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**Notes by the Way.**

WE regret to notice that, as yet, there are no signs of the abatement of the ravages of the plague in Manchuria. The deaths are reported as totalling one thousand per day in northern Manchuria alone. It is alleged that of the Plague. at Fudsiadsian, a plague-centre adjoining Harbin, the population has fallen from 60,000 to 12,000. The plague spreads not only by expectation, but by the patient's breathing. It is said that 96 out of every 100 Europeans who have become infected have died, and that among the Chinese the deaths reach 98 per cent. Dr. Christie, of the United Free Church of Scotland Mission, who has been bravely fighting the plague at Mukden says:

"The epidemic is of the most virulent pneumonic form. The low temperature is probably favourable to the activity of the bacillus, which finds an entry owing to the lowered vitality of the lung tissue, due to the extreme cold. The transmission takes place through the air from man to man. The bacillus is the same as that of the bubonic variety. I expect an outbreak of bubonic plague later through the rats and their fleas, and also by direct contact."

All this will evoke the sympathy, and we trust also the fervent prayers of our readers, on behalf of all who for Christ's sake are exposing themselves to the awful perils of this plague. We publish on another page the latest news of Yung P'ing Fu, and it will be noted with concern that the plague has spread to one or two of the surrounding villages. Our missionaries there have wisely taken steps which they hope will be effective in staying its ravages. Let "the Lord's remembrancers" be much in prayer for our brethren who there and elsewhere are in peril of the pestilence that walks in darkness.

MR. HAROLD BEGBIE has followed his powerful and striking book, "Broken Earthenware," with another under the title, "In the Hand of the Potter" (Hodder and Stoughton, 6s.). It bears the sub-title, "Christianity in Action." The phrase admirably describes the character of the contents of both this book and its immediate predecessor. There are differences between the two, however. "In the Potter's Hand" narrates instances of conversion, but not of sudden, violent and passionate conversion such as is pictured so dramatically in "Broken Earthenware." Mr. Begbie thinks the most striking and the most conclusive cases of the miracle of conversion are those in which a gradual and quite tranquil change of heart leads to the new birth. "There can be no narrower view of conversion than that which shuts out of count and regards only as cases of natural development, those fundamental changes in the soul which are gradually produced; so long as there is a culminating point, a place at which the spirit completely turns about and becomes definitely conscious of a new life, however quietly, privately, and dis-



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passionately, these are true cases of the miracle." A second difference between this book and "Broken Earthenware" is that whereas in the latter the witnesses to conversion were all men of the humblest class of the community, some of them the very leas and dregs of society, in the present book most of the stories concern women, and in all cases the strata of society is above the depths. The third difference between the two books is that "Broken Earthenware" samples the wonderful work done in connection with the Salvation Army, while "In the Potter's Hand" samples that in connection with the West London Mission, under Mr. and Mrs. Hugh Price Hughes, the Rev. J. E. Rattenbury, and their helpers. Similar miracles are taking place in connection with the ordinary services of the churches, and it now only remains that Mr. Begbie should give us samples of these, to make his trilogy complete. We cannot give higher praise to Mr. Begbie's book than to say that it is entirely worthy to stand alongside his "Broken Earthenware," and that we wish for it as wide and beneficent a circulation as that book has attained. Both books lift us into the superlative and exhilarating region of spiritual miracle in its highest form—the arrest, renewal, and transfiguration of human beings, and in that region how good it is for individuals and churches to abide!

WE have been much struck with Mr. Begbie's Introduction to his new book and purpose in what follows to detail, very largely in our own way, some of the thoughts it expresses. "The supreme danger of the Christian religion comes not from outside but from within." That is one of Mr. Begbie's earliest sentences. It is as sharp. "Christianity must be unwaveringly and authoritatively declared by its representatives to be—" Let the reader pause for a moment; put the two sentences together which we have quoted; and then ask himself these two questions, What is the supreme inner danger of the Christian religion to-day? and what is it that Christianity must be unwaveringly and authoritatively declared by its representatives to be? A score of answers will spring to the lips of most readers after very little thought, especially if they have been accustomed to read papers and to attend conferences in which such questions are discussed; for, alas! in these days most of us are more skilled in pathology than in therapeutics: we know, or think we know, more about what ails us than about how to cure our ailments. Yet we venture to say that probably the reader who is the most skilled in fulfilling the part assigned by Matthew Arnold to Goethe—"He read each wound, each weakness clear; And struck his finger on the place, and said 'Thou ailest here and here'!"—would fail to hit upon Mr. Begbie's diagnosis.

MR. BEGBIE thinks that no attack of a merely unimaginative materialism could so undermine and totter the heavenly edifice of the Christian religion as "the inclination of those inside to sponge away from its interior walls the ancient testimony of a divine origin." That, according to our author, is the supreme danger which comes to the Christian religion from within. The danger comes to it from certain tendencies which Mr. Begbie discerns, and which he thinks to be growing among us. One tendency is to regard Christianity as a philosophy; another is to regard it as one of many religions. Our author has patience with neither tendency. "Christianity is either the first essential of life or it is a poor philosophy. It is either a Revelation or a Theory. It is either the Spirit of God or the dream of men. It is either superhuman or a mere guess." Let us for a minute or two follow Mr. Begbie in his working out of these points. He quotes with approval, and indeed puts at the very forefront of his Introduction, one of Coleridge's aphorisms in his "Aids to Reflection." It is that one which is entitled "The Characteristic Difference between the Discipline of the Ancient Philosophers and the Dispensation of the Gospel." "By undeceiving, enlarging, and informing the intellect," says Coleridge, "Philosophy sought to purify and to elevate the Moral Character." He points out how this aim was limited by the natural capacities and favourable contingencies of fortune in its disciple, and how small therefore was the number that could benefit by Philosophy. "Across the Night of Paganism, Philosophy flitted on, like itself, the lantern-fly of the tropics, a light too and an ornament, but alas! no more than an ornament, of the surrounding darkness." Coleridge affirms that Christianity reversed the order followed by Philosophy. "By means accessible to all, by inducements operative on all, and by convictions, the grounds and materials of which all men might find in themselves, her first step was to cleanse the Heart." But her work did not stop there. By

cleansing the heart, "Christianity restores the Intellect likewise to its natural clearness. By relieving the mind from the distractions and importunities of the unruly passions, she improves the quality of the Understanding: while, at the same time, she presents for its contemplation Objects so great and so bright as cannot but enlarge the organ by which they are contemplated." So, according to Coleridge, the order is—first, the experience of the cleansed and renewed heart and then a philosophy of it. "The fears, the hopes, the remembrances, the anticipations, the inward and outward experience, the belief and the Faith, of a Christian, form of themselves a philosophy and a sum of knowledge, which a life spent in the grove of Academus, or the 'painted porch,' could not have attained or collected."

COLERIDGE held that "the first and true apostasy" of the church came "when in Council and Synod the Divine Humanities of the Gospel gave way to speculative Systems, and Religion became a Science of Shadows under the name of Theology." Mr. Begbie agrees with Coleridge and thinks that the same tendency is at work to-day. Let us take heed here. Men must think about Christianity, they will try to systematize their thoughts, which is only another way of saying that they will seek to obtain a philosophy of Christianity: you cannot prevent men doing that. But Christians can and must resist most strenuously the tendency to regard Christianity simply as a philosophy. It is much more than that or else very much less. "It is not the speculation or the inspiration of man, but a light from heaven, the voice of God." "Christianity's fundamental affirmation is a supernatural origin. It is not a human presumption but a Divine Revelation. It is a gift from God to man, and not a guess by man at God." To make Christianity "a conjugation in philosophy with Platonism, not to insist upon it as something sole, single, and sublime, not to declare that it makes a unique demand and confers an exclusive benefit—this is most surely to darken the light of the world and to turn men shelterless again into the night of paganism. It is to destroy Christianity." So says Mr. Begbie, and with all our heart we agree with him.

A SECOND form of the supreme danger to Christianity which springs from within the church itself is the tendency to put it alongside other religions and to regard it as, though a higher or even the highest form of religions, only one of them and in some senses on the same level with them. In his handling of this point Mr. Begbie does not completely carry us with him. "All other religions," he says, "are human explications. Buddha, Confucius, L  o, Zoroaster, and Mohammed, all these men stand in the same category as Socrates, Swedenborg, and Kant. They do not profess to be more than men. Their religions are human interpretations and explanations; they begin with the honest affirmation that they do but attempt to explain the moral and social problems of human life or to amplify the religion they already found in existence." We readily admit that in some of these religions, in Confucianism, for instance, there is little beyond the teaching of morality and that the religious elements are bedimmed and shadowed. But is it quite accurate to assume that you have said all that needs to be said when you have used the phrase "All other religions are human explications"? Are they wholly human explications? Is it not better to hold by the truth that "the light that lighteth every man coming into the world" has been shining in human hearts, sometimes in straggling and sometimes in brighter and directer rays, and that religions are men's attempts, blundering, unworthy and inadequate though they be, to express the truth they see? There is no need to say that there is nothing divine in other religions in order to say that the highest divine is in the Christian religion. In all that Mr. Begbie says about the superlative, transcendent, and unique character of the revelation made of God in Christ and committed to the Christian Church we utterly agree. Without hesitancy, and with emphasis, we would make our own a statement which Professor James Denney is reported to have made at the Edinburgh Missionary Conference: "People had got a smattering of comparative religions which made them indifferent, instead of realizing from a far deeper study that the difference between the Christian and the non-Christian attitude to the Lord Jesus Christ was not a difference of more or less, better or worse, but a difference of life and death." It is this unmeasurable difference that needs to be emphasized: "And the witness is this, that God gave unto us eternal life and this life is in His Son. He that hath the Son hath the life; he that hath not the Son hath

not the life." That is the unique and exhilarating message of Christianity.

#### Miracles of Grace.

THE tendencies we have been describing are most to be dreaded because they tempt Christian men and churches to forget, or to cease to emphasize, the supreme capacity of Christianity for achieving moral and spiritual miracles. The proofs of Christianity lie supremely and incontestably in the cleansed hearts and higher selves wrought in those whom Christ seeks and saves. "There can be no other proof, and no higher and more miraculous proof," says our author. "Christianity does what it is declared by Christ to be able to do, and what no other religion and no arm of science can achieve. It is a power by which men can be born again. It is a power which transforms the sensualist, the criminal, the victim of alcoholic poisoning, the trivial, the mean, the self-righteous, the melancholy, the base, and the ignoble into souls worthy of eternal life. Wherever Christianity seeks the lost, it finds and it saves. The earth ceases to be insignificant or meaningless, life becomes definitely grand and beautiful, the sacred passion of the second life; ennobles and exalts the soul, character and understanding enlarge themselves to the bounds of an infinite universe, and the spirit of man feels itself conscious of a capacity for everlasting growth in bliss, and conscious of a Divine sonship with God."

WHETHER or not it is affording these proofs for Christianity is the supreme test of a standing or a falling church. If, as Mr. Begbie emphatically teaches, and as we hold, religion is the only known agent whereby a man radically bad can become radically good; if, further, it be true that where Christianity sets itself to change the heart, results follow which are impossible to science and, in a word, moral and spiritual miracles follow, is it not time that we called ourselves home to live in this superlative region, put our hands to these transfiguring tasks, set ourselves through the mercy and grace of God, to the achievement of these spiritual miracles and sought afresh the demonstration in every one of our churches that the Gospel is, indeed, "the power of God unto salvation to everyone that believeth"? A return to our highest work would cure us of our worst individual and collective maladies and would be such a contribution to the world's best life as would be an ample justification of the Church's existence, of its claims, and of its manifold ministries. To fail of this is to miss the highest, to miss the one irrefutable proof of the august truth that the Church is the Body of Christ and an extension of the beneficent activities and the saving grace of His Incarnation. And now we are ready for the completion of the quotation from Mr. Begbie which we broke off in an early paragraph of these notes: "Christianity must be unwaveringly and authoritatively declared by its representatives to be a miracle-working religion, a religion able to cleanse the heart and convert the soul of even the most degraded human being, or its inevitable tendency will be towards the unprofitable region of speculation." Now we can understand and lay to heart that other quotation: "The supreme danger of the Christian religion comes not from outside, but from within." From that danger may the Lord of the Church deliver His people!

#### The Bookshelf.

"The Earth and its Story." By Arthur R. Derryhouse, D.Sc., F.G.S. (C. H. Kelly; 5s. net). The story of the earth is a long, long story, and difficult to tell. Down to the middle of the eighteenth century it was told in the form of myth, legend, and parable, that is, in terms suitable to the childhood of the world. James Hutton was among the first to attempt to tell the story in terms of fact. What he saw going on under his eyes explained to him what had been going on through countless ages past. William Smith also in the beginning of the last century discerned the truth about fossil shells and other animal remains; how these are distinctive of the geological periods in which the various rocks were formed. These men have had many great successors, and each has done his share in making plain what had previously been obscure. The reader who wishes to know something of their investigations, their methods and discoveries, will be grateful for such a book as this. It is written in a lucid style, it explains facts which are matters of daily observation, it points out the specific work being done by such natural forces as wind, rain, and frost, rills, rivers and torrents, and it illustrates all by diagrams, coloured plates, and one hundred and sixteen of the clearest and most beautiful photographs we have seen. The different geological periods, with their peculiar fossils, are so well explained that anyone who is willing to give the book a careful reading cannot fail to be initiated into one of the most fascinating of the sciences. We heartily commend the book, and trust that it will find many readers. J. C. S.

# United Methodist Table Talk.

**NOTICE.**—When Articles or Letters are signed with the writers' names or initials, or with pseudonyms the Editor must not necessarily be held to be in agreement with the views therein expressed or with the mode of expression. In such instances insertion only means that the matter or the point of view is considered of sufficient interest and importance to warrant publication. The Denominational position on any subject can, of course, be defined only by the Conference.

## MINISTERIAL LIST.

We issued on Thursday last our list of ministers leaving their circuits in 1911, or '12, or '13, and posted copies to the President and other Connexional officials and to the chairman and secretary of each District, also to circuit and church stewards who had previously sent us stamped addressed envelopes for the purpose. We regret that spite of our intimation that after February 16th would be too late a number of requests for inclusion in the list have arrived since then. This prevents us from giving all the help to our brethren and to circuit officials that we desire to give.

We shall be glad to send a copy of our new list to circuit and church stewards if they will (1) Send a request for same to The Editor, 188 Rye Lane, Peckham, London, S.E. Despite recent requests to the contrary, friends still insist upon sending requests for this list to Mr. Crombie, just as others, after Mr. Crombie's absence from the Editorial Chair for over three years, will still insist on sending to him articles and items of church news, thus multiplying labour and delaying communications. (2) Every request must be accompanied by a stamped, directed envelope. Will correspondents please note both italicised words?

The new list is the longest we have yet prepared and contains over fifty names of brethren disengaged in 1911, over fifty disengaged in 1912, and eight or nine disengaged in 1913.

## REV. CHAS. BROWN'S MESSAGE TO THE FREE CHURCHES.

The new President of the National Free Church Council, the Rev. Charles Brown, contributes his message to the Free Churches to "The Home Messenger" for March. He says "There are three things that I would urge the ministers and members of our Churches to seek and to cultivate. (1) A closer fellowship with our living Lord, in which alone our strength and fitness for service will be found. (2) A truer and deeper love for each other without which there is no genuine discipleship. (3) A more fervent and universal evangelism manifested in a constant desire and effort to bring men to Christ, without which His Kingdom will not be extended."

## PERSONAL.

We are glad to hear of the improved health of the Rev. William Eddon, of Mansfield. He has been suffering from a severe attack of pneumonia. There is now cherished the hope that he will have the desired joy of again seeing his son, the Rev. W. Eddon, jun., who is expected to arrive from China in a few weeks.

The Rev. W. Bennett is conducting a mission at Woolsey Chapel, Kilkhampton Circuit, which is crowded night after night. A very gracious revival is in progress. A large number of people have surrendered themselves to the Lord. The prospect is bright for a much larger number. Will the readers of this paper pray for the mission?

Mr. John Mann and Mr. John Truman, of the Netherfield U.M.C., Nottingham, have been elected by the Carlton and District Free Church Council to attend the National Council meetings at Portsmouth as representatives.

Rev. A. H. Hulse has been elected President of the Redditch and District Free Church Council.

His many friends in the United Methodist Church will be sorry to hear that Mr. J. G. Hancock, M.P. for Mid-Derbyshire, is confined to his home with a severe bronchial attack. Happily he is making progress towards recovery, and there is no ground for serious concern.

Mr. H. Hughes Riley, student of Ranmoor College, has been appointed as supply in Durham Circuit, in consequence of the much-regretted illness of the Rev. E. L. Perry. Mr. Riley's address is 1 Atherton Street East, Durham.

