

The Spirit on the Face of the Waters.—(See page 719).

The

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The Cross and the Crescent.

By REV. G. G. HORNBY, M.A., B.D.

A NOTABLE feature of our modern Christianity is the sympathetic interest in other faiths. We are beginning to appreciate Paul's noble statement that God "made of one every nation of men . . . that they should seek God, if haply they might feel after Him and find Him," and to say with regard to all the religions in which men have pursued their search for God:

They are but broken lights of Thee,
And Thou, O Lord, art more than they.

I have met one man who was deterred from the study of other faiths by the fear lest his own faith should be unsettled. This peril is quite imaginary. The strength and balance of the Christian religion cannot be better estimated than by comparison with its rivals.

Among the non-Christian faiths, Islam possesses exceptional interest. It is the latest of them, and its extension has been marked by a bewildering rapidity. Its doctrine is derived in part from Christianity, and in its spread it has been, and is still, contesting the field with Christianity over a wide area. Its adherents cover one-seventh of the human race: and it is of peculiar interest to us that eighty millions of them are under the rule of Great Britain. For political and general reasons, as well as on religious grounds, it is important that the tenets, the history and the prospects of Mohammedanism should be well known. And a more useful book is not available than the one entitled, "Islam: A Challenge to Faith," that has lately been issued under the auspices of that admirable organization, The Student Volunteer Movement for Foreign Missions. (The price in America is one dollar; in England it is on sale at the office of the Student Christian Movement, 95 Chancery Lane, W.C.) The author is Dr. Samuel M. Zwemer, who has been a missionary in Arabia for sixteen years, and has studied his subject at first hand. His treatment is comprehensive: for within 150 pages he gives a clear account of Islam, its history and its doctrine and its ethics, and he has another 150 pages left in which to discuss the Mohammedan world as the object of missionary enterprise. The text is elucidated by maps and diagrams, and there is a plentiful supply of capital illustrations.

It is to the second part of the book that I wish to draw attention; and I must pass over the first part with very few words. Dr. Zwemer gives a clear account of the origin of the religion. He shows that it drew something from Christianity, much from Judaism, much from Paganism; and that these different elements were fused into a distinctive faith by the personality of Mohammed himself. Justice is done to the better side of Mohammed's nature; but it is pointed out that his failings have permanently affected for evil the religion that he established. The doctrine and practice are then described; and it will be noted that Dr. Zwemer is in complete agreement with Lord Cromer in "Modern Egypt" in the estimate of Mohammedanism as a social force. A chapter is given to the Moslem sects, from which one is surprised to learn that "they are more in number and variety than those of the Christian religion."



The University of Manchester

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A specimen of the mysticism that characterizes the sect of Sufis may be quoted here :

One knocked at the door of the Beloved, and a voice from within inquired, "Who is there?" Then he answered, "It is I." And the voice said, "This house will not hold me and thee." So the door remained shut. Then the Lover sped away into the wilderness, and fasted and prayed in solitude. And after a year he returned, and knocked again at the door, and the voice again demanded, "Who is there?" And the Lover said, "It is Thou." Then the door was opened (p. 144).

These earlier chapters are full of interest and instruction; but the latter part of the book is afire with missionary zeal. What is the present condition of the Moslem world? "Islam in its present extent embraces three continents, and counts its believers from Sierra Leone in Africa to Canton in China, and from Tobolsk, Siberia, to Singapore and Java." Turkey in Europe is the problem of the Great Powers, not because of its strength, but because of its weakness; and the newspaper reader is apt to imagine that this weakness is characteristic of the whole Moslem world, and that Mohammedanism began to decay when the Turks were beaten back from the walls of Vienna over three centuries ago. The facts show the contrary. In Africa the number of Mohammedans is increasing rapidly. From the Upper Nile, from Zanzibar, and from the Niger there are spreading three currents of Mohammedanism, and Paganism is disappearing. In India they number sixty millions, in Burmah they have increased by one-third in a decade, in the Dutch East Indies they number thirty millions, and in China thirty millions. In the Malay Archipelago the spread of Islam is "not past history, but a present peril."

It is not numbers alone that give rise to the peril. It is the fact that Islam is in its very nature a missionary religion; and that its instrument of conversion is the sword. Jihad, the sacred war against infidels, is taught definitely and repeatedly in the Koran and by tradition; and the true believers are quite prepared to:

Prove their doctrine orthodox
With apostolic blows and knocks.

Experts differ as to the dangers of the Pan-Islamic movement. Lord Cromer's estimate is lower than Dr. Zwerner's. But it is agreed that there is considerable unrest in the Moslem world, and that the dominion of the Christian is generally hateful.

The growing power of Islam is, therefore, a challenge to the missionary zeal of the Christian Church. And the moral condition of the lands under its sway is an appeal to Christian sympathy. It fosters the slave-trade; it degrades womanhood; it forbids progress. These defects are not accidental and removable; they are of the essence of the religion. And it is impossible that the Christian Church shall view with equanimity this vast and increasing sway of the kingdom of darkness.

But the story of Christian missions to Mohammedans is painful reading; and our grief is provoked less by the failure of effort than than by the lack of effort. In the fourteenth century we meet the name of the intrepid Raymond Lull who was stoned to death; in the sixteenth century there was Francis Xavier; and then all is blank again until we reach Henry Martyn and the missionary revival at the beginning of the nineteenth century. More effort is being put forth at the present time than ever before, and in most (if not all) Mohammedan countries there are to be found devoted heralds of the Cross. Their labour is not in vain, for a few converts are reported each year from most of the mission stations, and among the native pastors and Christian preachers in North India (to mention one district) there are at least two hundred who were once followers of Islam. A Moslem professor in the High School in Bokhara, now a convert, has said recently: "I am convinced that Jesus Christ will conquer Mohammed." But the present advance of Christianity in the Moslem world is not commensurate with the present advance of Islam in the pagan world. And we hope earnestly that Dr. Zwerner's statement of the position, and his appeal for larger support and for more missionaries will be effective.

Notes by the Way.

FOR a second time this year the country has been shocked by the news of a terrible colliery disaster. Last Tuesday week, about five o'clock in the afternoon, an explosion occurred at the Maypole Colliery Colliery at Abram, one of the Wigan mines belonging to the Moss Hall Colliery Company. Coming so soon after the disaster at Hamstead, it is a painful reminder of the extreme peril to which those are exposed who are engaged in the mining industry. The calling of the miner is far more hazardous than that of the sailor or the railwayman. In this particular coalfield, one of the most important in Lancashire, explosions have unfortunately been common. The Lancashire coal area has a sorry record. No less than forty explosions have taken place during the last thirty years. A distressing feature in catastrophes of this kind is that very rarely is a satisfactory explanation forthcoming. Scientists and inventors are busy in making a conquest of the air, and they seem within sight of success. But neither invention, nor education of the miner, nor the greater care which is exercised are sufficient to prevent these recurrent calamities. If the truth were known it would probably be found that some of these explosions are due to carelessness. The use of the Davy safety-lamp is not universal by any means. It is to be feared that the open light is still commonly used in many pits. A miner, like an engine driver, carries not only his own life in his hands, but hundreds of others as well. A whole village or town may be suddenly plunged into mourning by the momentarily careless action of one man.

The saying, "Peace hath her victories no less renowned than war," is illustrated nowhere so much as in a great mining disaster. The rescues attempted at Hamstead in March form one of the most thrilling chapters in modern history. Similar heroism has been shown at Wigan. Two men, Thomas Morris and James Fox, have been deservedly recommended for King Edward's medal for bravery in mining. Exploring parties have taken immense risks, and it was not until they were beaten back by the fire that was raging in the pit that attempts at rescue had to be abandoned. On Thursday, after long and anxious discussion, the proprietors decided to flood the mine. It is expected that a month or six weeks must elapse before the bodies of those killed by the explosion can be brought to the surface. The total number of deaths is reckoned at seventy-six, and at the time of writing only seven have been recovered. The bereaved may be assured that they have the sympathy and prayers of the entire United Methodist Church.

It is to be earnestly hoped that Mr. Chiozza Money, M.P., was a true prophet when at the Co-operative Festival last Thursday at the Crystal Palace, he declared that the Government would introduce a Bill in the autumn session of Parliament to deal with the evil of sweating.

The Sweated Worker. He gave an excellent definition of sweating:—"A condition of employment in which through any or all of the factors (a) low rates of remuneration; (b) excessive hours of labour; or (c) unhealthy environment during labour—the workers were unable to sustain physical efficiency." That the sweating evil is of very grave dimensions is admitted, and the power of moral suasion to mitigate it is now recognised as totally inadequate. Recent exhibitions of sweated industry have done much to open the eyes of the public, but they have not touched the public conscience to the extent of demanding drastic measures to suppress this evil. People—even very good and kind-hearted people—will buy cheap things though there is the practical certainty that their cheapness is due to sweated wages. It now rests with those enlightened

members of Parliament who are deeply interested in this matter to see that a Minimum Wages Bill is passed through its stages with the least possible delay. Indiscriminate abuse of the sweater serves very little purpose. Many of them are victims of a system which they abhor.

THE recent Act empowering the Education Authority to medically examine the school children within its area is now being carried into effect.

Medical Inspection of School Children. The purpose of the Act is to determine the fitness of the child for school life, to guide the authorities in adapting education to the peculiarities of the child, and to prepare the way for measures for the amelioration of defects in the child or its environment. This most useful piece of legislation has not attracted the attention it deserves. It is an illustration of how some of the most far-reaching Acts of the legislature pass practically unnoticed; yet no one can doubt the immense good which will result from this particular measure. Careful inquiry is also to be made into the home conditions of the child's life, and suggestions are to be offered for the improvement of the child's environment.

We have a special purpose in view in referring to this matter at the present moment. In conversation with a head-master of a large elementary school the fear was expressed by him that many parents, through misunderstanding of the purpose of the Act, would put obstacles in the way of its smooth working. They might mistakenly regard it as a very obnoxious measure of compulsory medical examination. No one, perhaps, would be better able to remove this misconception than the minister in his parish visitations. We would therefore venture to suggest that every minister should acquaint himself with the provisions of the Act, and avail himself of the opportunity to explain them, as occasion should require, especially to the poorer members of his congregation.

THE remarkable revolution which has taken place in Turkey reads like a romance. A nation has been born in a day. Is it really possible that the following provisions are part of the new Constitution? 1. All Ottoman subjects, without distinction of race or origin, shall enjoy their personal liberty and be equal as regards rights and responsibilities. 2. Nobody without legal grounds shall be questioned, arrested, imprisoned, or punished in any other manner. 3. Extraordinary courts shall be prohibited, and it shall be forbidden to summon any person outside the department of the competent tribunal. 4. The domicile of all persons is inviolable. It shall not be permissible to enter a house or to keep any place of abode under observation, otherwise than in conformity with the provisions of the law. 5. The honest attempt to carry out these provisions, and of this we have no wish to doubt, what a new day of hope has dawned for unhappy Macedonia and Armenia. God grant the hope may not be elusive!

To those who are acquainted with Canon Hammond it will come as no surprise that he makes short work of recent proposals towards reunion.

It is astonishing to find, however, that so enlightened a man should contend that our Lord "has founded Where is it? and established one Church, one society to carry on His work, 'one body,' it is called." Because of this the Canon cannot follow Dr. Clifford's example on an "off" Sunday and worship in a church of another community, neither would he ask a Free Church minister, even if he had the power, to occupy an Anglican pulpit. The esteemed principal of Wycliffe Hall pertinently asks: "'One body,' Will Canon Hammond tell us what and where this 'one body' is? Obviously it is not the Church of England alone. Nor would he be prepared, I assume, to apply it to the Roman Church, or the Greek Church only. But is it all these three combined? If so, where is the 'oneness' in view of the fact that Rome is as absolutely opposed to the Church of England as Canon Hammond is to co-operation with Nonconformity? What is known as the 'three-branch' theory of the Church will not stand the test of examination, for the three branches are quite separate from one another, Rome denying our doctrine, and the East refusing to accept our baptism." This answer of Dr. Griffith Thomas, who is a distinguished Anglican, appears to us absolutely convincing.

A Hero of the Slums.

A STORY FROM ONE OF OUR MISSION CENTRES.

THE district is offensive—a place of dirty streets, frowzy women, and screaming, mudlarking children. Nothing strikes the eye but what is sordid. Harsh voices jar on the ear. The odour of the great unwashed burdens the humid air. The tongue remarks the nasty flavour of it all. The chaffeur slips on the big gear and we hurry on. My journey is a pilgrimage, and my Mecca the birthplace of a philosopher. The car is travelling fast, something more than the speed limit perhaps, but when it draws up, at our journey's end, dirt and misery still frown about us. The house I have come to see stands up tall and gloomy. It has seen many changes since it was built in the days of good King George, and the story of the district is writ deep on its dirty walls. A tablet let into the wall reminds these dirt-conquered, drink-soddened folk that Jas. S. Mill once lived here, and that here his famous son was born.

"Utilitarianism," "System of Logic," "On Liberty." Somehow the mind does not slip into the old groove as readily as usual. As "Liberty" comes to mind, a youngster toddles by, carrying a beer jug. It is disconcerting. My eyes turn from the rags of a man on the pavement to my own fur coat, and it doesn't seem quite logical.

It is so different at home, turning the pages of a well-bound book, as one sits in slippers ease, enjoying one's rights as a virtuous and industrious citizen. The thing stands firm and foursquare there right enough, whilst here the mortar won't bind quite so readily.

As I stand contemplating this incongruity a hand is laid on my shoulder, and I turn to look into the eyes of an old friend. When he knows my errand the ghost of a smile flits over his pale face, he takes my arm and leads me to a house thirty yards distant. We go up the steps, and kicking open a dirty latchless door, grope our way down a dark and noisome passage into the "home" of a dying man. The room is not quite bare, but here again dirt is king. It is the father who is ill, his wife died five years ago of phthisis, and now he is painfully gurgling out his last hours in the grasp of the same disease. It attacked his throat two years since, slowly and cruelly tightened its grip and is now choking him. He has struggled manfully. Until three weeks ago he was at work. His one thought now is for his children. A dirty blanket covers his wasted form. His face turns towards us. It makes our flesh creep. It seems but yellow skin drawn tight over the high cheek-bones. His mouth is open, his lips are pale, and his black unkempt hair straggles down over his forehead. His eyes, such large, brown, gentle eyes, are luminous. All his vitality seems to be in them, and they haunt us. It is pitiful. "Will you have

some milk?" we ask. "No," he whispers, "give me some tea and I shall be all right." All his letters seem sibilants. He breathes like the bubbling of soup in a pot.

We are told he has no more medicine and we send the boy to the doctor who has been attending the case, for a fresh supply. In ten minutes he returns, minus both bottle and money. The doctor has taken the money for arrears and won't send any more medicine, thinking payment unlikely. We grit our teeth and go in search of a doctor ourselves. We visit seven of them, and are very kindly received.

Professional etiquette, however, their polite "by your leave," will not allow them to come.

It is not any possibility of saving the man's life that urges us on; he is too far spent for that; the only real service we can now render is to help the children. There are three of them, a boy of fourteen and two girls of ten and six years respectively. None of them are well housed or clothed. The girls' sleeping apartment is a curtained space in the double room that constitutes the home. The bed on which they rest is as filthy as its surroundings. The boy actually sleeps with his father. If we can get the man moved into hospital it will at least obviate further danger of infection.

