yesterday we came on to Ngbo, a small town. I had seen some of the Eze Ngbo folk in the morning, but they suggested I came on their market day to-morrow. In the afternoon I came to Ngbo to let the folk know that I was coming. We knew that the way by road was eleven miles, but we heard that it was not five through the bush. So we set out on our expedition. After some errors found the way. "We arrived back just at nightfall. The whole party of us came along to-day. It is Ngbo market to-day, so we had a number of people. I have seen one chief and one of the head men of the town. They seemed very favourable on the whole. Ngbo is a very big town, and is one of the South-west country would have five or six churches in it. I hope that we can get a footing in the town. Some of the town men were so kind as to come and see me this morning. They sang some of their town songs, which were the sweetest and most useful of any of the native songs I have heard. Another party of local men came in the evening. They agreed, with the others, that they would like a teacher sent into their town. So I have promised to send them one as soon as I can.

(To be continued.)

The Camel Corps are actively engaged in attempting to suppress the smuggling of hashish from Syria into Egypt. One gang of armed smugglers only escaped by abandoning over 400 lbs. of the drug.

LOCAL PREACHERS'

ASSOCIATION.

In connection with the "Mutual Aid" appeal, a group meeting of local preachers was held in our Market-street Church, Wakefield, on October 9th. The circuits of Wakefield, Bradford, and Sedburgh, Ribblesdale, Ossett and Dewsbury were represented. The Rev. C. Jennings presided, supported by the Revs. G. Wilford Taylor and J. M. L. Jones. The claims of the Mutual Aid Association were presented by Mr. John Chanley, of Leeds (an official of the association), and Mr. H. Walsby, secretary. The appeal is for the District of Wakefield. The work which the association was doing for the relief of necessitous local preachers. Mr. Walsby stated what was being done in the District towards raising its share of the required £20,000. Questions were encouraged and a helpful discussion took place. Solos were rendered by Mrs. Brownlow, of Wakefield. Refreshments were served by the Market-street ladies. Mr. H. D. Crossfield, B.A., secretary of the Wakefield and District Local Church Association, made some very encouraging remarks, though, unfortunately, was unable to be present. The Rev. A. Lowe, who had hoped to be present to make an appeal on behalf of the appeal, was also unfortunately prevented.

MISSIONARY SCHOOL.

The second "Missionary School" to be held within the District took place at Kenilworth on Saturday, October 10th. In the absence of the Rev. J. H. Haswell, through illness, Mr. R. W. Ottaway was the speaker at the afternoon session. The subject was "Africa's Open Door," and after the lecture group discussion took place. Mr. L. Creedy and Mrs. G. Legg were group leaders, and their reports completed an excellent afternoon's work. Mr. H. Albon-Crouch presided in the evening, when the lecturer was Mr. J. H. Haswell, of the S.A. Primitive Methodist Church, Doughton, of the S.A. His description of the beginnings of missionary work in Guatemala was greatly appreciated. The Revs. A. Fawcett and J. H. Haswell took part in the discussion, and the Rev. E. M. Wilson, as secretary for the District, congratulated the Kenilworth Church on their keenness in desiring the school.

MARRIAGE.

Mr. Eric L. Fielder and Miss Irene L. Williams.

On Saturday, October 10th, a very pretty wedding took place in the Methodist Church, Purbrook, between Miss Irene Lilian Williams, daughter of Mr. and Mrs. John Williams, and Mr. Eric Livingstone Fielder, son of Mr. H. S. Fielder and the late Mrs. Fielder. The officiating ministers were the Rev. George Waddington, D.D., Chaplain of the Diocese, Revs. J. H. Bedford and H. Fielder, B.Sc. The church was beautifully decorated, and a crowded congregation witnessed the ceremony. The bridesmaids were Miss Clarie Williams (sister of the bride), Miss Elsie Lawrence (cousin), Miss Eva Fielder (sister of the bride), and Miss Irene Williams (sister of the bridegroom). Mr. Lloyd Fielder (brother) acted as best man, while Mr. W. J. Bull presided at the organ. A reception was afterwards held in the Dorrall Hall. The presents were both numerous and costly.

MEMORIAL UNVEILED.

At an impressive service in our Fishbourne Church, on October 14th, a memorial tablet was unveiled to the honoured and revered memory of the late Mr. Wm. Powell, who passed to the Higher Life May 30th, 1930. He had faithfully served the church for fifty-eight years as Sunday-school superintendent and society steward. His relations and many friends were present to bear tribute of respect to his memory. Mr. Brotherhood presided, supported by the Rev. J. H. Bedford, of Southsea, and the vicar of Fishbourne, Mr. W. Standing, of Havant, a very old friend, unveiled the memorial and Mr. Hobbs read Mr. Powell's favourite psalm, the 23rd.

METHODIST TABLE TALK.

Last Sunday and Onwards.

In one of the District Committees some time ago a well-meaning brother made an unforgettable remark. Young People's Day was under discussion. Suggestions were being broadcast. The young people could be won and conserved to Christ and the Church if this and that were done. Up rose my well-meaning friend, shrewd, if not elegant in speech. "Me and my wife," he began, "have had eight children, and we have found out by experience that it's not getting 'em born so much as raising 'em to bringer 'em to that matters. What churches and Sunday-schools want is nurses, good nurses, or it's not much use gettin' young converts." And, so saying, he resumed his seat and looked round on the pleased and fully convinced committee. By the good graces of wise and patient Sunday-school workers many young people were led to wise decisions for Christ on Sunday last. These same devoted workers, with great pains, had been bringing those young people up in the nurture and admonition of the Lord. Decisions lightly made and not carefully followed up are most mischievous.

A Call to National Prayer.

Such is the title of a circular which has reached me from I know not where. It is without date, name or place. Its author tells that some time ago a few landowners employed and employers, foregathered somewhere in Hampshire to pray for the return of agricultural prosperity. While they were together they realised, the circular says, that agriculture is linked up with many of our problems, as if the Government, and this led them to issue this call to nation-wide prayer. Out of all this a long and carefully drawn-up Appeal now appears. Facts about which to pray, motives and reasons for prayer, and definite requests for prayer, are set forth. We are not encouraged to go to the Throne of Grace as the unthinking horse is said to go to battle. Long as the statement is, it would have been much more helpful if all the facts of the world situation had been set down. When these Hampshire men went to their knees with their own problem, they discovered that it touched world-wide issues. All of which was to the good. I should like to hear of the prayer meeting about some of the topics of the General Election. Special prayer meetings about tariffs would be very special, and would perhaps open up a world view that would stultify or modify the prayers. I understand that it is unwise for Christians to touch anything about which they cannot pray.

The Churches and the Election.

Something would be wrong if the heads of the churches did not call us to prayer in this crisis. Because all political parties and sub-parties are more or less associated with the churches, it is impossible to do much in the way of specific direction of prayers. We are left with generalities and urged to pray for the nation's deliverance from all its dangers. While this is quite good, it is certainly not good enough. Individually, at least, we can get down to specific things, and humbly believe that the Father of us all, Who reads the thoughts and intents of the heart, will send the answers He sees best. The necessity of the hour is that we should understand what the Lord desires to be done, and get on with

it. Vast national and international issues are at stake, and there are no such issues save as they touch people. Apart from the people there is neither nation nor race. The Free Churches are happily free to direct their own prayers, and never more than now should we "pray without ceasing."

Very Homely Prayers.

The *Brotherhood Outlook* tells the following yarn. At a village prayer meeting, a fervent and youthful brother prayed, "Lord, make us ornaments in Thy sanctuary." An old brother ejaculated, "Nay, Lord, not ornaments, but pillars." A further interruption was heard as an aged sister exclaimed, "Yes, pillars, Lord, pillars, not caterpillars."

A well-known actress had two children whom she brought up carefully to observe morning and evening prayer, and, of course, good manners at all times. One morning one of her children, having a bad cold, was seized in the middle of her devotion with a fit of coughing. The thread of the prayer was broken. Before resuming her petition, the little lass naively said, "Excuse me, I, Lord, for coughing in your face."

The Baptists and Economy.

The Baptist Missionary Society has decided, after exhaustive consideration, not to curtail its missionary operations in any foreign field, but so to re-arrange the working staff, and increase the responsibility on native workers that the decreased income shall be enough without a shilling reduction in any one's allowance. The annual income is £160,000 or thereabouts. The Secretary will proceed to Calcutta to confer with the missionaries and native leaders. Our co-workers are to be heartily congratulated on their missionary liberality and heartening decision.

Dr. Rushbrooke on "Inflation."

The Rev. J. H. Rushbrooke, Secretary of the World Baptist Association, says that in Germany the inflation of the mark has meant the total loss of all Baptist, as of other, endowment. Institutions may be left to close down, and ministers' pensions go unpaid. All this in spite of heroic sacrifices. The Baptists, of all the Protestant Churches in Europe, are putting up the bravest fight. The latest blow is a significant warning to those who talk lightly of inflation.

World-Wide Methodism at Atlanta.

The more I learn about the sixth Ecumenical Methodist Conference now being held in Atlanta, U.S.A., the more I regret my own absence and that of other Methodists. The Wesley Memorial Church, the official headquarters of the Conference, seats 3,000, and the Municipal Auditorium in which the evening sessions are being held seats 6,000. So there should be plenty of room. The special "trips" planned attract more than the big buildings or even the programme topics. Throughout what is called the Gate City of the South to the Stone Mountain is one of the wonders of the world. I should like to go to Georgia, where John Wesley went on his mission and fell into that historic lake affair that is always bathed in twilight. But not least I should intensely like to hear the 500 Atlanta negro singers and musicians who will present the pageant, "Homeward Bound." What a leave-taking that night will be in the City Auditorium to-morrow even-

ing, October 23rd. Someone has failed to think ahead, or this one feature of the sixth Ecumenical Conference would to-morrow night be broadcast to all the world and his wife.

Speculative D.D.'s.

In view of the unlimited supplies of D.D.'s always in stock in American Universities, I have added to other names to my list of probable recipients at the close of the Ecumenical Conference.

An Appreciation of Methodism.

The recent action of the Federal Council of the Free Churches to enquire into position possibilities among themselves reminds me of what a Congregational minister, Dr. Matthew A. Vance, has been saying in *Zion's Herald* about the values of Methodism. To him they loom large. The Methodist system is democratic. It avoids the *laissez-faire* policy on the one side and the grave injustices of control and a degree of severity on the other. It assures its servants work and its adherents leadership and its members freedom. It has in its system what many social prophets ask in business, a measure of control and a degree of severity. Methodism has capacity for action. It is so organised that it can move quickly and function as a unit. Only a church that is organised and unified can move and march. Of course even Methodism has not all the values. Some look over the fence and think that the grass is greener on the other side, only to find when they come over the denominational fence that the grass is no greener than is their own, and that there are just as many weeds in one as in the other.

Quaker Enterprise.

I am continually moved to admiration of the practical alertness of the Society of Friends (the most beautiful name in the world). In many towns they have put out notices that during certain hours of the day, in their meeting-house, enquiries concerning Disarmament may be made. Which means that members of the Society have agreed to attend as servants of the public. A cinema film depicting picturesque incidents in Quaker history has been prepared. It shows an old-time Quaker wedding, Peter Bedford, a Spitalfields silk-weaver among East-end thieves, the old stage-coach, with Pickwickian driver, and much other local colour. The followers of George Fox and William Penn are among the most valuable of the sons of men.

A Good Nest-Egg.

The governors of Queen Anne's Bounty, who are responsible for collecting tithes on behalf of the clergy, collect £2,175,000 a year. They have intimated that in view of agricultural depression they do not wish the collection to be effected with inconsiderable rigour. This welcome announcement comes after several cases of distress on poor farmers' wagons and their sale to pay the tithe.

The Music Makers.

The Revs. R. W. Callin and C. P. Groves have rendered signal service in preparing *The Music Makers*. The story of which this well-get-up book may be put surge in upon me. I shall expect to hear that choirs take to up and present some of its musical features for missionary social evenings before the winter is through. The story of African music as here presented ought to be carried across to our people. Charming evenings are possible.

Too Hot For Daddy.

Donald's father had influenza and his mother was busy in the kitchen carefully sterilising some dishes that had come from the sick room. "Why do you do that?" asked Donald, who was only five years old. "Because your poor dear daddy has germs," said his mother, "and germs get on the dishes, so I boil them, and that kills the horrid old germs." Donald turned the information over in his mind for several minutes, and then asked, "Mummy, then why don't you boil daddy?"

QUESTOR.

John Murray's Two-Shilling Fiction.

There are no newer productions at the price than John Murray's two-shilling reprints of popular novels. To the series have recently been added four of the novels of Kathleen Norris. California is her chosen setting for stories of modern life, and *Barberry Bush*, *Outlaw Love*, *The Food of the Virgin* and *Hillside* have similar characteristics. The author has considerable skill in spinning a tale and holding interest. Her characters of the cocktail-drinking, bright-young-things type would appeal to everybody, but there is spirit in her narration of how her heroines face up to difficult situations, though Mrs. Norris frequently manipulates circumstance in the end to extricate them. Another recent volume is *Soldiers of Misfortune*, by that popular writer, P. C. Wren. The wrapper lures his habitual admirers with the familiar uniforms of the Foreign Legion, and "Prologue" carries us straight to Morocco and an incident in his grimest week. But the main story is concerned with the excitements of pugnacity and lands us in the Legion—for a thrilling white versus black contest—towards the end of the book.

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THE BOOK-TASTER.

OTTO'S PHILOSOPHY OF RELIGION.

By ATKINSON LEE, M.A.

Many readers are familiar with Rudolf Otto's *Idea of the Holy* and not a few with his *Nature and Religion*. Together with the present work, *The Philosophy of Religion* (Williams and Nisbet, price 10s. net), they form a fairly coherent and complete philosophy of religion. It was not clear from the earlier books where lay the sources of Otto's thought. His ideas of the *Numinous*—the fascinating, mysterious and tremendous—as the basic thing in religion, seemed to be so novel that they came upon us with something of surprise and shock. The new book directs us back to Kant, or rather to Fries, the follower of Kant, who developed and rounded out his master's thought upon the question of religion. It is well known that Kant divided the universe into phenomena (or things as they appear) and things as they are in themselves. The human understanding in its search for knowledge is led into inevitable contradictions. And in especial, in its quest for God it is confounded by the insuperable difficulties of knowing anything beyond the human ken. Only by moral faith can we pass beyond the veil of phenomena into the secrets of deity.

Fries, whilst accepting these results of Kant's criticism, turned upon the features of Kant's aesthetic views which suggested that in the beautiful and sublime we get a glimpse, as through a mist, of a beyond which is supernatural and divine. This idea he develops into a theory of *Ahnung*, or divination, by which we apprehend God in an emotional or aesthetic manner. By such divination we attain three fundamental mysteries, our Eternal Destiny, the fact of Guilt, and God's Eternal Providence. This minimalist religion is certainly not demonstrably provable by reason, and arises involuntarily like a judgment of taste in those who submit themselves to spiritual culture. Fries, however, is so sure of his ground that he does not reach to an appreciation of the development of individual religions. This was reserved for his follower, De Witte, who in his theological works pursued the aesthetic line of approach to special re-

ligious problems, notably those of Christianity. In all these efforts there is an attempt made to avoid romanticism and sentimentalism, and to grapple with the questions in a methodic and scientific manner. To some extent this mode of treatment, further developed by Tholuck, but afterwards disavowed by idealism by the rising popularity of Hegelian ideas.

Otto's theory of the numinous represents the resumption and continuation of the Friesian way of thought, after the lapse of a century. It is a fruitful method and one with which I find myself in agreement. As exhibited in the book before us, it is technical and difficult in a high degree. Only the faithfulness of a follower to his chief master could justify a work of such detailed research. Even so, the exposition is very much compressed, even to the verge of obscurity. The treatment of the same theme in *The Idea of the Holy* is much broader and far more interesting. It covers experiences drawn from wider sources than those whose interest was Fries and his disciples. All the same, one may say that it is important to know where Otto's germinal ideas came, and how they came into an aesthetic and religious religion is more akin to aesthetic experience than to any other kind seems to be confirmed by the school of Fries and Otto, and this is an interesting and valuable contribution to philosophy. Further and detailed applications of this mode of thought are desirable, especially in English theology, which has hitherto been strangely lacking in its appreciation of aesthetic experience.