The officials of our Howard Street Church, North Shields, have shown their interest in this journal by giving it a free advertisement in their yearly balance-sheet. We are grateful to them, as we should be for similar favours in other church and circuit publications.

## FREE CHURCH COUNCIL NOTES.

The Northumberland and Durham Council of Evangelical Free Churches has approached the Bishop of Durham with a petition that he will, as Visitor to the University of Durham, consent to the proposal made by the Faculty of Theology and approved by the Senate of the University, to throw open the examination for the degrees of B.D. and D.D., to members of all religious denominations. The Social Questions' Committee of the National Free Church Council is arranging a series of conferences of Free Church Social Reformers. It is proposed to hold the first of these at the Memorial Hall on Friday, March 31st, when it is expected the new President of the National Council, the Rev. Charles Brown, will take the chair. The matter for consideration will include the question of Free Church chaplains for prisons.

Gipsy Smith is now in the midst of a most successful mission at Tooting. The meetings are being held in the new Wesleyan Central Hall, Tooting Broadway, and its spacious proportions are being taxed to the utmost by the enormous crowds flocking to hear the Gipsy.

In Rochdale it is proposed to provide a new ward at the Infirmary, as a memorial of King Edward VII. This will provide twenty-four additional beds. The scheme also includes the provision of a new operating theatre and other improvements. It is estimated that £15,000 will be needed, and towards this sum the Mayor (Sir James Duckworth), Alderman Jones, Alderman S. Turner, and Councillor R. Turner, all United Methodists, have each promised £1,000.

## O TRUST IN THE LORD.

BY THE LATE REV. ALFRED JONES.

"O Lord of hosts, blessed is the man that trusteth in Thee."—Psalm lxxiv. 12.

O TRUST in the Lord, and He will provide,  
And under His wings thy life He will hide;  
His truth thy shield and thy buckler shall be,  
And visions of angels shall watch around thee.

O trust in the Lord when the sky is dark,  
And tempests assail thy frail little bark;  
For over the waves He will come to thy aid,  
And sweetly whisper, Peace, be not afraid.

O trust in the Lord when thy hopes are crossed,  
And thy well-laid plans are shattered and lost;  
God knows all thy needs and will give thee the best;  
In His gracious love there is refuge and rest.

O trust in the Lord when thy soul is vexed,  
When with quick-thronging thoughts thy mind is perplexed;  
When from thy anxious search Truth hides her face,  
God will still hold thee in tender embrace.

O trust in the Lord when thy loved ones are gone,  
And the music of life has sunk to a moan;  
The land of the Blest lies full in thy sight;  
O trust in the Lord and all will be right.

Sept. 23rd, 1904.

## ANSWERS TO CORRESPONDENTS.

H. H. W., Long Eaton We are sorry we cannot open our columns to a discussion of the point you raise.

## Our London Letter.

It is perhaps very necessary that young men who want to do well in their business should come up to London for a period of training. There is a certain smartness about a London shopman that is not quite acquired anywhere else.

But every young Methodist who comes to London must face the fact that in so doing he is introducing a very disturbing and even dangerous factor into his religious life. I do not suggest that those practices

which are called the sins of Modern Babylon are going to be any serious temptation to him. There is, I sometimes think, more of these sins in the imagination of country journalists than in the Metropolis itself. London for its size is an astonishingly clean place in every way.

No! the great danger for him will be that of losing his personal place in church life. In all London we have only seventy Churches, and these are by no means evenly distributed, so that they are often few and far between. The new arrival may lose touch with his own Denomination for a bad beginning. An enquiry should be made as to where our Churches are before the London lodgings are fixed. In nine cases out of ten the young provincial first gets his "diggings," and then proceeds to enquire whether we have a Church near by—often to find we have not. Yet he might have found just as good a home conveniently near one of our Churches.

His next false step is to promise himself that "before he settles down," he will hear the "big preachers." It is a large size temptation. There are enough of the great guns to keep him on the run for three months—by which time his steady home church character is fairly scattered to the winds. Once he gets the big preacher fever the chances are that our modest churches will never see him. Worse still, he himself will go down in personal quality. For London is a mighty centre of innovation and unrest, and the fascination of being in a large crowd puts a pitiless salt thirst into the blood.

Down in the country our visitor was a Sunday School teacher. He, of course, had to set down his class to come to London. Why, because he has come to London, must God go one teacher short? We have seventy London Sunday Schools that would rejoice to keep him in harness. But with his running about London there quickly disappears that sense of responsibility which he once enjoyed. Sunday after Sunday he was one in the land who marched forth to make England a better place. Now there is one less on God's staff—for a worker has uncollared himself for the selfish joy of trotting round after London's Sunday attractions.

Meanwhile the big preacher hunt converts him into a hardened Sunday traveller. He gets quite used to being inside the Sunday trams and trains, although he never entered one in the provinces. These central preachers of London are badly responsible for the Sunday labour of a large staff of railway, bus and tram men. "Tell your congregation," said a railway guard to me, "that if it wasn't for the Sunday morning churchgoers, we could knock off the suburban train service, at least, until one o'clock when the diners-out begin to come along."

The young man from the provinces will find his shop hours much longer and more straining in London than in the provinces. Owing to the hugeness of London the Early Closing Act is a dead letter. Late hours begin to tell—and he will want fresh air. He will not be left without suggestions. Before long other young men, also once fresh and Christian from the country, will initiate him into the Sunday excursion habit. He already trains to Church to hear the lions—why not train out "to see God in the country"? etc. Middlesex Lanes, Hertfordshire Heights, Surrey Hills all invite him. It will be an easy descent to join these bigger crowds—thousands of whom begin their Sunday trotting by trotting after preachers. And when, after his London training, the provinces get him back again, they will find no Sunday School teacher in him, no regular attendant at service; but, too often, though a smarter young fellow as a business man, yet, religiously, returned empty! Now, instead of possessing an earnest religion, he only has a noisy vocabulary of superiorisms wherewith he seeks to cover up his pleasure-seeking under the jargon of some supposed larger mental cult. He has never once been inside London's beautiful religious life!

It takes a strong, mentally-well-built youth to come up for a London business training, and get it without losing his priceless country birthright. By all means hear England's famous preachers—but take them at intervals, as luxuries in the midst of plain fare. A wise young fellow would first find one of our Churches, then take a home near by, and on his very first Sunday would walk straight in and ask for a Sunday School class—or if there be not a class available, let him ask for the forms, and then go out and find the class. Along that road lies salvation. But let him loosen the reins for his first six weeks, and there are few men strong enough to stop their runaway steed after that. Resolve, before coming, to take London slowly. It is the only way to digest it!

W. KAYE DUNN.

## HOW TO SAVE

It is needless to emphasize the importance of this question to the numerous bread-winners who are beset by constantly increasing family demands.

Such persons are fully aware of the distress which will visit the family in the event of death, without sufficient cash being then available; yet how can the difficulty be met? The only sure means of saving small sums (with an absolute certainty of their ultimate return with added interest) and at the same time creating an immediate capital is by effecting a

## FAMILY PROVISION POLICY

which yields a most profitable return upon money invested.

APPLY FOR PARTICULARS TO THE  
**STAR LIFE ASSURANCE SOCIETY, 32 Moorgate Street, London, E.C.**  
J. DOUGLAS WATSON, F.I.A., Manager and Actuary.



## The Plague at Yung P'ing Fu.

WRITING under date January 24th, from Yung P'ing Fu, Rev. G. P. Littlewood says that since his last communication, which appeared in these pages a fortnight ago, about twenty deaths have taken place in half a dozen villages lying from one mile to fifteen miles distant from the city. As many as eight have died in one house, the last to die remaining for some time unburied as the people feared to enter the room. "I heard of this last case on Friday," says Mr. Littlewood, "and on Saturday rode over fifteen miles to see to the removal of the body. Happily it had been already removed."

Mr. Littlewood goes on to say: "In spite of all our requests not until yesterday did the officials begin to move, and even then not because of the condition of things, nor because of our requests, but as a result of commands from the Government, consequent upon our wiring the state of affairs. So yesterday the Prefect came over to the mission compound seeking advice and praying assistance. He, Dr. Jones, and I went to look at two temples close at hand, with a view to turning them into isolation and inoculation hospitals. The Prefect left assuring us that whatever alterations were necessary, and what furniture and medicines were required, he would bear the expense of. So far so good; but there still remains the bigger task of persuading the people to come to the temple hospitals when prepared. It is not unlikely that there will be a few for vaccination; but one has little hope that the people already stricken with the disease will of their own accord suffer themselves to be brought in. Of all people, the Chinaman likes to feel he may die at home. Besides, if he died in a hospital what about all the funeral ceremonies—the playing of pipes, the burning of paper images, etc.—that are as necessary when he is dead as food is when he is alive? In view of these superstitions it is probable the people will not come to the hospitals. In other places the military are in attendance to enforce removal, and only when the Prefect takes courage to adopt this measure will our work avail. A matter of even greater difficulty is the disposition of goods, chattels, clothes, houses, etc., of the plague cases. The houses are such that fumigation or disinfecting in the usual English manner is virtually impossible. We can see that an adequate method is regardlessly to burn the whole house and contents. At the railway centre this method is being adopted. Plainly, though the Government may promise compensation, human nature is not likely to stand by and see the sum of its earthly possessions thus summarily disposed of. Then again, nothing but a good military force will be equal to the execution of such drastic methods. So far the local officials have not mustered sufficient courage to resort to these extreme measures. Meanwhile we can only wait and see what the publication of the proclamation and the opening of the hospitals does, trusting that your prayers and the extreme cold weather yet to come may avert a further spread of the dreaded death."

As will be seen in a quotation we make in "Notes by the Way" the hope of help from the cold weather is delusive, as a low temperature is declared to be favourable to the activity of the plague bacillus. A postscript to Mr. Littlewood's letter says: "News just in: Military in position round the infected villages, so we are happily saved the responsibility put upon us by the Government medical authorities to demand from the local civic officials such soldiers from the local camp as may be necessary to guard infected areas, etc. With the temple hospitals ready in a few days, it should be no difficult matter to stay the ravages of the plague."

## Our Provincial Letter.

### IN COMMITTEE AT STOCKPORT.

DEAR MR. EDITOR,—By the fact that our Home Mission Secretary was made an ex officio member of the General Connexional Committee at the last Conference, I found myself in receipt of a summons to move up and take his vacant seat for six months. The call was unexpected, and incidentally reveals a possibility never far from anyone, viz., that of a surprise message from fortune's mystery office of destiny.

I have headed my letter "In Committee at Stockport," believing I have one or two impressions worth writing down that can hardly be considered suitable for the brief, bald summary of our Connexional business the reader will find in another column of this journal. Some of the items of that Agenda contained strange lessons on the Divine ordaining of destiny. Our very presence and business in that Connexional Committee-room seems, from this standpoint, a wonderful outcome from the talk of a few well-disposed Christian men. They met over a dinner-table, during a Conference of men made up of two sets of representatives with a mighty ocean between their respective harvest-fields. Why should the 1901 Ecumenical Conference of representative Methodist Churches of the world have been necessary to bring together just that little knot of men? And why should those men be brought to meet fitly and best by way of a good dinner in a London hotel? Truly, the Spirit of God works strangely if we only study His goings. And why should such a meeting gather up pious sentiment and hopes in a few hearts, that have, so far, as their main result at home here, sent my circuit stewards a new and increased assess-

ment for £18 10s. per annum? (Fortunately, we are slowly learning that to interpret Union only by finance is a poor pursuit.) Strange, is it not, to find how a pious sentiment, a ruling idea, a group of men, a shower of votes, a doxology, and an armful of documents, a great Conference in City Road Chapel, London, the convenient inclusion of a Home Secretary on a Committee—all these forces have worked to get these two results—that my stewards have more to pay, and I am placed at Mount Tabor Chapel with men I never knew before? For ten years these immense forces have been at work to bring me and my brethren to Stockport, and for what?

Surely not to admire the beautiful chapel, its kindly leaders, and genial Bro. Lockley, its pastor, or our good selves! As surely not to waste time over the problem of ourselves in middle life thrust into new conditions! No, not altogether. We met to consider what Union demands from our churches and how the demand is being met. And what did we find? Many facts of interest, these among others, as samples: Our Union is in documents; our unity is in the making, and a slow job it is. Our hearts met in a Doxology: they have not yet met in circuits in such a fashion that the best thing Connexionally is the thing done. We have to work laboriously if we mean to save that Doxology from becoming a rebuking memory. My readers will recall how Lord Tennyson's "Northern Farmer" declares that "The poor in a lump is bad." I should not say that of our lumped-up demands, difficulties, refusals, prejudices, and obstinacies. But may I not say that we must all realize that unity is impossible so long as we stick out against change with nothing to support our attitude but a past, a prejudice, and the human but unspiritual dislike to part with money, manes, or memories? Let us not make hallowed memories into grave-clothes. The trite remark that "we cannot hurry Union" is in danger of becoming the cloak to hide a vicious and sustained refusal to practise the plain things of mutual adjustment Union implies to make us a unity. We may show the world a legal and godly Union in process of happy and brotherly accommodation and result, or the sight of three groups of unwilling Churches, legally tied, but determinedly separate from the mutual services possible, to pleasure and slay themselves. The Committee Agenda made it very plain we must soon awake and ask ourselves upon which spectacle God and the world shall gaze. Many projects are at a standstill through the unwillingness of men to give up, to accept, or to pay, or to receive, and were this all one had to say it might dishearten us. Placed alone with no lighter and brighter effects, our need, financial deficit, and unwillingness would be a dispiriting picture, a sunless day. But our business is to preserve a sense of proportion. Scores of circuits were never named in discussion where things harmonious go, souls, circumstance, and neighbourly exchange being happily agreed. Even where things were hard, and little Divinity visible, to those in battle, it was plain to us we had heaven's heroes in the fight. We have some grand folk and ministers among some externally unpromising surroundings. One felt how little could be done in some cases to help worthy men and churches for lack of money. Some day, to change the figure, the statue "rough-hewed," will make these brethren ignore the chippings.

Our executive officers are being heavily taxed. The Home Mission Secretary, in particular, has a burden on him demanding that our churches should help and not hinder him in his labours of adjusting and uniting them. Circuits may rest assured that our officers are doing what they can to make things work for the common good. If our finances receive plain speech at the Conference from men of years and worth among us, it is only that the denomination may be enabled to retain self-respect and power. Over and above all other impressions, two thoughts came finally to mind, and have remained with me. One, that we are not all at the level of seeing that Union is not so much for getting something as for giving something up. The other, that we are not our own masters. This Union is a teaching of God our natures have to take in little by little—and that involves a varying sacrifice of self-will, of local feeling, of personal pride, and even the purse. Not until we have laid these and other forces like them on the altar, will our Union be a unity God can fully use, and a joy to all of us.

Yours fraternally,

BRUCE W. ROSE.

THE Pearl Life Assurance Company Report, just issued, says that the year which closed 31st December last has been the most striking in the history of the company, owing to the acquisition of the business and goodwill of the London, Edinburgh, and Glasgow Assurance Company. The Actuary reports a surplus for the year of £362,764, after providing for all liabilities—£8,107 15s. 10d. of this is added to reserve, £134,866 is to be distributed among the participating policyholders and shareholders, and the balance of £227,898 remains in the funds. The total income for the year amounted to £2,815,837 7s. 2d., an increase of £156,621 18s. 11d. over that of the two companies for the previous year. The number of policies issued in the ordinary branch during the year was 19,298. The Company has paid in claims this year £954,927. The assurance funds now amount to £6,370,344 7s. 7d.

## Our Deaconesses and their Work.

BELIEVING that in the churches in which the work of the Sisters is well known there are many who are willing to give a trifle to keep the Institute out of debt, and that in the other churches of the denomination there are some who would be pleased to contribute a little for such a worthy object, we appealed to the ministers for their co-operation to reach these probable helpers. We sent to each minister a book containing ten receipt forms, with a request that he would if possible place it in the hands of any person willing to collect a little in aid of the Sisters' 5,000 Shillings' Effort, by which they hope to keep their Institute out of debt during its twentieth year.

Of the 730 ministers to whom we sent, 97 have returned the books, being unable to render help. In most cases they have expressed sympathy, which we appreciate. Eighty-three have kindly promised the co-operation we sought; to these we are grateful. There are more than 500 from whom we have not yet heard. We hope their response to our appeal will be favourable. We venture to suggest that the young people in the C.E. Society or Sunday School may be willing to collect, and there is a clear month before the close of our financial year, March 31st. We will gladly send a copy of "Golden Sheaves" and leaflets to make the work of collecting easy.

Ministers who have received books and cannot see their way to dispose of them as we suggest, will greatly oblige us by returning them in the stamped envelope forwarded for the purpose. This will save us the cost and labour of sending cards of inquiry.