We go to the relieving officer. He will not authorize removal of the case without medical authority. We return to the first doctor and ask his consent. He evidently sees a chance of payment now, and will not order what we wish. Almost despairing, we go to the parish doctor. He gives us what we want.

We return to the bedside, deeply impressed by the beauty and utility of our social organization. The man looks up eagerly as we enter, and asks what we have done. When we reply, he asks who is to mind the children. We reassure him. "Lie still, brother, they shan't want; don't be afraid." He feels for a hand and takes my friend's. His voice is very weak, but his eyes are eloquent. We tell him we will return, and he looks, how he looks, his gratitude.

It is now Monday. From Saturday night until four o'clock on Sunday morning a drunken brawl was proceeding in the passage outside his door. Even though he dies on the road we shall be glad to get him out of this.

We come out. As we look up the grimy street we wonder what other tragedies are hidden right and left.

When we go back at night he has been removed. In the passage we stumble over a half-drunken woman who curses as we pass on.

We then go to the woman in whose charge we had left the girls. We find them asleep. The younger nestles up close in the arms of her sister. Poor little tear-stained face, poor little arms! They fold around the little child seeming to mean "rest warm and snug here, nothing shall harm you." The little one clings so tightly. This girl has been both sister and mother to her ever since she can remember. We are very quiet, we must not wake them. How softly they breathe! The little "mother" stirs and sighs. I feel my friend's arm tremble, we creep on tiptoe from the room.

We go to the Infirmary next day. The end is very near. The children are brought. He sees them coming, and struggles to rise and speak. The nurse just lets them say "Good-bye," and they go. He tries to turn over but falls back exhausted. In an hour he is dead.

They fired no parting volley over his grave. Thus died a hero. His foreman told us he was often at work when he was quite unfit to be out. One thing kept him going, the thought of the children. We found afterwards that he had bought the girl a mandoline, and the boy a violin. He wanted them to be something better than the urchins of the street. It was the spirit which did this for them, which struggled through that bitter fight, to save his children from the stigma of the workhouse. These people cannot be treated like cattle, there is a spark of something in the lowest which makes them a problem.

He did his best. His best! Think of it England! Part of his "best" was to let his lad sleep with him whilst phthisis was eating his life away. If in ten years' time that boy goes down in a heap, will you remember whose was the fault?

We say our mute farewell and leave him. The door clangs to behind us. We have done all we could, and it seems nothing. The air is still unwholesome. We have talked of the boy, but what of the girls who have lived in that reeking, horrible hole these two years?

We do not want to talk now. We get in the car and glide away.

That round brown tablet comes back to mind sometimes, as it fades I see a white drawn face, black hair, brown eyes, and a piercing whisper come. "Will you . . . look after . . . the kids, sir?"

THE MINISTERS' ASSOCIATION.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—The very many difficulties experienced during thirteen years of hard work in connection with the F.M.M. Association justifies me in corroborating the statement of Mr. Bainbridge that there is no hope of one being formed on the old lines.

The greatest difficulty has always been finance, as will be seen from the following brief statement. The deficiency on the "Quarterly" for eight years was £78, being £16 18s. 3d. the first year and £4 4s. 11d. the last. The deficiency of seven annual conventions, apart from laymen's subscriptions, was £90, in addition to which there were the ordinary working expenses. Ministers subscribed £220, and laymen kindly helped to the extent of £70 13s. 6d. The net deficiency to March, 1908, being £26 15s.

The Association was never expected to be self-supporting without help from the laymen. But only a few of the ministers realized its worth and subscribed freely. It was very gratifying, however, that very many who had little faith in it subscribed out of sympathy with those who had.

My judgement is that any Association, while open to all, can only be effectively maintained by those who are willing to pay their share of the expenses incurred. No officer ought to have the responsibility and sometimes the humiliation of canvassing for funds to meet the liabilities.

There is still £14 10s. required to give the old F.M.M.A. an honourable ending. Will some of my old comrades help in this matter?

Yours sincerely,

C. H. POPPLETON.

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POWDERS

Books and Bookmen.

SEVERAL years ago I made, for my own use and pleasure, a literary calendar. The birthday that most interests me this week is that of Isaac Taylor, author of "The Natural History of Enthusiasm," who was born on August 17th, 1787.

It is an honour to Isaac Taylor, not only to have written the work above mentioned, but also to have been the brother of his sisters—Ann and Jane—joint authors of "Original Poems for Infant Minds." Isaac's works on "Enthusiasm," "Fanaticism," "Spiritual Despotism," and "Ancient Christianity" are studies of value still, but they have scarcely within themselves the power of an endless life, and this quality several of the "Original Poems" undoubtedly possess. "It has often surprised me," Ann modestly writes, "how successful were these early efforts, but we had the advantage of being almost first in the field. Dr. Aikin, Mrs. Barbauld, and others had written well for children; but mostly in prose; since the days of Dr. Waldo there had scarcely been, I will not say a poet, but a rhymester, on the ground, and therefore the road was open to a humble popularity."

To form a picture of the training, secular and religious, under which children of centuries seventeen and eighteen were expected to profit withal, one must consult works like Miss Earl's "Child-life in Colonial Days," and Mr. Clifton Johnson's "Old-Time Schools and School Books." Those were the days of hornbooks and grimly-illustrated primers. "The New England Primer," which attained a circulation of more than three million copies, was a poorly printed little book of about eighty pages. It contained the alphabet, a short table of easy syllables, and words up to those of six syllables. This was called a syllabarium. Forms of morning and evening prayer, and of grace before meat were given, and a series of rhymes illustrating each letter of the alphabet. For example:—

A In Adam's fall,
We sinned all.
Z Zacheus, he
Did climb a tree
His Lord to see.

I suppose that one of the most popular and most widely-read of children's books in both England and America was a volume whose title-page runs thus:—"A Token for Children, being an Exact Account of the Conversion, Holy and Exemplary Lives and Joyful Deaths of several Young Children," by James Janeway. To which is added: "A Token for the Children of New England, or some examples of children in whom the Fear of God was remarkably budding before they died; in several Parts of New England. Preserved and published for the Encouragement of Piety in other Children." Mr. Janeway, who wrote the former part of this extraordinary book, was an English minister. No denomination seems to be particularly eager to claim him.

The Rev. James Janeway also wrote "The Looking-glass for Children." In this volume the author essayed verse:—

When by spectators I behold
What beauty doth adorn me,
Or in a glass, when I behold
How sweetly God did form me:
Hath God such comeliness bestowed,
And on me made to dwell?
What pity such a pretty maid
As I should go to hell!

One shudders as he realises that the words "Death" and "Hell" were among the first words with which a child was at that day familiarized. "Young people," says the cheerful Rev. James, "may very soon learn that they are dying creatures. . . . This is the consequence

of sin." And so poor little Elizabeth Briggs works into her sampler, wrought with her hand in the tenth year of her age, on February 15th, 1805:

How should we scorn these clothes of flesh,
These fetters and this load,
And long for evening to undress,
That we may rest with God.

We need to recall these things in order to appreciate the work which Ann and Jane Taylor accomplished when they composed their "Original Poems for Infant Minds," and introduced children to "Meditations on the Lord's Prayer," and "The Notorious Glutton," and told them "The True History of the Poor Little Mouse." Sara Coleridge thinks the poems give too many revolting pictures of mental depravity, bodily torture, and adult sorrow, and that a certain class of sentiments—the tirades, for instance, against hunting, fishing, shooting—are morbid and partially false; Miss Yonge, on the other hand, can see in them nothing but "arch drollery," pathos, and "simplicity without puerility." I am afraid I lean more to Sara Coleridge's verdict than to Miss Yonge's, but I should be ready with cudgel and blackthorn if anyone advanced adverse criticism against Ann Taylor's hymns. The hymns beginning:—

Great God, and wilt Thou condescend
To be my Father and my friend?
I a poor child and Thou so high,
The Lord of earth, and air, and sky?

and,
Jesus, who lived above the sky,
Came down to be a man and die;
And in the Bible we may see
How very good He used to be.
are worth a hundred "Looking Glasses" stamped "James Janeway."

Ann Taylor became the wife of the Rev. Joseph Gilbert. During my Nottingham days I often turned into Friar Lane, not because it is the way to the Castle, not because it boasts a secondhand bookshop, the doors of which are mostly locked—an outrage in the eyes of all decent bookmen—but because of its associations with William Carey and Joseph Gilbert. Mr. Gilbert's term of ministry at Friar-lane Congregational Church extended from April 17th, 1828, to within a year or so of his death, December 12th, 1862. The "Autobiography and other Memorials of Mrs. Gilbert" is one of the most delightful books I know.

ERNEST F. H. CAPEY.

The Social Outlook.

War and Crime.

At the risk of being tedious, I am returning again to the subject of Peace. Mr. Blatchford has got the war scare, and in the "Clarion" he has been giving expression to his morbid suspicions of Germany, and at the same time impeaching the Labour leaders on account of their friendly attitude to gentle peace. One would scarcely have dreamed that the versatile editor of the "Clarion" would degenerate into a panic-monger, but such is the case, and his fears have astonished many of his trusted admirers. His outburst is worthy to rank among the frenzied fulminations of the jingo press. It is calculated to excite unreasoning fear, to provoke riot in the mind, and create a quick suspicion where, apart from such blatant fears, extensively circulated, no suspicion would exist.

The respected leaders of Labour are not to be shifted from their ground of invincible rock by the sputtering crackle of an armchair politician, and they are to be honoured for the stand they are taking. The working classes cannot afford war; they are the most sufferers in the unfortunate event of war taking place, and the black stain attaches itself longest to them.

The social value of war is nil; or, the blight of war is like a deadly nightshade upon the social hopes and aspirations of the people. It levies its tax on human life most heavily in the peasant's cot; its slimy trail winds its way among the valleys where industry's throb is felt the keenest;

it leaps, like a destructive beast, in burdens and penalties, upon the backs of the producers. No; whoever may be able to afford war, certainly the working man cannot. The leaders of toil-worn men understand that the sacrifice of life and treasure, which a war involves, is nothing less than a crime against the poor.

The Arbitrament of Sense. THERE is much work still to be done to help the ordinary workman to a real understanding and appreciation of the principle of international brotherhood.

Why should we doubt the pacific intentions of German labour? Why should we be suspicious of our fellow-workers in the Fatherland? They do not like war any more than we do; they see its evil perhaps more than we do. They are as anxious as we are, to improve the conditions of life among the masses. Why then should they justify the shrieks of panic-mongers, either in the press or in the State? At the last international Congress the miners passed two resolutions in favour of international arbitration.

No war is possible without the assistance of the working man; he is responsible for the fighting strength of the army; he also provides the sinews of war. If he boldly refused to have any part in the encouragement of militarism, refused to fight his brother man, refused to pay the war tax in whatever form it appeared, and refused to vote for a man who prefers to settle difficulties between nations by the arbitrament of the sword rather than by the arbitrament of common sense, then international murder would be impossible. War is savagery and murder; its camp followers are poverty, blood, orphanhood, and tears. Modern war, on sea or land, is devilry.

The solidarity of working men in all civilized lands, the tendency of working men's ideas towards peace, and their resistance to the catchcries of politicians and capitalists are all in favour of peace. It should be a matter of deep concern that twelve times more of the nation's income is spent upon the preparations for war than is spent upon the arts of peace. The equipment of the mind by which beauty and skill are wrought into souls, is of less importance than the maintenance of an army and navy which exist to slay! The value of peace is a permanent value; the greatest of all human interests is peace.

The Church and Peace. The Church of Jesus Christ should, above all, be in favour of peace.

The Lord of the Church, the origin and goal of its very existence, has a distinctive title, The Prince of Peace. The essence of the Evangel is peace; the legacy of the Master is peace. The effect of righteousness is peace. The wide sweep of salvation is peace—peace to the conscience and heart, peace among brothers, and the cultivation of peace among all the nations of the earth. It seems incredible that anyone with the New Testament in his hand, and with the sense of Divine forgiveness in his soul, can advocate war. Of course, no one man is the keeper of his friend's conscience on a matter of this kind, and it is not for one member of the Church to say that any advocates of hostilities among other members are insincere; but really it is hard to see how anyone who names the Name in all sincerity, can cherish a warlike sentiment against a nation of brothers. The voice of the whole Church, at a crisis like the present, should certainly be raised in protest, in the name of the Church's prince and in the interests of concord among peoples for whom He died, against subtle machinations intended to set two great nations against one another. A policy of drift is deadly. The pace may quicken suddenly as the current of a river quickens toward a cataract, and we may be involved in the "inevitable" war before we are aware. The Church is supremely the custodian of peace. She has received it at the hand of her Lord; it is His treasure deposited among His people.

Boasting Britain.

UNFORTUNATELY, we have not to reckon upon the votes of the populace in deciding whether we shall embark upon a deadly struggle, but we have to fear a war-party both in England and Germany. If the issue were clearly placed before the rank and file in both countries, I have no doubt whatever of the result—it would be decidedly against the mad and wanton folly of war. At the same time a word of caution may not be out of place. As a people we are too fond of boasting of our power, as one writer puts it, "we are too jolly

confident." This tendency amongst young people is being fostered by Rifle Clubs, under the patronage of Lord Roberts, and by Scouts, under the direction of Lieut.-Col. Baden-Powell. These are prominent and pervasive influences, in creating and encouraging the spirit of militarism among our people. The imaginations of the lads are captured by the glory of conquest, without considerations of justice and humanity. When a campaign of slander is entered upon between two nations inciting them to misunderstandings, suspicions, and active reprisals these imaginations of the young folks are kindled into a flame which bodes no good for any nation. Our propensity to irresponsible boasting needs to be considerably restrained.

Mr. Churchill has just recently made a sane, thoughtful speech on this question, and in the concluding portion of it he made a strong appeal to democracy. This appeal is worthy of being repeated.

"I have a high and prevailing faith in the essential goodness of great peoples. I believe the working classes all over the world are recognising that they have common interests and not divergent interests. I believe that what is called the international solidarity of labour has an immense boon to confer on all people. I have come here this afternoon to ask you to join with me in saying that far and wide throughout the masses of the British democracy there is no feeling of ill-will whatever towards Germany. I say we honour that strong, patient, industrious German people, who have been for so many centuries divided, a prey to European intrigue, and who now, in the fullness of time at last, after many tribulations, have, by their virtues and by their fame, won themselves a foremost place in the van of civilisation. I say we don't envy them in their good fortune, their power, their prosperity; we are not jealous of them. We rejoice in everything which brings them good. We wish them well from the bottom of our hearts, and we believe most firmly that the victories they will win for science, for learning, against barbarism, will be victories in which we shall share, and which, if continued, will also benefit all the children of men."

BRAHWEILL DUTTON.

Table Talk.

SPECIAL NOTICE.

ALL Communications Intended for the Editor between this date and September 3rd, should be addressed to him at 12 Farringdon Avenue, London, E.C., and not to his house, as he is away on holiday.

Communications regarding orders for Connexional Periodicals, Advertisements, etc., should always be directed to Rev. Andrew Crombie, 12 Farringdon Avenue, E.C.

SCHOLASTIC SUCCESS.