BOOKS RECEIVED.

Dante. By A. H. Norway. C.B. (S.C.M. 5s.).

Welcome Christmas. Edited by Eleanor Graham. (Ernest Benn, 6s.).

The Social Teaching of the Christian Churches. By Ernst Troeltsch. (Two vols.) (George Allen and Unwin, £2 2s. set).

INDIA IN REVOLT.

The opinion that the best way to civilise the wild tribesmen of the North West Frontier of India is to get them to wear pyjamas which their robes can wash with "Lux" was suggested apparently in sober earnestness to Gen. Fuller by a "highly-placed Indian soldier!" At any rate he says so in his book, *India in Revolt* (Eyre & Spottiswoode, 6s. 6d. net), and it helps to enliven an otherwise depressing narrative. He has written a very puzzling book, enlightened in some places, reactionary in others, confused in all, and, except for one chapter, breaking almost every rule of English grammar and style. That one chapter, however, is the best in the book, and is on Gandhi.

Nevertheless, in all the welter of confusion in the book, there are many shrewd observations which will repay reading. General Fuller sees clearly the weakness of democracy in general, and in particular its unsuitability to India, and he points out, what is true enough, that Gandhi has no use for democracy after the British pattern. The author inclines to favour autocracy, or rather a limited monarchy, possible, but he points out that as things are, the real political unit in India should be not the individual voter, but the village. He is interested in the things to say about the military basis of Home Rule, and although we may not accept his arguments, at any rate the book is a valuable contribution to the form of society in a community which has been inoculated with Western nationalist ideas without either the sense of responsibility or the character. He would say, the ability which would keep the welfare of the community in the first place. The climate of India is largely responsible for its difficulties, political and religious. General Fuller has not much use for Christianity as a religious force in India, and would favour a system of caste, or as the *Grassroots* might say, it could be revived in our days. Walter Pater as a religious leader of modern India is decidedly an original idea.

As to the practical side, where the author is drawing on his own experience as a magistrate in India, the book is decidedly helpful, but his excursions into history and philosophy do not seem to be based on any sound knowledge of the subjects. The widest generalisations without indicating any authorities. Consequently the wheat takes a good deal of sorting out from the chaff.

A. V. MURRAY.

A TREASURY OF

ILLUSTRATIONS.

Speakers in search of apt and fresh illustration will find in *Gleanings from my Life*, by William Wainsham (Eyre & Spottiswoode, 3s. 6d.), much to their fancy. As an instance, take this: A Primitive Methodist local preacher, Alder George Charlton, of Gateshead, during his married years, was sometimes brought in a railway car, and was accompanied by a tipsy passenger sang some hymns. The drunkard quietened, and afterwards, ashamed of himself, signed the pledge. But the next day he was again brought in the father of the famous Dr. Joseph Parker, of the City Temple, London. Delightful, too, is the tale of the 80-year-old, happy Christian who sold at his conversion, early in life, God had given him a hen-foot religion. When asked to explain this new brand of piety, the aged saint said that a hen has a high call, much to be walking backward! The fulness of Divine grace had kept him from lurching. But these are only samples at random. We can quite understand that the Rev. Samuel Chadwick has found this a book after his own heart, and has written an enthusiastic Foreword. The author entered the Wesleyan ministry in 1852, and has since that time been active in America as well as Britain, and throughout his long life has cultivated the not-taking-halt. We may add that Marjorie Modjeski will be interested in learning how the father of the editor of *Bibby's Annual* was converted, and all will be impressed by the summary of a lifetime's experiences given in the closing chapter. Mr. Wainsham scours the idea men in this age of ours will not respond to the converting message as much as in his earliest days. Only he cannot on any account stomach the work of the

W. E. F.

BOOKS RECEIVED.

Along Nature's Byways. By Arthur Sharp. (Herbert Jenkins, 3s. 6d.).

The House in the Square, by Margaret H. Watt (7s. 6d.); Under the Beacon Light, by J. J. Boyd (7s. 6d.). (Grant and Murray.)

Tales from Henry's Stenichewicz. (Everyman's Library.) (J. and M. Dent, 2s.).
Crisis and the World. By J. J. Boyd. (J. and M. Dent, 2s.).
Fighting for Freedom, by David Ker (3s. 6d.); Friction—Called Squibs, by Anne Mac Donald (3s. 6d.). (W. and R. Chambers.)

FROM ALL FRONTIERS.

The American Bible Society.

Our British and Foreign Bible Society has its counterpart in America, the activities of which not only augment the dissemination of the Scriptures among the peoples of the world, but also the American Society distributed more than 12,000,000 copies of the Bible, Testaments and portions, the high-water mark of its history. It supports 100,000 Scriptures in 285 languages through 36 countries. New translations in the year included Aymaria, the language of an Indian tribe in Bolivia, Valiente, a Central American tribal dialect, and the language of the Cheyenne Indians. Siamese and Turkish New Testaments were also completely revised.

The Mandates Commission.

Towards the end of the present month the Mandates Commission of the League of Nations will hold one of its biennial meetings, to receive the annual reports from the Mandatory Powers, in which are given the results of their stewardship. Reports will be considered from the United Kingdom (Great Britain), Togoland and the Cameroons (France), Ruanda Urundi (Belgium), Tanganyika (Great Britain), Samoa (New Zealand), and the Pacific Islands (Japan). Amongst the general questions to be discussed are the British proposals for the emancipation of Iraq. At the end of the year, the League will be dependent, and in consequence a Member State of the League of Nations. As this is the first time that a Mandate has come before the League, many difficult questions are raised, all of which have to be closely considered, for they will form the precedent for the procedure when Palestine, Syria

and Transjordan also become independent nations, the Mandatory Powers having educated them up to the point where they are "able to stand by themselves" under the "unstable conditions of the modern world."

"Springboks" at Oxford Group Meeting.

On the evening before the Springboks—the South African football team—left that country for England, says the *Methodist* here, a "several" of their number attended and took part in an Oxford Group meeting in Cape Town: George Danel, one of the forwards, led the meeting, which was devoted to testimony and prayer. It had not been too easy to come to a decision about going with the team, Danel confessed, but he believed God had guided him to a right decision. "There is no joy in life without Christ," was the burden of his testimony. The popular captain, Bennie Oler, joined in praise to God for His guidance and help. "I have not been too easy to come to my appointment as captain, so many people had been kind to him." But it has all been a tremendous lesson in brotherly love, he went on. "There have been times when I have been inclined to be a bit overwhelmed by all these kindnesses, but all through I have been taught the lesson of loving him in Christ." Craven spoke of the honour of being in the team, and of the greater wonder of being in Christ. One after another, men of the team gave their testimonies, and many assured the members of the team that they would be followed with the prayers of the Group.

A Creative Conference.

A conference which the *Federal Council Bulletin*, of New York, characterises as "notably creative" was recently held on the campus of Ohio Wesleyan University, Delaware, under the auspices of the Methodist Episcopal Board of Foreign Missions. Lasting ten days and attended by 150 ministers, its central theme was "The Resurrection of Jesus Christ in the Modern World." The conference was the climax and fruit of nearly two years' solid preparatory study by groups, and evinced a growing synthesis between evangelism and social service. The evangelism with which this conference was concerned was an evangelism that has a clear social content and is consciously directed to producing personalities with a Christ-like concern for social welfare.

A "Dry" Experiment in Japan.

Kawai-dani Village, Noto, was the first village in Japan to go "dry." This was the manner of it. Five years ago the village school was destroyed by fire, and the people were too poor to rebuild it. They were depending on less than 2,000 yen in alcohol taxes. The Village Council therefore decided to go "dry" for five years and thus find the money to rebuild the school. This proved to be a success. Mr. Morioka, the Headman of the village, stated that the Council voted to extend the dry term for another five years. There are now

54 villages in Japan which are "dry" wholly or in part. The annual conference of the Japan Temperance League this year marked progress in Temperance work was reported. Eight hundred representatives attended, and 2,111 Temperance Societies reported on their work, an increase of 555 for the year. During 1930 54 members of the League undertook to organise at least one new society each. At the end of the year they were actually able to report 85 new societies.

C.E. Jubilee in Australia.

A great Jubilee International C.E. Convention was held in Sydney, N.S.W., in August, and was a triumphant success. Major the Hon. G. W. Marr, D.S.O., Organiser and Endeavourer, and an Endeavourer from his youth, presided at the opening meeting. Major Marr has held office in the Dominion Government, and in 1929 led the Australian Delegation to the League of Nations at Geneva. A feature of the convention was a march of Junior Endeavourers. There were also citizenship and Citizenship Demonstrations and a great Concentration in the Town Hall. Prominent among the speakers was the Rev. Lionel B. Fletcher. He spoke at the Citizenship and Junior Endeavourers' meetings. Endeavourer Service, gave a series of mid-day addresses to business men, and a talk to ministers on "The Church of Today." "Evangelism and Endeavour," he said, "is a hand in hand. Endeavour lives on evangelism, it supports evangelism, it strengthens evangelism." Some said that to C.E. is a type of Christianity. "We depended on leadership." "Put the best leaders you have to this work and you will not be disappointed."

Now that Union is Sure. OLD VALUES AND A NEW SPIRIT.

By THE REV. K. HARLEY BOYNS.

The only thing that is *sure* is formal and official Union. Whether that is to be all, and especially so, if it is based upon us of the rank-and-file, ministers or members, since we form the great majority. There is no appointed leader in Methodism today, and there are no other plans. Perhaps He is telling us that the responsibility of His Kingdom depends upon every one of us.

If only a minimum is *sure*, how much more is possible! Every new beginning is a time of hope. Dull indeed should we be if we felt no kindling of heart at the opportunities that await. Methodism reunited within itself and given afresh to the free and happy service of God. If it be really a fresh start, we must expect new things to flow out of Him who is making all things new. Though I am one that loves the old, I plead that we should be prepared for such things. Fail we shall, and that in God's sight, unless we take into this Union the spirit of venture and the forward look. We are all about to be tested by novelty; our response will show how far we are Christian.

Let Worship be named first, not because it alone matters, but because it comes to matter so much. Two things fail to be said. There is first the fact that we already have wide differences of method but unity of spirit. That is true, for instance, in the Methodist Episcopal Church to which I belong. Some of our churches take a fully liturgical morning service; in others that service is simplicity itself, but they exist side by side in unity. It seems to me vain to seek uniformity of worship when men are so made that one Methodist would make a good Quaker and another a good Anglican. I plead for a wide, that is, a Christian, tolerance in the new Church.

It is not less important that we should be united and seek unity in the plainness and poverty, the perfunctoriness and unworthiness, of much of the worship we offer to God. The young people are our critics here, and think they are right.

They tell us that a good deal of our traditional Free Church worship leaves them cold and is of little help. To us conditioned or elderly people it is allowed by memories and sanctified by experience. Consequently we see it through a rosy haze. And when people are taken to an entirely new and beautified worship, we have been the least afraid lest we should lose the essential spirit in "mere trappings." I believe most profoundly that this is wrong. It is not tied down to a loincloth between an Anglican liturgy on the one hand, or our "ordinary service" on the other. I submit that we are to discover by experiment methods of common worship which will be common, which will bring in the man in the pew, which will restore to the whole congregation the privilege of offering the sacrifice of praise.

Or again, many of our people, if they were honest, would say that attendance at God's House was a duty rather than a privilege—that the common worship there was nothing else to redeem the service. Where, then, has the thrill of real worship gone? Where is that sense of presence, that sense of being near to God; the lifting up of hearts unto the Lord; the self-giving which sends one away so much the richer? It may seem a trifle that, in the urgent and serious problems of our time, one speaks of a secondary thing only in this dwelling on Divine Service. The reply is that if worship is perished, the common worship there was nothing else to redeem the service.

No Church has any hope of progress unless it can provide for ordinary people such a worship as will both stimulate and satisfy the deepest longings of their hearts. To revive and deepen the spirit of adoration in the new Methodism is to serve both God and the present age. Such a task will not bear fruit in a year or in two, but in the long run it can, if earnestly pursued, deliver us from our besetting sin of shallowness.

I hesitate to use the proper word for my second point, because in part it is tarnished; it is the word Evangelism, and no other will do. Let us take it for

granted once for all that we are all heartily sick of the false, the shallow, the unending, the unexciting. That being so, what about the real thing?

Wherever Christianity wins, it is through a "soldier's battle," not a general's. Great leaders have counted much in the Church's history, but the great anonymous for immeasurably more. It is almost a rule that unless the rank-and-file are propagandists, a cause cannot carry. Every great Christian movement, not excluding that earliest after Pentecost, turns disciples into apostles and adherents into ambassadors. Certainly Methodists have reason to remember this. The infection of Christianity spread in our early days in a thousand ways, few of them official, all of them personal. It was not a clerical body for which everything is done by the clergy; Methodism depends enormously upon lay service. At first it was even more personal. A man, a woman, went forth, warmed at heart, longing to share what they had found. "O let me, being nobody in particular, commend my Saviour to you"—that was their spirit.

To some it will sound fantastic. Saint Paul also had that problem—"foolishness" to be indeed the Body of Christ to the Church. We have inside the Church a large number of people without any fire in their hearts which they must share, any personal knowledge of which has not yet entered their hearts. I would rather have them inside than outside, for it ought to result in their conversion. The only deadly thing would be for the Church to say this effect: "You are good-looking and respectable, and Christ has nothing much more to give you nor to ask from you."

On the contrary she must say—"If she is to be indeed the Body of Christ, we are called into a personal relationship with God Himself, and it will be your high calling, as His child, somehow to become a part of His life and unity." The ideal Church, every member an apostle, has never existed, it is true; but if we surrender that ideal, we drop to the level of the world.

Many people think this means mass Evangelism. Please God we shall never let that go. But comparatively few of us are pulpit speakers who God made all potential evangelists. What else is a Christian mother as she tells her bairns the first stories they ever hear of Jesus? There are a thousand ways of sharing Christ. Every friendship carries an opportunity for Him. His parish is not religion only, but the world. Where there is a will there's a way. It is not methods that are lacking, but to say it soberly, desire. If the new Church is to be found faithful and rise to the height of her great opportunity, it can only be by receiving more of us into it, turning us all into missionaries, each in his own way and along the lines of his own temperament. That was how the Church grew. Where was a saint, there is light. In the long run the Spirit, too, departs.

Who is sufficient for these things? I write briefly of the third and vital matter because many are of little use to us. Our fundamental need, shared by every branch of the Christian Church, is that we shall seek and find in a fresh and new way. Where was a saint, there is light. In the long run the Spirit, too, departs. Who is sufficient for these things? I write briefly of the third and vital matter because many are of little use to us. Our fundamental need, shared by every branch of the Christian Church, is that we shall seek and find in a fresh and new way. Where was a saint, there is light. In the long run the Spirit, too, departs.

"True religion is no kill-joy; but there must be a reasonable and wholesome proportioning of the lighter and more soul elements of human life. Kill-joy religion and kill-religion joy are both bad."—Rev. H. Bullock, in *The Highway for October*.

The Layman's Point of View.

The Prospects of Protestantism.

By JOHN PROBERT.

Catholics do not approve of people interpreting the Bible for themselves because they think that few people are capable of so doing. But they are not alone in this opinion, for there are many Protestants who are in complete agreement. Yet if the authority of an individual's conscience and reason is liable to error, so is the authority of a church. Admittedly the Bible is a dangerous book in some people's hands. But if democracy had been withheld from the masses until they were fit to receive it, they would not to-day be enjoying the partial measure of freedom which is actually operating. And the truth underlying this illustration is equally applicable to the freedom of the individual to interpret the Bible for himself. If the Bible had been withheld from people until they were fit to receive it, they would still be without many important contributions to the service of truth. The only way to increase people's ability to govern themselves is by practical experiment, and the only way to increase people's ability to interpret the Bible for themselves is likewise by experiment.