### A Glorious Revival.

"We have had a glorious mission. Our hearts are full of gladness and gratitude." Thus writes Rev. George Graves concerning the special services conducted by the Sisters Gwen and Annie at Heeley, Sheffield. Mr. Graves continues: "Whilst not desiring to parade numbers—for they by no means measure the blessing received—yet of young and old nearly two hundred have decided for Christ, besides which many temperance pledges have been taken. On the first Sunday evening the chapel was well filled, last Sunday night all available space was occupied—communion, rostrum steps, and rostrum—and many could not get in. Each night the body of the chapel has been filled, and at the midnight meeting on Saturday there were some in the gallery."

"At the four children's meetings our large school-room has been filled, and at the mothers' meetings on Monday afternoons at least 200 have attended. All the open-air meetings have been well sustained. There have been some wonderful cases of conversion, and scores of our young people have to our joy yielded themselves to God."

"The outstanding features of the mission have been:

"(1) The splendid loyalty and earnestness of our young men and women. There has been an average of a hundred each night to the male voice choir. Some of these have been the means of winning other members of their families to Christ. There must have been a hundred young men in our midnight march. Our young women also have done well."

"(2) The Saturday night march and midnight meeting. Probably between four and five hundred paraded the streets, headed by the Salvation Army Band. Many of the worst characters in Heeley were gathered into the meeting. Some were brought to Christ, and many pledges were taken. It was a wonderful time."

"(3) The sacramental services conducted by myself on Thursday night at 9.30. About 250 were present, many for the first time."

"Of the Sisters I cannot speak in terms too high. By their earnestness, impressive and convincing addresses, tender and fervent appeals, assiduous visitation, by their whole demeanour, they endeared themselves to all. They will have a warm welcome whenever they return to Heeley."

T. J. COPE.

39 Salcott Road, New Wandsworth, S.W.

"In Nature's Nursery." A Children's Nature Story Book. By Rev. S. N. Sedgwick, M.A. (C. H. Kelly; 3s 6d.)

This is another capital Nature book from the pen and camera of Mr. Sedgwick. In a word to the grown-ups, the author remarks upon the delight which even the children of to-day derive from fairy tales; and says, "For Heaven's sake in this rationalist age, leave the children their illusions, and try to believe in them yourselves." And so say we. Certainly few could object to the manner in which the author makes a playful fancy subserve his purpose in these pages. He imagines a boy able to "minimize" himself, until the boy can explore the recesses of a beehive, climb into the cup of a flower, or descend to the bottom of a pond, everywhere becoming familiar with the creatures, some of them very strange ones, he finds there. Bird-life, fish-life, insect-life, all contribute to the interest of the book; and forty-nine photographs, taken direct from Nature, are a welcome addition. Amid the many good books on the children's nursery shelf this one should not be denied a place.

J. C. S.

## Our Father in Heaven.

BY REV. T. A. JEFFERIES.

MATT. VI. 9; JOHN XIV. 1-14.

(Christian Endeavour Topic for March 5th.)

THERE is no personal and satisfying knowledge of God our Father save in and through the Son. "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him." And that revelation of the Father is Christ Himself. Not His words only or His works, which are but parts of the revelation, but the whole life, work, and personality of Jesus constitute His manifestation of God. "He that hath seen Me hath seen the Father."

To Christ God was an ever-present reality. He saw everything in the light of the Father's purpose. In all His labour and suffering He was upheld by an unclouded consciousness of the Father's sustaining presence which is the most sublimely beautiful experience portrayed throughout the whole range of biography. He had an unparalleled vision of spiritual truth and of the facts of the Divine Life, out of which all His sayings and doings took natural shape as crystals fashion themselves in the molten rock. Hence follows the truth of Christ's saying: "No man cometh unto the Father but by Me." We can only know God by knowing Jesus. No statement of what God is can be satisfactory. No sentences, however carefully framed, can adequately represent Him. Jesus Christ Himself is the full expression of the revelation, and to know Jesus we must understand Him. So we see that if a man is to know the Father he must enter into personal fellowship with our Lord. Personal intimacy alone will bring us to that understanding of Christ which is wider and deeper than all words, and in so understanding Jesus we shall have come to know the Father.

Further the revelation of the Father which we have in Christ is true. It is the most certainly true of all religious truths. History shows that to understand it is to believe it. It is so splendid that it must be true. When we grasp its main outlines we feel at once that we are on solid ground. It is just what God must be. Once the idea of God, as set forth by Jesus Christ, finds its way into the mind it becomes impossible to believe in a God of any other character. Our souls know that this is the good and the true, and all other notions are unsatisfying attempts. With all its scepticisms the modern world, if it believe in God at all, must believe in Him as manifested by Christ.

The central idea in Christ's revelation of God is Fatherhood. It is important to note that when the Master was talking about true living and about His earthly work He always talked about the Kingdom, but when He wished us to think about the central figure in that Kingdom He spoke not of its King, but of the Father. Evidently He chose the terms best suited to the ideas He wished to teach. "Family" was too small in its range for His purpose so He preferred the word "Kingdom." On the other hand, "King" was far too official and lacking in personal feeling and wealth of affection to be used regularly for God, so He adopted the more intimate term "Father."

Now this word "father" had been used for God before. It was used for Him in the Old Testament and in some other religions. Nevertheless it is to Jesus that we owe the beautiful truth of the Fatherhood of God, first because He used it continually so as to make it the Christian name for God, whereas before it had only been used rarely as a sort of metaphor; and secondly because He gave the word itself a deeper meaning. This second reason is of the greatest importance. We are apt to overlook the fact that the modern Christian notion of a father as tender, loving and self-sacrificing is a new idea. Fatherhood did not always imply so much. It does not even yet in non-Christian lands, in China, for example, where babies that are not wanted are openly destroyed unless a buyer can be found. The fact is that we owe our very ideal of fatherhood to Jesus Christ, and that He not only adopted the name for God, but also made the word mean what it does mean by His beautiful teaching and by living the life He lived. So we see how necessary the Master is to His own message, how truly He Himself is the message. We should have lost the deepest meaning of His teaching had we not had His example to fill it out and keep our interpretation somewhere near the truth.

To the idea of God as Father what characteristics are we to add? Here it is a question of interpreting the revelation set forth in the character of the Saviour. Purity is one essential element. Earnestness is another, for frivolity has no place in the Master's Spirit. Courage, enthusiasm, tenderness, firmness, an eye for the best, and many another noble feature that belongs to the many-sided excellence of Christ's character we may pick out and apply to the Father, and the more we study the greatest of all lives the more we shall discover of the beauty and glory of God. Above all else, however, love stands out, proclaimed in every action and every precept of Jesus, the basis of all His moral teaching, and the foundation of His salvation. Into fellowship with this "Holy" and "Loving Father," he seeks to lead us, praying still as in the days of His flesh "that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they may be one in Us." And this is the Father to whom we turn whenever we pray: "Our Father, which art in Heaven."

## Talks with Young Men.

### "Beating the Air."

"MY good sir, you are simply beating the air." This is what I heard as I passed along the street, which observation set me thinking. It is one of the common sayings of the day. Sometimes it is used of the politician when arguing about things that do not matter; again of the doctrinaire, as he contends for theories of no practical value; then, again, of the ecclesiast, standing out for something or other of no importance.

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It is a protest against the waste of life. And there is waste everywhere. No one would think of engaging a steam engine to draw a wheelbarrow, or a steam-hammer to crack a nut. There would be no proportion between the force expended and the result produced. It isn't worth it. But what of the waste of mental energy? I know of a barrister in London who is doing the work of a junior clerk! Two things obtain there. The knowledge in possession is not utilized to the full; moreover, that knowledge is bound to diminish. I bought a little flash-light some time ago for purposes of a children's address. It was capable of giving out five thousand flashes. I used it for a few minutes only. Picking it up afterwards I found that all its energy had gone in what I will call, dead leakage. The waste of mental energy is appalling. So indeed is it with spiritual power. "And I . . . went and hid thy talent in the earth." And what he failed to use he lost.

The modern mind is all for converting waste into some useful thing. Modern science lays its hands on scrap iron, old bottles, rags, anything, converting them into usable products. "Gather up the fragments that nothing be lost." "Fragments"—things left over; a thing is "lost" when it has become diverted from the true end of its existence. An electrician will tell you that the waste thrown out of a modern household is capable (if used to generate electricity) of supplying that household with all the light it needs. Indeed, such is taking place all over the country. Nature wastes nothing. Dead leaves act as food to the trees and come back to us in fruit and flowers. God, through nature, protests against waste. Here is a young fellow, well-educated, well brought up, but his after-life is a disappointment, and indeed a tragedy.

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In what way do men "beat the air"?

There is the mere quibbler. Sometimes he is the politician, sometimes the statesman, sometimes the preacher. It is a case of words! words! words! The late Professor James has a good story in his book on *Pragmatism*. He was one of a camping party. During the outing he wandered from the rest, and upon his return found them engaged in a fierce metaphysical dispute. They imagined a squirrel clinging to a tree, whilst upon the opposite side of the tree was an imaginary man. He tried to get sight of the squirrel by going rapidly round the tree, but no matter how fast he moved, the squirrel moved as fast as he did, so that never a glimpse of him was caught; the tree being always between. The point of the dispute was: in going round the tree did the man go round the squirrel? Opinion was divided, and James was asked to give the casting vote. After giving the points in favour of each contention, he wanted to know what it really mattered, whether the man went round the squirrel or not. After, all, a thing is of value when you can relate it. The reservoir may be full to overflowing, but of what use is it unless it is connected to our houses, and we can draw upon its resources in life's need? The value of a coin lies in its power to purchase its equivalent. Comment is needless.

Then again, there is the man whose eyes are at the ends of the earth, but who ignores the problem in the next street. He talks about China, and is looked upon as a far-seeing man. It would be a blessing if his vision were concentrated a little nearer home. He gives no thought for his needy brother. He prates of conquering the world, and will not submit to the Lord conquering his own selfish heart. In other words, he is beating the air about China and Africa, whilst never moving a muscle to relieve the pain next door.

There is also the man who will not take life seriously. Life is not a fencing school but a fight. It is a grim business. It is one thing to read "Pilgrim's Progress" and the fight that took place there, and quite another

thing to engage in the same conflict. You and I have to keep under the powers that would drag us down and hold us in captivity. It cannot be done in some off-hand fashion. It is a deadly duel. But there is no need to despair. No man who undertakes that fight does it in his own strength. Take heart and grace, too. There will come to you the power that is given to all God's heroes—the power that never left on field of battle a good man vanquished. Let it be now, "so fight I, not as one that beateth the air," then one day will come from your own heart the answer, "I have fought a good fight."

T. NIGHTINGALE.

## "I Wonder."

"I Wonder." Essays for the Young People. By the writer of "Confessio Medici." (Macmillan and Co.; 3s. 6d. net.)

Admirers of "Confessio Medici"—and these must be a great host—will welcome this new volume by the same anonymous author. It is written with the same fine imagination, freshness, and originality which marked the author's previous book. There are eight chapters, bearing the titles, The Way of Wonder, The Wonder of Matter, The Wonder of Nature, The Wonder of Self, The Wonder of Pain, The Wonder of Death, The Wonder of Beauty, and The Use of Wonder.

The Preface is well worth quoting in full:

There comes a time in your life, when you play as it were a game of cards against faith. It is the oldest of all games. You and she, across the green table of Earth, are confronted; and the rule is, that you play first. You sit and stare, across the table, at the back of her cards. You have a strong hand: you hold the cruelty of Nature, and the iniquities of Man: the facts of drink, insanity, inherited disease: the misery of the unemployed. What a hand you have got, what a hand! Come, you begin. *Those eighteen on whom the tower of Siloam fell, and slew them*—try that card. The game sways now to you, now to her, till the fan in your hand is thinned. You will find that she, no less than you, has a strong hand, stronger than you thought: and, if you live long enough, she is likely to win. For she holds, with much else that is worth having, certain cards which you will never beat: and she is an old and skilful player. Be careful to keep your temper over the game; and, of course, you play not for money but for Love.

The author says that so excellent is Wonder that we must not profane its name in common use. We should never say *I wonder if*. "It is impossible to wonder if: you are not thinking, you are trying to think. Never wonder if: always wonder at." *The wonder is*, is quite as bad; *I wonder when*, and *I wonder where* are no better. It is only the fool who wonders if and whether, when and where. He makes it a point of honour never to wonder at. *Nil admirari* is the motto of his family.

In the chapter on "The Wonder of Pain" the author deals with a hackneyed subject, but his treatment of it is far from hackneyed. It is rich with spiritual suggestiveness throughout. "Angels rush in where fools fear to tread. . . . The more fearsome a place looks, the more haste they make to tread it. . . . That is the way of all angels; they are absolutely fearless, and, where they can be of service, there they tread." "That is why Christian Science does not believe in angels, because she does not believe in pain, and they do: and the contrast between her and them, on a Good Friday, is one of the sights of London."

On "The Wonder of Self" the author sums up a delightful exposition finally, thus: "The true wonder of you and me is not an affair of logic nor of science: it is an affair of will and of conduct. Though it is wonderful, past all telling, that a man is able to distinguish red from blue, and his fingers from his toes, and to-day from to-morrow, yet the wonderfulest fact about him is, that he can distinguish *I will* from *I will not*, and right from wrong; that he possesses not only consciousness but a conscience; that he not only is here, but is here for purposes which are outside all that we usually mean by the word Nature."

No one can read "I Wonder" without profit and delight. It is clever, but it is not merely clever. It is a book with a deep moral purpose. If it leads the reader to take as his motto *Semper admirari*, then his face will be set with certainty towards Wisdom.

A. E. J. C.

NORTH SHIELDS (Howard Street).—The balance sheet of this church, just issued, shows that for the Church account there was raised £207 15s. 5d.; Trust account, £114 13s.; Sunday School, £28 15s. 3d.; Home and Foreign Missions, £38 4s. 11d.; Poor's Fund, £4 14s. 9d.—a total of £394 3s. 4d. Every fund has a balance in hand. £50 has been paid off a Trust loan.

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# Chertons' Work-People: A Venture in Reform.

BY ALFRED COLBECK.

Author of "Scarlea Grange," "The Fall of the Staincliffes," etc.

**SYNOPSIS:** Chertons Limited are brass and iron founders and engineers in the Midlands. Philip, one of the brothers in the firm, thinks something ought to be done for the religious and social uplifting of the employees and of people in the immediate neighbourhood of the works. He enlists the sympathy of his sister Etta and of his minister Dr. Ferguson. His mother partly sympathises, but his brother Tom and other members of the family are antipathetic. Philip nevertheless purposes to start the movement, even if he has to do it at his own cost. Subsequently he finds that his brother Edwin will not join in the scheme because Tom is not in favour of it, and that all his brother Ralph can say of it is that it is "Bosh!" Notwithstanding all this, Philip begins his projected scheme by purchasing "The Labourer's Rest" public-house. At its reopening Dr. Ferguson delivered a much-interrupted address, in connection with which "Little Tim" and "Long Dan," two of the workpeople, figured as champions. Believing that in this way she can best help, Miss Etta Cherton goes to live among the people who were around Chertons' works. This was followed by the building of the "tin tabernacle" and the appointment of John Latey to work among the people. Sam Cherton writes approving of the work, and under the ministries of his sister Etta and of Mr. Latey great progress is made. Philip confesses his love to Marian Field, but is told that it is impossible for her to accept it. "My training would not permit me. We are separated, Mr. Cherton, and must be." A number of men from the works wreck the furniture in "The Labourer's Rest," but Philip settles not to prosecute them, but to go on as if nothing had happened. Annie Cherton, finding herself unable to fling herself heartily into the work her sister Etta is engaged in, is set by Dr. Ferguson to do Temperance work among the children of the better-to-do members of his congregation.

## CHAPTER XIII.

### NO NEWS FROM LONDON.

A FORTNIGHT later invitations were sent out, and a merry children's gathering was held at Mrs. Tom Cherton's. Nelly and Harold were in high glee. As soon as they knew what was intended they entered heartily into the scheme, and drew up quite a formidable list of names. The list was revised too strictly to please them, but it was still a fairly long list, and contained the names of as many children as Mrs. Tom thought she could comfortably accommodate.

Dr. Ferguson excelled himself in his inaugural speech. He was not regarded as a children's man—too scholarly for that, many people said; but he proved himself a capital children's man in this speech, using language bright and simple, and crowding the speech with illustrations, some of them so funny that he was obliged to stop and allow the children to indulge in long and hearty laughter.

"I never heard the Doctor speak like that before," said Annie.