Mr. Edward O. Jones, eldest son of Mr. H. J. Jones, treasurer and teacher of the Trinity Sunday School, Tempest Road, Leeds, who is not yet eighteen years of age, has secured the following phenomenal scholastic successes this year, failing in nothing he attempted.

Passed the London Matriculation First Class, obtained a Leeds City Council Scholarship, value £50 per year, tenable for three years, at the Leeds University; passed First Class the Leeds University Matriculation, then the London University Intermediate B.Sc., and now has secured a national scholarship—one of six available throughout the United Kingdom—value £100 per year, tenable for three years, at the Royal College of Science, London. He received his education at the Cockburn High School, Hunslet.

Our young friend is one of our teachers at Tempest Road, and the only regret is that the latter honour will cause him to relinquish this good work at Trinity. [Our hearty congratulations.—Ed. "U.M."]

THE NEW SUNDAY SCHOOL HYMNAL COMMITTEE.

Owing to the unequal representation of the three sections of our Church on the new Sunday School Hymnal Committee our Wesleyan friends have

generously increased the number of our members from eight to ten. In view of this fact our President has duly nominated the Rev. R. Pyke and Alderman Thomas Snape, J.P., as the two persons entitled to be added to the Committee, they having received the highest number of votes by the Conference next to those first elected.

ERRATUM.

We regret there was a printer's slip in the report of Mr. Mawson's funeral which appeared in our last issue. In reporting the Rev. H. M. Booth we said "he had asked to conduct the service," etc., this obviously was an error, it should have read, "he had been asked to conduct the service," etc.

In last week's issue of "The Christian World Pulpit," there appeared a sermon by the Rev. George Enayns on "The World's Beauty and Life's Crises," preached at a united service of Anglican and Free Church Friends at Grindelwald, Switzerland, on Sunday evening, July 26th.

MINISTERIAL ARRANGEMENTS.

Rev. J. B. Brooks has intimated his intention of leaving the Halifax South Circuit at next Conference after four years' service.

Rev. C. T. Wakefield has accepted an invitation to succeed the Rev. W. R. Dawson as superintendent of the Leeds, Lady Lane, circuit at next Conference.

List of Valedictory Meetings

arranged prior to Departure of Messrs. Hedley and Littlewood, with Miss Minnie Roebuck, to China.

September 1st and 2nd.—Batley Circuit, Zion Chapel.

September 8th.—Hanley Circuit, Bethesda Chapel.

September 9th.—Dudley Circuit, Wesley Chapel.

September 12th and 13th.—Bradford Circuit, Otley Chapel (Mr. Littlewood only).

September 20th and 22nd.—North Shields Circuit, Salem Chapel (Mr. Hedley only).

September 20th.—Sheffield Circuits, Surrey Street Chapel.

October 1st.—Hull Circuits, probably Stepney Chapel.

October 6th.—Ashton Circuit, Stamford Street Chapel.

October 7th.—Leeds Circuits, Hunslet Road Chapel.

October 12th.—Huddersfield Circuits, High Street Chapel.

October 14th.—Hucknall Torkard Circuit (Mr. Littlewood only).

October 22nd.—London Circuits, Place to be arranged later.

It is hoped that friends in the various districts will rally to these meetings, which have been arranged to reach as many of our churches as possible. In addition to the missionaries named, the meetings will be addressed by the General Mission Secretary (M.N.C.), the Rev. George Packer, and, wherever possible, the valedictory address will be given by the chairman of the District in which the meeting is held.

SECRETS OF SURE ACHIEVEMENT.

REAL obstacles to success are always put there by ourselves. Nothing in a man's surroundings ever defeats him, if he is in the work that he ought to be doing. A pastor-journalist whose work in each of his fields is about double that of the ordinary pastor or journalist, and whose total output, therefore, would seem to be about four times that of the ordinary man, yet who never is hurried, and who always has plenty of time to welcome callers and interruptions, was asked the secret of his large accomplishments. He does not admit that he is a hard-worked man; but, when pressed for an answer, he said thoughtfully, "I never worry, and I don't waste a minute." So simple that we all knew it before? Yes, but few of us practise it; and we all might do so. The two secrets of success go hand in hand. Worry is the worst waste of time there is; and "nothing worries worry worse than work."

A Book for Local Preachers.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Will you kindly allow me to express my gratitude for the book which Mr. W. S. Allen, M.A., offered to local preachers and others engaged in Christian service a few weeks ago? I have gone through the volume with a feeling of joy, and have come to the conclusion that it is a book every local preacher should possess. We often in these days ask the question, why have our Churches grown so cold and lukewarm. It is a question which is causing much anxiety in our leaders' meeting. Why are the masses so indifferent to the Word of God, which is preached week by week, leaving our Churches careless and unheeding? We often talk of the good old times our fathers had; cannot we have a repetition of these good old times? Yes, verily, I believe we can, if we are only fired with the grit and zeal of our forefathers. If we can only lose ourselves in Christ, and, while preaching the unsearchable riches of His grace, point out the justice of God to the unsaved, our Church will awaken from its slumber, and rise to the work expected of her. Mr. Allen is clear and direct in his closing chapter, "The Duty of Christian Churches." I would that we could all feel the glow of his remarks, and preach with such fervency as to make the masses realize their need. We be to that man who preaches not the true doctrines of Christ. Those who have not become acquainted with Mr. Allen's book have missed a treasure, as it is a great help to local preachers. In closing, I hope many will be blessed through reading it, as I have been. Thanking you for your valuable paper.—Yours very truly,

F. GRAY.

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Membership in Wesleyan Methodism.

FOR some two years now the Wesleyan Methodist Church has been deliberating on the question of the conditions upon which persons can be admitted to and continued in membership among them. It is the old question of what should constitute "tests" of membership, and, in particular, whether or not what has been called "the class meeting test of membership" shall retain its old position or a modified one. Our readers are, with us, deeply interested in the problems which confront Methodism in all its branches, and they will be glad to know how this matter was left by the discussions of the recent Wesleyan Conference. A singularly lucid, instructive, and interesting presentation of the points involved appeared in the Editorial columns of a recent issue of our contemporary, the "Methodist Recorder," and we venture to append it for the perusal of our readers.—ED., U.M.

CHURCH MEMBERSHIP.

"It may be of service if we remind our readers of the present position of the enquiry which the Conference, by means of its Committees, has been conducting for a considerable length of time. It is only necessary to deal with the latest report, the report presented to the York Conference, and which will be the basis of the discussions in the Synods. That report possesses unique value, inasmuch as it contains an admirable 'statement' concerning the privileges and obligations of Church membership. It is proposed that this 'statement' shall be prefixed to the 'Rules of the Society.' The Conference, in both its sessions, heartily approved of the 'statement.' The Report also recommended various adaptations of class meetings, and advised that the society meeting should be reconstituted. The Conference expressed its approval of these recommendations, and there its assent to the proposals of the Committee stopped. What was it that caused it to pause? If the report is consulted the answer will be clear. The Pastoral and the Representative Committees each suggested that persons whose names were on the class books should retain their membership so long as they attended either the class meeting or the reconstituted society meeting. In case of persistent neglect they were to be considered as excluding themselves from membership. The two Committees differed in their view of 'persistent neglect'; the Pastoral introduced a time limit of one year; the Representative objected to the introduction of any time limit. Many who studied the reports came to the conclusion that a person whose name was enrolled in a class-book, and who was placed under the care of a leader, might be considered a member of the Methodist Church if he attended one society meeting in the course of the year, and never went to class at all.

RULES LEFT INTACT.

"It must, however, be borne in mind by these critics of the proposals of the Committees, that all our rules concerning the discipline of unworthy persons were left intact, and that the exclusion of inconsistent and immoral persons would go on irrespective of the test supplied by attendance at the class or the society meetings. The Conference, in its Representative session, at first, by a majority of sixty-three votes, carried an amendment which declared that, in its opinion, 'the proposal to substitute for the present condition of membership an occasional attendance at the society meeting, untried as now constituted, fails to secure that effective observance of fellowship which the Committee rightly pronounces essential to membership in the Methodist Church, seriously impairs the value and influence of the class meeting, and tends to increase the difficulties of pastoral oversight, discipline, and administration.' When the amendment was put as a substantive resolution, another amendment was proposed and adopted. This amendment was to the effect that, while approving the statement and the recommendations concerning the various adaptations of the class meeting, and the reconstitution

of the society meeting, 'without pronouncing on the other recommendations contained in the report of the Committee,' the report should be submitted to the Synods for their judgement. In the Pastoral Session there was little discussion of the points at issue. It was decided to adopt the final suggestion of the Representative Session, and send down the report to the Synods.

A POINT OF PROCEDURE.

"A strict constitutionalist watches with some anxiety a tendency which is beginning to be developed in the Conference. The Conference is often amused at the way in which difficult questions are assigned to Committees. Some of these questions might be settled in a few minutes, if the Conference had time for their serious consideration. Instead of facing them a big Committee is appointed 'to sit during the year.' On this committee it is imperative that 'circuit ministers' should be largely represented, and so to a crowd of counsellors the question is submitted. How long will this custom endure? Casting our eye around the horizon we note signs of a change in the weather. We predict that an adverse wind will soon blow from the direction of the Connexional Fund Office. We have heard a moan from thence already, and have noted several dark and threatening clouds in that quarter of the sky. At this critical moment the Conference is finding that it is also convenient, without pronouncing an opinion on a controverted question, to send it down to the Synods. That may be a more excellent way. But it has its disadvantages. According to our present constitution, Synods and circuits have a right to send suggestions to the Conference concerning any alteration in our rules that they may think advisable. The Synods have been free to advise the Conference at any time during the last few years on the subject of the class meeting, but they have not done so because they were looking to the Conference to lead them to a solution of this intricate question. Generally speaking, the Conference is ready to lead when constitutional changes are proposed. After it has pronounced its opinion the provisional legislation is laid before the Synods, and if a majority of the Synods disapprove of such legislation it falls to the ground. The danger that threatens the Conference at the present time arises from the desire to interfere with constitutional processes in order that it may ascertain beforehand what the Synods are likely to pass when provisional legislation is, in due course, placed before them. The new arrangement may be convenient, but, in the opinion of some, it is not dignified. One advantage it possesses in the eyes of those who are not eager for change, it puts off reforms in the Constitution for a year.

THE SOCIETY MEETING.

"The most alluring suggestion of the two Committees is that which concerns the re-establishment of the society meeting. It has been argued, and argued successfully, that the class meeting has interfered with the supremacy of the society meeting in the estimation of the modern Methodist. It has been pointed out that, in early Methodism, the society existed before the classes, that the members were members of the society, not of the classes, and that an attempt ought to be made to rescue the society meeting from its state of decadence, and to restore it to its former position. All this we steadfastly believe. But do the reports of the Committees show that they have grasped the significance of the society meeting as it existed in the days of Wesley? It was then a meeting which was held every week at the close of the Sunday evening service. To it no person was admitted without showing his ticket. The congregation had to withdraw from the 'preaching house,' and its withdrawal marked the distinction between the members of the society and those who were looked upon as 'strangers.' When the society was alone, then the true fellowship of Christian people with each other was enjoyed. The constant communion with one another, which was 'the test of membership in the ancient Church,' was restored, and the experiences of the Apostolic age were revived. Is it intended that this weekly meeting of the society shall once more be raised to a position of pre-eminence among us? That is impossible. The weekly society meeting has been interfered with and supplanted by the Sunday evening prayer

meeting, and any attempt to re-establish it on its old basis would lead to acute controversy. We may be sure, then, that the Committees do not intend to restore it after its original form. They suggest a 'reconstituted' meeting, which shall wear the aspect of a Church meeting, which shall be devotional in its spirit, furnish opportunities for Christian testimony and fellowship, give inspiration to the work of the Church, and provide opportunities for the transaction of necessary business. The question which the Synods will have to answer is whether an occasional attendance at this monthly or quarterly meeting will show conclusively the fitness of the attendant for the position of a member in the Methodist Church.

THE CLASS MEETING.

"What was the function of the class meeting in early Methodism? In present-day discussions we hear it constantly stated that the class meeting exists to furnish an opportunity for fellowship among those Christian people who choose to avail themselves of its advantages. But every student of Methodism knows that the primary purpose of the class meeting was not fellowship. That was fully provided by the society meeting. The classes existed in order that Wesley might have an accurate knowledge of the character of the persons who were members of his society. The leaders were intimately acquainted with those whose names were on their class papers, and their knowledge of them enabled them to say to the preacher when he came to renew the tickets, that the people under their care were fit to be considered members of the society, that they might be admitted to the society meetings, the love feasts, and the Table of the Lord. When the society meetings fell into decay the class meetings more fully developed the element of fellowship, until, at last, they took the place of the society meetings, and the present confusion between them and the society meeting arose. The class meeting suffered in its turn. Gradually the idea that it existed for the purpose of enabling those who are responsible for the discipline of the Church to determine the fitness of the members for continued membership in the Church was obscured, and it came to be looked upon as existing merely for the purpose of providing an opportunity for the association of Christian people with each other. It is a striking fact that, in the recent discussions in the Conference, so far as we can remember, the disciplinary function of the class meeting was rarely, if ever, mentioned.

DISCIPLINE.

"The District Synods will keep their eye on that sentence in Mr. Wiseman's amendment, which is worthy of their close attention. If an occasional attendance at the society meeting is deemed sufficient to qualify a man for membership in the Methodist Church, then the difficulties of 'pastoral oversight, discipline, and administration' will, indeed, be seriously increased. We confess that this is the aspect of the discussion which causes us the gravest concern. We are not prepared to part with the opportunities which we now possess of knowing our members individually. We sympathise with the desire of those who yearn to have a 'big Church,' whose hugeness shall 'strike the imagination' of the world. By all means let us have a big Church, if it is also well-disciplined, and if its members are consistent. We must not relax our vigilance in these times. Character now counts more highly than ever. The Christian apologist is constantly assuring us that he does not fear the intellectual attack on religion, but that he is afraid of the danger that arises from the lack of character in Christian people. The inconsistency of some of the early Methodists stung John Wesley to the quick. He asserted that 'the Methodist knave is the worst of all knaves,' and he set himself almost relentlessly to cut down the societies in which wrong-doing existed. Decreases in his eyes were small matters so long as the societies were sound. We are convinced that the Synods will consider the proposals of the Committees in the light of the disciplinary requirements of the times. If they can devise a better method of securing fellowship, oversight, and discipline than we now possess, we will welcome any well-reasoned change they may propose."

EIFFEL TOWER LEMONADE.

This article is undoubtedly the most delicious, cool, refreshing drink obtainable, so beautiful, so convenient, so cheap—4d. per bottle.

The Spirit on the Face of the Waters.

THE world's loss through ignorance of the presence and power of the Holy Spirit is incalculable. He is here. He dwells in His own. He broods, a Holy Presence, over all, even of the most sinful. But in the Children of the Light He is their Might, their Guidance, their Peace. And, all the while, those who are not His, walk blindly, attributing to human energy, goodness, and grace that which has its origin and its sustenance in Him. Could the veil be taken from their eyes, how different would be their views of men and things! The whole world of criticism and of judgement in human affairs would alter. The natural would be seen interpenetrated with the supernatural. The secret of the Divine life in man would be revealed. But this can be known only by the sons of God. These things are spiritually discerned.