However, one is sometimes forced to doubt the success of individual interpretation of the Bible. There are so many Protestants who are either Catholic in spirit or are without any religion at all. After all, Catholicism does provide a ready-made religion for all and sundry, and the Protestantism of the future is somewhat wonder whether it would not be better

for the masses to have Catholicism for their religion than to have no religion at all. But although we are sometimes in doubtful mood, I can hardly think that this particular attitude is the product of a robust frame of mind. Adherence to Catholicism would ensure uniformity of religious belief even in doubtful matters, but it would also exclude any possibility of progress. On the other hand, Protestants may never become capable of interpreting the Bible for themselves, but there is always the possibility that they may; the greatest possibilities lie with Protestantism. With Protestantism lies the possibility of the earth being worked out of man and a new race of men arising who will proceed to a conquest of the universe so thorough that not even the annihilation of matter will be a barrier to progress.

My own particular conviction is that Christian Modernism offers the best way of realising the finest possibilities of Protestantism. It is, I think, a reasonable faith which can be free of intellectual dishonesty or theological hair-splitting. It is, I firmly believe, the only basis on which Protestantism will be able to utilize to the full its glorious opportunities. But this by the way. At any rate, it is certainly high time for Protestants to realise that the work of the Christian Church is not the defeat of some hundreds of years ago, rather it is still going on and workers are urgently needed.

LITTLE FLOWERS OF ST. JOHN. THE FOURTH GOSPEL IN MODERN TERMS.

1. An Everlasting Purpose. John 1: 1-18.

No Gospel has been so wrongfully neglected by historical research as our fourth Gospel "according to St. John," and yet its corrections of the synoptic tradition are highly credible and the message it contains is substantially true of the personal religion of Jesus. Out of His mysticism sprang His clear ethic and His mental therapeutic influence. This latest Gospel of the New Testament, written A.D., and the Cent. Bible gives us no complete certainty earlier than c. 117 A.D., the date of Polycarp's Epistle may yet prove capable of carrying us nearer to the person of Jesus than the Gospels earlier in date.

The "prologue" comprehends as well as introduces the whole teaching of the Gospel and at the same time, in a short of the literary beauty of the A.V. there follows an attempt to arrive at its clearer significance in modern language. Needless to say, the verses of the prologue, related to the notes is unequal, and none of them is to be regarded as belonging to the original Gospel. The reasons determining the arrangement of the notes are here in length, but the general scheme is put into concrete form to facilitate the individual judgment of the reader.

Verse 1-8. An Everlasting Purpose exists, fulfilling itself through the mighty Power of God:

That Purpose is the expression of the whole Personality of God—even that everlasting Personality is constantly being fulfilled through the mighty Power of God.

All that exists depends upon this Purpose, and apart from this Purpose nothing could have begun to exist.

Through this purpose Living Organisms have come into being—and this is the Life which supports in the human race Mind and Intelligence.

An appeal from Mind and Intelligence has been made to ignorant and commercialised men; and their ignorance and selfishness have prevented them from responding to it. (See notes A and B.)

Verses 10-11. The Purpose of God is expressed in the whole order of Nature,

and all Nature is determined by this Purpose—and yet human Nature resolutely remains unresponsive:

The Purpose of God is the foundation of all human values; and this Purpose is made manifest to all in the eyes of men. (See Note C.)

Verses 14 (a). Therefore, this Purpose has been enshrined in a Man—in One Who has been living in our midst; we have gazed upon Him, and we worship Him, worshipping Him as the unique expression of God's Fatherhood.

Verses 14 (b): 16-17. This Man has completely known the Joy and Power of Religion (see Note D); and through His complete knowledge we have been enabled to enjoy and to possess within ourselves a growing dynamic consciousness of God's Reality. (See Note E.)

The Jewish Religion, when inaugurated by Moses, but the Joy and Power of Religion have been newly declared to us by Jesus, our Chosen Leader.

Notes.—A. This appeal must not be taken to mean that the appeal made by John, through his preaching—no man who was a heavenly-sent messenger. He was only a witness to the True Revealer, that all might believe in the True Revealer. He was not the True Revealer, but a witness to the True Revealer. (V. 6-8.)

B. The appeal meant here is that appeal to the inborn sense of conscience which is the basis of all universality within men's hearts. (V. 9.)

C. Those who do value Jesus and receive His teaching take rank as children of God, for, as those who believe in the Name, and in His Son, who is the Blood, not of a Body, nor of Human Ancestry—but that He was Begotten of God. (Vv. 12-13.)

D. A misquoting repetition of verse 30 has been inserted at this point. (V. 16.)

E. Complete knowledge of God is impossible to men; and what is meant is that the Only Begotten Son, who is the bosom of the Divine Father, has caused us to hear about God. (V. 18.)

A. W. BAILEY, M.A., B.D.

YOUTH CONFERENCE.

Modern Aspects at Sheffield.

The annual conference of the Sheffield District Young People's Departments was held at Holmewood (Clay Cross Circuit) October 10th to 12th. Dist. S.S. Comm. met on Saturday afternoon, after which delegates from the various of the District were welcomed by the Rev. W. T. Cole, supt. minister. The President-elect, Mrs. P. F. Shepherd, of Sheffield, was introduced by the District Secretary, in the absence of the retiring President. A splendid address was given by Dr. H. G. Stod (Director of Education, Chesterfield) on "Some General Principles of Education," discussion being introduced by the Rev. A. Bayfield. Tea was followed by an open-air meeting. In the evening a Jubilee C.E. Rally, presided over by Messrs. R. Lloyd and I. Booth, was addressed by Miss A. E. Buckley and the Rev. A. G. Gray. Miss Mary Peters was the soloist. The Rev. G. Bainton conducted the Roll Call, which was responded to by sections of the audience as ministers and local preachers, S.S., and C.E. workers, and the Rev. G. Bainton was supplied by the delegates on the Sunday, and gracious times were experienced.

Instrumental service conducted by the Revs. W. T. Cole and J. L. Bickley on Monday morning gave the right atmosphere in which to discuss the papers that followed. The general theme of the conference was "The Sunday School and the Modern World." It was dealt with in three papers, relating the Sunday-school to the Knowledge of the Christian and Modern Internationalism. These were ably handled by the Revs. J. R. Witty, W. Harrison, and J. Gordon Webb of the District. The retiring President, introduced by the Revs. A. H. Ashton, G. Bainton, and Mr. J. Short. The delegates were entertained to lunch by Mr. F. Chambers, a colleague who greatly interested in our work at Holmewood. In the afternoon "Echoes from the Summer Schools," provided by the students who attended this year, were read by the Rev. W. T. Cole and the Rev. J. L. Bickley commended to the teachers. This was followed by a paper on "Are we making the best use of our Church resources?" by Rev. C. E. Chadwick. After tea the final meeting was addressed by Revs. D. Parton and J. D. Calway, under the presidency of Mr. W. Bainton. Mr. E. Priestman acted efficiently as soloist. The Rev. A. Bayfield (Dist. Secretary) voiced the thanks of the delegates to the trustees, hosts and hostesses, and all who had contributed to the success of the conference. The essays and speakers served the conference splendidly, the discussions were well sustained and the meetings were more an inspiration to all. The Holmewood Synod ranks as one of the best of recent years. The next conference will be held at Rotherham, October 8th, 10th, 1932, under the presidency of the Rev. W. T. Cole.

SILVER WEDDING.

Mr. and Mrs. Fred Hearden.

The silver wedding of Mr. and Mrs. Fred Hearden was delightfully celebrated at Denmark-road Church, Thanet Circuit, on October 10th, when over fifty guests were invited and the church was generously furnished supper, following games in the schoolroom, in which Mr. Hearden was the leading spirit. An address was taken for the ladies of the Truett Fund. The Rev. T. H. Bickerton facilitated Mr. and Mrs. Hearden on the occasion in the name of the church, and referred to their love and loyalty to the church. Mr. Hearden as choir-master. The Rev. J. Maughan also expressed good wishes, and Mr. Hearden responded. On behalf of the choir, Mrs. Blundell (organist) presented Mr. and Mrs. Hearden with a finely-wrought electro-plated fly disk. Messrs. E. Franklin (circuit steward) and J. H. Wilkinson (society steward) also spoke appreciative words. Mesdames Hall, Card, Deane and Hill, jun., assisted at the supper-tables.

Progress and Christianity by Rev. V. Holt, A. A. (1s.). Religious Experience, by C. Flower, Ph.D. (1s.). (The Lindsey Press.)

The Teacher Training Department.

A REVIEW OF ITS WORK.

For some years prior to the formation of this department of our Connexional Sunday-school Union in 1912, the teachers and scholars' examinations were dealt with by one secretary. The Rev. G. Hunt, on concluding his term of office, wrote, "For three years I had charge of the teachers' examinations as well as those of the scholars." A year after the formation of the Teacher Training Department had been appointed, the Rev. W. Spedding wrote, "It (the department) is still in the incipient stage, but promises encouraging growth. Upon the foundations now being laid there will be reared ultimately an edifice of teacher training which will be of unspeakable value to the entire Church. The crisis of the whole problem of Sunday-school teaching is the teacher." We think the inauguration of the department in 1912 has been amply justified. On the completion of the Rev. G. Bainton's term as Sunday-school Secretary, the records state, "Mr. Bennett has given special attention to the Teacher Training Department, which he has been steadily augmenting." The Rev. J. Swinden was the first secretary, and in those days visited many circuits advocating sympathetic views of the work, and was afforded by the new department. In July, 1914, a regulation was made, "If the number of entrants in any division of the teachers' examination is less than 25, the number of prizes be reduced to 10." But this has not been necessary. During the last ten years the entries have averaged 682 per year. And the Rev. G. Bainton participating. In 1928 the Uzuakoli Institute took part for the first time, Dick Ogan obtaining 98 marks in the First, Second and third prizes. There are ministers who remember the help afforded in their early days of service for the Church by these examinations, and the Rev. W. T. Cole, who was the first editor of "The Music Masters" appears, and in 1906 Rev. W. Norcross, both prize-winners. Mr. B. Warburton was the first winner in 1910. The series began in 1905. He served our General Sunday-school Committee as treasurer for seven years with great efficiency, and continues to do so. More teachers are taking the triennial course now. Last year 51 triennial certificates were given, and our schools are recognising increasingly for value of the roll of the teachers, which they are entitled when a teacher passes three consecutive examinations.

While this department has grown in its practical value by the examinations for which it is responsible, it has also introduced other opportunities of great usefulness. In December, 1915, enquiries were made with a view to establishing scholarships for our teachers. Mr. E. B. Baines, who is now secretary of the Women's Missionary Federation, was then then as a student. Not until July, 1920 (presumably the first year) was the decision made to assist teachers in taking a Westhill course, and the first student determined. Miss Bossons—now our connexional department secretary—was the first student. In 1923 the Hartley College Committee was approached about the possibility of sending students to Westhill, and the result of the enquiries have been an increasingly gratifying

In May, 1921, representatives of the Sunday School and Orphanage Committees met at Harrogate to consider the possibility of sending students to Harrogate, and provision for 50, but not more than 60, was contemplated. So steps were taken to arrange a course for one week, and, if students were available for a second week, arrangements were to be made later. Our first summer school was held at Harrogate in 1922, and proved so successful that it was repeated the following year. At Harrogate in 1926, and more recently another successful school has also been held in North Wales. The summer schools had been growing in importance since the formation of 1926 the Summer and Extension Schools Department was created, with Rev. T. R. Auty, B.D., who had been largely responsible as secretary, for the first year, as secretary. He has now been succeeded by Rev. W. H. Harrison, B.A.

Notwithstanding these developments, the Teacher Training Department still involves a great deal of work for its secretary. The duties have been fulfilled in turn by Revs. J. Swinden, J. Burton (now retired), J. G. Bainton, T. R. Auty, B.D., W. S. C. Leach, and the present secretary—Rev. H. Haynes—desires still further to extend its usefulness. The correspondence course, which begins in March each year, can be a very helpful one. It is conducted by ministers who act as tutors, marking the papers month by month until October, and is a good preparation for the examination held in November. For teachers who are preparing for the examination, but have not been able to do so, the questions can be obtained from the secretary. The three years' course of subjects is: (1) The Scriptures; (2) Biblical and Church Literature; (3) Education and Teacher Training. This year the first is being taken, and the books are: First Section, *The Later Story of the Hebrews*, by Dr. Gillie; and Second Section, *Nazareth*, by Dr. Gore. The examination will be held on Wednesday, November 26th, and the secretary hopes for record entries.

The correspondence work that is done by the tutors for the correspondence course, from whose guidance so many of our teachers receive help; and also the work of marking this year's correspondence papers year by year. This is done willingly and graciously by ministers and their circuit duties. The examiners, especially, the Rev. G. Bainton, who have many months to fulfil.

W. S. C. LEACH.

VICE-PRESIDENT IN SHEFFIELD.

The Vice-President has spent a delightful week-end in Sheffield, at our Woodland View Church. Prof. and Mrs. Statham, with the church members, had laboured hard to beautify the church for the occasion. The service on Saturday afternoon was a large attendance. A lady-attended ham tea was followed by a real "Methodist Union Meeting." In the absence of the Master Culp (Mr. Ward, P.), the service was conducted, and created a beautiful atmosphere by her obviously sincere utterances, Mr. and Mrs. Ward were members of the United Methodist Church, and were eagerly anticipating the fusion of all the forces of Methodism. A combined choir rendered an anthem very finely and Mr. Ernest Cowling, a son of our Albion Church, served magnificently as soloist. The Lord Mayor of Sheffield (Ald. Jackson) gave a mastery address, challenging and yet reassuring. He is a Wesleyan Methodist, but, like the Mistress Culp, feels that the witness of a United Methodism will be far more effective, and ventured to remind us of some of the tasks which lie ahead. The Vice-President followed with one of his telling addresses, and the meeting closed with expressions of gratitude to all who laboured by the circuit minister. The Vice-President preached on the Sunday. His visit impressed him anew with the wonderful possibilities of the Methodist Church that is to be.

A series of intercession services for missions has been arranged by the National Laymen's Missionary Movement, to be held in St. Basil's Church, West Street, on the first Wednesday in each month. These services will be conducted by the vicar, the Rev. Arthur Taylor, M.A., from 1.20 p.m. to 1.50 p.m., and should be addressed to by the representatives of the various missionary societies. A syllabus of the 1831-39 service may be obtained from the General Secretary, Mr. J. M. J., Tudor-street, Blackfriars, E.C.4.

Christian Higher Education in India (3s. 6d.). *The Rising of the Moon* (1s. 6d.). *Africa* (2s. 6d.). (Oxford University Press.)

The Mystical Universe. By Sir James Jeans. (Cambridge University Press.) 2s.

Santa Claus in Sumner. By Compton Mackenzie. (Basil Blackwell, 4s. 6d.)

THE PRESIDENT APLED.

At Penyfford (Buckley).

Years ago, seven or eight eager youths, excited and closely seated together in the back seat, were looking towards the pulpit through which "Mae" was to come to the pulpit. It was the same every Sunday morning, but when their hero was planned there was a difference, for Edward Colman, the probationer at Stoke had gripped those youths, and though it is now very many years ago, the magic of his personality still holds, the ecstasy through which "Mae" was to come to the pulpit. This appreciation has never ceased to regard him with admiration and esteem. In the President's two messages at Penyfford on October 8th, the writer felt the thrill of the yesterdays brought to the enrichment of the present, and it did not appear that there had been any separation. The same intensity, the same arresting and searching challenge, were there, but with a sureness of deepened knowledge which the years have brought. All present in the hall, and in the afternoon message, based on the question of Jesus, "Whom say ye that I am?" It was a sheer delight to listen to the pulpit, the inner, and the outer, and to appreciate the truth—so easily forgotten—that every cause, great or small, is the work of the hands of the loyalty of the central few, the congregation gathered for the evening service, and the President's message was a masterpiece of appreciation. The Old Testament picture of Israel, depicted by Isaiah, was vividly drawn, and we were made to see the value and meaning of the covenant above the bed which was too short and the covering too narrow. The challenge was for youth to link up life with God in whom is the fulness of life and the soul's security through Eternity. These messages will long be remembered.