"Haven't you, my dear?" responded Hattie. "You don't know him as well as I know him," and she glanced proudly at her brother. Then, bending to whisper into Annie's ear, she said, "But I never hear him speak like that without wishing that he was a married man, with children of his own. How happy he would have been! And how fortunate the children with a father like him!" She sighed after whispering these words, and thought, as she had thought before, that his deep regard for her, and the desire to give her the supreme position in his household, had prevented him from entering into the completer domestic happiness.

Little speeches were given by Hattie and Annie—disconnected speeches somewhat—Hattie's, because she continually interrupted herself by asking the children questions; and Annie's because the children knew her so well, particularly Nelly and Harold, and their cousin Bob, that they claimed the privilege of frequently interposing remarks of their own. The music was thoroughly enjoyed. The singing was rather shyly undertaken at first; but, gathering confidence, the sweet childish voices rang out clearly and more clearly, until that, too, became enjoyable; and, by the time the meeting was over, the children were in a capital humour, ready for the games, and yet, in the midst of the games, chattering about the meeting and its purpose in their free and simple way.

While the games were going on Tom and Philip came in, and, by the elders, it was at once noticed that their faces were unusually grave. The children, however, unconscious of anything amiss, continued their play. Nelly and a little girl about the same age were exchanging confidences in regard to two favourite dolls, and promising one another that they would impress upon these dolls the necessity of becoming abstainers at once, and setting the rest of doll-dom a good example. So absorbed was Nelly in this vital matter that she felt it her duty to remain with her young friend and talk over the rakish tendencies of three other dolls, about whose welfare she had been much exercised of late, even though Uncle Phil cast several inviting glances in her direction.

Harold and Bob ran to him as soon as he was seated. "We've had a grand meeting, Uncle Phil," said Bobby. "I've signed, and Nelly, and Harold, and seven others. Have you signed?"

"Yes, Bobby, long ago," answered Philip, with a smile.

"We're going to make everybody teetotallers," said Bob—"everybody."

"I wish we could," said Philip, in a tone too deep and sad for the children to understand.

"Oh! but we are," continued Bob, with childish con-

fidence. "We've got the pledge-book, and Dr. Ferguson will talk, and funny Miss Ferguson will ask questions, and Auntie Annie will play, and we shall all sing, and we are going to make everybody teetotallers."

"What do you say, Harold?"

"The same as Bob. Don't you think we shall, Uncle Phil?"

"I hope so, my boy."

"Why, Pondo's a teetotaller," said Harold, "and Rattle and Whisk and Dewdrop." Pondo was a poodle dog, Rattle and Whisk were the carriage horses, and Dewdrop an Alderney cow. "Only they haven't signed the pledge," continued Harold, reflectively, "but that's because they can't write. And the swallows building their nest in the corner of the stable window are teetotallers; and the ducks are famous teetotallers, aren't they, Uncle Phil? But, do you know, there's one red-faced Muscovy I'm a bit supstitious about." He meant "suspicious." "He waddles dreadfully, and stretches out his neck, and looks as fierce as an old dragon; and he's a terrible fighter. I think he ought to sign, Uncle Phil."

"Do you?"

"Yes! but, you know, he's web-footed, and can't. He doesn't look like a teetotaller, though, and it might be better for him if he could sign. But they are all teetotallers, Uncle Phil, and why shouldn't boys and girls be, and men and women?"

"Yes! why shouldn't they? Do you know why they shouldn't, Bobby?"

"No!" said Bob, thoughtfully—"no! only boys and girls, Uncle Phil, and men and women, are the curiousest creatures of all. It's because of the brains. But when they know that teetotalism is good for the brains, they'll all become teetotallers, like Pondo and Dewdrop, and the swallows."

The two boys ran off, and Annie came and sat beside him.

"What is the matter, Phil?" she asked. "I can see that Tom and Ellen are talking over some important affair. What is it?"

"Something amiss in London."

"With Ralph?"

"I fear so."

"Is he hurt?" asked Annie, anxiously.

"I don't know. Tom wired him this morning about an important business transaction, and no reply came. He wired again, and still no reply. Then he wired the clerk, and prepaid the telegram, and an answer was received to say that Ralph had not been at the depot for two days, and that he, the clerk, did not know where he was. He thought he must have come to Sunnymead."

"It is very strange."

"Very. We do not know what to make of it."

"What are you going to do?"

"Tom and Edwin want me to run up to London, and make inquiries, and find him, if possible."

"Does mother know?"

"Not yet. I shall have to tell her. I am going by the midnight mail."

"I hope it is nothing serious. Perhaps you will find him at his apartments."

"If he had been there we should have had some reply to our telegrams."

"Wherever can he be?"

"With Willie Field, probably."

"Philip!" exclaimed Annie, in surprise.

"I have my reasons for thinking so."

"But Willie Field is no companion for Ralph."

"Ralph has made him a companion. He spent most of his evenings with him when he was home last. Willie was home, too. You would notice that we were not favoured much with his company. In London they spend a good deal of time together."

"Oh! Phil, I am so sorry."

"So am I, Annie. I would much rather he was here, under Tom's eye, and mother's care, even if I had to reside in London myself; even if we had to abandon the London depot, and work the business on the old lines."

The children dispersed. Dr. Ferguson and his sister took their leave. Philip, after a short consultation with Tom, went home, accompanied by Annie, and, having explained the matter to his mother, started for London. He reached the city in the quiet of the very early morning. After about a couple of hours' uneasy tossing in the bed in a vain attempt to rest, he walked westward, and turned into Regent's Park. The advancing day, with its renewed atmosphere, quieted and prepared him for his quest. As soon as people began to stir he walked to Ralph's apartments and inquired for him.

"Mr. Cherton is not in, sir," said the woman of the house.

"Has he gone to business?" asked Philip.

"I cannot say, sir," she cautiously replied.

"Did he sleep here last night?" asked Philip.

"Well, sir, I don't know that I need answer that question. Who are you?"

"His brother."

"Oh! excuse me, sir. I didn't recognize you. Are you the brother who stayed here some time ago? Yes, of course, you are. I see now. Come in, sir." Philip entered, and was shown into the dining-room, where, a few months before, he had met with Willie Field. "Excuse me keeping you at the door, but I didn't want to get Mr. Cherton into trouble by saying too much to a stranger."

"Perhaps you will answer my question now?" said Philip.

"Yes, sir. Mr. Cherton did not sleep here last night."

"When did you see him last?"

"Four days ago now, sir. Mr. Field was dining with him—you know the gentleman, I believe, sir—and after

dinner they got rather merry, like gentlemen will sometimes. He rang the bell about half-past ten, and when I answered it, he said: 'Mrs. Cartney'—my name, sir—'Mrs. Cartney,' said he, and his voice was a little thick, and he seemed a trifle wild about the eye, 'I'm a-going out with Mr. Field,' said he, 'and I shan't be back to-night'; and, bless you, sir, he hasn't been back since."

"Do you know where he is?"

"I don't, sir. It is strange, too. There are three letters waiting for him, and two telegrams have been sent up from the office. Yesterday one of the clerks called, a civil-spoken young man, with light hair and yellow gaiters, and said he was wanted at the office; but, of course, I couldn't tell him, for he wasn't here."

"He went away with Mr. Field, you say?"

"Yes, sir."

"Can you tell me where Mr. Field lives?"

"Let me see! I believe I can, sir. Somewhere in Fulham, I know. There should be a card of his in the sitting-room. Excuse me a moment." She went out, and presently reappeared with one of Willie Field's cards, containing an address in Fulham, as she had said. She handed it to him.

"Thank you, Mrs. Cartney," said Philip. "I may call again later in the day."

He went down to the depot in the hope of finding Ralph there. But he had not come. The one clerk, described by Mrs. Cartney, who wrongly thought there were several others, not knowing that this London branch was only recently established, could give him no information. A few items of business demanded immediate attention. These Philip took in hand, spending over them the greater part of the morning, and left the clerk with work enough to fill up the rest of the day. After luncheon he drove to Fulham, and asked at the address on the card for Mr. Field.

"He is not at home," said the attendant, a young man in livery.

"Can you tell me where I may find him?" asked Philip. "I am particularly anxious to see him."

"Is it a matter of importance?"

"Yes! of very great importance."

"Business that cannot wait?"

"Certainly," answered Philip, a little annoyed. "It is business that must be done at once."

"Well, sir, the likeliest place to find him is the 'Flamingo.'"

"Where is that?"

"You're a stranger in London, sir, evidently," said the young man, in surprise. He looked very hard at Philip, and hesitated to answer his question.

"Where is the 'Flamingo'?" repeated Philip.

"A friend of Mr. Field's ought to know," answered the servant saucily.

"But I don't know, and I want to know."

"So I see."

"And you won't tell me?"

"Not knowing your business, sir, I don't feel free to tell you. Perhaps if you would explain your business, I might."

"My business is with Mr. Field."

"All right. Then go to Jericho and find him."

"Does Mr. Field give instructions to have his visitors insulted?"

"He gives instructions not to publish his whereabouts to anybody that calls," and the young man turned away superciliously, and left Philip standing at the door.

He returned to the hansom, which he had kept waiting, and said to the driver, "Do you know a place called the 'Flamingo'?"

"Course, sir. Westminster way. Down by the Aquarium, and off to the left—a gents' club, sir, and a rare place for sport. Do you want to go there, sir?"

"Yes."

"Right," said he, touching his hat. "Heigh-ho! my beauty," and he flicked his horse with his long whip, and Philip was rattled away to the "Flamingo."

It was a low, old house, with many small windows, carefully covered with blinds, and a wide doorway with a step worn hollow by feet constantly passing out and in. Once it had been a fashionable residence. Now it was hemmed round by buildings more modern and loftier than itself. There were several seedy-looking men about the doorway. A gaudily-dressed young woman just within was engaged in bantering conversation with two foppishly-dressed individuals; one an elderly man, whose grey hair was carefully dyed brown, and the ends of his moustache well waxed; the other a younger man, of light complexion and faltering blue eyes, who turned a rapidly suspicious look upon Philip as he entered.

"Mr. Field," said the young woman, in answer to his inquiry. "Yes! I'll call him. You'd better come in, sir," and Philip followed her into a wainscoted room on the right, with a low ceiling, barely furnished, and darkened by the heavy curtains that covered the window and almost excluded the light.

Presently Willie came in, and Philip could see, dim as it was, and notwithstanding the soft tread of the patent shoes, that his step was unsteady; while his face bore unmistakable marks of dissipation.

"Who wants me?" asked Willie.

"I want my brother," said Philip, seriously.

"Ah! it's Philip Cherton," said Willie, jocosely. "So you've found your way to the 'Flamingo,' have you? Welcome," and he held out his hand, which Philip, however, did not take. Appearing not to notice this, he continued, "You should come in the evening. We could show you some fun in the evening. We are quiet now."

"So much the better for me," said Philip. "But I want Ralph."

"Oh! you want Ralph."

"Yes; is he here?"

"No!" And Willie laughed at his lie. "He was; but he slipped off an hour ago."

"Where?"

"How do I know? To business, I suppose. He's a slave to business is that brother of yours, a perfect



slave, a Cherton to the innermost fibre, a real chip from the old block." And Willie laughed again.

"Then you really don't know where he is?"

"How can I? He doesn't tell me where he is going to when we part from each other."

"Did I understand you to say that he was here an hour ago?"

"He was here, whatever you understood me to say."

"Was he here last night?"

"Let me see," said Willie, with mock reflectiveness.

"Yes, I think so. But I couldn't see very distinctly last night, and I don't think he could either."

"Has he spent the last few days here?"

"Partly."

"And where else?"

"Oh! down east and up west. We've been together, but I cannot rightly tell you where, only we've had a merry time of it, I can assure you. Are you staying in London? If so, you can join us. He'll turn up again, no doubt, when he's got those few items of business off his mind; and, if you'll join us, we'll show you a thing or two." And again he burst into loud laughter.

"It is no laughing matter to me, Mr. Field," said Philip, "nor to those at home. May I ask a favour of you? Will you tell Ralph, when you see him, that I have been here to seek him, and ask him to communicate with me immediately?"

"Yes! I don't mind. Where will you be?"

"Sunnymead, of course."

"Then you are not staying in London?"

"I cannot; I must go home."

"What a pity! You'll miss no end of fun. But you Chertons are all such solid business chaps as never were, laying up a tremendous pile, I'll warrant. Yes! you may depend on me. I'll have a talk with the truant when we meet again, and get him to wire straight away, like a dutiful brother."

Philip detected the irony. He felt during the whole conversation that Willie was deceiving him, but scarcely knew what to do. He returned to the depot, but Ralph was not there. He called at his apartments again, only to be further disappointed. Then, as previously arranged, he caught the train for Sunnymead, and reported the result of his visit to Tom and Edwin. It was resolved that Sam, who was preparing to leave for the United States, should postpone his visit, and take Ralph's place in London. He was to devote all his leisure time to the discovery of Ralph's whereabouts, and, as soon as he had found him, to send them word home.

(To be continued.)

## Rev. J. B. Stedeford at Zion, Batley.

BY A LAYMAN.

REV. JOSIAH THOMAS has been giving your readers an interesting account of his experiences of present-day preaching. You, Mr. Editor, have followed with most useful notes from Principal Selbie's sermons. May I make a contribution?

How many, one wonders, know what a rich, evangelical, scholarly ministry is that of Mr. Stedeford, the brother of our Missionary Secretary, and an esteemed Ex-President of the Bible Christian Conference? - I wish I could get and send you the MS. of his latest sermon at Zion (February 12th), a discourse remarkable for its natural eloquence and great spiritual power. But, alas! I find that nothing but the "bones" of it was written.

The subject was "Life's opportunity": the text, "Redeeming the time," or (R.V. margin) "Buying up the opportunity" (Ephes. v. 16). "Time was money," people said. Time was much more: it had a moral value. How prophets, poets, sages preach this truth!

"Heard are the voices,  
Heard are the sages,  
The worlds and the ages,  
Choose well, your choice is brief,  
And yet endless."

An opportunity implied an object. What was life an opportunity for? On the surface it would appear that our main object in living was to care for the needs of the body. How much of our life was thus occupied! But a second thought showed us that this restless activity was really exercising the mental and moral qualities, and that ultimately it was really the soul that was fed or starved. The body would perish, the soul remain. The only men that God called fools were those who ignored this truth. How clear that the great thing for which life was an opportunity was the culture of the soul! "In patience ye shall win your souls." How was the soul to be enriched, to be "won"? Some said it was enough to have an ideal. Paul didn't think so. Take his doxology in the first chapter of this letter to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," etc. "Doxologies," said Mr. Stedeford, "don't break forth from a man because he sees an ideal, but because he sees the means of realizing it." You always felt that it was when Paul spoke of what Christ had done for him that the tenderest chords of his nature were stirred. What a doxology this was! Paul summed up in one sentence of infinite meaning what we have in Christ. Note the words "in Christ." How he lingers on the thought in subsequent sentences—"in whom," "in Him," "in Christ," again and again! He feels he must repeat and enlarge, e.g., "In whom we have redemption through His blood"—what a wealth of meaning!—not simply something done for us, outside ourselves, but a change wrought in us; not only deliverance from the past, but adoption to a new life, the life "in Him," the "more abundant" life.

To Paul, "buying up the opportunity" meant to win Christ, to get into himself what was in Christ, "His absolute blamelessness, the ineffable beauty of His character," etc.

These notes convey but a faint idea of the sermon as preached. Enough appears, however, to show that like Dr. Jowett and Principal Selbie, Mr. Stedeford makes the great evangelical verities the theme of his preaching.

Mr. Stedeford has dignified bearing, a pleasant voice, clear and resounding, used (as are his gestures also) with the utmost naturalness. Devoutness is the keynote of his conduct of public worship. He does not read his sermons. He does not now even write them out, whatever he used to do. But that most careful preparation of heart and mind has gone before their delivery, no hearer can fail to recognize. Coming to the pulpit full of his subject, and with the unction of the Holy One upon him, he speaks with power out of the fullness of a heart and mind richly endowed. Whatever his text, he seems always to be preaching the glorious greatness of life—in Christ. Only those who go to his ministry with no sense of need will come away unblest. Although the mystic in him will out, he avoids the abstruse. The wayfaring man cannot mistake the message. But to get the best out of his preaching one should go, if not with "purged ears," as Lamb said of Milton, certainly with ears to hear. To sum up, Mr. Stedeford is one of our great preachers.

## What Our Readers Think.

### Pastoral Visitation.

"A MANORITE" writes:

May I do my best to check what I fear will lead to grave misunderstanding? Dr. Swallow, in his letter on "Pastoral Visitation," suggests that our Manor Missioner, Rev. W. Kaye Dunn, B.A., inspires others to visit, while he does not do much visiting himself.