An example of the amazing ignorance of the place of the Holy Spirit in human affairs may be observed in the character studies appearing in a well-known daily newspaper. Take up the study of Dr. Horton. The place and work of the Spirit of God in him is never named. There is in him "a subtle breath of personality." "The preacher is in the grip of strong emotion which colours hymn and prayer and lesson." "He hears the world thundering by to destruction." He is moved by "the first syllable of the poetry of the year"—the snowdrop breaking the dark sod. "The sorrow of the world is his." He is "the type of the poet-prophet." "He is consumed with the agitation of the spirit." "It is this emotion that makes his appeal so poignant." "He is the spiritual impressionist." "Dr. Horton is the appeal of the heart to the heart." Of Dr. Horton and F. B. Meyer a friend said: "They would be more powerful if they were more earthly."

That all these good and true things could be thought and said of Dr. Horton, and yet that the master-word would be left out is amazing and disappointing. An examination of the study of Dr. Clifford will open to the instructed observer the same lack. This ignorance runs throughout the world's judgements of spiritual men. It is like the solar system without the sun; Hamlet without the Prince; the electric car without contact with the live wire. And it spoils all the calculations of the world regarding the energy of mind and heart and conscience resident in good men and in the Christian Church.

Ignorance of the Secret Source of spiritual force in Christian men often misleads captains of industry, and upsets all their calculations and judgements. If they but knew the light, the strength, the peace, the patience given to the sons of the Spirit, they would often retain men in their employ whose natural force may, according to the tale of years, be abating, but whose hopefulness and energy are the perplexity of the pessimist.

In the political world the Holy Spirit has been manifested in extraordinary degree, yet not until the veil had been removed by death could the vision of the great yet humble leader of the House of Commons, living and working in the power of the Spirit, and on his knees, be known, even in part, to common men.

One of the most solemn and beautiful incidents in the life of Dr. Nansen, the Arctic explorer is told in his "First Crossing of Greenland" (a book, by the way, not nearly so generally known as it deserves to be). He and his five comrades were drifting on the ice-floes which come out of the Polar regions and flow southward along the east coast of Greenland. The sea on the outer edge of the floes was stormy. The floe on which the men, their boats, their little all, were resting steadily drifting toward the horrible, roaring, crushing masses of ice exposed to the raging sea, when, "as if by an invisible Hand," they were set upon another current and withdrawn from destruction. That "Invisible Hand" touches every department of life; every human mind and heart; and is the Presence working in and through all things unto their destined end.

It is the privilege and duty of the Church to proclaim the truth concerning the Spirit. She must bear her testimony. She lives. Yet not she. Christ lives in her. Her life is hid with Christ in God. Dying, behold she lives, having nothing, she possesses all things.

There are still many good and true men in Christian lands who know only the baptism of

John. They know the baptism of repentance; the obligation to live a godly, righteous and sober life. They believe the Kingdom of God shall come. But the Divine Administrator of the Gospel of redemption they know not. Within the Church there may be not a few who as yet know not the Holy Ghost. The duty of the sons and daughters of the Spirit is to take them and show them the way of God more perfectly. Could any task be nobler or more fruitful? O for the manifestation of the sons of God in the might, grace, love and holiness of the Spirit of the Eternal Invisible God!

Talks with Young Men.

THESE are days of changes, and in every direction—politically, industrially, scientifically, and also in religion. The melting-pot has been called into requisition. It is nothing less than wonderful how the point of view in religious matters has changed during the last fifty years. "The old order changeth, giving place to the new, and God fulfils Himself in many ways." I am constantly coming across young men whose ideas are undergoing change in relation to certain fundamentals of our faith. If great care is not exercised the old-fashioned faith of our fathers is going to be supplanted by nothing less than a rationalism of the worst kind, and an agnosticism of a most malignant type. Let me offer, at this juncture, a little guidance. I write not for the theologian nor the expert in these matters (I would not dare to be so presumptuous), but rather for the young man converted, say, last year, and who since then has had his faith a little shaken.

Let me put to you the following question: Are you really in a position to consider these profound matters? You are a child in the faith, that is all. I have a little girl four and a half years of age. I sometimes take her on my knee and converse with her. We have not yet got much beyond simple subjects. Now and again she puts to me a profound question which I meet as best I can. But I have not yet discussed with her, for example, the Housing of the Poor, the Education Question, Old-Age Pensions, or the duties of citizenship. I have a picture of Armlay Gaol, in which I was incarcerated for ten days as a Passive Resister, and also the brown loaf they gave me for my last morning meal. Some day I will explain all this, but not now. These matters are not for a child who blows soap-bubbles one day, rides a wooden horse the next, and makes sand pies on her holidays. I have got many things to say unto her, but she cannot hear them

now. Strong meat is good, but not for a child of four. I have heard, of late, young men of tender years discussing problems which have baffled the wisest thinkers and keenest intellects, aye, and pouring contempt upon a faith that stood our fathers well in the days long ago. My young convert, are you in a position to understand the nature of these great subjects which are taxing so many minds and beclouding so many eyes? Better keep to the more simple things. There is much that is plain. Hold fast to that. I can enjoy stars and flowers and rocks, but as I am neither astronomer, botanist, nor geologist, I have no right to dogmatize upon these profound themes.

And then again, revelation comes by obedience. Knowledge breaks in upon the mind that is true to the knowledge it already has. A boy who is true to the scales may one day enter the secrets of Beethoven's Sonatas. A lad who masters the third form at school is on his way to possessing the sixth. "He" (I am quoting from memory) "that doeth the will of My Father shall know of the doctrine." If you are faithful to the highest you have seen, you need have no fears. God has yet more light and truth to break forth from His Word; but don't expect it all in a day. Moreover, it comes not so much by argument as by faithfulness to that light and truth you already possess. It is becoming quite fashionable to say things in a new way which may, after all, be no improvement upon the old. But don't you be disturbed. I passed a church a few days ago which greatly interested me. They decided some years ago to rebuild it without taking it altogether down. They rebuilt it section by section, worshipping in it all the while, leaving intact the old foundations and the old roof. It presents a somewhat new aspect, but it is the same building. A good deal of replacing is going on in the theological world, and perhaps some of it is necessary. It will do no harm if the builders will only preserve for us the foundation truths on which our fathers stood, and the old roof that sheltered their souls.

T. NIGHTINGALE.

"THE BREWERS' HARD LOT."

To the Editor of THE UNITED METHODIST.

DEAR SIR,—The papers this week reporting the annual meeting of Guinness and Sons, of Dublin, state that the dividend was 20 per cent, and they propose to make a gift equal to 100 per cent to the shareholders.

Yours truly,
J. P. TONKIN.

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The United Methodist

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John's Gospel in Miao.

By REV. S. POLLARD.

JOHN iii. 16! I wonder how many sermons have been preached from this wonderful text! And I wonder again as to whether my experience with this text is unique. I was working at this text one day, and I got mad. The fierce anger rushed into my heart at such a rate that I had to grip myself tight, or there would have been an explosion.

It was in February, 1907, and I was back again at Stone Gateway after a long and most happy fortnight's missionary journey. My Miao friend, James Yang, and I set to work translating John's Gospel into Miao. It was a delightful task, full of freshness, full of surprises, and full of blessings to us both. After a few days we got as far as John iii., 16, and this is how we got it to read in Miao: "God loved the world much so that He gave His one only Son that those who believed in Him, every one, should not be able to be lost, but should obtain life long unending." To us it seemed to read splendidly, full of hope and promise and joy and life! Everlasting life for the poor Miao! I felt like shouting Hurray! My poor people have got something good at last. Then I wrote the date, February, 1907, by the side of the translation, and that spoiled it all. One thousand nine hundred and seven! I stopped and looked at it, and then I felt mad. Why have these people had to wait nearly nineteen centuries since Jesus spoke these words before they heard them? Then I thought of the millions in Christendom who have known about Jesus for centuries. Then I thought of the tens of thousands of ministers in England, often treading on each other's toes, and actually engaged in Christian competition, and sometimes succeeding at the expense of each other, and I had to do what I often have to do—get up and pace my room and hold myself tight and pray till the fit passes, and I am calm again. Why have they had to wait all these years? They are men and women and children just like we are. They suffer, and are lonely and are afraid. They sin and hate and blaspheme. When you get to know them you must love them, and you do want them to know Jesus.

A.D., 1907! The shame of it! The disgrace of it! The pity of it! Did Jesus mean what He said? Did He really die on the Cross for all, and when He went back Home again did He ask His disciples to tell everybody what He had suffered and how He loved?

Why is it that nearly nineteen hundred years after Jesus left this command there are still more than a thousand million people who do not know Him?

If the Christian Church wished it could evangelise the whole world in the next twenty years. There are men enough and money enough and brains enough and knowledge enough. Only heart is lacking. That deficiency can be easily supplied. If our own Church, the United Methodist Church, really wished, it could send fifty missionaries to the heathen before next Conference and fifty the next year, and fifty the year after that, and easily find the means to support them.

And now I hear some of my brethren saying there's that mad missionary Pollard at it again; let us send him back to China as soon as we can. (I wish they would.) To such I answer, in the words of that great foreign missionary: "I am not mad, most excellent! I speak forth words of truth and soberness."

I am so glad that, by the kindness of the British and Foreign Bible Society, our Hwa Miao have now got John's Gospel, and that their Bible contains two out of the sixty-six Books. But what are you going to do with this thousand million?

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Letters of Christopher Hunt.

THE OTHER SIDE OF THE GOSPEL.

To the Editor of THE UNITED METHODIST.

DEAR SIR,—Someone said recently in my hearing, "there is only one side of the Gospel preached nowadays." Well, there is only one side. Good news must be good news, and cannot possibly be bad news. All the same, the statement contains a profound truth. The solemn reality of sin is being entirely lost sight of by many. The atoning sacrifice of Christ means life to the penitent and believing soul; it means death to the unbelieving and impenitent. It is the forgetfulness of this which has fostered our all-too-common complacency.

Dr. Forsyth in his book on "Positive Preaching and the Modern Mind," draws attention to this matter. He says: "The Fatherly God of recent religious liberalism is indeed a conception for which we have to bless Him when we look back on much that went before. But the gain brings loss. It tends to take the authority out of the Gospel, the sinew out of preaching, the insight out of faith, the stamina out of character, and discipline out of the home. We have churches of the nicest, kindest people, who have nothing apostolic or missionary, who never knew the soul's despair or its breathless gratitude." He goes on to point out that if modern preaching is to have a real and permanent effect on human destiny it must recover "the note of doom, and the searching realism of the greatest moral seers." Is not this one of the secrets of Mr. Campbell's power as a preacher? However great the distance may be that he has travelled from the Evangelical faith he is absolutely without fear when he speaks on the inexorable demands of God in relation to the moral problems of the age. In this his preaching is truly apostolic.

I.

In "Adam Bede" we have a graphic picture of this kind of preaching among the early Methodists. Dinah Morris was no ranter. Indeed ranting was practically unknown in early Methodist times. It mainly existed in the imagination of Methodist detractors. But Dinah, speaking under the inspiration of her own simple faith, was a true messenger of God to those among whom she lived.

"But let us see a little more about what Jesus came on earth for. Another time He said: 'I came to seek and to save that which was lost'; and another time, 'I came not to call the righteous, but sinners, to repentance.'"

"The lost! sinners! Ah! dear friends, does that mean you and me?"

"She made a long pause before the exclamation, and the pause seemed to be filled by agitating thoughts that showed themselves in her features. Her pale face became paler; the circles under her eyes deepened, as they do when tears half gather without falling; and the mild, loving eyes took an expression of appalled pity, as if she had suddenly discerned a destroying angel hovering over the heads of the people. Her voice became deep and muffled, but still there was no gesture."

"But now she entered into a new current of feeling. Her manner became less calm, her utterance more rapid and agitated, as she tried to bring home to the people their guilt, their wilful darkness, their state of disobedience to God—as she dwelt on the hatefulness of sin, the Divine holiness, and the sufferings of the Saviour, by which a way had been opened for their salvation. At last, it seemed as if, in her yearning desire to reclaim the lost sheep, she could not be satisfied by addressing her hearers as a body. She appealed first to one and then to another, beseeching them with tears to turn to God while there was yet time; painting to them the desolation of their souls, lost in sin, feeding on the

husks of this miserable world, far away from God their Father; and then the love of the Saviour who was watching and waiting for their return."

But the whole chapter must be read. If we would know the meaning of passion for souls, we must read the second chapter of "Adam Bede"—strange school though it may seem for such a lesson.

II.

"A yearning desire to reclaim the lost sheep." To what extent is this desire shared among us to-day? Does it show itself in our preaching? Are our leaders and trustees possessed by it? It is a moderate estimate that of every hundred people twenty-five are inside the church and seventy-five are outside. It is probable that the number outside is much larger. What is the influence of this appalling fact on our church life? Are our ministers fully alive to it? Are our local preachers? Is it realized among us with any measure of grave concern that the world "lieth in wickedness"? Are we more anxious to save a soul from death than we are to prevent a man, at an election, from the folly of voting for the opposite party to which we belong? What consuming zeal many Christian people show in politics! How keen they are to see their man at the head of the poll! It is a most unpleasant task to impeach kind-hearted and generous members of our churches. Yet who can deny that many of those called for convenience sake "our leading people," are far more interested in pleasure and in politics than in the salvation of men and women?

Where does the fault lie? How has it come to pass that only "one side" of the Gospel is preached to-day? These are questions which we need to ask before God on our knees.

III.

There is no doubt that changes of thought have largely affected modern preaching. Many a man stands in the pulpit to-day who is not quite sure of his ground. Being a perfectly honest man he feels unable to preach what he is not quite certain of. Consequently he is wanting in the positive note, and fails to arouse, to say nothing of alarm, his thoughtless hearers. He is not a strong man armed, and no one knows it better than himself.

Then there is another matter on which I write with great reluctance. Some men among our number have come to persuade themselves that whole passages of Scripture have no real and vital meaning to-day. The deep gulf that cannot be bridged between the finally penitent and the finally impenitent; the outer darkness; the everlasting fire; the worm that never dieth; the eternal midnight where there is weeping and gnashing of teeth—these are as true to-day as they have ever been. But if these are not believed, if there is no sense of jeopardy, there will be little zeal for souls and no agony and heartbreak to turn men to righteousness. It is a strangely significant fact that many a paltry novel gives a far more arresting picture of sin's retribution than the average sermon does. In this respect fiction brings us nearer the heart of things than many an utterance presumably based upon the Word of Truth. It is a pain to write these things. Yet they must be written. The sword is two-edged and cuts deep into the heart of him who wields it as well as those against whom it is uplifted.

IV.

"I every hour in jeopardy stand;
But thou art my power, and holdest my hand,
While yet I am calling, Thy succour I feel,
It saves me from falling, or plucks me from hell."

Both sides of the Gospel are here. The sinfulness cannot outgrow this Gospel; and the sinfulness cannot despair with such an offer this Gospel makes.

Yours, etc.,

Old Clarendon. CHRISTOPHER HUNT.

UNITED METHODIST PUBLISHING HOUSE.

BOOK STEWARD'S ANNOUNCEMENTS.