A. P.

At Newton and Hyde.

The President of the Conference (Rev. E. Bainton) was in Newton on Sunday, October 8th, when excellent companies assembled from all parts of the district. The afternoon sermon will be remembered for its beauty and comfort. It was indeed timely for these days. The soloist was Mrs. W. Phillips. The ladies presented a splendid tea which was well appreciated. At 7 p.m. Mr. H. Garbett (church organist) gave an excellent and much appreciated organ recital, which was followed by a great Methodist Union demonstration, the choir (one of the loveliest in Primitive Methodist circles) filled with Methodists from Hyde and District. The President was in fine form and gripped his audience with a great speech of encouragement, and a combined circuit choir, under the leadership of Mr. I. J. Taylor, with Mr. H. Garbett as organist, rendered in magnificent style "Be not afraid" (Miss E. Wood soloist) and "Worthy is the Lamb." The chairman, Mr. G. F. Byrom, a prominent Wesleyan of the District, gave an excellent address, and the Rev. W. G. Walmesley, R. Oliver (U.M.), and G. Walmesley (P.M.) also took part. The Rev. W. G. Walmesley thanked all at the meeting, and the Rev. W. G. Walmesley and the outlook on Union is much brighter and better than before.

GOLDEN WEDDING.

Mr. and Mrs. M. Cox.

An event of unusual interest to a wide circle of Primitive Methodists took place at the wedding of Mr. and Mrs. M. Cox, members of our Thornley Church for over thirty years, celebrated the fiftieth anniversary of their marriage. Mr. and Mrs. Cox had generously requested their guests not to give them presents, but to make donations to church funds. Over 300 guests were present, and the ceremony was in the evening an excellent concert was given by the Thornley P.M. concert party, in which the following took part: Madam Gladstone, Miss M. W. Cox, Mr. W. G. Roberts, J. B. Henderson, and W. Henderson. Miss D. Dyson was the pianist and the Rev. J. Dyson presided. Towards the close of the evening the choir were recipients of an electric table lamp and shade, the gift of friends. The sum of £15 was raised for Trust funds.

M.M.M.: Its Growing Influence. Gandhi in Christian Councils.
ENTHUSIASM FOR THE WINTER SESSIONS. TWO INTERESTING MEETINGS.

We deeply regret that it is impossible to print in full any of the reports which have come in for the M.M.M. column during the fortnight. We have been simply inundated with copy which it has been difficult to receive. At all quarters accounts come to hand of new branches, anniversaries, re-openings, and the same eager spirit breathes in all. Both ministers and laymen are telling of the good the Movement is doing in their midst—how it is rallying the men who are inside the church and reaching others outside, and how, here and there, men are being won to Christ in manly Christian discipleship.

It is eloquent of the spirit at work in a group of young men hold an informal meeting after a cricket match to discuss the formation of a new branch of the League of Young Men in the Dukinfield, on the Stalybridge Circuit. Last July, where players in cricket selected officers for a new Fireside. Their first thing to do was to elect a speaker by forty-on the address being given by the padre, Rev. A. Harrison Clulow, B.A., D.D. "Everyone is enthusiastic," he said, "and the new places are personally that is the thing of importance." That is the sort of thing that is happening everywhere. We know of another cricket field, where certain members of the League got together with some spectators who were perfect strangers to them, and eventually, linked them up with the League of Comradeship. It is a thing that is happening any time that those strangers have been won for Christ. At Witney, Oxon, a man who was a publican has been won for Christ, and he has been won for the Men's Meeting. And if we go from Oxfordshire to Durham we shall find an ex-poacher and pugilist who is a member of the League of Young Men, and the Men's Meeting was the means of his conversion at sixty years of age. The writer is convinced by the news which comes from all parts of the country that there is a rising tide of the Spirit among the men of our Church, and that these days are like with opportunity for the Church to take leader with speciality in common sense.

At Huddersfield, the Taylor-hill Men's Fellowship has just started its second year, and reports an average attendance last year of forty men, 35 per cent. of whom were not regular church-goers. A good proportion of their members have never missed a meeting since it began. The following is a list of the members who reports an attendance of forty at their annual meeting, when arrangements were made for an Initiation Service to be held on October 29th, followed by a special guest night the following evening. Invitations are being sent to all the Methodist churches in the district, and it is hoped to have representatives to this guest night, with view to the formation of new branches in their own churches.

Two new branches have been formed on the Stockton-on-Tees Circuit, making four on that circuit. The new branch of the L.O.C. formed at Redditch held its first meeting on the 27th inst. and a new member brought one guest. The Rev. W. Walker Lee's address was followed by a keen discussion, evincing deep interest in the subject of the hour. The significance of the League of Comradeship gripped them," says the report. The new Aston branch of the L.O.C. held its inaugural on Friday. The Men's Circle of the same branch held its first meeting on the 27th inst. "The subject of the evening is an inspiration to speakers and members alike, has had several successful seasons. It has re-opened its winter session with a large attendance. The Rev. P. S. Thorn, Rowthornham, Starkey Men's Own re-opened last Monday, with 250 men were present. The Rev. P. S. Thorn spoke on "The Church and the League of Comradeship," and presiding the building of a larger room for the meeting, as the schoolroom is now too small for it. Mr. Carden's address on the 27th inst. was followed by a discussion after an hour's discussion.

Rothwell Men's Meeting was held monthly during the summer, but it has now commenced its full winter session on the 27th inst. The Rev. P. S. Thorn, president, Mr. J. R. Parmenter, on "The

"Implication of Brotherhood." The following Sunday they held their first anniversary. The Bedlington Fireside commenced its third session in a most encouraging manner with a Communion Service. This was followed on Wednesday by a well-attended supper. Mr. W. Robson presided, and the chaplain, the Rev. W. W. Parsons, gave the address. Several toasts were proposed. On Sunday united services were held with the Wesleyans, the morning service being held at the Wesleyan Church and the evening service in ours. This Mass Meeting was greeted by men spiriting unity amongst Methodist men in anticipation of Union.

The Witney Methodist Men's Fellowship held its first anniversary on October 11th, with excellent congregations morning and evening. The program was a most successful one, inspiring everyone with their hearty singing. After the evening service the men's choir gave a sacred concert. The morning chaplain (Rev. W. Lloyd) presided at the opening of the Fellowship, when the challenge of (Mr. P. Vintner) delivered a challenging address. At Mountain Ash, South Wales, the men's choir sang hymns for a month in St. Margaret's (Anglican) Church. The pulpit is open to all speakers, among whom have been a number of the most distinguished educationalist, a medical doctor, and a town councillor. Men of all shades of opinion gathered, and as a result there is a sincerely united fellowship of men of all persuasions. Various denominations of the town, as well as a direct religious influence of untold value to the men who attend. The men's fellowship is a most successful supply of Primitive Methodist pulpits.

Lastly, from the North Country comes news of a good session-opening at Hexham, when the Rev. H. V. Surman educated from "Pippa Passes" the lessons of the influence of unpretentious lives. Mr. J. T. Watson presiding. This Men's Fellowship is expecting further accessions from the North Country, and will continue through the Church. At Acomb a new Fellowship has been formed; a union affair, this, of Wesleyans and Primitives. The aim is to recruit the young men who have passed through the Sunday-schools, and drifted away from the Church. It is expected that this Fellowship, which is a development of a system of training developed by two village churches, will materially help in the local task of Union.

N.B.—Kindly send all reports of Men's Meetings direct to Rev. W. J. Smart, 125, Hainault-road, Clapham Park, London, S.W. 4.

A Modern

I can imagine a Rip Van Winkle rubbing his eyes in amazement at what ahead befell him, but, happily, the title is not the Kingdom of Heaven raised, heralds its coming with the blast of a trumpet; more often it comes in the quieter ministries of love and charity. We have welcomed one manifestation of its coming over the river. In countless homes today—ten-fifteen a.m. is the signal—there is a hush, as the family members send their strength as in following ship with an unseen multitude they wait upon the Lord. One hears of mothers gathering those of their household who happen to be at home for family worship, and of mistresses and maid realising in this brief moment that they are more than a "hand to a duster."

One wonders how many afflicted members have been calmed as the inviolable choir has sung.

**Drop Thy still dews of quietness,
Till all our strivings cease,**
and how many drooping spirits revived as
they have heard "God is working his
purpose out"—two great favourites or
the wireless. Were ever prayers more
comprehensive? How they voice our
needs! From those on holiday to those
in hospital, from little children to old age,
none are forgotten. We are reminded
that the wonders of Nature, Science and

WITH SELLY OAK STUDENTS.

Last week-end our quiet colleges at Selly One were stirred by the presence among them of one of the greatest men in the world. Mahatma Gandhi came to Woodroffe on Saturday night and stayed in his room until Sunday morning. At that time Woodroffe was like a city besieged. There were policemen or detectives at every entrance, even at the little gate leading to the playing fields, and no staff—without a pass. For one like Mr. Gandhi, who believes in simplicity and the law of love, these manifestations of official authority are most incongruous. He had come for a quiet week-end, and even when in the early morning at 6 he took his exercise there were people out to see him. With him came others, one of whom was Miss Slade, the Englishwoman who has become a follower of the Mahatma. She saw this as her chance to say what she said to all vegetables and goat's milk.

On Sunday afternoon he spoke in the Woodbrooke common-room. About 300 people had been invited, and the place was so full that the speaker had to stand on a raised platform, on which were a sofa and some cushions. Punctually about 12.30 he came, and, like the others (unlike most Indians) Gandhi came included in a loin-cloth and a length of white shawl-spun cloth which covered him all over. He was dressed in the same old traits usually show him as rather an ugly old man, but they do him injustice. He has several teeth out at the front, and his eyes are very blue. He has a very pleasant expression, and was very attractive when he became animated. He is not bald, but has a head of white hair. He wears a white shawl, and a pair of spectacles. Altogether he was a most interesting figure, and there was quite a thrill of expectation as he settled down in his place.

He spoke for about twenty minutes on the Round Table Conference, and then invited questions. He was asked if India was a nation, and whether Indian differences among themselves were not the greatest obstacle in the way of the Conference success. His replies were not altogether convincing. He created amusement by pointing out to a questioner who had suggested that he was a Brahmin that far from being a Brahmin, he was a member of the rapacious money-lender class! His talk was exclusively on poli-

WORSHIP.
Revival.

Art are ours, and that we are partakers of the greater miracle of grace. Invalids find comfort in the thought that they are "bound together in the mysterious fellowship of suffering," and that "underneath are the Everlasting Arms." In times of national and international crisis we realize that we are members one of another, and the words, "Our Father," take on a new meaning.

The wireless can never take the place entirely of the home service, and, where possible, a man should be "priest in his own household," but it is all to the good that the first daily broadcast of the most wonderful invention of the age should be one of worship and prayer, and that Sunday should close with the epilogue. So God fulfils Himself in many ways. He Who "maketh the clouds His chariot" and Who in New Testament times came to His disciples walking on the waves daily uses the radio as a vehicle of His grace.

ETHEL MORGAN WALTON.

The Brotherhood Outlook for October contains a challenging article by Mr. Ernest Jeffs on "A New Fighting Faith." Among a number of "Tributes and Messages" is one from the Rev. W. Younger on "A Re-assessment of Life." "Ramsay Guthrie" contributes a story.

tics, and perhaps his most interesting remark was to the effect that he had come to see the futility of the mere appeal to reason. You had either to use the sword or to use the force of suffering. In an unarmed country like India the first was not possible, as it had been, for instance, in South Africa with the Boers; there remained only the force of suffering, and that was what civil disobedience essentially meant. What he said on this subject made some of us feel how far he was from the Christian standard, for he used suffering not as an outcome of love, but as a weapon of political expediency.

It was a great experience to see in the flesh and to hear one who is the greatest influence among a whole quarter of the inhabitants of the globe.

A. VICTOR MURRAY

WITH TEMPERANCE LEADERS.

A conference of Temperance leaders and representatives was called by the Temperance Council of the Christian Churches at Central Hall, Westminster, throughout the week ending last Friday (11th) (Kingsley Hall) and the Rev. Hy. C. Lester, M. P., presided.

We met last Friday evening to hear Mahatma Gandhi speak on the alcohol problem in India. The occasion was an opportunity to learn of his influence and results. Miss Lester was thrilled all present with her charming personality and her description of the peace-keeping work of the Mahatma. He is in favour of prohibition of alcohol in India.

This is Gandhi's method of winning prohibition. If one will enter a gin-shop here and see the effect of the liquor on the prostrate body of a human wreck, who lies down by the doorway. Many have been arrested and put in jail; nevertheless the gin-shops are so filled by other volunteers.

[illegible]

SAM. ROWLEY

LEEDS ORPHANAGE EFFORT.

The luncheon of the Leeds Circuits held at the Hotel Cecil was a most successful one, their annual effort on behalf of the Orphan Homes on Wednesday last. The effort, which was held in Cardigan-schoolroom, took the form of an "Autumn Market." They were fortunate in securing as openers, Coon, Blanche Leigh, and Miss M. E. Jones, who were well received in the city, who performed her part in a most charming manner. Mr. Fred Smith, a generous active official of the Cardigan-road Church, presided, and gave a very interesting account of the origin of the Orphan Homes. The Rev. J. H. Jones, highly commending the administration of the work, presided at the concert. After tea a first-class concert was given by friends from the Rothwell Church, kindly arranged by Mrs. F. C. Seader. Mr. F. Sadler, of Meanwood-road Church, presided. It is hoped to realise about £20.

"The Parents' Note-Book" is a new feature in *The World's Children* for October. In "Gaza Nights" Entertainment Miss Dora Earthy commences some glimpses of African folklore. Another article describes the procedure of Children's Courts in Australia.

HIS PROVIDENTIAL WAY

by

GEORGE and HARRY FAULKNER.

"He fought his doubts, and gathered strength."

CHAPTER VI.

JOHN GOES TO LONDON AND CALLS ON A MINISTER.

The sight of a pillar-bolt brought back the folly of yesterday. Had anyone suspected him? John wondered. That child would be sure to talk. Perhaps it was a blunder to run away. Ethel and the Lotons would be making enquiries, and that would direct suspicion to him. The affair would be the talk of the place, and there would be a hue and cry throughout the countryside. He might still prevent that if he wired to Ethel. One would think that people didn't use post-offices in London; it took him so long to find one. The telegram ran:

"Foolish work—John."

No address in the message except that necessary for delivery. A false address on the back. After despatching the message, Hunter wandered on to Regents Park, where he found a seat and proceeded to read his newspaper. There was no mention of his crime that he could find though he looked through it again and again.

"I might have known," he soliloquised; "there hasn't been time for a thing like this to get into the afternoon papers."

What ought he to do about the affair? Should he write to the Postmaster-General confessing his folly, explaining the cause, offering to pay for the damage and begging that the matter might be overlooked? But there was not much hope of mercy, and he shrank from the shame of the exposure which he was sure would result. No, he must keep the outrage a secret. Later he could send, anonymously, a sum of money to cover damages, and then his conscience would be clear.

The first job was to find work. Where to look?—that was the question. Still, if in London could find work for five million, as he supposed it did, surely there was room for one more.

Two children and a nurse passed him on the way to the Zoo.

"I'm going to ride on the camel's neck," said one prattler.

"Camels are no good," replied the other, scornfully. "I'm going on an elephant like a tiger-walker."

"I don't want to be a tiger-walker. Daddy says you get a longer ride on a camel's neck."