I have been intimately connected with the work at Manor during the whole of Mr. Dunn's ministry. It is true that much of the happy work that goes on at Manor is due to the power Mr. Dunn has to inspire others; but I can assure the readers of the UNITED METHODIST that "visitation" has taken, and still takes, hours a week of our pastor's time. The other visitors are very welcome in the homes, but none is so welcome as the "minister," with the sunshine he so naturally carries.

MR. W. S. BROADLEY, Waterfoot, writes:—

I have read with much interest in the UNITED METHODIST the contributions of the Revs. Kaye Dunn, Bruce Rose and Dr. Swallow on this important subject which, one may venture to say, will in the not distant future become an urgent theme for practical consideration alike by ministers and laymen. There can be little doubt that visitation has for many years been allowed to some extent to lapse into neglect, if not into disuse, in many of the churches of our Denomination, and is one of the main causes of a decline in membership and a decrease in attendance at public worship.

It must be admitted that the circuit system, as initiated by Wesley, carried into effect by his coadjutors, and adopted by all the Methodist bodies—admirably adapted, as it was, to the state of society in those early days of religious propagandism—has, in relation to pastoral visitation, largely outlived its usefulness. This, in my judgement, is one of the chief reasons of the failure to carry out with efficiency this essential work for the promotion of Christ's Kingdom. We lag far in the rear of the Baptist, Congregational, Presbyterian and other

Nonconformist bodies whose ministers are, as a rule, in charge of one church, and are therefore in a position to get more intimately into connection with the individuals of their congregations, rendering it a comparatively easy task to note the absences of worshippers, and by timely visits to prevent lapses from the church, and generally to promote the moral and spiritual interests of her members. On the other hand, in the majority of our circuits, the minister is appointed to preach quarterly in half a dozen or more churches often scattered many miles apart, which renders visitation by the ministers an almost impossible task. The mere physical effort of doing that cannot be carried beyond a certain point without danger of a breakdown in health, the consequent unfitness for study, and the weakening of intellectual strength and efficiency in the pulpit. Again, as compared with those whose weekly appeal is to the same audience, our ministers, in consequence of the itinerant system, are unable to note the absentees from worship for consecutive Sundays in any particular church, and are not, therefore, with any degree of confidence able to visit the erring ones with the view of bringing them back to the fold.

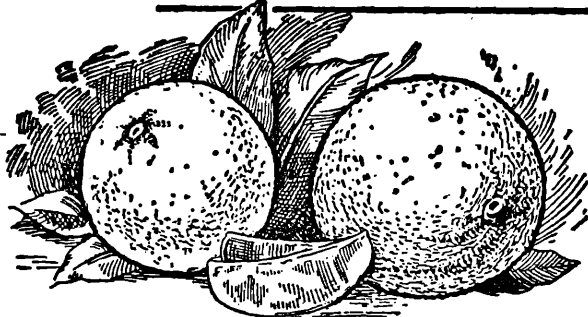
Quite recently the Archbishop of York remarked that the Church of England owed most of her strength and influence in this country to parish visitation by the clergy. I am convinced that this is the underlying cause of the remarkable progress that has been made during the last fifty years by the Anglican and Roman Catholic Churches. Individual contact with families, whether high or low in the social scale, goes a long way towards welding together the sympathies of minister and congregation. By this means the minister gets an intimate acquaintance with the flock, with the cares and worries that daily beset them. It also furnishes the most favourable opportunities for giving advice suitable to their needs, or spiritual comfort in their distresses. On the other hand, people value more than appears on the surface these visitations of ministers, they feel that the pastor takes a sympathetic interest in their daily life; with them personal converse has a greater moral effect than any sermon delivered from the pulpit.

The advantages of a systematized and uniform plan of visitation need not be further set forth. That will on all hands be admitted. It only remains for our supreme legislative authority to formulate a scheme that would be workable throughout the Connexion.

I am persuaded that our methods of visitation call for a drastic revision, even if that would involve a certain lowering of the intellectual quality of the preaching, before a thoroughly efficient system can be devised that would meet the failure of our ministers to get into closer individual touch with their congregations and with those who remain outside the churches. The scheme adopted and carried out by the Cleckheaton Church with success, as outlined in your columns by Mr. Boyden a few weeks ago, viz., a committee of church members, under the guidance of the pastor, undertaking a constant visitation, every case requiring the personal attention of the minister to be communicated to him by the lay visitor would, I think, in all the circuits provide a solution of this perplexing problem.

LONDON (Herne Hill).—At the annual social gathering of the church Mr. W. J. Permain presided, and was supported by the pastor, Rev. H. Hooks, and others. Excellent items of music were provided by the choir-master and members of the choir. Rev. J. Ibbotson, the pastor, and Mr. J. Adcock briefly addressed the meeting. The subscriptions to the chairman's list realized the gratifying sum of £26—an encouraging increase on last year. Time was allowed for refreshments and social chat, and a very bright evening was spent.

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**TO ALL UNITED METHODISTS.**—Don't forget the needs of the Deaconess Institute. It is your own Institution. Its future largely depends upon your sympathy and help. Its urgent needs are: An increased number of annual subscribers and 5,000 shillings to keep it out of debt in its twentieth year. Kindly help this special fund by sending anything from one shilling to a thousand. Receipt forms for ls. each have been prepared—ten stitched together in a book. 500 collectors are wanted. WE APPEAL to ministers, Sunday School superintendents and teachers, young people and their societies, heads of families, and to all who have profited by, or are interested in, the Deaconesses and their work, to help in this 5,000 shillings effort. The Institute is worthy. All willing to collect should communicate with the Secretary, Rev. T. J. Cope, 39 Salford Road, New Wandsworth, London, S.W., to whom also all contributions should be sent.

**TO MISSIONARY WORKERS.**—LOCALISED REPRINTS of *The Missionary Courier* may now be obtained at a cheap rate. Arrangements are already in progress for the issue of four editions. For terms and specimen copies apply (enclosing penny stamp) to Rev. S. Edwin Davis, Bulwell, Nottingham.

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**MANCHESTER.**—GREAT JACKSON STREET, HULME (Manchester Second Circuit). JUBILEE first Sunday in May, 1911. Our object is to clear off the Mortgage debt, about £250. A grand united gathering of all past and present members and scholars. A Thanksgiving Fund has been opened, and a Jubilee Bazaar is in preparation. Will our many friends who cherish happy memories of their connection with us, kindly help? Contributions may be sent to Rev. T. T. Waylett, 40 Hamilton Street, Old Trafford, Pastor, or to Joseph Lawson, 27 Bold Street, Moss Side, Treasurer.

## SUNDAY, FEBRUARY 26th.

	Morning.	Evening.
<b>LONDON.</b>		
Bermondsey Mission, "Manor," Galley-wall Road	W. Kaye Dunn, B.A.	W. Kaye Dunn, B.A.
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Brixton—Sreatham (Riggindale Road)	William Field	William Field
Fulham—Walham Grove	J. H. Blackwell	H. Scrine
Fulham—Munster Road	J. H. Palmer	J. H. Blackwell
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Brighton—Bristol Road	L. Savin, M.R.C.S., L.R.C.P.	L. Savin, M.R.C.S., L.R.C.P.
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Burslem—Bethel Chapel	M. May	E. Prowse
Hanley—Bethesda	C. B. Lea	E. F. H. Capey
Leeds—West Hunslet Central Mission, Dewsbury Road	W. A. H. Babidge	W. Chadwick
<b>NOTTINGHAM.</b>		
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## THE PLEASANT HOUR FOR MARCH, 1911.

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- BIBLE-SEARCHING COMPETITION. By Mrs. J. B. Brooks.
- OLD GLORY. Chap. v.—Peggy Says What She Thinks; Chap. vi.—Jasper's View of Peggy's Need. (Illustrated.) By Edward McLellan.
- HOW WE GOT OUR ENGLISH BIBLE. (Illustrated.) By the Editor.
- THE DOINGS OF RABBIT RY. III.—How Rabbit Rip Lost His Breakfast. (Illustrated.) By W. Gurney Benham.
- AN OLD TRAPPER'S LOG-HOUSE YARNS. Chap. III.—A Camp Meeting Miracle. (Illustrated.) By G. Carver Lennox.
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- YOUNG PEOPLE'S PAGE. By Rev. G. H. Kennedy.

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Editor's Address: 188 Rye Lane, Peckham, S.E.

## Letters of Christopher Hunt.

### MR. POLLARD AS "OLD HARRY."

To the Editor of THE UNITED METHODIST.

DEAR SIR,—I must apologize to your readers for what I have written above. "Old Harry" is a gentleman with whom a respectable newspaper has no dealings. But the responsibility must rest with Mr. Pollard for mentioning this undesirable acquaintance of his! And, to tell the truth, even "Old Harry," fierce and terrible and fiery monster though he is, is not altogether without his uses, as the following will show.

#### I.

One Sunday morning—this was in China, of course—Mr. Pollard found a Chinese woman in great distress. Her son, a young man about twenty, in consequence of some trouble, had swallowed a large dose of opium. This meant certain death unless he was quickly saved. The mother begged Mr. Pollard to help her, and he was taken into the room where the youth was found suffering the effects of the poisonous drug. He was in that drowsy condition which is one of the fatal signs of opium poisoning.

Mr. Pollard succeeded in rousing him, and got him to sit up while he prepared a basin of zinc and water—one of the most effective cures. The young man took the basin from Mr. Pollard's hands, and seemed about to swallow the draught, when, with a sudden look of fierce anger, he dashed the basin across the room and broke it into pieces.

What was to be done? Mr. Pollard was afraid he was in for a fight, and he felt that desperate measures would have to be adopted if the youth was to be saved. It flashed across his mind that probably the young man was as full of superstition as the majority of Chinese, and that he shared the views of the multitude in thinking the missionary was a foreign devil. Very well. Foreign devil he would be! A missionary must play many parts, and for once he would play "Old Harry."

#### II.

The suicide had thrown the basin across the room, and now fiercely awaited Mr. Pollard's next move. He had not to wait long.

Opening his eyes wide and fixing them on the youth, Mr. Pollard, with great deliberation and exaggerated movement, wound his pigtail around his forehead, turned up the loose sleeves of his Chinese gown, and with extended arms and open fingers, like the claws of some rapacious bird of prey, approached the young man. The poor creature became terror-stricken at the sight of the missionary, and cowered as if he expected nothing less than a flash of unearthly lightning to scorch him into cinders. As for "Old Harry" himself, well, he had hard work not to explode with laughter at the ludicrousness of the scene.

"Old Harry" stepped back a foot or two, and then with the most unearthly yell he could make, jumped forward and roared at the rebellious suicide!

The suicide collapsed utterly, and Mr. Pollard, seeing that his time to act had come, prepared another basin of zinc and water which the fellow drank with due meekness, fearing to provoke another outburst on the part of this visitor from the lower regions.

#### III.

That was comedy—though it might have been tragedy. Here is a tragedy. One morning a Chinaman came to the mission-house with a sorry tale. A relative of his had quarrelled with his wife, and the husband in anger resolved that his wife should die. No remonstrances, no pleadings availed. Enraged beyond all control the husband compelled his wife to swallow a large dose of opium and then sat by the bedside to watch her die. Arming himself with a dagger he threatened to kill anyone who attempted to rescue the young woman.

This was the story the man brought to the missionaries. Could they help? The missionaries were Britons and they were Christians, and the idea of a young wife dying while her husband sat at her bedside with a dagger in his hand and watched her die stirred their British Christian blood.

The two missionaries set off immediately for the house. They found it was the home of a rich man, and after waiting for some time in the guest-hall—where they were given small cups of tea!—they were informed that nothing could be done—the

husband was determined to murder anybody who interfered, and it was no use the missionaries courting certain death.

But these Chinese friends of the infuriated husband did not know their men. Fancy two British missionaries not having a try to save a young woman from a mad murderer! But how to do it? Well, they found a way, and the story of the young wife's rescue is as thrilling a story as one could find in any modern romance. I will not disclose it, as I am anxious for your readers to follow the story from Mr. Pollard's own pen.

#### IV.

What has started me story-telling is a book this morning's post brought me. I have given the whole morning to it though I should not have done so, for I had some serious study on hand. But the book mastered me absolutely. It is the Rev. S. Pollard's "Tight Corners in China," which our Publishing House has just published at a shilling net. I have outlined one story—Mr. Pollard as "Old Harry"—and whetted the appetites of your readers for a second, but the book from first to last

is a thrilling and graphic record of missionary adventure surely unsurpassed by any missionary book by whomsoever written. Bold language this, I know. But I state it with great deliberation. I have a fair acquaintance with missionary literature, and if any book has been written with more wonderful adventures than this contains then I should much like to see it.

Mr. Pollard is as good a story-teller as he is a missionary. Whole pages of this book remind one of that master of graphic style, Mr. Frank Bullen. How is it missionaries always write so well? This book might have been written by a master of the craft rather than by one whose days and nights have been given for many years to teaching and preaching among the Miao race in China. The marvel is that Mr. Pollard is still living. In reading the last story of the book one had that peculiar feeling that the writer would be certain to tell of his own death! Sixty armed men captured him at midnight, and in the bed of a river they proceeded to beat the life out of him. How, when he had given up all hope, and wished that the desperadoes would at last strike him in some vital part so that he might go home to be with God, he was miraculously saved in the nick of time by an utter stranger, is a story that holds one breathless.

Mr. Crombie and the Editor are to be warmly congratulated on this first volume of "The Farringdon Library." In appearance the book is not unlike the well-known "Everyman's Library." It is well illustrated, well printed, and tastefully bound. Every reader of this letter should order this fine book by one of our best-beloved missionaries without delay. Here are chapters of human life with a wonderful interest for United Methodists.

Yours, etc.,

CHRISTOPHER HUNT.

Old Clarendon.

## Sir Edward Russell, Kt.

### AN APPRECIATION.

THE Annual Demonstration of the United Methodist Churches in Liverpool again had on its platform Sir Edward Russell, Kt. He was accompanied, as last year, by Lady Russell, who enhances the great power and influence which he always brings to his public work



Photo by]

Sir Edward Russell.

[Russell and Sons, London.

by the aid of her attractive and gracious presence and her sympathetic support.

#### A Distinguished Citizen.

No citizen of Liverpool has won a more distinguished career or is more honoured by every section of the community than Sir Edward Russell. He is a Londoner, having been born within the sound of Bow bells, and though much of his education was received at Richmond in Yorkshire, where he dwelt during some of his youthful years, he afterwards returned to the Metropolis. There, whilst engaged in clerical occupations during the day, he occupied his leisure in the study of literature, classics and at least one of the modern languages. This led to the publication of letters from his pen in the "Morning Chronicle," and whilst he was quite a young man he was offered and accepted the editorship of the "Islington Gazette." There he became also the secretary of the Whittington Club, and an active member of its Parliamentary Debating Society.

His great abilities deserved and soon received a much wider sphere for their exercise. He advertised in the "Athenæum," and in response thereto an engagement was offered to him by Mr. M. J. Whitty, editor of the "Liverpool Daily Post," who, on a slip of paper on which

the advertisement had been pasted, said, "If this be true there is a situation here for you as assistant editor." This led to his removal to Liverpool in 1860. Speedily his articles and his criticisms gained for him a position on the paper more influential than that which its editor had enjoyed.

It was at this stage of his career that he gave a new aspect to theatrical criticisms. His views were welcomed by every aspirant of distinction in that walk of life, and were valued by none more than Irving, afterwards Sir Henry Irving. It would not be too much to say that Irving's genius in his own walk of life was not only recognized, but was so admirably brought out by the criticisms of Sir Edward Russell that they opened up to Irving the fame which increasingly came to him from that time forward. The result of this association was to make them lifelong friends.

#### "Strangers in the Pulpit."

The critical acumen of Sir Edward has been in prominent evidence during the whole of his career, and nowhere has it been more brilliantly displayed than in the long series of articles which occasionally appeared over a period of many years upon "Strangers in the Pulpit." If a preacher sufficiently distinguished in any denomination came to Liverpool, Sir Edward Russell would be present to hear him, and one or two columns of the "Liverpool Daily Post" would contain an account and criticism of the sermon and style of the preacher: the lucidity and just appreciation of the critic no one prized more highly than the subjects of these articles from his pen. When Rev. Marmaduke Miller had consented at one anniversary service to preach in the Liverpool Grove Street Church, I asked Sir Edward to come and hear him. Two or three days afterwards a criticism of Mr. Miller and of his discourse, from the pen of Sir Edward, appeared in his paper. It was so conspicuously delicate, so eminently just, and so beautifully kind that I posted a copy to my dear friend, one of the best preachers—perhaps it might not be too much to say the best—that Free Methodism ever produced. The sermon was based on the text, "Shew us the Father." Doubtless, not a few of the older Methodists who have heard the sermon will be prepared to agree with me in the opinion that it was the most excellent that Marmaduke Miller ever delivered. The criticism was so highly valued by Mr. Miller that he wrote at once asking me to send him a number of copies for his personal use, and he told me afterwards that it was the best criticism that he had ever seen of his sermonic power and work.