THE MIXTURES of the Sheffield Conference are now ready, and may be ordered through the minister from the Publishing House, 12, Farringdon Avenue, London, E.C. It makes a handsome volume, and is full of facts and figures concerning the institutions of the United Methodist Church. There is already a large demand for this storehouse of valuable information. The price is 1s. 6d. net, but if sent by post 1s. 10d.

WE regret it has been found impossible to issue "The Financial Handbook" at the same time, but it may be expected shortly. The two volumes bound together, consisting of nearly 600 pages, will be published at 2s. net. To prevent delay orders should be sent at once, as only a limited number will be issued in that form.

As we write the despatch of the September book parcels is proceeding at a brisk pace. This is the first month that the three sections have had their orders sent off from 12, Farringdon Avenue, and, as they will continue to be so sent in the future, all orders should be sent to that address.

ANDREW CROMBIE.

THE MINISTER AND HIS PEOPLE.

It is wonderful how responsibility soberers and elevates a man; and there is no responsibility like a minister's. A fitting sense of it puts an awe upon him, and detaches him from trivial and petty things. There are two sides to which a minister must seek, and which control and limit one another. 1. He must get to know his people, and enter lovingly and sympathetically into their lives. This is the use of that most difficult of ministerial offices—Pastoral Visitation. It is a way of establishing intimate and personal relations. And whatever concerns our people must concern us—their joys and sorrows, their daily tasks and employments, their difficulties and temptations. Terence's line is a good motto for ministers: "Homo sum; humani nihil a me alienum puto." The reason is that, if there be a sympathetic and affectionate fellowship between us, not only shall we preach more tenderly and directly, but they will be better disposed toward our message. Their love for the messenger will commend his message. And if they be in need of counsel, they will have no hesitation in appealing to us and spreading their trouble before us. And if they need reproof, they will receive it from us, knowing the love which lies behind it. 2. On the other hand, while he seeks to get near his people and prove himself their friend, a minister must never forget and never let them forget, that he is more than their friend. He is Christ's ambassador, and the aim of all his dealings with them is to commend Christ to them. He cannot be too kindly or too human, but he must never—if I may say it without being misunderstood—lose his priestly character. This is the danger of overdoing pastoral visitation: it is apt to degenerate into merely friendly intercourse. I think that as a rule a minister should never visit a home without engaging in prayer; at all events, he should so conduct himself that when he goes away the inmates may feel as though Jesus had been with them. Otherwise he had better stay away. We should guard with sedulous and jealous vigilance against getting into such relations with our people as will make it difficult or unnatural for us to talk with them about the supreme and momentous matters of the soul.—Rev. David Smith's Correspondence in the "British Weekly."

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On Being at the Seaside.

By REV. WILLIAM BARNES.

WE are told that the proper study of mankind is Man. Assuming this to be correct the next thing of importance is to find out when, and where we can best see the real man. Probably at the seaside and when at play provides the most favourable opportunity. The obligations of home, and the restrictions of being known do not operate when on holiday, and, with the free atmosphere of watering-places, conduces to self-revelation. Jack at play is very real. We spent a portion of our holiday watching other people at theirs. One thing that strikes you at popular watering-places is the abundant efforts made to entertain and amuse people. For instance, the vast quantity of music which is forced upon them.

Professional entertainers, with "musical instruments of all sorts" swarm these places. There are string bands, brass bands, barrel organs, banjos, tambourines, harps, etc., black men, white men, in fact, the name of these entertainers are legion. Before one lot finished their performance others were waiting to begin, and frequently two companies were performing at the same time, two or three doors from each other. It was bewildering and oppressive, and occasionally a musician was paid to cease playing. This was useless, because before he was out of the street others were in. Some of these performers had neither wit, humour nor musical ability, and one wondered at their audacity in setting up as public entertainers. We felt that there was some truth in Leopardi's statement, "He who wishes to succeed must say good-bye to modesty." Most of these street performers had bid adieu to that virtue. They presumed on the tolerance, good temper and generosity of the holidaying public, and they had their reward. While one would scarcely like to be without the street musicians, yet a great reduction in their numbers would leave enough. Charles Lamb lamented the decay of beggars in the metropolis. He said: "The mendicants were some of the sights, the lions of London, and that no street corner was complete without them." No watering-place would seem complete without the street entertainer, but this business is obviously and painfully overdone.

We cannot wonder at tired, bored people seeking some secluded spot for a holiday where musicians cease from troubling, and the weary are at rest.

Another thing which impressed us was

The Cheerful Abandon of the People.

To use a preacher's phrase, they had evidently made up their minds to have a "good time."

The immense activities, the hearty laughter, the merry chat, and the gladness of the people were an inspiration. The French say, "that the English take their pleasures sadly." This is certainly not true to-day, whatever it might have been. Young men and maidens, old men and children seemed delighted with life. Fox, the great statesman, after a somewhat late and stormy sitting in the House of Commons, went for a walk next morning a few miles from London. The sun was shining, and there was a good breeze, and Fox threw back his arms, and said: "Thank God for life." This appeared to be the feeling of the bulk of the people, and their joy was full. Of course, there were some who seemed to have brought their cares, worries, and troubles with them, and who apparently made up their minds not to get rid of them. These were of the brooding, worrying, discontented type, and against them the waves of pleasure and humour rolled in vain. But they were in an inglorious minority, for generally the people were intensely and infectiously happy. One advantage of going to popular seaside resorts is the inspiration which comes from the breezy and stimulating cheerfulness and joy of the people.

It must be said that it was difficult to believe that there is so much unemployment and poverty as is reported, and which forms the burden of socialistic oratory. With the working people not only did there seem no lack of anything, but there was great self-indulgence and waste. We are not of those who:

"Compound for sins they are inclined to
By damning those they have no mind to."

but we must admit that the continuous drinking and smoking of the people was depressing. We sat for sometime on several days not far from a drinking-bar, and it was extremely painful to see an almost unbroken procession to it. Old men and women, young men and maidens, were continually entering for drinks. In fact, there were many people who seemed to be either eating, drinking

or smoking the whole live-long day, and who appeared to have no other purpose. We should think that not a few people smoked more in a week than the old age pension. We do not expect that anything which can be said will convert the smoking brotherhood from the "error of their ways," yet we fancy that if they had seen so much smoking, they would have thought the business a little overdone. Crowds of mere boys—who could not be earning sufficient money to keep themselves—were smoking cigarettes, and there seemed no limit as to the number. Two men from the same neighbourhood sat together talking about business—their own and other people's. One was smoking, and he said to the other: "Art'tu going to have a pipe." His friend said: "The fact is I've smoked so much since I've been here that my tongue is raw and sore." Smokers will no doubt laugh at this, and indeed there is a comic element in it, at which we confess we were greatly amused. That a man should spend money on pipes, tobacco, cigars, etc., to directly punish and injure himself in this way was certainly comical. Any Democritus hearing this story must have had side-splitting laughter at the follies of mankind. If Heraclitus had been present he would have wept at the waste and foolishness of this incident. Ordinary people, who belong neither to the laughing, nor the weeping philosophers, must feel that there is a serious side to all this. On the Sunday we went to chapel, and at the close of the sermon the minister made an earnest appeal to the congregation to give liberally, stating that the town had had a poor season, and implying that the collections had suffered accordingly.

Comment is unnecessary. We rejoice with the people, and, knowing our own weaknesses, are to their faults a little blind, but the general and thorough-going self-indulgence and excess of a great number was painful. The words of Christ troubled us: "If any man will be My disciple let him deny himself, and take up his cross and follow Me." Is it not idle to expect the conversion of the world until we carry this out?

Death of Rev. Silas Walmsley.

WE deeply regret to record the death of the Rev. Silas Walmsley, which took place on Friday last, at Ainsdale, near Southport.

Mr. Walmsley entered the ministry of the United Methodist Free Churches in 1869, and, after three years in the home ministry, accepted a call to the foreign field, labouring four years in Sierra Leone, West Africa, doing splendid pioneer work in our mission there when the work was much more difficult than it is at the present time. In those days it was truly called the "White Man's Grave," and our brother laboured amidst pestilence with much courage and ability. On returning to the home field he travelled with much acceptance in the Lancaster, Morecambe, Denton, Oxford, Wakefield, West Hartlepool, Farsley, Pudsey and Yeadon, Lincoln (Silver Street), Birkenhead, and Liverpool Central circuits, where his name will long be held in esteem.

He rendered splendid service to our Churches; he was an excellent preacher, a good pastor, and a genial brother—beloved by his brethren.

The recent Conference heard with regret that he had broken down in health while in his last circuit, and that he had found it necessary to seek superannuation after thirty-nine years successful ministry.

The following resolution was passed by the Conference, and appears in the new Minutes:—

Resolved: "That, in placing Brother Walmsley on the list of Permanent Supernumeraries, this Conference records its sincere regret that his active ministry, though extended over a period of thirty-nine years, has, by a sudden and painful affliction, been brought to a somewhat abrupt termination. It extends to him its warmest sympathies and good wishes in his enforced retirement. With pleasure it bears testimony to his high character as a man and as a Christian minister. In his several spheres of labour, in his home circuits, many of them important, and in that pestilential clime of Sierra Leone, where he spent four useful years; his duties as a preacher, pastor, and administrator were performed with exemplary zeal and enthusiasm. He was happy and successful in his labours, and his services were duly appreciated by his people and his ministerial brethren. The Conference prays that the con-

solations of the Gospel may abound to him in his sufferings; that his health may be improved, and his life prolonged for years to come; and that as the earth recedes Heaven may open in full view."

It is only five weeks since he was able to be removed from his son-in-law's house (Mr. Halliday Huggan) at Scalby, Scarborough, to the home prepared for him by his loved ones at Ainsdale. Amid many evidences of sympathy he was interred in Birkdale Cemetery on Monday last, a full report of which will appear in our columns next week, with an appreciation by the Ex-President, the Rev. Edward Bouden.

We tender our sincerest sympathy to the bereaved, and pray that they will be Divinely sustained in their great loss.

WEDDING.

REV. W. H. JEFFRIES AND MISS ADA S. FORMAN.

A LARGE number of friends connected with the Eastgate Church assembled on August 1st to witness the wedding between the Rev. W. H. Jeffries, son of Mr. and Mrs. Henry Jeffries, of High Holme Road, Louth, and Miss Ada S. Forman, daughter of the late Mr. Joseph Forman, of Keddington, Louth. The ceremony was performed by the Rev. E. H. Smith (College friend of the bridegroom), assisted by the Revs. C. Hunt and G. H. Hincliffe. The bride, who was attended by six bridesmaids, Miss L. Forman (sister of bride), Misses E. Hunter, L. Nortcliffe, W. Forman (nieces of bride), L. and E. Jeffries (sisters of the bridegroom), was given away by her brother, Mr. J. F. Forman, and the best man was Mr. C. Jeffries, brother of the bridegroom. Miss Elsie Hall presided at the organ, and played suitable wedding music, including Mendelssohn's "Wedding March." A reception was held afterwards at Keddington, and later the happy pair left for Scarborough, where the honeymoon was spent. The bride and groom are highly respected, having been connected with the Church and school many years. The presents were numerous and valuable, including a purse of gold from Seven King's Church.

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The ground is covered briefly, but not superficially. The style is interesting. *The Preachers' Magazine*.

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OUR MISSION IN NORTH CHINA.

By Rev. JOHN HEDLEY, F.R.G.S. Small Crown 8vo, 1s. 6d.

Our President-Designate says: "It is short, far too short, but it is a book packed with information of the most interesting kind, told in a skillful and graphic style and well fitted to arouse enthusiasm."

ANDREW CROMBIE, 12 Farringdon Avenue, E.C.

News of Our Churches.

LINDLEY.

INTERESTING PRESENTATIONS. THERE was a large gathering in the schoolroom at Paddock (Lindley Circuit) on Thursday evening, August 20th, on the occasion of two interesting presentations. Mr. Joe Taylor, who for thirty-six years has voluntarily acted as organist, was the recipient of a handsome piano and music-stool in recognition of his services, and Mrs. Taylor received a gold watch and chain. The watch and piano were suitably inscribed. The chair was occupied by Mr. George Schofield, and others on the platform, in addition to Mr. and Mrs. Taylor, were the Rev. H. A. Stembbridge, Miss Greenhalgh, Mr. W. Dawson, and Mr. Benjamin Schofield. Reviewing the changes which had taken place since Mr. Taylor became organist there, the chairman said that one change in Mr. Taylor's life was that now he had a wife and a grown-up family, most of whom were able to play the organ, so that when one was unable to occupy the organ seat the other was able to keep the appointment. Many of those who were in active service in the work of the chapel when Mr. Taylor was appointed had now gone to their rest, but there were still a few of those left who had watched Mr. Taylor's career as an organist with interest. Mr. Taylor had always been ready to assist in the Sunday School work also.

Mr. William Dawson, who had been a close friend of Mr. Taylor since 1872, made the presentation on behalf of the congregation, trustees, Sunday School, choir, and other subscribers.

Mr. Taylor, in reply, said that his service there had been six-and-thirty years of pleasure. He could not adequately express to them his appreciation of that gift, but would simply say "Thank you."

Miss Greenhalgh then handed to Mrs. Taylor the gold watch and chain, stating that they perhaps hardly realized the part Mrs. Taylor had taken in the service of her husband, and her self-sacrifice in allowing Mr. Taylor to spend so much time with them.

Mrs. Taylor, in a grateful reply, said she could understand their desire to honour her husband, and recognize his services, but she could not understand why they honoured her on that occasion. She wished to express her joy at being with them that night, and to thank them all for that beautiful and costly gift, also for the handsome presentation to her husband.

Under the conductorship of Mr. G. H. Boothroyd the choir sang a number of glees, Mr. George H. Broadhead accompanying during the earlier part of the evening. Later Mr. Taylor took his seat on the piano stool, amidst enthusiastic applause, and accompanied the remaining items.

Our Seaside Churches.

BLACKPOOL.

Adelaide Street. Sunday services, 10.30 a.m. and 6.30 p.m. Wednesday, 7.30 p.m., Christian Fellowship Meeting. Rev. Walter Leicester.

Layton, Newton Drive (east end of Railkes Road), Sundays, 11 a.m. and 6.30 p.m., Rev. George Jobling.

Shaw Road (one minute from Promenade), 10.30 a.m. and 6.30 p.m., Rev. E. H. Tuck.

Springfield Road, North Parade, 10.30 a.m. and 6.30 p.m., Rev. C. M. Shaw.

BRIDLINGTON.

Promenade, Sundays, 10.45 a.m. and 6.30 p.m., Rev. W. Conrad Balmer.

BRIGHTON.

* Bristol Road (one minute from Marine Parade), 11 a.m. and 7 p.m.

* Stanford Avenue (three minutes from Preston Park), 11 a.m. and 7 p.m.

* Old Shoreham Road (two minutes from Dyke Road), 11 a.m. and 7 p.m.

CROMER.

11 a.m. and 6.30 p.m., August 23rd and 30th, Rev. W. Kaye Dunn, B.A.

* For preachers see our advertisement columns.

CULLERCOATS.

The Mission, Front Street (within one minute of shore), 10.30 a.m. and 6 p.m.

GREAT YARMOUTH.

Regent Road, 10.30 a.m. and 6.30 p.m., Rev. Edwin Hall.
Newtown, Caistor Road, 10.45 a.m. and 6.30 p.m., Rev. James Jones.
Brunswick, King Street, 10.45 a.m. and 6.30 p.m., Rev. W. Carter.
High Street, Gorleston, 10.45 a.m. and 6.30 p.m., Rev. W. Cherry.