The appearance of a grey squirrel put an end to the dispute, and the two little chaps passed on to the wonderland of which they spoke.

"A lucky chap," reflected Hunter, getting up and making for the street again. After wandering for some time, he saw a church which belonged to his old denomination. He read the notice board and found that the minister was a Walter Truman. Truman—the name was familiar. He remembered. Truman was one of the speakers at a great Demonstration he had attended last winter. He had liked him, too. Possibly Truman would help him. He had seemed a decent sort.

The caretaker was cleaning the church windows.

"Excuse me," said Hunter, "but can you give me the address of your minister? It doesn't appear to be on the board."

"Yes, if I wants to," was the unexpected reply, and the speaker subjected John to a keen scrutiny. When he saw that he was decently dressed and had a frank, open face, he changed his tone.

"I beg pardon, sir. Y'see we get such a lot o' sharpers round 'ere, that we hev

to be careful. Y' wouldn't believe the tricks they plays, and the tales they tells. What might you be wanting Mr. Truman for?"

John was inclined to resent the man's curiosity, but he answered.

"I'm afraid it's a matter I cannot tell you about."

"Oh!" ejaculated the caretaker dubiously, and proceeded to polish a pane as though the interview were at an end. Then he looked at Hunter once again, changed his mind, and said,

"Mr. Truman lives at 129, Brookfield-gardens. First to the right, second to the left, and first to the right again."

"Thank you," said Hunter. "Good morning." He was nettled by the man's suspicions.

He was admitted to the manse by a little maid with a Scotch accent. She showed him into a modest but comfortable dining-room. He had time to look around before Truman came to him. On the walls there were portraits of Maclean, Parker, Alexander Whyte—all prime ministers of the day. There were also some inexpensive reproductions of famous masterpieces, and one or two motes. The room was plainly furnished, but it had a home-like atmosphere. John remembered that he might have had a home similar to this, and people in trouble would have come to him for help.

"Good morning, sir," said Truman, in a cheery voice, as he entered the room. "What can I do for you?"

"I have come in London to get work," said Hunter with sudden embarrassment, "and I thought you might be able to recommend me to someone."

"Truman shook his head. "I don't know you," he said. "What is your trade?"

"Well, I've spent much of my life on a farm," answered John, looking very uncomfortable.

Truman glanced at his visitor's hands. They were certainly not the hands of a farmer. "That's not the truth," was his mental comment; but aloud he said,

"Then why did you come to London? You ought to know there is a good deal of unemployment here. There are hundreds of men out of work in this district alone."

John was not accustomed to evasion, and his efforts to tell the truth without telling the whole of it increased his confusion.

"I was sick of a country life," he faltered. Truman was sure there was something his visitor wished to conceal.

"Hunter had told him everything, he would have proved a friend indeed, but he was no fool, and could not be duped by any tale.

"Where are you from?" he asked as his kindly eyes scanned John's face.

"The Midlands."

"I know that by your speech. But from what district?"

"I would rather not say."

"You seem to have something to hide?"

"I may have."

"It's very certain that you have. It would be far better to tell me all about things; that is, if you wish me to help you."

"I can't," said Hunter, with a directness that bore the mark of honesty.

"Very well," answered Truman. "I have no wish to pry into your affairs, but you must not run to recommend you to any of my church members, when all I know about you is that you have a secret which is quite likely to be nothing to your credit."

"I used to belong to one of your churches in the Midlands," ventured John.

"My dear fellow, every stranger who comes here for help says something like that. Have you a letter from your minister?"

"No!"

"Or from anyone else?"

"No!"

"I'm the look of you, and I should be glad to help you. Indeed, that's what I'm here for. But I must know something about you. Perhaps you think I'm over careful and hard, but only last week a man called to see me and said that his daughter, naming a girl who was a scholar in our school, and who had gone to a sanatorium, had just died there. I did not know him, but he appeared to be in great distress and his story seemed absolutely straightforward. He arranged with me to take her funeral, and borrowed ten shillings to pay his fare to the sanatorium that he might make the necessary arrangements. The whole business was a fabrication. He was not the girl's father. How he got her name I do not know."

Hunter smiled. He had regained his self-possession.

"I'm not like that," he said, "and I don't want to beg."

"You want to beg my good word, which is as valuable to me as my money," was the quick reply.

"Very well," said John, with a touch of indignation. "I won't waste your time any longer."

"My good fellow," said Truman quietly, "I'm not using any money."

"I have to do my duty, and I have a duty to the poor in my own district. If I help strangers, it frequently means that I cannot help my own folk. If you will give me the name and address of any farmer for whom you may have worked, or of any responsible persons who know you, I will wire. You shall come back this afternoon, and if the reply is satisfactory, I'll do my best for you."

"I think I'll be going," he said.

"Then you won't give me a name?"

"No!"

"I'm sorry. Good-morning!" Truman opened the door and showed his visitor out.

"There's something I like about that man," he said to himself as he returned to his study. "I wonder what he's trying to hide."

John stood on the pavement in front of the house, feeling very raw and in doubt as to where he should go next.

Fancy a minister of religion doubting the honesty of one who had so nearly been a minister himself! It was the first time in his life that his own words had been questioned, and the fact made him smart.

"Perhaps it was just as well," he thought, as he walked away. "I'd rather not be beholden to religious folk. They are all these people who profess nothing. I'll try some of the other sort."

He did. For a week, day after day, except Sunday, which he spent indoors, he tried place after place. The result was always the same. Nobody wanted him.

Things were beginning to look very serious to many who would be disillusioned, and he could not go on like this much longer.

At the end of another day of failure he stood at the Marble Arch waiting for a bus to carry him to his lodgings. He

was so utterly miserable, so completely beaten, that, as he thought of his plight, he ejaculated "God help me!"

In this sorry plight he must leave him for a time and go back to Drayton.

On the day that John Hunter fled from Drayton, he had arranged to go to Burflow in the afternoon with Loton, to make further arrangements about the sale.

At dinner-time something or other occurred to prevent Loton from going and he sent Ethel to tell her brother.

She found Hudson and Chaffer in the farm buildings, but there was no sign of John.

"Have you seen my brother?" she asked.

"He came to us about half-past ten, Mavis, but he didn't stop," answered Hudson. "He seemed a bit flustered like. We havena seen him since."

"It's strange where he can be," Ethel went to the steps which led to the loft and called.

"John, John."

"Of course there was no answer, so she climbed to the loft, thinking that perhaps her brother had been troubled and unexpectedly might have left a note there. There was nothing but Flora's empty envelope. She saw by the postmark that it had been written on the morning. Still, there was nothing unusual in that. Two letters a week had been the rule ever since John had gone to college.

"What a reasonable fellow gone!" She returned to the labourers.

"Will you please tell Mr. John that Mr. Loton cannot go to Burflow until tomorrow," she said.

"Right, Miss."

"I shall be back at tea-time," she added, then mounted her bicycle and rode off.

When she returned at tea-time and found that nothing had been heard of John, she began to get anxious. She sent the men to search the fields, lest he should have met with an accident. She herself called at one or two farms in the neighbourhood. It was all in vain. When the Lotons were back, she said to her husband,

"It's a queer business," remarked the old steward as they sat up expecting the wanderer to return. "Seems to me as though he had been taken over, but there's been such din's lately."

At midnight they went to bed, after having propounded many theories which would give a reasonable cause for the wanderer's disappearance. The most probable was that something was wrong at Newcott and Flora had sent for him.

In any case, Ethel resolved to go there the first thing the next morning.

None of them slept that night. For one thing there was a terrible thunderstorm, and for another, each dreamed of some serious harm had come to John.

There was a heavy storm at Newcott, too. The flash of the lightning, the crash and roll of the thunder, the hiss of fast falling rain, and the splash and splutter of the cascades leaping from overtaxed gutters on the roof, made sleep impossible for another couple of hours.

Flora. From twelve o'clock until the grey light of morning began to steal into her room, she tossed and turned in a vain attempt to escape from the welter of thoughts that filled her mind, for she was not always certain that she had been wise to give John up. Might she not have won back to faith if she had stuck to him? She tried to imagine what life would be like without him, and the prospect filled her with dismay.

The letter that two weeks told her of the fire, and asked her to join him in the private school project, had increased her doubts. Loving him as she did, it seemed to desert him in his trouble.

Still, to marry him and to hope to be happy now that he had ceased to believe in the things which were vital to her, was madness. How could she do that unless they were agreed? On this night the tumult in her mind matched the tumult in nature. But at last came the dawn, that meted out to the world brings relief to troubled minds, and she fell asleep.

(To be continued.)

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THE COURSE OF EVENTS.

CRITICAL CONCERNS

We are so busy at the moment trying to secure our own house in order that we are apt to overlook the upset in our neighbour's garden. It is very necessary that we should try to refreshen our own abode, and with as much taste as the clashing claims of periods and styles will allow, but the folk living next door are going to have a lot of say as to whether we are to live in it comfortably or not. We may be wise at such an implied impermanence, but that doesn't alter the fact that in these days our neighbours will poke their fingers into our pies—as we do in theirs. Nations do not live in ring fences any more, and the cultivation of friendliness with the man whose dog will scratch up our pet bulbs is now known to be far more profitable than going after the offending mongrel with a shol-gun. That is why what is happening in the United States and Germany just now should claim a little of our attention. Our own MacDonalds and Buxtons, Simons, and Samuels and Snowdens, Hendersons and Clyneses and Thomases are in full gear, we know, but there ought to be room in the corners of our eyes for Hoover and Hindenburg. They have a task on their hands which measures up to our own, and what they make of it is to us a matter of unusual concern.

We are aware that although the President of the United States of America possesses great powers, he is largely at the mercy of the Executive and the Legislature when it comes to legislation. And we know that the United States is a much more self-contained country than any in Europe, and that, as Prof. Patterson, of Philadelphia, points out in the *Contemporary Review*, she is not so dependent on foreign trade as are the great industrial nations on this side of the Atlantic. But she has her own problems to face. The heavy fall in her export trade, despite her favoured position, is a grave alarm. Her foreign customers are too poor to buy in her markets, and her disinclination to lend them gold, or to allow them to pay in goods rather than gold, has made the situation worse. And the result is that the United States is bogged in bad trade, unemployment, and a breaking down of confidence, which has had disastrous consequences upon hundreds of the lesser banks. It is with this unparalleled upset that President Hoover has to deal. He has both vision and knowledge enough to be convinced that reparations and war debts are at the root of most of all our troubles, but he will be able to convince Congress? He has been conferring with the leaders of both parties, and, I have heard, the Premier, and Signor Grandi, the Italian Foreign Minister, have been invited to Washington to talk things over. The United States, more than any country in the world, can break the jam that is holding back prosperity, but will she do it? She may demand a real attempt at disarmament as the lesser banks, and if she does, and can compel it, the world will be her debtor.

Hindenburg has far more power in Germany than Hoover has in the United States, and is personally much more popular with the masses of all the parties. But Hindenburg has more to contend with than had trouble, unemployment, and the paucity state of his country's finances. He is faced with the growing parties led by Hitler and Hugenburg, both of which, although very differently inclined, are out to overthrow the present Government with its policy of moderation, and to insist on Germany being redeemed from the humiliation to which they think she has been too long subjected. But the very growth of this militant Nationalist feeling lends increase to the suspicions of France, and a fortiori barrier to disarmament.

And Germany and France are as necessary to one another as are America and the rest of the world. Can President von Hindenburg do anything to convert into friendly co-operation what is now a seething mistrust? If he can, and the United States can be assured of that, then next February should see a real turning point in the history of mankind.

Edison.

It will be difficult to think of the world without Edison. So long as he was in his laboratory, which was as much a workshop as it was a museum, the world could think that something would come out of it which would create further revolutions. His fertility of mind was as wonderful as his industry was amazing, and his output is a staggering result to contemplate. The boy proclaimed the man, and nothing that is being written about him now will be read with greater interest than the stories of his beginnings. His father was of Dutch and his mother of Scots extraction, but which of the strains gave him his bent it would be hard to say. There was something of the Scot in his sending up the price of the papers he peddled on the Grand Trunk Railway by telegraphing ahead the assurance that they contained important news of the Civil War then raging. But what was it in him that made him print a paper of his own in the baggage car of the train and so mix up the work of publishing with that of chemical experimenter that he nearly set the train on fire? That cost him the loss of his previous work, and a blow on the ear which left him permanently deaf. The story of this boy's achievements is a wonderful and thrilling romance, but that does not mean everything. He pinches his faith to work hard work, and to keeping fit, that he might work harder still.

Japan and the League.

We have always considered Japan to be a wholehearted supporter of the League of Nations and its policies. She has never been behindhand in her lip-service to the cause of disarmament, and has passed as a willing participant in all such measures as have been taken. She is a signatory to the Kellogg Pact, and is so pledged to "seek the settlement of all disputes or conflicts, of whatever nature or of whatever origin, they may be, which may arise among them, by pacific means." China is a signatory to that Pact, as is also the United States. And yet, so far from the world and in defiance of her past history in the League and its alliances, Japan has flatly refused to accept any decision arrived at by the League in the dispute between her and China. It is true that she gives a reason for her refusal, but it is so pitiful a quibble that she cannot expect any nation to take it seriously. Her point of objection is that as the United States is not a member of the League, she is not an "observer" of the League Council for the purposes of inquiry into the Manchurian dispute nullifies its legality. Japan knows well enough that the United States is largely responsible for the Kellogg Pact, and that the only way through which it can work is that of the League. Japan's further contention that the situation in Manchuria does not involve warlike activities is as foolish as it is untrue to facts. By such futile reasoning Japan is lowering her standard in the eyes of those who were coming to regard her as among the great nations, for it is tantamount to an admission that she means to have a free hand in Manchuria, let the world say what it may.

THE "LEADER" POST-BAG.

To Correspondents.—Letters intended for the Post-Bag must not exceed 300 words, and must reach this office by Monday if insertion is desired the same week. They must be written on one side of the paper only. All reasonable latitude is allowed for individual opinion, but personalities must be strictly avoided, and the Editor reserves the right to abbreviate or to withhold publication if he sees fit. No letters will be printed which are not accompanied by the writer's name and address.

THE GENERAL ELECTION AND TEMPERANCE REFORM.

SIR.—It has been the practice of Church leaders, acting unitedly in every General Election, to present a petition, to place before candidates at each General Election certain test questions on temperance legislative reform. The agreed questions have been framed in view of contemporary social needs, by the Temperance Council of the Christian Churches, which federates the Temperance Executive of all denominations.

Having regard, however, to the gravity of the national economic crisis, the Council has resolved not to follow this course at the present election. We are convinced that the public interest requires that the mind of the electorate should be free to concentrate upon the best modes of meeting the immediate crisis. It leaves the Council's decision not to raise other important questions of social policy.

We have reason to believe that other national temperance organisations may take the same course, and are not without hope that national organisations of the liquor trade will adopt a similar policy.—Yours, etc.,

ARTHUR WORCESTER,

Chairman of the Council.

HENRY CARTER,

C. F. TOSKS,

EDWARD TUCKER,

J. A. WORSLEY,

Joint Hon. Secretaries.

CHARLES F. NYS,

Secretary.

S.W.I.

October 13th, 1931.

MINISTERS AND PARLIAMENT. (From the Vice-President.)

SIR.—In the "Methodist Table Talk" of your issue of October 16th, our contributor refers to "The Wesleyan Decision" re ministers and Parliament. He says he is "not quite sure of the words" of the resolution, but states what he considers to be the meaning, and ventures to supply the correct words of the resolution as passed by the Wesleyan Conference and recorded in the official Minutes of Conference for 1931. On page 261 it reads:—

Ministers and Parliament: "The Conference adopts the following resolution: "That it is not possible for a man adequately to discharge the duties of a Wesleyan Methodist minister in active work and at the same time to represent a constituency in Parliament, and therefore in future any minister who is elected to Parliament shall be regarded for the time being as a minister 'without pastoral charge.'"

I thought it might be of interest to many of our people—ministers and laity alike—to know the exact terms of the resolution.—Yours, etc.,

JAMES BLACK.