#### Parliamentary Leader-writer.

At the time of Sir Edward (then Mr.) Russell's removal to Liverpool I became acquainted with him through both of us being members of a society known first as the "Neophytes," and afterwards as the "British Literary Society." Time and space will not allow a reference to this somewhat unique society, which has for many years ceased to exist. Five years had scarcely elapsed of Sir Edward's residence in Liverpool before he received and accepted the invitation to become the Parliamentary leader-writer of the "Morning Star." That paper was the first of the Radical penny dailies, was edited by the late Henry Richard, M.P., and was under the fostering care of men like John Bright and his contemporaries.

One of his articles at this time which won for them an immense circulation was his description of the inauguration of the Cobden statue at Verviers in Belgium. It was so forceful and graphic that it was translated into French and was adopted and reproduced in the Free Trade organs of Belgium.

His position in the Press Gallery and his Parliamentary leaders in the "Morning Star," brought him into friendship, not only with John Bright and the leading members of his school, but with William Edward Forster, Lord Clarendon, and (what he prized most of all) with W. E. Gladstone. When Mr. Gladstone was at Hawarden the "Daily Post" was each morning on his table, and in the days of Lord Derby, the uncle of the present Earl, and of the successors to the Earldom, though the successors are of opposite politics, the paper is a regular part of the morning intelligence supplied to Knowsley, and never was it in more request than on the visits which King Edward and the Queen and other members of the Royal Family have so frequently made to Knowsley.

### Returns to the "Daily Post."

Mr. Whitty found that in allowing Sir Edward to return to London he had lost an indispensable colleague, and in 1869 made overtures which led to his return to Liverpool in the capacity of chief editor, instead of the secondary position he had formerly occupied. The resulting effect was to eclipse in success its Liberal competitor—the erstwhile powerful "Liverpool Daily Mercury"—and to absorb it as it is to-day as an integral part of the "Liverpool Daily Post."

Soon after Sir Edward came back I met him one night, and as I expressed my pleasure at his return he told me with evident satisfaction that to induce him to return Mr. Whitty had not only appointed him chief editor, but was giving him a salary of £1,000 per annum. At that time such a large salary was probably not paid to any provincial editor, and would be only equalled or exceeded by the editors of a very few of the principal and foremost of the London daily press. From that time up to the present the "Liverpool Daily Post" has continued in circulation and influence, and doubtless in emoluments, until it now ranks along with the "Manchester Guardian" and the "Birmingham Daily Post" as one of the three most influential daily papers in the Provinces, and he has continued not only as editor, but is also now one of its proprietors.

Whilst still editor, Sir Edward Russell was induced to enter Parliament. Being successful in the first contest, he became Member for one of the Glasgow Divisions. The demands of the paper led to Sir Edward's withdrawal from Parliament after about two years. Sir Edward, though he could do so no longer from Parliamentary benches, yet continued, by the articles and policy of his paper, to render most influential assistance and support to Mr. Gladstone's proposals with reference to Ireland and the other portions of his policy.

### Licensing Reform.

"The Black Spot on the Mersey," the stigma by which Liverpool had become known by the extent and abuses of the local liquor traffic aroused Sir Edward to the imperative necessity for licensing reform. From that time onward the paper has more and more united with its main objects of political guidance and purveyor of secular information, the highest moral aims and the strongest sympathy with religious workers in all sections of the Christian Church.

Sir Edward Russell is a member of the House of Laymen for the province of York. He is a loyal Churchman, a steadfast advocate of broad evangelical and anti-ritualistic views, and has written a considerable number of essays of a literary, political and religious character. The subjects of these are most varied. His book of "Lay Sermons" would interest both preachers and hearers, as would also his essay on "Morals in Politics," and his critical essay on "The True Macbeth" would delight the student of Shakespeare.

Two interesting books of similar genre to the volumes which Mr. G. W. E. Russell published under the name "Collections and Recollections" have been issued by Sir Edward under the titles of "That Reminds Me," and "Then-a-days," and are most pleasing and informing reading.

### His Great Kindness.

A prominent feature in the character of Sir Edward Russell is his great kindness. Any philanthropic or benevolent object not only appeals to his sympathy, but frequently enlists the support of his pen. His articles are expressed in the most graceful, refined and cultured phrases and they are characterized by a felicity and power which gives to them a combination of irresistible charm and strength.

In the interesting autobiographical book of Sir Henry W. Lucy, the "Toby, M.P." of "Punch," several allusions are made to his association with Sir Edward. One which has been confirmed to me by Sir Edward himself, shows that we owe to him the discovery of a writer who possesses a gift amounting to genius, in picturing for us the pleasanter aspects of life, and especially those of Parliament with gentle and inimitable satire from its humorous side. Sir Henry Lucy was a young Liverpool man, a clerk in an office, who had a soul above hides and valonia, the articles merchanted by his employers, and who longed for occupation of a more congenial and intellectual character. When he had qualified himself by acquiring a knowledge of shorthand for some different pursuit in life he found himself face to face with the impasse that no one would give him an appointment as a reporter because of his inexperience in the work. He tried various newspaper offices, but tried in vain until he called upon Sir Edward Russell and asked him for a recommendation. In reply to Sir Edward's question he had to confess that he could not obtain experience in reporting because no one would give him a trial. Admiring the young man's perseverance and his frank confession he said in his

kindness: "I will see that you have an opportunity of showing what you can do, and if you succeed I can then give you a recommendation." One of the big political speakers of the day was coming down to address a huge meeting in Liverpool. Sir Edward gave young Lucy a pass to the reporters' press table, with instructions to the chief of the staff that he should allow Lucy to take one turn at the reporting of the speech. Lucy was then to carry his notes to the office and to transcribe and summarize them. They were next day compared with the full report and were so satisfactory that Sir Edward gave him a recommendation to a newspaper in Shrewsbury where Lucy gained his first appointment as a reporter. That recommendation afforded him the required opening for his literary talents, and conferred upon our generation one of the most facile and able journalists, that the age has known.

The receptive mind and broad outlook of Sir Edward Russell has ensured for his writings the admiration of friends from all orders of society. Both clergymen and laity cherish for him the highest regard, and it would not be too much to say that in Liverpool, strongly Conservative though the tenor of its political mind may be, he is universally looked upon as one of the citizens whom every class and every section delights to honour.

### A Helper of Christian Unity.

At our annual demonstration last year we reaped the advantage of the presence of himself and Lady Russell, and this year we had the privilege of his services along with those of the Rev. Canon Hensley Henson. As with the Canon so with himself, there is an increasing desire for unity amongst the various branches of the Christian Church, and we are grateful that such men, prominent for their other conspicuous abilities and foremost in their efforts to bring Christian communities together, were found side by side upon our platform, and took part in our proceedings this week in the great Hall of the Liverpool Central Mission where we were also honoured by the presence of our Lord Mayor and Lady Mayoress.

Perhaps I cannot close this altogether inadequate sketch of our distinguished citizen better than by referring to an essay which he delivered to the Jewish Literary Society at their Liverpool synagogue, an essay so bold and daring before such an audience in its commendation of the sacred literature of all ages and peoples. It gives a most spiritual description of the Hebrew writings and purposes, and shows how they were contributive to Christianity and the New Testament by their metaphor and theological thought and by their identification with the New Testament Christian ideals. The Jews who were present, several of whom I know, heard with enjoyment the glowing account of writings of their own psalmists and prophets, but they were scarcely less charmed and surprised to listen to the paragraph which ended his address. With its quotation I must bring to a close this sketch of one of the most gifted men whom I have had the privilege of numbering amongst my most cherished friends. The final words of the essay are as follows:—

"The Sacred Literature of Buddha, of Confucius, of Lao Tsz, of Moses, of David, of all the Psalmists, of Solomon, of Isaiah, of Jeremiah, of Ezekiel, of Amos, of Hosea, of Christ's reporters, of St. Paul, St. John, St. Peter, of the Christian Fathers, of the less ceremonial Rabbinical writers, of the dreamer John Bunyan, of the epic Milton, of Saint Richard Baxter did not come into the world, was not kept through the ages to deserve to be cast aside by a conceited, upstart age, fatuously supposing itself to be independent of piety, or, at least, capable of dispensing with the means of grace, the means of ennoblement of the soul, the means of guidance and impulse to heartfelt rightness of life, the means of kindling in each man a burning bush of eager worship and resolute well-doing, which have kept alive the devotion and the only true manhood and womanhood of countless generations. There is a better way. Let us follow it—in the sure steps of our honoured forefathers, Hebrew and Christian."

THOMAS SNAPE.

Liverpool, February, 1911.

## W.M.A. Report.

THE first report of the Women's Missionary Auxiliary as a united body has just been issued and makes a comely booklet of fifty pages. It states that in the home department a great amount of labour has been involved through the amalgamation of the Women's Missionary Auxiliary societies in the various Districts, the uniting of workers hitherto unknown to each other, and the adopting of methods to many absolutely new. The report says that not only every District in which two or more societies are working are now united in the organization, but Districts hitherto without a Women's Society have also organized themselves, so that now there is a fully-equipped Women's Auxiliary in every District in the Connexion—a no small achievement for a first year's work. Details are given of the work carried on by the Auxiliary's women workers on the foreign field—Miss Ethel Squire, B.A., Miss Lettie Squire, B.A., Dr. Lilian Grandin, in West China; Miss Boardley at Wenchow; Miss Murfitt at Ningpo; Miss Turner at Tientsin; and Miss Roebuck at Ning Ching. "We should like also to add a word of appreciation and acknowledgement for the large number of ladies now on the field who, as missionaries' wives, are contributing so much valuable service to the cause of women. Not only in North-East and South-West China, but also in East and West Africa these ladies are conducting classes for women, visiting the villages, teaching in schools, visiting the sick in their homes and in the hospitals, and by their whole life of self-sacrifice bearing such a testimony to the beauty of Christian homelife before the heathen women as to make such service worthy of not only our

most heartfelt thanks, but deepest admiration." Reference is also made to the death of Mrs. Chapman, the wife of the Principal of the College at Wenchow.

For the benefit of W.M.A. members who have no access to the general Missionary Report extracts are given from that Report relating to the women's work being done at the different stations, both by the specially appointed lady agents and by our missionaries' wives. These bring the workers at home into closer acquaintance with their sisters on the foreign field.

The number of circuit branches is 169, and the income totals the worthy sum of £2,251. The eight Districts which have contributed the largest amounts are: Portsmouth, £315; Rochdale, £225; Leeds, £211; Sheffield, £194; Exeter and Shebbear, £161; Manchester, £152; Bristol and South Wales, £144; Plymouth and East Cornwall, £122.

This report shows the W.M.A. to be in vigorous condition, and to be an invaluable auxiliary of the Missionary Society.

## The Late Rev. Alfred Jones

### FUNERAL AT BURTON-ON-TRENT.

THE funeral of the late Rev. Alfred Jones took place at Burton-on-Trent on Wednesday of last week amid manifestations of widespread esteem and regret. Representatives from our various United Methodist churches in town and country and from many other churches attended in large numbers. The following organizations were also represented: Burton Free Church Council, the Sunday School Union, the Free Church Girls' Guild, and the following ministers were present: Rev. Principal Sherwood, of Manchester, who conducted the service; Rev. John Moore, of Nottingham, who officially represented the Denomination; Revs. James Sarvent, W. H. Faulkner, J. W. Armstrong, H. G. Brown (Congregationalist), R. N. Wicherley (Primitive Methodist), J. Porteus (Baptist), C. H. Buxton, E. B. Akeroyd, and J. Graham. Rev. H. T. Chapman, President, would have attended but that he found it impossible to reach Burton in time. In a letter to the family he tendered his deep sympathy in their sore loss. Rev. J. H. James and other friends of the deceased in the town were, greatly to their regret, unable to be present owing to an important Connexional engagement.

The memorial service was held in George Street Chapel, and was touching in the depths of sympathy and affection disclosed. Practically every seat on the ground floor of the chapel was occupied. There was also a representative attendance of members of the choir. Mr. F. A. Lowe presided at the organ. The opening hymn was "Jesu, lover of my soul." Rev. James Sarvent read part of the burial service. Prayer was offered by Rev. W. H. Faulkner, and the hymn, "Rock of Ages," was impressively sung.

### Principal Sherwood's Address.

Rev. Principal Sherwood gave the address which was as follows:—

I do not intend to do more than briefly state how Mr. Jones impressed me. My acquaintance with him began in the Connexional Committee of the Ex-United Methodist Free Churches. His grasp of ethical Christian principles, and his discussion of business in the light of them, powerfully impressed me. He did not deal with the business of the Committee as a non-spiritual detail. A closer intimacy with him revealed to me a faith in Christ in the light of which I saw and felt my faith to be feeble. The words: "Lord, I believe; help Thou my unbelief," were a true expression of my need and aspiration. In the days referred to, we occasionally had discussions of a theological character in the Committee, and while holding unwaveringly to Christ as our Divine Lord and Saviour he maintained a well-balanced and well-expressed sympathy with much that was new in thought and word. When he came to Manchester College, as one of the tutors, we frequently saw each other. The conditions of work in those days made it possible for us to discuss books, old and new, the "Expository Times," the "Hibbert Journal," and other products of this modern time. He was sympathetic with all that made for the deepening and widening of man's knowledge of the truth. He was a good theological scholar, and an exegete of considerable power and lucidity. His convictions were deep and strong, and he did not easily modify them; but his mind was open, and his face was ever turned to the light. His progress was sometimes a painful growth, but it afterwards became a blessed achievement. To him Christ was Alpha and Omega. His Christology was Athanasian in form, and Johannine in spirit.

He was a master in the sphere of Christian experience. For years he was a great physical sufferer, and frequently sank into "the depths." I have wondered whether or not his prayers ("cries") out of "the depths" led to such experiences of the quieting and uplifting power of Christ, as made him a master of the art of ministering to troubled souls. He knew much of that which some people speak of as the psychology of the Christian life. He was at home in talking to "seekers after God," and I doubt if any of them were misled by him. His religious life had much of the bright and joyful in it. I was much impressed by this fact; and I have frequently wondered how so many people came to think of him as one who suffered from chronic depression. His visits to the College were frequently to me "seasons of refreshing from the presence of the Lord."

He was great as an evangelical preacher. He took great texts, and set them out in a massive way. There was nothing slipshod in his homiletical methods. Doctrines were carefully defined—the definition being justified by elaborate proofs, but this did not become a dry and barren intellectualism. Great powers of life surged



within him, energizing his intellect, heart and will, and he spoke as one who saw and felt and knew. His strength lay in his Biblical studies—historical and exegetical; and in his rich and varied experiences of Christ.

A friend of Charles Kingsley's, to whom he was speaking of the deep things of God, said: "I shall never forget his look and voice, as folding his arms he bowed his head and said, 'I cannot—cannot live without the Man Jesus Christ.'" Such words truly delineate Mr. Jones's love of Christ. His love of God and his joy in the service of Christ sometimes found expression in the writing of hymns. Here are two verses from his hymn, number 837, in our Hymn Book:—

"Thrice holy Lord of earth and sky,  
How beautiful art Thou!  
What grace must on Thy servants rest,  
Who in Thy presence bow!  
"O let Thy love fill all my soul!  
Put in my heart Thy peace;  
My footsteps guide to Thy loved home,  
Where praises never cease."

He was a delightful fireside companion. Reminiscences, humour, anecdotes made good conversation. A night with him reminded me of Christopher North's "Noctes Ambrosiana."

He was a precious gift of God to wife and children, to the Church and the world. In the words of a German mystic he sought to be to the Eternal Goodness—God, Christ—what the hand is to man. His life was an unveiling of God, Christ. After a strenuous and blameless life he has been called by the Father into the Eternal love—the Eternal blessedness; and there I leave him with the prayer that his loved ones may be made strong to bear the burden of their sorrow; and that the memory of him may be to them, and to all who knew him, an inspiration of faith, hope and love.

The funeral cortege proceeded direct from the residence of the deceased to the cemetery. Every mark of respect was paid en route by drawing of blinds. Inside the burial-ground there was a very sorrowful assembly of friends, and indications of the great loss local Non-conformity had sustained were seen on every hand. The chief mourners were: Mrs. Jones, widow; the Misses H. and E. Jones, daughters; Rev. Dr. Arthur Jones, son, and Rev. W. G. Jolly, Norfolk, brother-in-law. The bearers were drawn from the several United Methodist Churches in the town. The committal portion of the service was taken by Rev. T. Sherwood.