ILFRACOMBE.

Oxford Grove (turning out of High Street), 11 a.m. and 6.30 p.m., Rev. Dr. Keen.
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Douglas, Derby Road, off Broadway and off Woodburne Road, 11 a.m. and 6.30 p.m.
Ramsey, Parliament Square (two minutes from Railway Station), 11 a.m. and 6.30 p.m.

ISLE OF WIGHT.

East Cowes, Osborne Road. Sunday services, 10.45 a.m. and 6.30 p.m.
Sandown U.M. Church, York Road, Sunday Services, 11 a.m. and 6.30 p.m.
Shanklin U.M. Church, Victoria Avenue, Sunday Services, 11 a.m. and 6.30 p.m.
Ventnor U.M. Church, Victoria Street, Sunday Services, 11 a.m. and 6.30 p.m.

LANDPORT.

Stamford Street, 11 a.m. and 6.30 p.m., Rev. R. James. C.E., Thursday, 8.15 p.m.

LOWESTOFT.

London Road North, 11 a.m. and 6.30 p.m.
Corton, on Main Road, 11 a.m. and 6.30 p.m.
Oulton Broad (near Lock), 2.30 and 6.30 p.m.

MORECAMBE.

Clarence Street, near Central Pier, 10.30 a.m. and 6.30 p.m. C.E., Tuesday, 8 p.m.
Sandylands Promenade, 10.30 a.m. and 6.30 p.m. C.E., Tuesday, 8 p.m.

NORTH SHIELDS.

(Within few minutes of Tynemouth Promenade.)
Milburn Place, 10.45 a.m. and 6 p.m.
Salmon, Linskill Street, 10.30 a.m. and 6 p.m.
Howard Street, 10.45 a.m. and 6 p.m., Revs. G. Coates and J. Lincham.

PENZANCE.

High Street, at the top of the town, 10.30 a.m. and 6.30 p.m.
Parade Street, in the centre of the town, 10.30 a.m. and 6.30 p.m.
Alexandra Road, a minute's walk from the Western end of the Promenade, 11 a.m. and 6.30 p.m.

PORTSMOUTH.

Powerscourt Road, 11 a.m. and 6.30 p.m., Rev. I. Leaver. C.E., Wednesday, 7.45 p.m.

SCARBOROUGH.

Claremont, Castle Road (within five minutes of Station, Spa, New Marine Drive, North and South Cliffs), Rev. J. Walllett.

SHERINGHAM.

Beeston Road, 10.45 a.m. and 6.30 p.m., Rev. T. S. Clarke.

SOUTHSEA.

Brougham Road, 11 a.m. and 6.30 p.m., Rev. A. J. Conibear. C.E., Tuesday, 8.30 p.m.
Fawcett Road, 11 a.m. and 6.30 p.m., Rev. W. F. Newnam. C.E., Monday, 8.30 p.m.

SOUTH SHIELDS.

Zion, Laygate Lane (within easy distance of both Promenade and Pier), 10.30 a.m. and 6 p.m., Rev. James Mitchell.

ST. IVES, CORNWALL.

Bedford Road, 10.45 a.m. and 6 p.m.
St. Peter's Street, 10.45 a.m. and 6 p.m.
Carbis Bay (Chyangwheal), 11 a.m. and 6 p.m.

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Chelston (near Torquay station and sea). Sunday services, 11 a.m. and 6.30 p.m. C.E., Monday, 8.15. Rev. E. Perry.
Zion Chapel, Torre (top of Torre Hill Road), Sundays, 11 a.m. and 6.30 p.m. C.E., Tuesday, 8.15 p.m., Rev. J. C. Sweet.

WESTON-SUPER-MARE.

Locking Road (five minutes from Grand Pier), 11 a.m. and 6.30 p.m., Rev. F. J. Jenkins.
The Boulevard (two minutes from High Street), 11 a.m. and 6.30 p.m., Rev. A. H. Wheeldon.

WHITLEY BAY.

(Within five minutes of Promenade), 10.45 a.m. and 6.30 p.m., Rev. James Payne.

The Cruelty of Thoughtlessness.

MOST of the cruelty of the world is thoughtless cruelty. Very few people would intentionally add to another's load or make his burden in life heavier or his path rougher. Most of the great heart-wounds are inflicted by thoughtless thrusts, flung out often in a moment of anger, when, perhaps, we were too proud to apologise or to try to heal the grievous wounds we had made.

Can anything be more cruel than to discourage a soul who is struggling to do the best he can—to throw stumbling-blocks in the path of those who are trying to get on in the world against great odds?

No life is just the same after you have once touched it; will you leave a ray of hope or one of despair, a flash of light or a sombre cloud across some dark life each day; will you by thoughtless cruelty deepen the shadow which hangs over the life, or will you by kindness dispel it altogether? No matter how you feel or what is disturbing your peace of mind, never allow yourself to send out a discouraging, a cruel, or an unkind word or thought.

The gloom-caster, the shadow-thrower, the fault-finder, the sarcastic man, the man who is always giving you a thrust somewhere, does a vast amount of harm in a community. Men who throw gloomy shadows wherever they go, who depress everybody, who are always looking on the dark side of everything, who see little good or beauty in life, are bad neighbours, and, as a rule, are unsuccessful, unpopular, and little mourned when they die.

It is the inspirer, the man who cheers and gives you hope and encouragement, the sunshine bearer, the man who always has a kind word for you, who is ever ready to give you his hand and his help, that is loved during life and missed after death.—"Great Thoughts."

Blackpool Free Church Council.

BLACKPOOL Council is advertising Free Church services during the season on all the principal bill-posting stations. Placards announcing the preachers for the following Sunday are grouped together and framed in large coloured bands. Each Church contributes to the general expense. The Council has also prepared a large card calendar of its eighteen churches and their Sunday services and preachers. The calendar bears the portraits of Dr. Brook (President of the National Council), Mr. Arthur Henderson, M.P., Mr. Josiah Nix, and Revs. A. T. Guttery, Howard May, F. Ballard, Thomas Waugh, Thomas Yates, W. Evans, J. S. Balmert, and H. C. Vagnell; these being the names of the preachers and lecturers who take part in the mid-week services arranged for visitors and the local Churches during the season.

"THE YOUNG MAN" for September contains an interesting sketch of Sir Robert Perks. An admirable correspondence column is conducted monthly by the Rev. H. W. Horwill, M.A. The current issue is a wonderful three pennyworth.

HAVE we learned this secret of Christ—that prayer is not the mere preparation or discipline for the conflict, but the conflict and the struggle itself? Is it not rather because we have failed to understand this that our belief in it and our practice of it are so wavering?—GEORGE ADAM SMITH.

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Hexham Abbey's Pageantry and Dr. Parker.

By REV. WILLIAM MATTHEWS.

THE ancient town of Hexham on Saturday, August the 8th, saw as imposing and brilliant a red-letter day as any it has ever seen during its long history, when 150 bishops and clergy came together from the three Northern Dioceses, and from all parts of the world, to dedicate the newly-completed nave of the old historic Priory Church of St. Andrew. The ecclesiastical pageantry was begun by an imposing procession round the Market Square, and along the church flags, led by the Archbishop of York, the Archbishop of Melbourne, the Bishops of Newcastle, Carlisle, Durham, and many from over the seas. These were followed by many clergy, Free Church ministers, members of Masonic Lodges and of Newcastle Corporation, clothed in their different orders, making up a picturesque array of moving colours, of solemn effects, and of great interest.

Crowned with a glorious day, the interior of the old Abbey was more striking in appearance than the stately procession outside. The gaily-attired congregation that thronged the church were now and again robed in garments of many colours as the rays of sunshine burst through the windows in gusts of golden glory, so that one wondered if, even in the days of the Abbey's pristine fame, its eloquent hallowed walls had ever seen so happy and brilliant a scene.

The dedicatory hymn, written for the occasion by Canon Rawnsey, of Lake fame, was sung with deep feeling and heartfelt worship, the first stanza of which is:

"To-days for gifts of grace,
Our thanks, O Lord, we render,
Earth has no dwelling-place
That can contain Thy splendour,
But still in hearts of praise,
And souls who love Thee well,
In wills that seek Thy ways,
Thou dost delight to dwell."

The Dedicatory Sermon which followed was by the Bishop of Bristol, who reminded his hearers that present from all parts of the world were bishops who had come to hold service in that temple of God at Hexham. That place was chosen long ages ago to emphasize the fact that here in dear old Northumbria the pagan English of Deira and Bernicia, when they felt the Gospel of Christ, showed forth a religious fervour and zeal for Christian art, Christian evangelism and Christian learning such as was shown by no other part of the land. That district raised up some noble men, St. Cuthbert, St. Wilfred, the Venerable Bede, and noble women, Ethelreda, Hilda, and Clotilda, in the darkest days of pagan night.

The afternoon sermon was preached from Hebrews xiii. 8, by the Bishop of Durham, who showed that the faith out of which the old Northumbrian Church arose still lived, although during the procession of years and civilization new lights had been thrown upon the Eternal truths, which had made it the same way as did our forefathers. But no change had come over the chief figure of Christian history, and Christ was growing greater and greater, and not less, as the ages pass away.

As a pilgrim to this ancient Mecca of England's early faith and learning, we felt not only a deep reverence with the past whose echoes were being chanted to us by the stately house of God, every wall and stone of which seemed to be speaking a language higher and deeper and more forcible than our own. For this we thanked God and reverently joined heart and hands with all the saints and apostles of the past.

But we also felt the enswathing power and influence of the present and the immediate. We remembered that this was Hexham, the birthplace of Dr. Joseph Parker, who became the pride of the town, and whose exploits in learning, honours and fame are known in all the land. Had Dr. Parker been alive he would have received the ecclesiastical pageantry of bishops, clergy and Nonconformist ministers with great delight. Among the clergy were some of his great friends and admirers. He had hoped to see the day when he should preach in Westminster Abbey or in St. Paul's Cathedral, yet died without the sight. Years ago he received an invitation from the Vicar of Hexham to preach in the Abbey, and regarded it as one, if not the greatest, honour of

his life. He did not accept it, on the ground of the trouble it would make between the vicar and his bishop, or else it would have been the fulfilment of his life's dream. The idea of preaching in the Abbey, sacred with a thousand ages, whose aisles had been trodden by deathless saints, was to him worship and adoration. The venerable church had seemed to him as a young man to belong to hierarchical orders far beyond his, and the nearest approach he ever thought of getting to it was to walk stealthily through its solemn aisles, to listen to its chanting psalms, and to play under its coloured windows, but, lo! he is asked to preach the Gospel within its walls, and to join hands with St. Wilfred, St. Cuthbert, and the Venerable Bede. Could anyone visit the town on such a day with any pretence to knowledge of life men and churches, without an interest in the humble origin of one whose unique position as a London preacher was known wherever Gospel and civilization had reached? His name and fame are talked about by old friends and neighbours to this day, people who knew him from a child, and who heard in after years as a kind of romance what a great preacher he had become in London town, which seemed to them as far away as the end of the world. We could not help having the same feelings while in imagination the picture became more luminous. Had not Joseph Parker played at different games, especially marbles, in which he excelled, under the shadow of the old Abbey? Had he not processioned the street as the head of a drum-and-life band, playing the fife, and announcing at different points that he would that night in the Temperance Hall deliver an address on teetotalism, a creed he believed and preached all through his life? We have seen some of the humble houses in which the Parkers lived and brought up their children. Their old neighbours go into ecstasies to-day as they talk about "Teazel Parker and Betty, and their wonderful canny lad walkin' about, but allus a buik in his hands readin'". He was a clever lad, so knowing he was; he was known so well round here in Tannin' Glove fields by his big head and thin body, his black, curly hair, and his little blue eyes twinkling at you as he passed by you in the roads.

We have seen his first day school adjoining the old Independent Ebenezer Chapel, where, according to an old schoolfellow who sat on the same form with him, the fee was twopenny per week. At this school, now used as cottages, he graduated step by step until he became headmaster. He called the school "Ebenezer Seminary," from the chapel where he worshipped, and in which after "the wooing of sweet Annie," he was married. From this "Seminary" he issued a prospectus offering to teach pupils Grammar, Algebra, Latin, Greek and Book-keeping, but did not undertake to supply the pupils with books. Facetiously he put a problem in rule of three to a young man the first night: "If a cow ate a turnip in two minutes, how long would it take it to walk a mile." The now old man still laughs about it. He says, "I looked at it a long time from all sides, but I could not find out what it meant. At last I looked up and saw Parker laughing at me. On asking what it meant, he answered with a quizzical smile, 'It means nothing.'" In youth he was humorous, bold and independent, in manhood he was not less so. His bold and courageous dash into the ministry of Whitefield Tabernacle, under Dr. Campbell, his wonderful ministry at Banbury, Manchester, and in London, are known to all. For this ministry he had prepared himself by much reading, thinking and listening to the great men who visited his native town, such men as Morley Puncheon, a great favourite; Thomas Cooper the Chartist; James Everett the Reformer; and Joseph Barker, a wonder to him, because he used the smallest words of any speaker he ever heard.

How proud he was of his native town! He sang its praises with as much affection as David does Jerusalem. And the Tyne, in which he bathed and fished, was to him more than Abana and Parphar, rivers of Damascus, were to Naaman. The fields in which he played as a boy—there were none like them anywhere:

No skies so blue or so serene as his; no leaves
Looked half so green as clothed his playground
tree.

The children born on the Tyne, and who rose to fame were the elect of the earth. How he magnified in glowing words George Stephenson; Lord Eldon (not too good); Thomas Bewick, artist; Thomas Binney, who laid the memorial

stone of the City Temple, whom he called a fellow countryman of his, a prince of preachers, and a king of men.

"Tis a rich enough gem, deny it who can
The heart of a true Northumbrian."

He knew the villages within fifteen miles round the town, in which as a young man he had preached the lurid gospel of salvation to farmers, miners, glovers, labourers, whose simple life and faith in God he so faithfully sets forth; and reaches the finest flights of eloquence when speaking of the self-sacrificing labours of local preachers, because he once lived and walked with them, "as a king in their army." He knew how to show off the pawky critical opinions of the hard-headed men of the village Bethels; he noted very closely their cranky characteristics, which became to him in after years a fund of rich experience, from which he largely drew for pulpit matter, and which moved multitudes to laughter and to tears.

We have sometimes wondered in reading the lives of men like Beecher, Parker, and Spurgeon, what books in early days helped them most; we should judge that Dr. Parker read closely the productions of George Gilfillan, for in his "Bards of the Bible," he has a fine passage on the charm which Scripture gives to all great writers. He says, "It is even as David felt of old toward the sword of Goliath, when he said, 'There is none like it.'" Dr. Parker's "None like it" is a similar eulogy. Another instance in Gilfillan's book is, where the prophet Jeremiah in importunate prayer for his people rises to a daring climax: "Do not disgrace the throne of thy glory," which Dr. Parker once quoted in one of his prayers, and gave great offence to one of his congregation as painfully irreverent.