Heath Hayes, Stafford.

BLAENAVON APELL.

SIR.—With the permission of the General Committee, we desire to make an appeal on behalf of our Blaenavon Church. On the night of May 28th a storm of exceptional severity swept over the town, doing damage to the extent of £200,000. Our own schoolroom was flooded to a uniform depth of over seven feet. When the water subsided the Trustees and others removed over 100 carvings, and in the process effected the destruction of two pianos, an organ, school fittings and requisites, serious and extensive damage was done to doors, windows, walls, and floors and also to other parts of the property.

In common with other parts of the South Wales coalfield, Blaenavon is a distressed area. Large furnaces are per-

manently closed down, two collieries are idle, and unemployment is correspondingly prevalent. Coupled with this is the fact that the local District Council has been regarded as "an agent of God," and consequently refused to accept responsibility for any of the damage done. There is, therefore, no hope of substantial help.

Unfortunately, our Blaenavon Trust has heavy liabilities; projected schemes are held up through lack of funds, and payments are in arrears. It is estimated that the work of restoration will cost £200. Towards this the General Chapel Fund has promised £25, and for help in clearing the remainder we urgently appeal to the members and friends of our Church. Donations will be gratefully received and acknowledged by the minister, Rev. W. N. Nicholas, Cwmavon-road, Blaenavon, Mon.

W. H. NICHOLAS, Minister.

T. H. BRANT, Dist. Sec.

THE NEW METHODIST TUNE BOOK.

SIR.—Permit me to thank Mr. Watkins Shaw for his timely and suggestive article. I sincerely hope the Tune Selection Committee will avoid the mistakes of the past, and will select tunes, first, that of remaining comfortably in the Dykes and Barnby rut; secondly, that of paying too much attention to the "debarbs" who clamour for the retention of what Mr. Watkins Shaw facetiously refers to as "good old tunes," mostly, in my judgment, good for nothing out the dustbin. From the correspondence on this topic in the Methodist Press, it is evident that if everyone were listened to the new book would provide the most distinctly worst musical miscellany the world has yet seen. I hope the older Methodist folk will realise that we are not in need of a tune book for "grand airs" and "grand tunes," but one which, while retaining the best of the older tunes of Methodism, will be generally in accord with the advancing musical culture of to-day.

Your contributor cites one or two cases of notoriously wretched tunes, such as "Pentecost." I would add Dykes's "Almshouse," and "The Lord's Prayer," which, while retaining the best of the older tunes of Methodism, will be generally in accord with the advancing musical culture of to-day. Your contributor cites one or two cases of notoriously wretched tunes, such as "Pentecost." I would add Dykes's "Almshouse," and "The Lord's Prayer," which, while retaining the best of the older tunes of Methodism, will be generally in accord with the advancing musical culture of to-day. Your contributor cites one or two cases of notoriously wretched tunes, such as "Pentecost." I would add Dykes's "Almshouse," and "The Lord's Prayer," which, while retaining the best of the older tunes of Methodism, will be generally in accord with the advancing musical culture of to-day.

Hereford. WILL BEAVAN.

SIR.—I find myself much in agreement with Mr. Watkins Shaw's article on the subject of the new tune book. It would seem to be rather too sweeping in some of his denunciations. Surely he recognises that repeated notes serve a purpose in music? How about the celebrated theme in the Fifth Symphony, and the old tune sung to "Good King Wenceslas"? Can they not have a cumulative effect, and properly handled, be admirably suited to words which breathe a spirit of "holding on," yet many appear to prefer the sweetly pretty "Bullinger," which fits about like a butterfly,

I could compile a long black-list of tunes which, as a boy, I hated like poison, and more mature examination shows them to possess the quality which may be described as "the quality of the sliding," and consequently refused to accept responsibility for any of the damage done. There is, therefore, no hope of substantial help.

My sympathies have always been for the chorists of tune, reminiscent of musical comedy, or even rag-time, which I believe originated in America. They have their place in hymn books, but should be kept out of the Church Hymnal. But I think it is a sound instinct which makes people show affection for such tunes as "Comfort, O Comfort, O my Fish," and "Singing," for they are robust English compositions.

Regarding your contributor's complaint against the tune "Arnold," the chord to which he takes exception does not occur in the Primitive version—Yours, etc., "X."

SCOUTS' APPEAL.

A Protest.

SIR.—I wish respectfully to utter my protest against the "Appeal to Youth" issued by Boy Scouts by the Chief Scout, Lord Baden-Powell, with reference to the present national crisis. I can agree with his call to thrift and cheerfulness in these days, but to suggest to Boy Scouts that it is an "act of foreign aggression" to ask Scouts to instruct their parents on this point, is, in my opinion, a gross violation of the rules of the Boy Scouts' Association. It is not necessary to mention any political body. (Rule 84 likewise.) Then, inconsistently enough, as it seems to me, the Scoutmaster suggests that "Boy Scouts might help to increase the attractions of this country for foreigners." Thus we have the doctrine of Imperial Tariffs, if not Protection, preached to Boy Scouts, and "every family which had a Boy Scout in its person." These prejudiced assertions appeals at such a time to confirm, some fears in our minds with regard to the control and leadership of our youth movements. The present appeal by the Chief Scout is an attempt to use the Scout movement for a specific political purpose. The Scout movement must be kept free from party politics, or it is doomed.

It may be well that Methodism should consider how to organise her own youth, and surely it is not necessary nor desirable to have military or political leaders at the head of these organisations. What we need is a Dr. Mott, with a world-wide view. This is no day for holding on to the parish pump; remember the words of the ancient prophet: "was time of a vision speed!"—Yours, etc., SAM. ROWLEY.

Camden Town Mission.

THE ELECTION AND SUNDAY.

A letter from the Imperial Alliance for the Defence of Sunday, while recognising that the first place must be given in the forthcoming election to "the future welfare of the nation," points out that the Parliament to be elected will almost certainly have to deal with the matter of Sunday entertainments again when the year for which the "Cinema Bill" was passed expires. The letter continues:—"For these vital reasons the opportunity should be taken to urge that we be lost by the friends of Sunday. All we ask and advise is that they, having decided how they will vote on the national issue, should also decide the candidates against the new and destructive innovation with Sunday is threatened. Parliament will not, and ought not, to dictate to the people on the Sunday ques-

tion, but it can, and ought to, preserve the unique opportunities which Sunday provides for bodily rest, home-life, divine worship and Christian service. Whatever course should be adopted, brief and simultaneous. Printers and stereotyped communications have a bad effect, and damage the end in view. Personal interview and letters (the better the better) are best, but postcards will serve."

GOLDEN WEDDING.

Mr. and Mrs. J. Maddison.

The golden wedding of Mr. and Mrs. James Maddison, of Wingate, was celebrated in the schoolroom on October 17th. A host of relatives and friends were present. A concert was given by special friends, presided over by Mr. Fawcett. The Rev. J. T. Goodacre spoke eulogistically of the golden service and sacrifice of Mr. and Mrs. Maddison in their church, their golden experiences and memories, and the golden sunset they are now enjoying. Mr. Maddison, who is 72 years of age, was born in 1865, and during which he held a responsible position. He has been a lay preacher and Keblethane for 50 years. His wife and he have been married for 50 years. They were the recipients of presents privately and publicly. At the close there was a splendid supper, given by their children to a number of special friends, and, since it was the desire of the honoured couple that this event should benefit the Trust, a collection was taken at the table which amounted to £17s. We pray God's blessing on them.

WHITECHAPEL THEATRE.

Management Committee.

The half-yearly meeting of the Management Committee appointed by the recent Conference was held at the Institute on Friday last. Mr. Gilroy presided. It was decided to send a letter of deep sympathy to Mr. Kinchin, the assistant production officer, who had entered the theatre hospital with a view to his medical operation; he was assured of the prayers and sympathy of the committee.

The report for the half-year's work was encouraging. The South London Orphan Home had entertained 765 adults; of these 147 were admitted at reduced charges, varying from 1s. 6s. per day, while 43 had been admitted free of all charges. The Orphan Home had been 48; 16 of the ladies had lost both parents, 12 had lost mother, nine had lost father, and the remainder had lost one parent. During the year a period of probation in the Home and supply of food and clothing, 22 had been placed on farms, 6 in the Army, 6 in industrial training, and 3 in domestic tailoring. In addition to those admitted from various Metropolitan districts, 14 had been received from Barnardo's, Bradford, Cardiff, London, and Nottingham, Folkestone, Gravesend, Northampton, Rugby, Rochester, Sheffield, and West Bromwich. In general special journeys had been made into Devon and elsewhere by Mr. Thorpe and Mr. Kinchin, and it was most gratifying to find that the funds were giving satisfaction and doing well.

In presenting the financial report, Mr. Jackson expressed his relief and anxiety respecting the decision on proposed new work amounting to £200, largely occasioned by the great falling off in subscriptions and donations. He expressed the hope that it would not be necessary to restrict their rescue and relief operations. As the meeting was held on the occasion of Mr. Jackson's 81st birthday, the following resolution was passed by Mr. P. Proud and seconded by the Rev. Geo. Ayre, was carried unanimously: "We desire to congratulate the Superintendent of White Chapel Theatre on the anniversary of his 81st birthday to-day, and rejoice that he is still able to take so keen an interest and so large a share in all the work of the Mission, and give to the benefit of his long experience, his marvellous enthusiasm and optimism, as well as the prestige which attaches to his name."

THE LOCAL PREACHERS' CORNER.

EXPERIMENT.

We are at the dawn of Methodist Union. Here and there it comes dimly. A few people are timorous of what the dawn is bringing. But the majority it is welcome. They go out to meet it and receive its kiss. But to go so you must trust. It is thus that the Rev. F. C. Taylor and A. A. B. of the Patuxent Circuit to the last hill, the climbing of which shows the dawn to be breaking. His leadership has been so wise that, though there is rough climbing to be done yet, the morning's fingers are being welcomed. Others have similarly led in many parts of the country. Yet it seems well to chronicle a few of those attempts. Their story encourages those who follow. Some of those who follow are hard travellers, hence they do not walk with the same ease.

We have welcomed the Wesleyans in our Quarterly Meeting and patiently observed at another time the differing ways of a Wesleyan Quarterly Meeting. It was easy to see that we were so much alike that we might need to be so much. Partly because of respect for the quiet culture and unconscious goodness of Mr. Taylor, our local preachers were invited to the Wesleyan Local Preachers' Meeting. On one occasion Mr. Taylor addressed it. It became our meeting, yet theirs. A little while ago Mr. Taylor suggested that our local preachers might hold similar meetings. This suggestion was tried. The usual business—a vague phrase, often a useful one, burdened sometimes by more than people think—was efficiently done. Another thing that was a preliminary meeting during which members of the Quarterly Meeting might arrive was absent. There was instead a talk that big things were being done. Those present felt there was time for some good group thinking to be done.

So we listened to Mr. Ernest Beckett tell us what he thought were the opportunities of local preachers in the work of Methodism. War, with its usual unkindness, kept him out of the ministry. He has a knowledge of Greek, and eagerly scours second-hand bookshops. Folk say he is up to the times. But we do not care for that phrase. For any one time is always a complex of so many and some phases of the time do not seem very important or praiseworthy. However, Mr. Beckett handled well the bones, muscles and nerves of his theme. What he said was so couched that all who sit differently do not mind saying so. We saw that, with advantage, in certain places, local preachers might consider it wise to use their special training for adult classes in the Sunday-school. There was a suggestion that they could assist to bridge any supposed chasm between a ministerial attitude to the Scriptures and that of the layman. The Sunday-school is thought to be of a different kind. It was also shown how education has intensified the demands for an understanding preaching.

We learned how the local preachers, with their amalgamations as preachers with the Wesleyan lay preachers, might make a Friendly Society of an ideal kind. Someone pointed out how much is to be learned from a minister which is not life from the inside of industry. Others felt that these men might discover by social research. There was nothing new or startling in the many of the things. We had no need for mental cocktails. There was, of course, the old sort of criticism. If there was anything new it lay simply in an enlarged opportunity.

This autumn an argument of a very venturesome kind is proposed. But it is not the time to speak of it.

OWEN DICTA.

MARGARET HARWOOD'S COLUMN.

Will the correspondent who wrote to me some time ago about adopting a child please write again as soon as she sees this?

I want to thank L. G. for her postcard; L. C. and the correspondent from West Hampstead for their very kind letters; A. H. for his letter and information; and E. G. and C. W. for the recitations. E. P. writes: "First, I would like to put a personal word to your column. The real spiritual help you give from week to week. I do not always see eye to eye with you, but you make us think for ourselves. I am sure we women are very proud of the lead you give us, and we feel we have a friend in you."

I am very grateful to those people who don't always agree with me, but who write so kindly, and I am certainly very pleased if anything I can say helps anyone to think for themselves. One of the most remarkable things about the majority of us is how very little we do think for ourselves. There is a sentence in "The Denominational Garden" that made me think of the words I like this: "O Lord, whatever comes, save us from getting sour."

There are things going on in the world and in our own country that we must certainly make some of us sour unless we refuse to allow that to happen. Some of us feel as though we are pawns in a game that we do not understand. We put us where they like. We have no idea why we are put here or there, nor do we know what will be the result of the game. Some of us simply expect to go on talking about inequality of sacrifice, and if we feel the truth, it would be that we are feeling resentful and sore. Far be it from me to argue that this is good or resent or rebel. Christ did both. At the same time, it may help us—as some of us will be poorer than we have been—to realise that the cost of our living is exactly nothing, and see how we value and treat those things.

One of the most wonderful parables in the Bible tells how Jesus came to a blind man by putting clay on his eyes. Clay—so common, so ordinary, that all his life that man had walked on it, but he had never had eyes to see it.

I don't want to apply that to spiritual things at the moment. Are there any common things, gifts of God to us all, that do not cost more to us than we care to use, and heal us of many ills, if we used them rightly?

Most empathically there are. One is love, and the other is water. We should have healthier bodies, healthier minds, and we should pay far less money in doctors' bills if we were not so incredibly foolish in our misuse of these two great gifts of God.

For some reason which I have never been able to fathom, many people treat love and water as though they were a great mistake in making it at all. They shut it out of their houses very carefully as though it were a kind of poison; then they feel air in their houses gives them a cold.

It is time we knew that the common cold may probably be caused by errors in love and water. We are afraid of breathing bad air, but that fresh air never yet caused a cold or any other disease. Our houses, any buildings where we live, should not be warm, but they can be warm, and fresh. We are terrible offenders in this way in our churches; a really well-ventilated church is as rare as a rose at Chelsea.

Once we can eradicate this extraordinary fear of fresh air out of the minds of civilised human beings we shall have taken one long step toward curing many of our ills.

Then there is water. Air and water, the common things that cost us nothing, least of all in terms of money, are two of Nature's greatest medicines—two aids to health and beauty, but most of us are careful to drink anything but water. Women can remedy the water problem by encouraging children to love fresh air and water right from their infancy.

In these times, when money is scarce, let us think of those things we cannot buy. We cannot buy love and friendship—not the genuine articles—nor can we know of money deprive us of them. We know that extreme poverty is a curse,

and we hope for a day to come when all good, desirable things will be at the disposal of all people, but the meantime let us get our eyes opened so that we can see the things that cost nothing, and use them rightly, and.

A bit of work for me to do

A bit of brotherly kindness

To help a brother through.

A bit of service to the world.

A bit of faith and trust.

A bit of grit to make a feast

Out of just a crust.

M. S. writes: "I should like to thank you for your helpful talks; you seem able to put your finger on the spot when you deal with problems that confront many of us. I have been in home and church life. We in our home look forward to reading your helpful advice, and hope you may long continue to give us help."

There are so many of you who have the pleasure of listening to "Dick Shepherd" last Sunday night thought that he put his finger on the spot when he said that we must not let us be used to do because we haven't the courage?