#### An Appreciation by Rev. Andrew Crombie.

With sincere regret I heard of the decease of my never-to-be-forgotten friend, the Rev. Alfred Jones. Few men have been more highly esteemed or have rendered more faithful and efficient service during a long ministerial life. As I have known and loved him for nearly fifty years it is fitting that I should lay a wreath on his grave.

We first met in Manchester in the vestry of Lever Street Chapel. He had been preaching for some years in Wesleyan Reform circuits and came to be examined with the view of obtaining ministerial status in the U.M.F.C. I, about seven years his junior, came from our church in Edinburgh for a similar purpose. We became friends at once, and that friendship lasted the whole of his lifetime. As we walked together from the chapel, and bade each other adieu, his hearty "God bless you" has never passed from my memory.

Having closely followed Mr. Jones's ministerial career it is a joy to bear testimony to his many noble qualities. He was a many-sided man. As a preacher he exercised a commanding influence and filled with wonderful success some of the leading pulpits in the Denomination. He was a soul-winner, and by his intelligent presentation of the truth, and his intense evangelical enthusiasm, he was constantly adding to the membership of the church. This was the crown of his rejoicing, that he was the instrument of bringing men and women into living communion with Jesus Christ.

Though Mr. Jones was to a large extent a self-educated man yet in scholarly attainments, in literary culture, and in wideness of reading he was far in advance of the average Methodist minister. As he served on our chief Connexional Committees for many years he had ample opportunities for promoting the highest interests of the Denomination he dearly loved. Whatever he undertook he did with all his might. As secretary of the Evangelistic Mission he worked with his whole strength. The success of the mission-cars, and of the missionaries who visited the towns and villages of the country, was ever on his heart. He did much to help and inspire them in their onerous labours.

As one who served with him on the Special Committee for preparing the Church and School Hymnals of the Methodist Free Churches I can testify as to the ability and devotion with which he toiled from year to year until that important task was completed. I rejoice that he contributed at least one hymn of high quality to that valuable collection, and that the same hymn has

been accepted for the new Methodist School Hymnal to be published in June.

Since Mr. Jones's retirement from the full work of the ministry he has not been idle. At Burton-on-Trent, where he laboured twice and was much esteemed, he had the pastoral oversight of one of the churches, and to the close of his life occupied the principal pulpits in the town. He also continued his valuable contributions to our serial literature. When this journal was first started, more than a quarter of a century ago, he was a willing and a generous contributor to its pages.

My last interview with Mr. Jones was in October, 1910, when, in the company of the Rev. Richard Wilton, I visited him in his own home. He was then in fairly good health, and full of loving enquiries about old and valued friends. We did not then anticipate that would be our final interview; but we cherish a grateful remembrance of it. In the bosom of his family, with his Greek Testament on the table, we bent the knee together and thanked God for a beautiful, a useful and a happy life spent in the service of our common Master.

"After life's fitful fever, he sleeps well."

#### An Appreciation by a Burton Local Preacher.

The following extracts are taken from an article in the "Burton Gazette":—

One of my fellow scholars in the select class at George Street, in the year 1887, told me that if I wanted to hear a preacher, I must wait until the Rev. Alfred Jones came back to Burton. How well I remember his return to George Street Church! The first Sunday morning he occupied the pulpit was a revelation to me: an impression was fixed upon my mind that can never be effaced, a new influence came into my life, and ever afterwards he formed a share in my thoughts. I was only a lad of eighteen then, and our departed friend and minister was always a young man's man, and to say that his influence in the pulpit and out of it was always with me is putting it mildly—he became to me a hero in real life, a living inspiration. With what eloquence and power he appealed to the young men to serve Jesus Christ, to do something for Him, to be of service in the vineyard of God!

Mr. Jones's preaching always made one feel that God wanted us to be doers, that we must serve: and how great was the joy of our beloved minister when he saw the front seat in the prayer-meeting filled with young men! Some would falter and hesitate before they went to the front, as we called it, but his cheery "Come along" almost compelled one to go, and what prayer-meetings we had! The writer remembers how on one occasion, after the regular prayer-meeting was over on the Sunday evening, he kept about a dozen lads behind to hear and encourage them to pray. He was indeed a wonderful man in the prayer-meeting, and how he loved the old choruses, such as "Walk in the light," "What, never part again?" and "It's better on before!"

For local preachers he had a profound love and admiration. The last time the writer heard him preach on the Sunday evening, in the prayer-meeting he prayed very earnestly for the local preachers that God would bless them, and give them a good night's rest after their labours. If a lad seemed to be shaping for the plan, there was an invitation given to go with him on the Sunday to his country appointments, and on the way a delightful talk about the great work of preaching.

He was a great preacher, was informed, possessed of a deep poetic spirit, and always sounding out the old evangel, as he told us at times, when he preached on great historical subjects, he should never wander far from the Cross of Christ. And how eager he was for conversions; his greatest joy was in seeing his young people giving their hearts and lives to the Saviour.

He knew, as few men know, the struggles of the poor. He had a most generous spirit. He was always helping, always giving, always trying to do his Master's will.

He has lived long and well; he has served with real devotion his day and generation by his voice and pen and loving sympathy, and now he sleeps well.

W. G.

#### The General Connexional Committee.

THE General Connexional Committee met at Mount Tabor Chapel, Stockport, on Thursday and Friday last, under the chairmanship of the President. A good attendance was recorded, apologies for absence being received from only four of the Committee. A hearty welcome was given to the Committee by Rev. W. H. Lockley, superintendent minister of the Mount Tabor Circuit, who was voted a seat in the Committee during its proceedings.

The minutes of the last meeting were read and confirmed. A letter from Rev. W. J. Townsend, D.D., acknowledging the kindly sympathy of the Committee, and reporting steady progress towards health, was heard with pleasure. The Committee noted with regret the

death of the following brethren from the date of its last sitting: Revs. J. S. Balmer, T. Webber, W. Evans, E. Orme, H. Down, and Alfred Jones. Applications for superannuation were received and recommended to Conference from the following ministers: Revs. J. Hammond, J. Gaskell, and J. F. Hughes. The action of the President in arranging supplies at Longton, Winchester and Durham, in consequence of ministerial affliction, and at Felling-on-Tyne to facilitate the working of that church, was approved. Several resolutions from the Home Mission Committee, concerning the rearrangement of circuits and the consequent removal of ministers, were received, and the action of the Home Mission Secretary in facilitating the reduction of grants was heartily supported. A communication from the Assessment Committee relating to ministerial salaries was carefully considered. A resolution was then passed recommending that while the scarcity of houses continues, sectional arrangements as to the payment of probationers coming into Full Connexion shall operate until 1913, after which date all brethren coming into Full Connexion shall, if there be still a scarcity of houses, be paid £100 per annum for two years, with the right to marry without sanction of Conference, such regulation to operate until 1917.

Recommendations from the united Sub-Committee of the College and General Connexional Committee as to the future of the two Colleges were duly considered and approved.

A new schedule, to be filled up and signed by circuit authorities, prior to the appointment of probationers to circuits for the usual probationary term, was agreed upon, and a co-ordinated scheme of probationary studies, drawn up by Rev. J. Foster, was also presented and recommended for adoption by the Conference. Applications for re-appointments of probationers under special circumstances at Manchester Third, Sheffield (Hanover), Burnley, Huddersfield, Crosland Moor, and Plymouth (Greenbank) were forwarded to the Stationing Committee.

The following brethren were appointed as deputations to visit the Methodist Conferences: Wesleyan, at Cardiff, Rev. S. L. Warne and the Lord Mayor of Cardiff, Ald. C. H. Bird, J.P.; Primitive, at Bradford, Rev. Bruce W. Rose and Mr. J. Whiteley, C.C.; Reform, at Wellingborough, Rev. W. H. Lockley and Mr. J. Syson.

Permission was given to sell certain properties at Radcliffe, Rotherham, Monk Bretton, Tavistock, and Nantwich. Rev. R. Pyke was appointed to prepare the address to the Churches. A Sub-Committee to examine the statistics and report to the Conference was constituted, consisting of Revs. R. Pyke (convener), J. King, and Messrs. S. Spencer and W. A. Lewins. Various reports of deputations and applications for discontinuance of ministers, for re-arranging of circuits and adjustment of grants, were carefully considered, in view of the present condition of our Home Mission Fund, and the need for economy. Grants were made to several brethren in consequence of ministerial affliction, and to a number of local preachers. A resolution recommending a grant from the annual interest of the Local Preachers' Fund towards the expenses entailed by the working of the new scheme of studies for local preachers was forwarded to Conference.

Thanks to the Stockport friends were moved by Sir James Duckworth and seconded by Mr. Squire Spencer, also to Rev. J. Baxter for his services as Minute Secretary, and to Rev. Bruce W. Rose as reporter to the press.

#### Conditions of Labour at Tonypandy.

We have received from Alderman Alfred J. Smith, of Bristol, copies of two letters he has sent to Rev. W. Kaye Dunn on the above subject and a copy of Mr. Dunn's reply. We regret that exigencies of space prevent us from printing these letters in full, but we set out so much of their contents as will fairly present the facts as both brethren view them.

The correspondence arose out of the following paragraph in Mr. Dunn's "London Letter" in our issue of December 8th, 1910:—

"I have had a conversation with a business man who has just returned from Tonypandy in the Welsh riot district. He says that there is not a shop front that is not badly wrecked. These are new times in our country—not without reason. Many of the wreckers earn but 2s. 6d. per day in the mines, and that irregularly—so that wages for many are frequently under a pound a week. When a new corner of coal is being approached, nothing is paid the men for their work in removing the earth between them and the coal, and men sometimes work two full days, sending up tons of earth to the surface, and receiving nothing in pay, having to be content with the privilege of getting so much nearer to their chance of again earning 2s. 6d., or more, a day."

## The Body-Building power of Bovril

has been proved by independent scientific investigation to be from

# 10 to 20 times the amount taken.

(See Poster.)

Writing to Mr. Dunn, under date, January 30th, Alderman Alfred J. Smith said:—

"DEAR MR. DUNN,—I read with great surprise a portion of your letter in the UNITED METHODIST of December 8th last, referring to the wages paid, and the condition of labour in the neighbourhood of Tonypany. I know that your description is incorrect, as regards collieries generally, and I therefore made full enquiries into the matter, and find that the wages paid in the Tonypany district, as well as Aberdare (where colliers have been on strike for some months), are more than three times the amount stated by you. The information, therefore, supplied to you is absolutely incorrect.

"On the other side you will find particulars of the wages paid in each district, and I also enclose a pamphlet just published by Mr. D. A. Thomas, M.P., containing a good deal of information and supporting the figures which I have given you. I shall be glad if you will show any reason why well-paid men should, when they have a difference with their employers, wilfully and recklessly destroy the property of unfortunate tradesmen who happen to live in the district where there is a strike by the labourers against their employers."

The figures given are as follows:—

#### Wages, etc.

Aberdare, Cwmaman Pits. "Our average earnings of all colliers is 7s. 9d. per day or £2 6s. 6d. per week, and we have not a workman of any class who is paid under 3s. 4d. The average earnings including even boys, common labourers, etc., is 84s. per week, besides cheap coal, cheap house rent and other advantages which represent about 3s. per week which town workmen do not get."

"The other pits in the Aberdare Valley would probably vary to the extent of 1d. or 2d. according to circumstances."

Rhondda Valley, including Tonypany. "The actual average worked out at a fraction over 7s. 8d. per day. In addition to that the men get their house coal at 5s. 9d. per ton, or less than half what it costs the colliery owner."

Under date February 10th, Mr. Dunn replied:—

DEAR MR. SMITH,—I am much obliged to you for the interest you have taken in my article of December last. But one cannot reopen in February an article two months old. At the same time I have no reason to doubt the first-hand authority which I quoted. But you must not forget, as I do not, that such statements do not pretend to cover the entire situation.

### Our Australian Letter.

#### A Glimpse of Methodist Work in South Australia.

UNTIL the Editor reminded me I did not realize that several months had elapsed since my last notes were written for the UNITED METHODIST, which is eagerly scanned and prized week by week. The one regret is that I cannot find time to read it and the three monthly Magazines as carefully as I desire.

The last nine months have been among the busiest of my life. Having spent nine years in Adelaide and suburbs and six at Burra I have not lacked opportunity for work in centres of population. I have also had a fair share of labour in the country.

South Australia, with ample space for half a dozen European nations to play hide and seek in, has only about 400,000 people, just the population of a secondary British city, and many of our circuits contain magnificent distances.

My present circuit is thirty-four miles long and has eleven churches. A probationer is with me, and pastoral responsibility is divided. I have different times driven thirty-eight miles on a Sunday and preached three times. My travelling in the buggy (or gig) averages 250 miles per month.

The surrounding region, about twenty miles from Adelaide, the Queen City of the Southern World, is one of the most beautiful in Australia. Being high above the sea level we escape much of the oppressive heat which dwellers upon the lower ground have to bear in summer. Nearly all the nights are cool, and that is a great advantage in this country.

In 1909 we renovated our manse which, with flower, fruit and vegetable gardens, is a desirable residence, 1910 being the jubilee year of the church, we resolved to extinguish the debt, and renovate the church building. Removals having greatly lessened the congregation the trustees were dubious about attempting great things for God and expecting great things from Him, and effective leadership was not easy. However, a carefully-prepared scheme, with first things first, was very slowly adopted in April, and we had the privilege of leading the way in a practical fashion. By degrees one and another gave generously, but it was impossible for the local friends to give more than £100 of the £300 needed, and, remembering Wesley's words, "The world is my parish," we thought, at least, much of South Australia might be regarded ours. Several hundred miles, hours and letters were devoted to the task, and there were few normal days for eight months. There was much additional care through scarcity of tradesmen and building material. There were many disappointments in the general appeal for help, but the glad surprises were equally numerous, and matter for, at least, a pamphlet on "Curiosities in the Begging Campaign." In one instance a gentleman, who absolutely refused aid, on a second appeal being almost immediately made, wrote apologizing for his lack of sympathy and, "though not a Methodist, in a contrite spirit," he sent a cheque for £10. The law and the Gospel, merchantmen and tradesmen, Members of Parliament, a Chief Justice, a Lieutenant-Governor, and the Postmaster-General of the Commonwealth were among the subscribers. In short, within less than nine months the

debt was extinguished, and the church, with new porch, new organ, new seats, new ceiling, etc., was made one of the prettiest in the region, every penny of the £300 needed was raised before December closed, and the doxology was sung over the completion of a task which exceeded the expectation of our most sanguine friends.

The scheme, and some other formidable enterprises, that appeared essential to the Kingdom of Christ, could only have been prosecuted through His constraining love. But another can never be attempted. Our forty-fourth, and last, year as circuit minister shall not be absorbed with such material labour. And our friends "at home" will join us in the prayer which becomes daily more fervent, "Let Thy work appear unto Thy servants and Thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us. Yea, the work of our hands establish Thou it."

W. F. JAMES.

Wesley Manse, Gumeracha, South Australia, January 3rd, 1911.

### International Lesson.

BY REV. CHAS. A. ASHELFORD, Berry Brow.

MARCH 5TH, 1911.

#### ELIJAH GOES UP BY A WHIRLWIND INTO HEAVEN.—2 Kings ii. 1—15.

GOLDEN TEXT: "And he was not; for God took him."—Gen. v. 24.

THIS lesson closes five consecutive studies of Elijah, the greatest religious personality seen in Israel since the days of Moses. There is difference of opinion as to whether this chapter closes the Elijah biography or opens the Elisha collection of traditions and anecdotes, but the preponderance of opinion favours the latter view. Little is known of Elijah's last years; if 2 Ch. xxi. 12 be authentic, then his translation took place early in the reign of Jehoram. The Gilgal of v. 1 must not be confused with that of Jos. iv. 19. The word means "cromlech," and the one here referred to must have been in the central high land, perhaps the present Jiljilia, about seven miles north of Bethel. The teacher should picture the stern, solitary, sublime soul striding the thirty miles without sense of fatigue on that strange and wonderful day, accompanied by the gentle and clinging Elisha who persistently refuses to be separated from his august master. Skinner reminds us that in Semitic idiom "sons of the prophets" means no more than "members of the prophetic guild." It is in the time of Samuel that we first heard of prophets going about in large bands. In some respects they may be regarded as the "friars of antiquity."