Dr. Parker had strong likes and dislikes, and when denouncing evils and temptations put in the way of weak people in order to get gain by their downfall and ruin, he could be withering in his scornful derision. He was strongly opposed to the drink traffic, because he had seen its painful effects upon those most near and dear to him. Hence he puts into the lips of Joseph Morra, the local preacher, those scathing words, "when he saw the sons and daughters of brewers and publicans parading their pride and contempt for others—"Your fein clo's comes thro' emptin' other people's wardrobes; ye git rich by makin' other people poor; ye gan round the countryside where your poison is sold as 'fein old mild ale,' and see the havoc your poison is workin'." It steals the workin' man's wages; it bricks the poor housewife's heart; it starves the shivrin' bits o' bairns, and it breaks up families 't might be happy. O generation o' vipers, how can ye escape the damnation o' hell?" This is fine humanitarian Christian passion much needed just now, as we watch the callous greed of the masters of the slave trade.

He said the twentieth century would see the passing away of the chief tragedy of perdition. May God speed its quick flight!

He was a good man, and a great man. Long will be the time before we see his like again. He was a difficult man to walk steadily in the shafts of Congregational coaches. He liked a coach of his own, and to drive his own team. He fought his way from the cradle through great difficulties to the pulpit, and all through his successful and varied ministry his one and only ambition was to turn men to the Saviour. He helped many a lame dog over the stile, and did a great work for God and man. His life was strenuous and full because, said he, "Next Sunday I may be called to heaven." He has heard the Saviour's call. His chair is now empty. He is not here, he is risen.

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International Lesson.

By CHAS. A. ASHELFORD.

SEPTEMBER 6TH, 1908.

SAUL AND JONATHAN SLAIN IN BATTLE.—1 Sam. xxxi.

GOLDEN TEXT.—"Prepare to meet thy God.—Amos iv. 12.

THE closing scenes of Saul's life, chap. xxviii.—xxxi. are full of unspeakable pathos. The career which ended so tragically opened with unusually brilliant promise. Chap. xxxi., with its tragic tenderness heightened by the simplicity of the narrative—sons slain, a kingdom lost, death by suicide—does not sound the lowest depth. The most awful and agonising experience is recorded in the few curt words of chap. xxviii. 6, "The Lord answered him not neither in dreams, nor by Urim, nor by prophets," i.e., by none of the recognised channels of Divine communications. The unhappy King, suffering from a terrible melancholia, believed himself to be entirely deserted by the Lord. The spirit of man can rise above personal and family pain and calamity, or even national disaster, but never above—when once God has been vividly and richly realized as the life of the soul—the complete loss of this God-consciousness. This lesson fully follows the last. It describes the wreck of all the intrigues and machinations of a jealous, envious and cruel ambition. Saul spent his life in envy and passion instead of managing his kingdom, in hunting David instead of overcoming his enemies. The context describes David daily gaining, while Saul is constantly losing ground, and in the lesson the latter's fortunes reach their premature nadir. The great lesson to be enforced is that God cannot be wilfully left out of life without disastrous consequences, that nothing can compensate for missing His purpose in life. The sorry spectacle is presented of a monarch who through self-will, disobedience (xxviii. 18), and refusal to put God supremely and unmistakably first, brought upon himself and others disastrous consequences. The circumstances of the death of Saul, the first King of Israel, recall the death of King Harold, the last of the Saxons. Re-read Shakespeare's King Richard III., Act v., scene 3, in which the poet represents the doomed king as seeing a vision in sleep just before his last battle, in which appear the ghosts of those whom he had murdered. Each cries "Despair and die," etc.; "Let me sit heavy on thy soul to-morrow"; also the battle in Lancelot's soul which comes to a crisis in the closing lines of Tennyson's *Idyll of "Lancelot and Elaine"*, as the unfaithful knight, with conscience at work among the warring senses, sits thinking by the river and wishes his life had never begun. He asks the gods to work a miracle, but "what the will does not will to do the gods leave alone."

A Tragic End.

Saul in spite of his infirmity was a general of marked ability. Under his rule the tribes began to realise for the first time something of national solidarity, and his power was manifestly growing among the Northern tribes. It has been pointed out that the Israelites were obtaining control of the great caravan route between the Eastern nations and the Philistines on the coast of the Mediterranean. The Philistines, as a commercial nation, were in danger of having their commerce interfered with and their means of wealth destroyed. It was high time that they put an end at all costs to this threatening ruin of their resources. Saul's malady, the two opposing factions which divided Israel, the fertility of the Esdraelon plain may have had weight in determining the Philistines to collect their forces for the last campaign of that "sore war" (xiv. 62) which lasted "all the days of Saul." The meeting place of the two armies, the rich and fertile plain of Esdraelon, was the great battlefield of the Holy Land, and a spot full of history. Four memorable battles were fought in this region:—(a) The battle of Kishon, in which Deborah and Barak

defeated the host of Sisera—Judges iv. 15; (b) The battle of Jezreel, where Gideon with his 300 Ironsides defeated the hosts of Midian—Judges vii.; (c) The disastrous battle of Mount Gilboa of our lesson; (d) The battle of Megiddo, where Josiah, King of Judah, lost his life in a battle with Pharaoh-Necho, king of Egypt, in sight of Mount Gilboa, 2 Kings xxiii. 29-30. In this region the Crusaders were defeated by Saladin, Sultan of Egypt and Syria, July 5th, 1187, "the last struggle of the Crusaders, in which all was staked in the presence of the holiest scenes of Christianity, and all miserably lost." The advantage appears to have been with the Philistines from the outset, though Saul fought valiantly, incited by the courage of despair. The Vulgate has a striking paraphrase of verse 3, viz., "the whole weight of the battle was directed against Saul." Saul in his defeat carries others with him into ruin. The greatest loss that day was the death of the child, that great-souled Jonathan, dying as he had lived, nobly, patriotically, gloriously. Saul, seeing that the day was lost and his capture certain, implored his armour-bearer to thrust him through with his sword. He dreaded being captured like Samson, vide Chron. x. 4, and made sport of by the Philistines. The armour-bearer refused to put forth his hand against the "Lord's Anointed," so that Saul died a royal suicide. Cases of suicide are remarkably rare in Scripture. cf. 2 Sam. xvi. 23 (Ahithophel), 1 Kings xvi. 18 (Zimri), Matt. xxvii. 5 (Judas Iscariot). This account of Saul's death is generally preferred to that given in 2 Sam. i. 10, where the Amalekite probably lied to David in hope of reward. There can be no doubt that Saul went to battle with deep depression of spirit and with a feeling of guilt and of loss of the favour of God. Verse 3 R.V. describes his mental distress as if the once courageous king were paralysed with despair and fear of insult. The section shows how amid darkness, defeat and humiliation, the house of Saul passed away. Saul was his own worst enemy; he would not yield himself heart and soul to God as David did, and what promised to be a most useful and successful life, closed by reason of unshaken self-will and disobedience in tragic failure. Ruin eventually overtakes the nation or the individual that forgets God, that repudiates His authority, and that turns aside from the light of His love and the way of His commandments. The Golden Text, which usually crystallises the leading ideas of the lesson into a striking sentence or two, exhorts to "prepare to meet God," and if the injunction be made to refer to the meeting at death, then the best preparation for an event of such tremendous moment is the preparation of the whole life. Read David's lament, "the Song of the Bow," 2 Sam. i. 19-27; the "In Memoriam" of Hebrew literature, one of the most beautiful and touching elegies ever written, "the genuine outpouring of a noble heart, a heart too great to harbour a selfish thought in the dark hour of his country's humiliation."

An Exultant Enemy.

The Philistines' joy over the fall of Saul measures their dread of him. Verse 7 describes the widespread panic which seized the Israelites. Gibeah, Saul's own city, was thrown into terror. The royal family fled for their lives. In their flight the nurse left Mephibosheth, Jonathan's son, a child 6 years old, fall, and he was lamed for life, 2 Sam. iv. 4. Verse 8 gives us the first glimpse into the cruelties of ancient warfare in the stripping of the slain for booty. The Philistines were most barbarous in the hour of victory. The trophy of the king's person they divided into three parts, making a different use of each. (1) They cut off Saul's head. The Anointed of Jehovah fares no better than the uncircumcised Goliath now that God has forsaken him. It was sent round in festive processions to the Philistine cities announcing in this gruesome way that they had won the victory. (2) They stripped off his armour and put it in the house of Ashtaroth. The idols were regarded as the givers of victory, so they received this tribute of honour. Saul's armour was probably put in the famous temple of Astarte (Venus), the goddess of love and war, at Askelon, mentioned by Herodotus (1 Sam. i. 20), the most ancient of the temples devoted to her worship. (3) They fastened his body to the wall of Bethshan, modern Beisan, an important centre commanding the Jordan valley and the valley of Jezreel. The headless trunk of Saul and his sons' bodies were hung on the wall in the "open place" by the gate, that all passers-by might join in exulting over the defeat and disgrace of Israel. Sin not only brings humiliation

upon self and others, but it so often gives the godless ground for gloating. The taunting triumph of the Philistines was so different from what would have been, had Saul but been faithful.

A Devoted Deed to the Dead.

One gleam of light relieves the utter blackness and shame of the picture. These verses tell of the grateful act of the valiant men of Jabesh-Gilead, who had not forgotten what they owed to Saul their benefactor, 1 Sam. xi. 1. Jabesh-Gilead opposite to, and in full view of, Bethshan was from 10 to 20 miles distant. Saul had rescued its inhabitants from becoming the slaves of the Ammonites under Nahash, who would only accept their surrender on the one reproachful condition that their right eyes were put out. Saul hears of it and came swiftly to their rescue. It was his first valiant act by which he won for himself the claim to kingship. How singularly that first deed of splendid patriotism bore fruit after long intervening years! They were generous in their gratitude, they rescued from reproachful humiliation the bodies of Saul and his sons because years before he had rescued them from indignity, they burned their bodies and gave their bones honourable burial. They grieved deeply at his defeat and death, and did honour, at great personal risk of life and limb, to his mortal remains. Eccl. xi. 1. There is something inherently noble in human nature in spite of sin's catastrophe; witness the heroic self-sacrificing rescue at the Wigan mines this week by ordinary miners. Learn from the sad story the abiding truth of the inspired utterance, "Them that honour Me, I will honour, and they that despise Me shall be lightly esteemed."

EYESTRAIN.

EYESTRAIN is apparently a product of civilization, and is the result of neglecting to correct defects of vision—frequently very small ones—at the proper time. Wishing to secure some authoritative information on the subject we referred to Mr. Aitchison, the well-known London optician, who has for many years been engaged in optical work, and who is looked upon as one of the best authorities in matters connected with adapting spectacles and eye-glasses to remedy defects of vision.

Mr. Aitchison does not think that the eyesight of the English people has deteriorated to any material extent, and explains the large increase in the number of persons wearing glasses by the increased knowledge now possessed by scientific men in relation to the eye. The strenuous life of the present day requires closer application and longer periods of work and study, and trifling defects of the eyes which were not understood or which it was possible to ignore a few years ago now have to be corrected or eyestrain is the result. Mr. Aitchison said it is a mistake to suppose that it is advisable to wait until you cannot see before admitting that the eye may be in fault. The mechanism of the eye is so peculiar and its muscular action so intricate that it is able by its own initiative, by strain, to correct some of its own defects for a short time, and this leads the sufferer to think that, as he can see fairly well, his eyes cannot be in fault; yet it is this strain which is responsible for most of the headaches

RICH AND POOR

☉ When the rich are ill, they go to Continental spas or watering-places, and sometimes get better. When men and women of moderate means are ill, they suffer, wish for rest, and go on working.

☉ Go on working with an aching head, a fearful sense of weakness, no appetite, depressing and haunting fears of breakdown. Sometimes they are so ill that they can hardly stand up to their work.

☉ Mother Seigel's Syrup means rest for the weary body by lightening its heaviest effort—digestion. Helps the stomach, tones the liver, improves the whole digestive process—in fact, gives the overworked body a real holiday.

Mother Seigel's Syrup is now also prepared in Tablet Form as Mother Seigel's Syrup Tablets. Price 2s. 9d.

THE PEOPLE STATE.

Robert Leake, 11 Silver Street, Barnsley, writes:—"I am pleased to say your pills are of priceless worth, and I will sound their praises wherever I go." Mrs. King, Ruwenzori, Wickford, states:—"Duty compels me to tell all who suffer that your pills cured me, after years of pain." Sufferers from Gravel, Lumbago, Pains in the Back, Dropsy, Bright's Disease of the Kidneys, etc., Sciatica, Rheumatism, and Gout will find a positive cure in Holdroyd's Gravel Pills. 1s. 1d., at Chemists; post free, 12 stamps.—HOLDROYD'S MEDICAL HALL, Cleckheaton, Yorks.

and much of the so-called migraine, bilious tendencies, etc., with which mankind is now afflicted, and for which so many of the headache powders, pills, and other patent medicines are consumed in large quantities. These drugs are not curatives; they are merely palliative, and give but very temporary relief. The real remedy is to get at the root of the trouble. Unnecessary strain on the eyes, which must exist when the mechanism is not in perfect working order, makes the muscles tired; the connection between these and the brain is very close, and the system is more easily upset in this way than from any other cause.

The moral is, chronic sufferers from headaches, nerves, migraine, etc., should have their eyes carefully tested by a competent man before having recourse to drugs; and experience has shown that Mr. Aitchison's system of sight-testing is the most reliable, and that he, with his staff of assistants, all practically trained in his own methods, are doing wonderfully good work for the benefit of the people.

For the Children.

PRIMARY DEPARTMENT.

LESSON XXXV.

A KIND DEED FOR JESUS.

LUKE VII. 36-40, 40-47.

AIM OF LESSON.—To show that Jesus sees and loves kind deeds.

INTRODUCTION TO LESSON STORY.

Ask, Do you ever go out to tea, or to a party, or to see people with mother and father?

Why do you like going out to tea? Draw from the children the reason: "Because people are kind, and try to do everything to make them happy."

LESSON STORY.

Simon the unkind Pharisee. One day a rich Pharisee, called Simon, asked Jesus to come and have dinner with him. Simon did not care for Jesus. But Jesus was very well known and admired, and Simon wanted to show the people what a grand feast he could give. If Jesus had been an ordinary man, Simon would not have asked Him to dinner.

Simon's house had a marble floor; through the wide, open door the servants could be seen putting meat and fruit on the table, whilst he himself, clad in a purple robe, sat on cushions, giving his orders in a loud voice.

Jesus had been preaching that afternoon to a crowd of people, and as He went towards Simon's house they still followed Him, and besought Him to heal them. Therefore, He was very tired, and His feet were hot and covered with dust.

His lack of courtesy to Jesus. As He entered Simon's house He thought how nice the cold water would feel to His feet. In that country it was the custom to pour water on visitors' feet as soon as they entered the house. But Simon was thinking too much about himself and his grand feast to wait on Jesus, nor did he tell his servants to do so. He did not even kiss Him and say, "Peace be unto you," which was what the people did in that country, just as we shake hands and say, "How do you do?"

I am afraid it was because Simon knew that Jesus was very poor, and he thought it did not matter how he treated Him.

Jesus did not complain. He sat down at the table, weary and sad. A kind word would have cheered Him more than the grand dinner. Jesus sat near the door on a low couch before the table. He half lay on this couch, with His legs bent under Him, and His feet behind him! Simon was on the opposite side of the table.