We all know that we don't obey Christ; the reason may be often that we lack courage. I think it is because to obey Christ is so very, very difficult. Christianity as a way of living is not an easy way.

There are some people who say the world is a kind of mirror, and that in it you will see your own reflection. Be kind, and you will always be treated kindly. But you must not expect to be treated kindly by consistent kindness by unkindness. Is it easy for forgive them? A generous nature finds it easy to forgive where the offender is repentant and says so. It is easy to forgive where the offender is not repentant?

Is it easy to turn the other cheek, to refuse to take a wrong and to be meek and merciful, and at the same time be perfectly honest? Is it easy to be like Christ and to do as He bids us? I have never found it easy to do as He bids us, nor my ideals. And yet, to be like Christ and to do as He tells us is all that matters. It is Christianity. The things that the Churches quarrel about are not important.

I heard a man this week bemoaning the fact that the Churches fight about things that are of no real consequence at all. He said that the people outside the Church who are always ready to criticise it; he is an ardent Churchman. He put it all down to the fact that "our theological colleges and our parsons who think theology is all that matters." But surely the root goes much deeper than that, even if it were true, and it isn't. We face and baffle and quarrel about all these things that do not matter, because we do not yet realise the one essential vital fact, that Christianity is a way of living, not a way of loving. It is a matter of how we live in church and go through every ceremony that membership privileges us to enjoy if we forget that. Obviously, if we do not think things are essential, our actions are proof that we do.

Some of us form one Church because we are baptised in it, and people who are baptised in it, and people who believe in adult baptism. How tragic and how absurd. Christianity is a way of living, not a way of being baptised, and that is exactly why it is so difficult.

Will the two old friends who wrote to me so kindly on October 10th please write again.

Please send your stamped, addressed envelopes to Margaret Harwood, c/o the Editor, METHODIST LEADER, 17, Farringdon-street, London, E.C.4.

In *The Watchers of Willowgreen*, by Kathleen M. Bell (Cares Press, 2s. net), David's Great-Aunt Frances has put her lovely country house at the disposal of his father and the family. Father is a M.P. and has a great interest in local problems and David wants to emulate him. He thinks that if they go into the country he won't have the opportunity, but father says that he and people who need help there. So it turns out, and David finds the challenge of the colour problem. It is a well-told little story for young people, with a useful influence.

CHURCH BAZAARS.

A sale of work was held at Stocksbridge, Langsett-road Circuit, Sheffield, on Saturday. The schoolroom was crowded for the opening ceremony. Rev. T. Glasby, after explaining the object of the effort, introduced Mrs. Bennett, of Stocksbridge, who delighted the company with a gracious and able speech. Miss Robertson performed the opening ceremony. The Rev. Mr. and Mrs. Hunsley expressed thanks to the president and opener. At the close Rev. T. Glasby made reference to the harmonious working of the various sections of the church during the necessary preparation for the effort. Proceeds, £74.

In connection with the new church at Wheelwright-lane, Coventry Street, a spirited effort for debt reduction has just been made, taking the form of a two-days' bazaar. This was opened by Mrs. Binks, of Keresley. Mrs. W. Fenn, wife of the colliery manager, at Keresley, presided. On the Saturday afternoon Ald. Mr. J. W. Fenn, of Keresley, who had presided, supported by councillors and local ministers. Mr. J. W. Arnold, of Northampton, rendered admirable service to the cause. The Rev. Mr. J. Shaw, of the bazaar. Sister Gladys, Messrs. W. S. Fisher and A. Wiggins, assisted by a devoted band of workers, were congratulated on the success of their effort.

The church at Selby is rejoicing in the success of its recent bazaar, which was opened by the Rev. Mr. J. Shaw, a friend, supported by the Rev. E. C. Hudson and Mr. J. Kelly, of Leeds, the chairman. The Rev. F. Firth, B.A., and Mr. H. H. Bailey, of Leeds, were also present. The second day of the local Free Church ministers and one of the local clergy were present. A selection of music was rendered by Mrs. W. S. Fisher and her orchestra. The second day of the opening was by the children, led by Mrs. Bradley, Mr. H. C. Bailey occupying the chair. The children's purses were received by the Rev. Mr. J. Shaw, expressed by Mr. T. Hall and Mr. Stephenson. The excellent amount of £175 was realised.

IN MEMORIAM

Mrs. Jane George.

Our church has sustained a great loss in the passing of Mrs. Jane George at the advanced age of 79 years. Her mother was a class leader at Moor Row, Whitehaven Circuit, and she was a member of Primitive Methodism. Her husband, who passed to the "Homeland" in 1902, was also a local preacher in that circuit. Her husband's wife, the Rev. Mr. J. Shaw, of the Saltburn Circuit. The family removed to Bishop Auckland in 1909 and became identified with our Central Church. Since the death of her younger son in 1913, she has lived with her daughter. Mrs. George has constantly been interested in the welfare of the church and the young people of the district. Her rich spiritual experience revealed an intimate fellowship with Christ, and that experience was radiated in a gracious hospitality which delighted and won the happiness of others. She passed peacefully to her great reward on October 14th. The Revs. R. Laidler and J. B. Shaw conducted the service at Bishop Auckland.

Mr. Herbert J. Smith.

The Marybone Station has suffered another severe loss in the sudden death of Mr. H. J. Smith, another of the Norfolk young men who came in the 'eighties into this country to work in the collieries. Mr. Smith served for many years as butler in the service of Lord Welby's family, and also with Lord Reading while Viscount of Midlothian, and when he was most highly esteemed, shown by the presence of Lady Dallas and others at the funeral service held in the Seymour Place Church on January 17th, 1931. Mr. Smith was beloved by all for his charming Christian character. He was a good man. He prized the fellowship and the friendship of his friends and his official duties he was precise and thorough. He was pure-hearted, honest in thought, utterance and deed. Any person who had the privilege of his presence, He was a great lover of children and youth, and though a bachelor, he has been a father, uncle and brother to many more than is known.

The address delivered by Mr. Arthur S. Langley, F.R.Hist.S., as President of the West Midland Baptist Association at its annual meetings at Birmingham in June, has been published as a three-penny pamphlet by the Kingsgate Press, under the title *The Faith, Heritage and Mission of the Baptists*.

Revs. J. W. Waddell and A. H. Kynaston assisted. A large company assembled to show their respect to a lady beloved by all who knew her. Many hearts beat in sympathy with the bereaved family, who treasure her memory. She was laid to rest beside her late husband in Ellesmere Cemetery. A memorial service was conducted by Rev. J. Holland in Ellesmere Church on the following Sunday.

**Guild Kind
of Hearts.**

A UNIQUE HOME.

Have you ever dreamed or thought of the kind of house you would like to live in? Perhaps girls and boys don't think very much about such a matter, though the girls all love a doll's house; perhaps they sometimes wish they were small enough to be able to get inside one and live in it for a little while. Of course, they would not wish to stay tiny for good; they would want to get back to their present size again. But it would be a jolly game to play, to play it. And the boys love camping, either under the stars or in a hut. Those who are not able to go camping often dream of what it is like, and think of what they would do if they were in such a dwelling.

Not long ago I was reading of an unusual kind of house, which belongs to a famous London specialist; and I felt I should like to see it. This house was at last allowed to see it. This house was at that time a light-house, and it stands high up upon a rock near Beachy Head. It was built by Robert Knott, who was a famous builder of light-houses, and it has now been superseded by a newer and better one, which stands below it in the sea. The room which was formerly the lantern room, to trim the lamps has been made into a bathroom. Cellars under the tower, which were formerly used for storing oil, are now a garage and coach-house, while another contains a plant for making electric light. Right through the middle of the whole is a passage, which is a staircase. The dining-room is shaped like a top, and is lighted from above. Those who have seen it say that it has quite a nautical character, which is very charming and uncommon.

But the most fascinating room of all is the lounge, which is circular, and is right at the very top where the great lights used to revolve. There is very, very thick glass all around it. Though a gale may blow outside it, it is very snug within, and is full of comfortable chairs and sofas. There is a large pointer in the middle of the ceiling which revolves to show which way the wind is blowing. Glorious views of sea and country can be seen through the glass, and outside there is a narrow railed balcony on which one can walk right round the tower.

When this transformed lighthouse was first built, it was used to warn sailors from the rocky coast where they might find shipwreck. Now its lights are not a warning, but an invitation. At one time they said, "Keep off! Keep away!" Now they say, to some people at any rate, "Come along!" The light in your eyes may be like this. When they flash with anger, or pride, or sin, they say plainly "Keep off! Keep away!" When they glow with kindness and love they say, "Come along, you will feel at home here!" It will all depend on who dwells in the light. The light is yours, especially yours, whether one whose name you all know has converted it into His home. Have you invited Him in yet?

Your Big Brother,

12. Percy-terrace, Sunderland

New Members.—We heartily welcome the following list sent by Mrs. H. Oxyley, of Burton Coggles, near Grantham, whom we sincerely trust will find many friends here:

Gulls' Nest No. 19, 14-17, Kitty Oxyley, Bella Oxyley, and Mrs. H. Oxyley (these three are senior members), Frank Oxyley, Betty Oxyley, Mary Watson, Dorothy Watson, Martha Watson, John Watson, Joan Watson, Miss Maud Watson, Miss Edith Broughton, Eva Mumby, and Mr. Oxyley (senior member). Also we are very grateful to Mr. W. E. Melville, of Scunthorpe, for the following: Nos. 18, 108-6, George Melville, Miss Alice Melville, Thomas Ferryll, Wilfred Sempers, Albert Thompson, Norman Horsnly, and George Thewlis. Anyone can join by sending to me their name, address, and age, with a penny for the badge and three-half-pence for the stamp.

The Sundays of Man's Life, by A. E. Smith and W. J. Ferrar (6s.); *The Prophets and the Atonement*, by Rev. R. S. Cripps, M.A. (1s.) (S.P.C.K.)

Sunday School Lesson

Paul: The Dauntless Pioneer.

(1) The Shining Light.
Acts 8, 1-3; 9, 1-20. Nov. 1.

By Rev. W. E. Farndale

The Anti-Christian Drive at Jerusalem.

From Tarsus, his birthplace, Saul, a Jew, had come to Jerusalem to be a pupil of the famous rabbi Gamaliel. And there was a Jew who was passionately proud of his nationality and of his religion; it was this young student, Zeni! He fervently looked forward to the coming of a Messiah who should yet make Israel great in the world. To his honor, however, he had been disappointed, for the Messiah had already come, and had actually died a criminal's death on the cross. Worship of the crucified he regarded as most intolerable blasphemy. At all costs, preachers of such a pestilential doctrine should be silenced, and their dupes must be scourged into recanting. Did not, indeed, the Scriptures enjoin that blasphemers should be stoned? A man from the old Jewish faith, he who was thus guilty must be denounced and stoned, even though he were the dearest of friends. But that was not enough. On the very day that Stephen died Saul did not stay at home, but went out on the houses of those suspected of being followers of Jesus, and after dragging them out of their homes, drove them like cattle to the desert, where he would make sure that not spare woman the lash and the jail.

Pursuing to Damascus. Hundreds of Christians fled from Jerusalem, but wherever they went they still bravely announced their faith. Through Judea and Samaria and Galilee they made their way northward, until the city of Damascus, in Syria, became the resting place of a Christian colony. To bring back to their native land, and to their own people, these folk whom he believed to be deluded was now Saul's earnest aim. Chains and prison, scourging and death—any or all of these means would he use, if by so doing he could stamp out belief in the Nazarene. Armed with letters of authorization from Caiaphas, the high priest, Saul set out on his mission as inquisitor,

breathing that something and sharing. *Paul's Road to Damascus*. Persecution can sometimes lead to the point of extermination, and it is evident from Paul's remorseful words a later years that by martyrdom and recantation serious inroads were being made on the Christian community. Now, was Paul to intervene, or was he to intervene on behalf of His suffering disciples. And what a master-stroke it was to lay hold of the arch-persecutor himself and make of him convert and flaming apostle. To his dying day, Paul was a man who had been converted. He was not so much due to his own choice as to the sudden unexpected interposition of Christ. As a criminal is all at once apprehended when seemingly most secure and immune, so was Saul the persecutor. Christ arrested him when in hell eager.

The Blinding Vision. Nearing the city of Damascus at noonday, Saul became suddenly aware of the radiant form of a heavenly figure. The lineaments might be human, but the dazzling glory was supernal, other-worldly. As truly as Peter at Easter saw the Risen Jesus, so did Saul now behold the yet more resplendent Ascended Lord. Amazed, he falteringly asked, "Who art thou?" and received the staggering reply that shattered all preconceptions, "I am Jesus Whom you are persecuting!"

Three Days of Inner Light. For three days Saul found himself blind to the world, for the flashing radiance of supernatural splendour had utterly disorganised his power of physical vision. Yet these three days proved to be a season of inward illumination, when it pleased God to reveal His Son in Saul. (Gal. 1: 16).

An Intended Victim Becomes Intercessor. More and more the enormity of his offense against God in persecuting the Christians weighed now on Saul's conscience. He prayed for pardon, but it was the supplication of Ananias, a humble disciple of the very community which Saul had come to harry, that brought at last ease to his soul. Then came restored sight and the infilling of the Holy Spirit.

So do human forgiveness and human obedience make possible the Divine miracle for a fellow man.

Endeavour Tonic

The Growth of the Church.

(9) Paul at Rome.

By the Rev. E. Maynard Wilson.
Early in his Christian career Paul knew himself called to be the apostle of the Gentiles. He had such a keen sense of the strategic centres to be won for Christ that we can be certain of his desire to visit Rome. Indeed, he had written to the Christian community there, "I am anxious to see you, that I may share with you that grace which is yours in Rome." Now, when he goes to Rome, what a contrast between his dreams and the reality! He goes as a leader, but as a leader whom most of his fellow-Jews are anxious to suppress, for he is "a ringleader of the sect of the Jews," and he is a prisoner, for Christ's sake is also the prisoner of Christ's sake, and his very bonds are to issue in the extension of his Master's kingdom.

Paul still hoped to convince his countrymen of the reasonableness of his aims.

WHAT THE CHURCHES ARE DOING.

EDITOR'S NOTE.—Reports of Harvest and other local services have been exceptionally numerous. We thank our esteemed correspondents, but commend ourselves to their consideration. It has been necessary to curtail these reports considerably in order that none should be entirely omitted. Correspondents would greatly favour us by framing such reports in the briefest possible way.

HARVEST SERVICES.

Cambarne.—Sermons were preached by Rev. E. I. Cole. A sacred concert was given by the choir in the afternoon, Miss B. Retallack presiding at the organ. Mr. Thomas was chairman in the afternoon. A concert was given on Monday, under the presidency of Mr. Daniels, by the Penpods United Methodist choir. On Monday, October 12th, the Trio Ladies' Party from Four Lanes gave a very enjoyable concert. Chairman, Mr. W. Williams. Proceeds, £15.

Castleford.—The services at Pontefract-road were a time of real blessing. The Streethouse choir gave a fine musical service in the afternoon. Rev. J. Burditt preached and lectured to overflowing congregations. On the Sunday evening most of the great company present stayed to the prayer meeting. No wonder that the church is making local preachers of its young men and that the choir of thirty-six members is such an asset. The Revs. G. Wellbourne and J. E. Ogden are the ministers.

Central Division, Sheffield.—The Harvest Thanksgiving was a time of happy fellowship. The Rev. W. H. Folley conducted the services, and at the evening service the cantata, "A Joyful Thanksgiving," was ably rendered by the choir. Under the baton of Mr. E. Slack with Mr. A. E. Beaumont at the organ, The children's service was presided over and addressed by Mr. P. B. Henshaw. A Social Hour on Monday preceded the sale of gifts. The Rev. W. G. Ware (United Methodist) gave the address. Items of song and recitation were given by Sister Bessie and the Rev. W. H. Folley. The proceeds totalled over £14.