Mary and her kind deed. A woman passed the open door, and she looked in and saw Jesus. Once she had been wicked, but Jesus had taught her to be good. Now she loved Him and followed Him. This woman's name was Mary. When she saw Jesus in Simon's house, a thought flashed through her mind as to how she could do a kind deed for Him. She ran to a shop and bought a little bottle of beautiful scented ointment, called spikenard, which cost much money. Then quickly she ran back to Simon's house, crept softly through the door, and knelt down behind Jesus, thinking to pour the ointment over his feet. But when she saw how unkindly Simon

had behaved, she remembered how kind Jesus had been to her, and she felt so sorry, that she began to weep and the big tears dropped over his feet and washed the dust off. Then she was afraid Jesus might not like it, so she wiped His feet with her long hair. As Jesus did not move His feet away, she knew He was not angry with her, and she was so glad to be helping Him that she kissed His feet and poured the beautiful scented ointment over them. Simon saw her. He thought if Jesus knew how wicked she was, He would not let her touch His feet. But Jesus knew what Simon was thinking, for He could read his thoughts. He said, "Simon, I have something to say to you." He said, "Master, say on." Then Jesus said, "Simon, you see this woman. I came into your house, you gave me no water for my feet; but she has washed my feet with tears and wiped them with the hairs of her head. You gave me no kiss of welcome, but she, since she came in, has not ceased to kiss my feet. My head with oil you did not anoint, but she has anointed my feet."

Jesus then turned to Mary and spoke kindly to her, and thanked her for her kind deed; and Mary went home happy.

EUNICE NAYLOR.

EXPRESSION.—Drawing.



Church News in Brief

ANNIVERSARY SERVICE.

MANCHESTER THIRD (Gorton).—The forty-second Sunday School anniversary services were held on August 16th. Preachers, the Revs. J. W. Mawer and S. Vernon. A children's service was held in the afternoon, the address being given by the Rev. S. Vernon. Recitations and a Scripture reading being given by the scholars. The recitation, 'The Story of our School,' was specially written for the occasion by Mr. Vernon, and rendered by six boys. The scholars and an augmented choir led the singing, and the choir rendered anthems. Conductor, Mr. Woodhead; organist, Mr. Lowe.

MISSIONARY NEWS.

HARROGATE (Victoria Park).—A very successful garden party was held on August 8th, in the grounds of Mr. S. Spencer, of Tranby Croft, Harrogate, promoted by the Ladies' Missionary Auxiliary. Mr. and Mrs. Spencer received the guests, who numbered about 200. Tea was provided on the lawn, and various games were played, and musical selections given by a string band. Altogether a most enjoyable time being spent. Amongst those present were Mr. and Mrs. Spencer (host and hostess), Alderman and Mrs. J. Chippindale, Councillor and Mrs. Sheppard, Councillor and Mrs. Marlow, Councillor Raworth, Mr. Joseph Hepworth, J.P., Mr. and Mrs. A. Chippindale, Mr. and Mrs. G. W. Byers, Mr. and Mrs. A. Booth, Mr. and Mrs. W. Booth, the Rev. and Mrs. W. M. Simm, and the Rev. W. E. Cargill and Sister Bessie. Miss Thompson, as secretary to the L.M.A., worked very energetically to make the party a success. The financial result was about £14, which goes to the Mission funds of the Church. Mr. and Mrs. Spencer were heartily thanked for their kindness in entertaining guests.

RECEPTION.

MIRFIELD (Trinity).—A largely attended and very enjoyable garden party and recognition tea was held on Saturday last in the grounds at "Knowle Brow," by kind permission of Mr. and Mrs. S. W. Wilkinson. The tea was provided and served by the married ladies of the Church. Subsequently a meeting was held on the lawn. Addresses were given by Revs. J. Kitchener (Baptist), G. S. Russell (Congrega-

tional), H. S. Sandford (Wesleyan), Messrs. H. Ellam and A. Shaw, Church stewards. Revs. A. E. J. Cosson, T. S. Willette and T. Walker, newly appointed Circuit ministers, and other friends. Rev. T. Clarke presided. Proceeds, £8.

FLOWER SERVICE.

HUDDERSFIELD, HIGH STREET (Berry Brow).—On August 18th flower services were held. There was a plentiful supply of flowers, and these were attractively arranged by a committee of ladies. The Rev. G. W. Stacey, of Shepley, preached in the morning, and the Rev. W. Kenyon in the evening. Miss E. France and Miss E. Haigh contributing the solos. On Monday a novel flower and praise service was held, under the auspices of the Y.P.S.C.E. Miss N. Heeley conducted the service. There were five-minute addresses by Miss Crowe and Miss L. Heeley, and Messrs. L. Bayliffe, B. F. France and Harold Ainley. Miss N. Littlewood sang a solo, and the Misses Elsie Shaw and Edith France a duet; Mr. Stanley Heeley accompanying. The flowers were distributed to the sick and poor of the Infirmary. The whole series of services were felt to be helpful in many ways.

TAPPED FOR DROPSY.

PATIENT ENORMOUSLY SWOLLEN.

MRS. ELLEN J. PORRITT, of 20 Kiln Road, Long Causeway, Dewsbury, says: "My illness began in the winter of 1904. I first noticed cruel pains in the region of the kidneys, and many a time after an attack of almost unendurable backache I have thrown myself on the bed thoroughly exhausted.

Stooping was a terrible exertion, and when I bent over it was agony to straighten myself again.

"I had very little sleep at nights, being hardly able to get my breath, owing to an awful feeling of suffocation, as though someone's hand was held in front of my mouth. I also suffered greatly in the head.

"I began to swell tremendously, and there was complete stoppage of the kidney secretions. I became an alarming size, nearly twice the normal, although my face was thin and drawn with pain. If I pressed my fingers on my foot the impression remained some time.

"This frightened me, and then I realized that my trouble was the much-dreaded dropsy.

"The doctor ordered my removal to an infirmary. I was so swollen that I could not wear my usual clothing, but had to have special garments made. In the infirmary I wore a body belt which I should think was at least fifty inches round.

"I made no progress, although some of the water was removed by tapping.

"Twice I was tapped—on June 18th and July 15th. Something like three gallons of water were drawn from me, but I immediately began to fill again.

"On Dewsbury Feast Day I was taken home again—taken home, my neighbours thought, to die.

"But I did not give up hope, for I had heard about Doan's Backache Kidney Pills, and I made up my mind to try them. After persevering with them for a few days I felt a little better. I continued with the medicine, and the kidney secretions passed naturally. I have never been tapped since September 11th, for Doan's Backache Kidney Pills have maintained a natural action of the bladder. They brought away with the secretions a great quantity of impurities, which I believe must have been stopping the water from leaving the system.

"Every day I became stronger and healthier, but I kept on with the pills until I was absolutely cured.

"Over a year has passed since I left off using Doan's Backache Kidney Pills, but I am still as healthy as anyone could wish to be. I can look after the children and the home as well as I have ever been able to."

Doan's Backache Kidney Pills are 2s. 9d., a box, or 13s. 9d. for six boxes. Of all chemists and stores, or post free on receipt of price from Foster-McClellan Co., 8 Wells Street, Oxford Street, London, W. Be sure you get the same kind of pills as Mrs. Porritt had.



Mrs. PORRITT.
(From a photo.)

ANNIVERSARY SERVICE.

PRESTON FIRST (Lostock Hall).—At the Sunday School anniversary the Rev. W. A. Almond, of Lincoln, was the preacher. Mr. Almond also lectured on "The Knock-up," Mr. T. H. Roberts, of Farington House, presiding. Collections, £112 8s. 8d.

CHOIR SERVICES.

PRESTON FIRST (Orchard).—At the Choir Festival services the Rev. J. H. Bowker was the preacher.

THE UNITED METHODIST

The Weekly Journal of the
United Methodist Church.

TUESDAY MORNING is the latest time
for receiving Advertisements for insertion
in the ensuing number.

All Communications to be addressed to
the Advertisement Manager, 12 Farringdon
Avenue, Farringdon Street, London, E.C.

REVISED**SCALE OF CHARGES**

For NOTICES of

Births, Marriages, Deaths.

NOTICES of Births, Marriages, Deaths, etc., are inserted at the uniform price of **2s.**, unless they exceed 30 words, in which case **6d.** extra for every eight words or under is charged. Notices, together with Remittances, should reach the office of THE UNITED METHODIST, 12 Farringdon Avenue, London, E.C., not later than Tuesday morning.

REPORTS of Marriages, Memoirs, etc., intended for insertion in the Editorial Columns must be accompanied by a **prepaid** notice of the event at the rate above specified.

Death.

WALMSLEY.—August 21st, at 41 Station Road, Ainsdale, Southport, aged 61, the Rev. Silas Walmsley.

Appointments Wanted.

F. H. BARRACLOUGH (late Circuit Missionary in Queensland), is open for an engagement in Circuit work, English and Australian references. References also kindly permitted to the Rev. Enoch Salt and the Ministers of the Southport (Trinity) and Rotherham Wesleyan Circuits, also Rev. J. T. Gurney, Bolton Mission. F. H. B. is also open for Sunday Services, Lantern, and other Lectures. List of Subjects and other information on application.—17 Victoria Street, Rotherham.

SISTER, now disengaged, would be glad to hear of another Engagement, either in general Mission Work or to assist a Circuit Minister in visiting, class leading, or any other Congregational duty. Good speaker.—S. L. C., 113 Chatham Street, Walworth, London, S.E.

PEARL ASSURANCE CO., LIMITED.

Chief Offices: London Bridge, E.C.
Annual Income **£1,700,000**
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Barkes in a few days
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Farmer's Oratorio, "Christ and His Soldiers," was given in the afternoon. Mr. E. Walmsley presided.—(Guttridge Memorial). At the Choir anniversary services the preachers were the Revs. E. C. Urwin and J. H. Bowker. At the afternoon service the Cantata, "Strangers and Pilgrims," was effectively rendered.

QUARTERLY MEETING.

BIRMINGHAM (Edgbaston). A very hearty reception was given the new Superintendent Minister, Rev. G.

W. Crutchley, and to the Rev. W. O. Smith, the latter returning to the Circuit after his wedding. The welcome was also extended to Mrs. Crutchley and Mrs. Smith, both of whom, together with a number of other ladies, were present. Suitable replies were made by the ministers. The Rev. Nathaniel Elysh was also cordially welcomed as a supernumerary minister. The numerical returns for the quarter were 622 members and 55 on trial. The Circuit representatives to the last District meeting were thanked for their services.

**HOTELS AND HYDROS, BOARDING HOUSES
AND APARTMENTS****ISLE OF MAN, RAMSEY.**

Premier Boarding Establishment, new promenade, every window uninterrupted sea view. Highly recommended, home comforts, late dinners. Moderate terms.—Apply, Miss Ward.

BRIGHTON.—HOLIDAY HOME (facing sea) for Christian workers, teachers and others (ladies only). Terms from 1/6s. to 2/6s. Stamped envelope.—16 Bloomsbury Place, Marine Parade.

LIVERPOOL.—SHAFTESBURY HOTEL, Mount Pleasant (four minutes' walk from Lime Street and Central Stations). Cab fare from any station. 1s. Cars from Landlog Stage stop at door. Night Porter. Telegrams, Shaftesbury Hotel, Liverpool.

BRIDLINGTON.—THE HARCOURT HOTEL AND BOARDING ESTABLISHMENT, Esplanade, C.M., unrivalled position, facing the Sea Parade. Excellent Cuisine. Illustrated tariff, post free.

TORQUAY.—APARTMENTS, well furnished; good cooking and attendance; highest reference.—Mrs. Chaplin, "Foglewood," Wellesley Road, Torquay.

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Mrs. G. W. HENN
(Late of Tipton, Staffs.).
Museum House, 5 York Street,
BLACKPOOL.
Public and Private Sitting Room. Accommodation for Cyclists. Comfortable Apartments. Three minutes from Central Station. Breakfast, Dinners, and Tea provided. Piano. Sea View.

KNOTT END NEAR FLEETWOOD.—Miss Trevor, Campsie House, facing Sea and near ferry. Comfortable Apartments or Board. Bath and Piano.

EDINBURGH.—MAITLAND TEMPERANCE HOTEL, Shankhall Place, near Caledonian Station. Cheerful Home, and well worth a trial.—Robinson, Proprietor.

SOUTHPORT.—The Simple Life Home, 3 Albany Road. On promenade, near park. Most comfortable home. Large library. Easter to October. Board and residence, 2/6s. 6d.—Apply, Warden.

BLACKPOOL.—Mrs. W. Wellens, 1 Eccleston Bank Promenade, between Central and Victoria Piers. Public and Private Apartments. Piano. Terms moderate.

SCARBOROUGH.—THE MANVATE HOTEL AND BOARDING ESTABLISHMENT, Esplanade, South Cliff, M.D., unrivalled position, facing the Sea and immediately overlooking the Spa. Excellent Cuisine. Billiards. Illustrated tariff, post free.

BRIGHTON.—High-class comfortable apartments, overlooking Palace Pier, near best shops and amusements. Electric Light, good Sanitation, Cooking, and attendance.—Slogrove, 28 New Steine.

DUMPFORD HOUSE near Petersham, situated amidst beautiful scenery, on the borders of Sussex and Hampshire. Sandy soil. Large garden, croquet, tennis. Home comforts. Illustrated prospectus.—Mrs. A. F. Boys, Proprietress.

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RODEN HOUSE SCHOOL FOR GIRLS. RU Ongar, Essex.—Vacancies for a few boarders. Fees from 24 guineas per annum. Little boys under eight received. Next term September 14th.—Principals, the Misses Bishop.

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64 PAGE BOOK ABOUT HERBS AND HOW TO USE THEM. Post Free. Send for one.—Dinnell, The Herbalist, Richmond Road, Cardiff. Established 1879. Please note new address.

RECITATIONS, DIALOGUES, Sketches, Part Songs, Action Songs, Anniversary Music. 18 assorted numbers post free, 1s. E. L. Euston, 44, The Herkist, Retford, Notts.

United Methodist Church.**SUNDAY'S PREACHING APPOINTMENTS,**

August 30th, 1908.

Circuit.	Church.	Morning.	Evening.
London 1st	King's Cross Mission, Charlotte Street.	H. S. Dinsley.	H. S. Dinsley.
London 4th	Bermudez Mission, "Manor," Galleway Wall Road.	B. Oliver.	W. A. Coote.
London 6th	Walham Grove, Fulham.	F. G. Taylor.	F. G. Taylor.
London 8th	Ballito Road, Hare Hill.	J. Cap.	H. G. Taylor.
London 8th	Park Crescent, Clapham Park Road.	F. H. J. Thornton.	F. H. J. Thornton.
Newington.	Bruswick, Great Dover Street.	Joseph Whitton.	T. Rishenough.
Eltham.	Park Place.	E. L. Euston.	E. L. Euston.
Brighton.	Britol Road (1 minute from Marine Parade and Froot).	J. F. Davey.	J. C. Pye.
Brighton.	Stanford Avenue (3 minutes from Preston Park, Beconsfield Road Tram).	S. B. Lane.	J. P. Davey.
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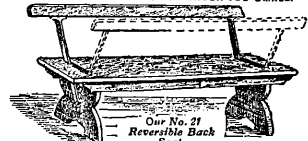
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