Chester. Splendid congregations assembled at George-street for the Harvest-festival, which was conducted by the circuit minister, Mr. J. J. Jones. A Children's Gift Service was presided over by the Sheriff of Chester, who presented a number of flowers and fruit being received by Mrs. J. J. Callin and Mrs. Lea. On the Monday evening an excellent concert was given by Mr. W. H. Riley, church organist, assisted by the Misses G. and M. Williams, E. J. Riley, Messrs. Jones, Bryan, and Chester, and Mr. J. J. Jones, the choir was taken by Mr. W. J. Vernon. Some scores of baskets of fruit were sent to the aged and sick on the Sunday evening. Thanks were expressed by Mr. J. J. Jones, and Mr. J. J. Jones, by Capt. W. Fletcher, Trust Secretary.

Chesterfield.—The services at Holywell Cross were conducted by Rev. E. Goldthorpe, and large congregations gathered. At the evening service Maunders' "Song of Thanksgiving" was rendered by the choir. The Sisterhood arranged a varied programme for the afternoon service. The Harvest Home supper on Monday was

For that reason he invited the leading Jews in Rome to meet him. A report of the interview is given in Acts 28, 17-22. It was not of much use to Paul, but a further meeting was arranged, when Paul explained his position to a large number of Jews, with the result that "some believed the things which were spoken, and some disbelieved." As a later writer said of Jesus, so might it be said of Paul, "He came unto his own and his own received him not."

Upon the Christians Paul's presence in Rome had happier effects, so that in spite of his position there as a prisoner, we can rightly regard it as a stage in the growth of the Church. Companies of Christians met him outside the city, and, if it did them good to see him, it also did him good to see them: "he thanked God and took courage." Although a prisoner, he was not a captive, and his "own hired dwelling" became a place where the Lord Jesus Christ was sought and found. In addition to this, some of Paul's wonderful letters were written from this Roman prison. Little as he could have thought it, he has spoken from that prison to all ages and to all sorts and conditions of men, and his greater message of love and life has been made possible "by the sufferance of the Gospel."

CHES ARE DOING.

Earlestown.—Successful services have been held at Parr, when the preacher was the Rev. T. Hacking, the circuit minister. The Mayor of St. Helens presided at the afternoon musical service, when the choir rendered the cantata, "The Heavenly Giver," in their usual capable manner. Mr. S. Smith conducted; Mr. J. T. Horne was at the organ. On Monday the Harvest Concert was held. The financial result was excellent, being in excess of last year by £4 5s. 1d.

Haltwhistle.—Excellent services held throughout the circuit. Preachers and proceeds: Haltwhistle, Mr. E. Jameson, B.Sc., proceeds £8; Henshaw, Mr. T. Routledge, £13; Greenhead, Rev. W. Hudson (Wesleyan), £3 15s.; Cowburn, Messrs. C. Sowerby and J. Norman, £2s.; Coanwood, Rev. Ernest Lucas, £7 7s. The Haltwhistle choir, the Vocal Union and the Vale Quartette Party rendered splendid service.

[illegible]

Leyton Tabernacle.—Under the ministry of the Rev. Joseph Sherratt, the Leyton Church is experiencing a heartening revival in every phase of its life. The Harvest Festival services were voted the best that had been for years, the church being crowded at each service, and the financial results £38.

Newport and Cowes.—The Rev. A. Sutcliffe conducted well-attended services.

The Rev. F. W. Fell conducted the services. The Monday Rally had by F. C. Adams as chairman and Revs. Slack and Deary as speakers. Excellent reports were presented by Miss Cook and the treasurer, Mr. Adams.

North Walsham.—The "Women's Own" celebrated their third Anniversary on October 11th and 14th. Sister Ann, who was, unusually, was suffering from illness. Sister Emily and Miss Norman both of Norwich, kindly filled the gap and rendered splendid service as preachers. In the afternoon friends of the Wesleyan gave an excellent musical programme. On the Wednesday afternoon a Women's Rally was held, at which Mrs. G. W. Will presented, and the service was given by Rev. T. Banks. Miss Bloomfield was the soloist. The tea was followed by a meeting, with Mr. F. Kent as chairman. The Rev. F. L. Cull spoke on "Jesus on Paganism," and Rev. T. Banks on "Eternal Satisfaction." Mrs. W. J. Hemp gave a report of the year's work. The author (president) expressed thanks to all helpers.

Pembroke Dock.—Our Ringsmoor Church was well filled on Sunday for Young People's Day. The minister in charge, the local Rev. S. Jones, and Guides to parade to the evening service. The Rev. Sydney G. Tooth preached, taking as his subject, "Consecration." After the service he devoted some time at the presence of many young folk. All hope that much good will result from such a helpful service.

Seacombe.—The Rev. J. W. Jenkins, a trustee minister of the church, was the preacher for the Choir Anniversary on Sunday. An excellent musical programme in the afternoon was keenly enjoyed. Mr. W. Robin voiced the devotionals to the organist, choirmaster, and choir. The Mayor and Mayoress of Wallasey, accompanied by members of the Corporation, attended the evening service, the Mayor reading the lesson. Collections for the day totalled £14 8s.

Slemer.—Re-opening services after renovation were celebrated on Saturday last. Before opening the church, the Rev. J. D. Robinson (Warren Farm) gave a charming address on "Witness Bearing." Divine service followed in the church, conducted by Rev. J. Robinson, the organist, choirmaster, and choir. The Mayor and Mayoress of Wallasey, accompanied by members of the Corporation, attended the evening service, the Mayor reading the lesson. Collections for the day totalled £14 8s.

Southsea.—The annual C.E. sermons were preached on Sunday at Jubilee Church by Mr. C. E. Joslin, B.A., Secretary of the C.E. Union. On Tuesday the Annual Rally was held, when the local Societies were well represented. The Rev. W. Bedford presided, and Mr. E. Vaux gave an able address. The Junior Endeavours sang a chorus, and the choir, under the conducting of Mr. F. Pearce, rendered anthems. A feature of the evening was the presentation to the church by the Endeavours of a communion table and brass ornamental vases. The presentation of the table was made by Mr. J. Harding. The vases were presented by the Rev. J. W. Bedford. Mr. J. Peacock presented an encouraging report.

Stroud (Glos.).—The services have been well attended throughout the circuit. The Rev. A. J. Gough took the services at the Wesleyan Chapel, and the Rev. Messrs. I. J. Bassett, F. Goodship, S. Goodman, J. Brotherton and W. H. Bagnall. At Stroud a service of song was rendered by the choir, and the hymn music being rendered at nearly all the churches. Stroud School has received an anonymous donation of £25 from "an old friend" in memory of early days. This very welcome gift is being spent mainly on equipment for the Primary Department.

Swinton.—Last week the choir of the Swinton Church, under the leadership of "Creation" after the Sunday evening service. The principals were Miss A. Sanders, Mr. F. C. Lee and Mr. F. S. Swinton. Mr. D. Wilson conducted. The Evans organist, and Mr. R. Telford chairman. At the service which preceded the rendering of the oratorio, the Rev. W. Ashworth conducted the hymns, and the composer's music was woven into the service. A large congregation enjoyed this Haydn evening.

Ushaw Moor.—The Ushaw Moor Church held their September Effort on Wednesday evening. There was a large attendance. A concert was given in the evening. Mr. J. Stephenson announced the effort for the month of October. The Harvest Thanksgiving services were held on Sunday last. Sale of Fruit and Confection on the Monday evening. Preacher, Mr. J. Stephenson. The efforts were well attended and realised the sum of £7.

Wardsworth.—The Church Anniversary services were held on Sunday were conducted by Rev. G. A. Price and Pastor C. Allcroft. The soloist was Miss L. Barnes, with Miss D. Barnes as accompanist. The hymns were sung by the choir. The service was presided over by Mr. W. Shepherd. The Rev. George Tucker gave a delightful address. Miss D. Barnes and Mr. C. P. Bickerton were the soloists. A pleasing feature of the service was the presentation to the church of a beautiful pulpit rest and pendant, given by the Misses J. and E. Bickerton. The hymns were sung by the choir. The memory of their mother, who was a devoted church worker for many years.

Women's Missionary Work.

Acle.—Mrs. F. Shinnam presided over the meeting held at Beilham. Miss Self rendered a pleasing solo and Mrs. E. King, junr., gave an excellent address. Mrs. Readle read the missionary letter.

Alfreton and South Noranton.—The Circuit and Watchmen Branch meeting was held in Westhouses Church. The visit of Mrs. A. Tomlinson, the District President, was much appreciated, and her heart-to-heart talk was greatly enjoyed. Mrs. W. H. Mein presided, supported by the Rev. A. H. Ashton. The missionary letter was read by Mrs. W. Hardwick. Miss Olive Service very sweetly rendered solos, accompanied by Miss May Merry.

Ashby and Gresley.—A meeting of the W.M.A. was held in the beautiful schoolroom at Mablethorpe. The service was given by the Rev. J. Watson, of Melbourne (Congregational). Mrs. Taylor, of Ashby, presided. Mrs. T. Kirby, of Donisthorpe, read the devotionals, and Mr. H. Shepherd, of Woodville, read the missionary letter. Proceeds of tea and collection, £2 8s.

Barstow and Ilkeston.—Special meetings, with a Bring and Buy Sale, were held at Westgate Church. Mrs. T. Whitwell presided over the afternoon meeting. Mrs. T. Allsopp led the devotionals. Mrs. F. H. Shinnam gave a very helpful address. Mrs. W. H. Taylor opened the sale, supported by Rev. W. A. R. Collins. The meeting was well attended. Mrs. F. H. Shinnam gave an address which was greatly appreciated. Miss Elsie Wadsworth presided as soloist, with Mrs. P. Pictorgrill as accompanist. Rev. F. C. Dyer returned thanks. The proceeds realised £11 17s. 7d.

Barnsley.—The monthly meeting was held at the Wesleyan Church, when Dr. Mrs. Martin, from the West Manse, Wooler, gave a most interesting address on the topic, "The Women's Missionary Work." Mrs. Martin also touching on the medical work in which she had been engaged. Mrs. Lister delighted all present with her singing.

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Birmingham.—The October meeting was held at Raddcliffe Church, when Mrs. W. G. Gammag, President of the Federation, made an earnest appeal for more effective service, and by so doing prepared the atmosphere for Mrs. Shepherd's address, which was listened to with the closest attention. All present saw afresh the wonderful value of the medical work done by our heroic nurses and realised how much more the opportunities of service are extended by the Mary Leu Hospital and similar institutions. Rev. W. Thompson led in prayer, and several of our Raddcliffe ladies helped by their singing, after which they provided a delightful tea and a sale of useful articles. Mrs. Gammag helped generally, and over £25 was sent for the African Fund.

Bolton First.—The circuit branch held their meeting at Halliwell on Wednesday. Mrs. A. J. Gough presided, supported by Mrs. S. Parlow. Mrs. Ashworth read the monthly letter, and Mr. Fred Hamer presided at the organ. Mrs. H. Aldridge,

Pastor Allcroft and Rev. G. A. Price received the gift on behalf of the church. On Saturday Pastor Allcroft gave a lecture on his adventures in Newfoundland. Chairman, Mr. Rogers, supported by Mrs. Clarke and Rev. G. A. Price. The collection amounted to £12 17s.

Wincaster.—On Thursday a Circuit Rally was held at Parchment-street Wesleyan Church. The evangelistic campaign conducted for four months in the villages by Miss Undrill and Miss Marsh (whose services were made available for the evangelists of the Friends' Prayer League and Evangelistic Council). An afternoon service was conducted by the Rev. A. C. Phillips, of Southampton. The evening meeting was presided over by the Rev. J. T. Ridley, who gave a most appreciative report of the results of the four months' services held in the villages. Representatives from the churches also spoke, expressing gratitude for the ministry exercised by the evangelists. The two final addresses delivered by Mrs. W. M. Kelley in the high order, pleading for a full consecration of life to God.

of Manchester, gave a most interesting address, using as his text, when an Indian influenced by the Gospel in his youth. Proceeds of tea and meeting, £3 12s. 4d.

Bournemouth.—The Auxiliary meeting was held in the Arnewood-road Church, with Mrs. W. M. Kelley in the chair. Mrs. W. J. Ward gave a very interesting account of the recent Federation meeting and also related some of her experiences in the field. Miss Woodley rendered two beautiful solos, and the letter from the field was read by the Secretary. Proceeds, £1 17s. 6d.

Brierley Hill.—The October meeting was held at Stourbridge under the presidency of Mrs. Brown. Mrs. G. Perks read the missionary letter. Mrs. G. Perks, of Birmingham, gave a most interesting address. Mrs. Bloore served well as accompanist. The collection amounted to £1 15s. for the Missionary Funds.

Brigg.—Mrs. Fryer presided over an interesting meeting, when an Indian address was given by the Rev. D. E. Brock (Congregational) on "Bible Translation and its effect on Mission Work." The missionary letter was read by Mrs. Rowbottom. Miss Count was the organist. A solo was well rendered by Miss Norah Lowe. The proceeds amounted to £1 15s. 8d.

Bristol First.—The monthly meeting was held at Rose Green, Mrs. A. Hopkinson presiding. The missionary letter was read by Mrs. Wintle, and Mrs. Savory sang two solos. An earnest address was given by Pastor John Davies.

Brompton (Northallerton).—The meeting of the Auxiliary was held on Tuesday, with Mrs. H. Atkinson as president. Mrs. G. J. Lane and Mrs. Wilson, delegates to the Conference at Derby, gave their report of the Conference. The women's work was read by Rev. G. J. Lane was minister on this circuit, and Mrs. Lane was pleased to meet many old friends.

Cambridge.—The monthly meeting was held on Tuesday, Miss Uren presiding. All were delighted to have one of the members from the U.M. Church to give the address. She gave a most interesting address on the life of Pauline, and made an impression on all present that missionary work was really worth while. The missionary box of penics collected by Mrs. Uren realised £2 6d.

Carlisle.—The monthly meeting was held under the presidency of Mrs. W. H. Campbell. An excellent address on missionary work in India was given by Mrs. Leonard Hines (Wesleyan). Mrs. Forsyth read the missionary letter.

Cheltenham.—The Women's Missionary meeting at King-street took the form of a Festival. Mrs. Phippen presided, and the missionary letter was read by Mrs. Phippen. A very helpful address was delivered by Mr. Edgar Jells, who is training as a medical nurse.

Chester.—Meeting held at Hunter-street Church on Thursday, presided over by Mrs. J. Bibby, President of the Wes-

leyan W.M.A., Liverpool District, supported by our own president, Mrs. F. R. Brunsell, and Mrs. R. W. Callin. A very interesting address was given by Mrs. W. Norcross on her work in Nigeria. Miss Katie Williams read the missionary letter. Miss Cash presided at the organ.

Cleethorpe.—The October meeting was under the presidency of Ad. (Mrs.) H. Croft Baker, J.P. An old friend in the person of Mrs. T. Allison Brown (of Hull) gave a most interesting account of a visit she had paid in company with Mr. C. C. Godfrey, to Geneva. They attended as delegates the Conference on work amongst African children, held under the auspices of the "Save the Children Fund." Solos were contributed by Mrs. Allan.

Douglas, Isle of Man.—The meeting of the Auxiliary was held at Loch Parade Church, where the Rev. G. Harrison addressed a splendid gathering which included members of the local Wesleyan W.M.F. Miss Janie Corkill sang two beautiful solos, "Save the Children Fund." The letter from the field was read by Miss Clara Norman. Accompanist, Miss Drennan. Collection, £28 1s. 6d.

Dudley.—The Sunday-school entertained the Dudley Branch, at which over a hundred women from the circuit were present. Mrs. Noble presided. Mrs. J. Church read the missionary letter. Mrs. Betty Cawley was the soloist. Nurse Shepherd, who had done 34 years of training in the Guest Hospital, Dudley, before her departure for Africa, gave a most moving account of the medical side of the missionary work being done at the Mary Leu Hospital. The collection realised £2 3s.

East London Mission.—The Women's Missionary Auxiliary on this Mission, consisting of 11 branches, have just held

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