#### The Passing of Elijah (vv. 1—11.)

The last walk and talk of Elijah and Elisha, the two greatest men of their age, are full of interest and instruction, and their parting is full of pathos and power. The scene describes the departure of a spiritual peer from the realm of sense to the realm of spirit. This last journey should be compared with that other last journey of which it is written, "He steadfastly set His face to go to Jerusalem": the One was going to His Cross, the other to his glory. The solitary Elijah feels deeply the imperious instinct which leads all souls to seek solitude in hours of supreme crises—he desired to be alone with God. In repeatedly asking even Elisha to leave him he may have wished either to spare his successor the pain of parting or to test his fidelity. Elisha is loyal to his friend and spiritual guide to the end. The successive visits to the guilds of prophets at Bethel and Jericho suggest the conscientious discharge of daily duty, come what may. The garrulity of the sons of the prophets jars upon Elisha's soul—the impending event is too sad and sacred for idle talk. Elijah's visits paid, his work done, he next gravitates towards the Jordan. Why? Beyond the Jordan was a spot full of great and gracious memories. East Jordan was his own side of the river, and he may have felt the home-pull. Moreover, beyond Jordan was Nebo where Moses, his illustrious predecessor, lay buried in a grave known to no man. As, in his despair, he went to Horeb, so now at his departure he gravitates towards the spot associated with Moses' last moments. Until the Jordan is passed the two men, knowing full well that it would be their last walk together, yet move on in silence. Always when men think and feel most deeply they say least. In hours of ecstasy or anguish when we yearn most for expression, expression vanishes. Jordan passed, Elijah deliberately breaks the silence, v. 9. The scene describes how grandly the righteous pass away because previous scenes have revealed how grandly the righteous live. If we live nobly we shall die nobly. Life's work has been well and faithfully done "while the days were going by," and now Elijah has leisure to think of the needs of one who must be left behind to face a hostile world and take up a burdensome task. Elisha's reply to Elijah's request perfectly reveals him. An infallible index to any person's character is given by an honest answer to the question: "What would you like?" What we choose is the work of our hearts and wills. We are to a great extent what we intensely wish to be. Spiritual perception is ever the condition of spiritual power. Elijah proposes the test of vision and persistence; v. 12 shows that Elisha meets it. The eldest son always received twice as much as the other sons. Dt. xxi. 17. Elisha did not seek to be twice as great as Elijah; he coveted earnestly the best gifts (1 Cor. xii. 31) and sought to be worthy of the prophetic succession. How aggravating "as they still went on and talked"! How we should like to possess all they said! While talking the cyclone suddenly gathers vehemence, and Elijah joins the "Choir Invisible," while his follower and friend gives expression to his poignant grief. The end corresponds with the life: the man of fire and force

is removed by force and fire. Try to profit by the spiritual symbolism, but do not attempt to explain away the wonder and mystery of the event. Dying Moody said to his son: "No, this is no dream, Will. It is beautiful. It is like a trance. If this is death it is sweet. There is no valley here. God is calling me, and I must go." This section suggests the sudden and startling transitions in life: how near together are comedy and tragedy; joy and sorrow; laughter and tears; life and death.

#### The Power of Elijah (v. 12).

Elisha, in an intense moment of penetrating insight, calls the departing Elijah "the chariots of Israel and the horsemen thereof." He affirmed that such an one constitutes the strength, stability, and safety of a nation. Divine truth and civil righteousness are more than all the counsels of statecraft. Elijah by his faith, prayers, influence, and religion was the true defence of Israel. Had Elisha uttered this epitaph in the XXth Century it might have run: "The battalions of Empire and the Dreadnoughts thereof." Wherein lies the security and strength of Empire? In our army or navy, our commerce or civilization? Prophets exclaim, Not in these things, but in the number of its good and true men. Elijah's importance lies in his personality; he was the personified conscience of the nation. Have we fully realized that the pivot on which everything turns is personality? The humblest may make a splendid contribution to the strength and wealth of empire by resolving to live at his best always. Compare the real power of Ahab and Elijah, Lorenzo the Magnificent and Savonarola, Mary Queen of Scots and John Knox. When Luther died one of his fellow-workers exclaimed: "Alas, he has gone, the chariot of Israel and the horsemen thereof, who has ruled the Church in this age of the world."

#### The Succeeding of Elijah (v. 13).

If Elijah was all that Elisha said he was, the defence of the nation, how strange that he should be taken away! God has His when and where in every man's life—he is immortal till his work is done. Why does God remove our Elijahs? Why should Spurgeon or Gladstone be taken when they are so much wanted? It has been said that the prolonged individual existence of first-class men would militate against the progress of humanity. The enormous influence they would acquire would dwarf and paralyse the actions of other men, while their own minds would be less and less open to new ideas.

God removes the Elijahs for the emergence and empowering of the young Elishas. New eras require new men and fresh methods. The same Spirit would operate by a new method—fire and force give place to gentleness and sympathy. As we go through life one by one the props on which we lean are taken away—father, mother, teacher, friend—it seems a cruel process, but God works in wisdom and love, and seeks to bring out the soul's dormant powers and to give each man his opportunity. "As the eagle stirreth up the nest," etc. (Dt. xxxii. 11).

#### The Emulation of Elijah (vv. 14—15.)

Regret and a deep sense of loss should not dull, but rather quicken us for service. Admiration for one higher than himself, says Carlyle, is to this hour and all hours the vivifying influence in man's life. Admiration, however, must lead to emulation. It is not enough to say, "What a good man Mr. So-and-so was! How will the world get on without him?" The fact of recognizing an excellence in another shows that the germs of that excellence are within us. These God-implemented germs must be developed. Elisha did not shut himself up with his sorrow, but bent his back, picked up the mantle and worked the miracle. "It is not enough to don the mantle; we must do the deed." Every departing Elijah drops a mantle—of character, of prayer, of responsibility—what is needed is sanctified common sense to seize it and serve. Recall how angels had to rebuke the disciples for "sky-gazing" after their Master had ascended, as if His great commission could be carried out that way. God wants the XXth century to be the greatest miracle-working century of all the centuries. Point out from the words, "When they saw him they said" (v. 15) that spiritual excellence comes from fellowship with the Divine.

## The Missionary Echo

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On Different Quests. EL. SIE.  
First Harvest Festival at Wu Ting Fu.  
Rev. W. EDDON.

Bible Picture Words. I. Rev. ALFRED BROMLEY.  
The Ningpo Curriculum. Mr. H. S. REDFERN; M. SC.  
The Missionary's Secret. Miss S. GERTRUDE FORD.  
Incident from the Field. Rev. C. E. HICKS.  
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## Children's Corner.

### PILGRIM'S PROGRESS (continued).

GOLDEN TEXT.—"He shall give His angels charge over thee, to keep thee in all thy ways. There shall no evil befall thee."—Psalm xci. 10, 11.

#### INTRODUCTION TO STORY.

Ask, Can you tell me the story of Daniel? Why was he cast into the den of lions? How was he saved? (Show picture.) What made Daniel brave enough to face the lions? Now I will tell you a story about a brave man and some lions.

#### LESSON STORY.

Do you remember what I last told you about Christian? How he climbed up the hill Difficulty, and fell asleep while he was reading his roll in the pleasant arbor? How he lost his roll and had to turn back to find it? I will now tell you what further happened to him. Christian put the roll safely in his bosom, and set out with renewed strength up the hill. He had not gone far before he saw the red sun sink down behind the western hill, and he knew it would soon be dark. As the grey shadows of twilight began to gather around him he began to feel afraid. "What shall I do," he cried, "if it is dark before I reach the hill-top?" and he remembered the lions which had frightened the other men back. "O unhappy man that I am," he cried; "if I meet them they will tear me to pieces. How can I escape?" Christian was so full of fear that his legs trembled as he hurried up the hill, and at every step he glanced round, fearful lest some wild beast should spring on him from behind the black rocks. He feared to go forward; yet he dared not go back, for who could tell, but there might be wild beasts behind as well as before. Christian clutched hard at his roll. "God help me," he cried, "I must go forward!" Like Daniel, who prayed to God to save him from the lions' mouth, he prayed hard that God would save him. These prayers gave Christian courage, and he went on until he reached the hill-top. How eagerly he looked before him, his eyes piercing the gathering gloom, to see if danger was ahead! "Thank heaven!" cried Christian, "there is a house down there." When he saw this house he

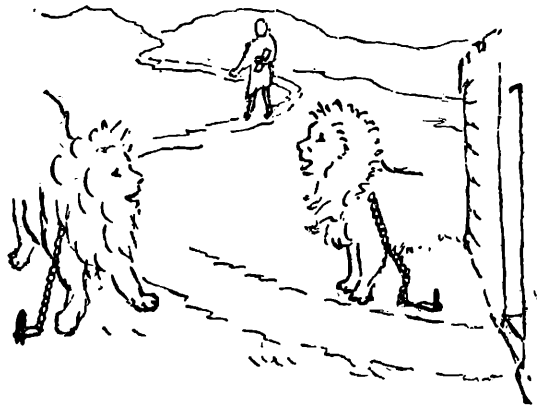
hastened quickly down the rugged hillside in order to reach it before it was dark, and in his joy forgot his fears. Soon he was in a narrow winding road which led to the gate of the house. Along this he quickly ran. But, all at once, he heard a sound which made him stop and tremble like a leaf. It was a fierce growl. Then he saw two lions crouched on either side of the path before him. This sight turned Christian stiff with horror. "What shall I do! What shall I do!" he cried in despair.

Then a voice cried out, "Fear not; the lions are chained, keep in the middle of the path and no harm shall come to you." This voice was the porter's, who stood inside the gate, and whom Christian had not seen. His name was Watchful. How cheered Christian was at these helpful words! Though he still trembled, he tightened his hand on his roll, and praying silently for help, he walked steadily forward in the centre of the path, and no harm came to him.

When he was past tears of joy fell from his eyes. He called to the porter, "Sir, whose house is this? May I stay here to-night?" With what joy he heard the porter answer, "This is the House Beautiful. It was built by the King of the Beautiful City for the shelter of weary travellers like you, who are on their way to the Beautiful City."

EUNICE NAYLOR.

EXPRESSION.—Drawing.



## News of Our Churches.

All communications sent by the halfpenny post for this page should bear on the outside, distinctly written, the words "News for the Press," and should be directed to "The Editor, 'United Methodist,' 188 Rye Lane, Peckham, London, S.E." A number of communications lately have been surcharged through omitting to conform to these Post Office regulations. News should arrive not later than the FIRST delivery on Tuesday morning.

### MINISTERIAL ARRANGEMENTS.

Rev. James Ellis, of Forest Gate, has received and accepted a unanimous invitation to succeed Rev. T. Nightingale at Shernhall Street, Walthamstow, in August, 1913.

Rev. Thomas McKay has accepted an invitation to be second minister in Stalybridge Circuit at the next Conference.

Rev. C. E. Penrose has promised to remain in Cheltenham a fifth year, until August, 1912, subject to the sanction of the Connexional Committee.

Rev. G. T. Akester has promised to remain a second year in the London, Newington Circuit.

Rev. Walter Leicester will have completed eleven years at Adelaide Street, Blackpool, in 1913, not nine as stated last week.

Rev. R. E. Mansfield will leave the Bolton, Albert Place, Circuit in 1912, after 2 years' service.

### BARNSELY.

**Successful Mission.** We have just concluded a mission at Ardsley in the Barnsley (Ebenezer) Circuit, the results of which have filled many hearts with joy and thankfulness. For twelve days Sister Eileen, of Bowron House, has been at work amongst us. In the day time she has visited the homes of the aged and distressed, and of many who are non-churchgoers; and at night, with the assistance on all occasions of the pastor, Rev. W. O. Meir, she has sung and preached the Gospel of Jesus Christ. And always she has done it with a charm and winsomeness and power which are an evidence of the fact that God has made her a vessel into honour, meet for the Master's use. The programme of the mission has included a daily morning prayer-meeting and an evening out-door service. Also there have been Brotherhood and Sisterhood meetings, and a gathering of Sunday School children. The morning prayer-meetings have been wonderfully sustained. We began with an attendance of three, and gradually went up to twenty-eight. At several of these meetings young men, who are connected with the Sunday School or the Brotherhood, publicly surrendered themselves to Christ. Although the mission is now over it has been decided that the daily meetings for intercession shall go on, and we confidently anticipate the winning of many other souls to Christ. No such work of grace has for years past been witnessed at Ardsley. Souls have submitted themselves to Christ both in the morning and evening services, and already forty-four adults, in addition to a much larger number of our young people, have openly declared their determination to live the Christian life.

### BIRMINGHAM.

**Opening of New Organ.**

THE new organ, which has just been installed in the Smethwick Church, was opened on Thursday, February 9th, by Ald. Ed. Adams, J.P., after which an organ recital was given by Mr. Alfred Prince, F.R.C.O., A.R.C.M. There was a large congregation. After Rev. F. H. Robinson had offered prayer, Ald. Adams declared the organ opened. This was followed by the singing of the Doxology. Mr. Prince's recital included "Grand Chœur" (Guilmant), "Chansonnette" (Sanderson), "Toccat" (Lyon), and "Pastorale," the last piece being the organist's own composition. The soloist was Mr. J. Round; and the choir, under the conductorship of Mr. H. Jones, sang Sullivan's "Sing, O Heavens" and the "Hallelujah Chorus." The organ has cost £258, towards which Mr. Andrew Carnegie has promised £125. £156 was raised a year ago by means of a bazaar, but the church has also been renovated, and that has involved an additional expenditure of about £155. The offertory on Thursday evening amounted to £10 0s. 6d. The organ is two-manual, and is built by Messrs. Nicholson and Co., of Worcester. On the following Sunday the special preacher was Rev. Henry Smith, Connexional Editor, who preached to crowded congregations. The organist was Mr. H. H. Cottam, and the soloist Madame Laura Taylor. In the afternoon the Regent Street Baptist Choir gave a special musical service; organist, Mr. C. H. Pett. The collections throughout the day amounted to £11 15s. 8d.

### CARDIFF.

A MISSION was conducted in the Penarth Road Church by Mr. R. T. Buttle, Connexional evangelist. The church is situated in a very difficult neighbourhood, but in spite of manifold difficulties a great and good work was accomplished. There were twenty-seven decisions for Christ, but such was the gracious influence that after the missionary had departed the work was continued, Revs. W. Rodda and W. A. Cooper (pastor), and other

friends conducting the services. Decisions each night were made for Christ. Since the close of the mission the young people have been profoundly moved, so that now a class of twenty-seven young ladies have all decided for Christ, and twelve out of a class of sixteen lads at the critical period of life have dedicated themselves to God. There are signs that the work will continue. Eighteen new members were received at the Cogan Church, sixteen of whom were converted during the recent mission conducted by Sister Minnie. Others are to be received at the next sacramental service.

### CHESTERFIELD.

**Mr. John Harrison.**

AN aged and esteemed friend, the oldest church member in the Marsden Street Church, Chesterfield, has passed away, at the ripe age of ninety-four. For several years he has been more or less an invalid, and it was only on rare occasions that he left his home during the later years of his life. He retained all his faculties, and was conscious to the last. He was born in 1817, two years after the battle of Waterloo was fought. Mr. Harrison had lived in the reigns of six monarchs. He was "a grand old man." When he first came to Chesterfield the population was less than 6,000, and now it is nearly 40,000. Mr. Harrison took no active part in politics, but he was well known in Chesterfield in many ways. All his life he had been actively associated with the United Methodist Church in Chesterfield. He worshipped first in Elder Yard, and finally in the Marsden Street beautiful church, in connection with the erection of which he was one of the prime movers. For over thirty years he was one of the chapel stewards, and although he did not act as a Sunday School teacher, he was a regular attendant at the afternoon assemblies, and sometimes he delivered short and interesting addresses to the children. For a number of years he was officially connected with the Chesterfield Hospital, to the Funds of which he was a frequent and liberal subscriber. He was three times married, and leaves eight children and nine grandchildren. The interment took place on Tuesday week last, in the presence of a large assembly of sympathetic friends. The officiating ministers, Rev. S. Poat and Rev. H. Parish, the former of whom conducted a short service at the deceased's home, prior to the departure of the cortege. "He by the grace of God served his day, and fell on sleep."

### HALIFAX.

A VERY gracious spirit has prevailed in the services recently held at the Albert Street Church, Queensbury. At a prayer-meeting, held on Wednesday evening last, there were upwards of sixty people present, and six persons (mostly adults) decided for Christ. The following Sunday evening the church was nicely filled, it being the occasion of the chapel anniversary. The service was conducted on thoroughly evangelistic lines, and again Rev. W. T. Nicholson (the preacher) had the joy of witnessing decisions for Christ.

### KILKHAMPTON.

**Opening of Sunday School.**

THURSDAY, February 16th, proved to be a red-letter day in the history of the United Methodists at Harbours Cross. There has long been a need of greater accommodation, and at last the few friends entered upon a scheme, which was great for them, and which reached its culmination in the opening services on Thursday. They have now a nice large schoolroom and vestry. The scheme also included coach-house and stables. There was a large gathering from far and near, and the assembly was honoured by the presence of the Mayor and Mayoress of Bideford. At 11.30 a.m. a preaching service was conducted by Rev. J. Luke, of Torrington. A public luncheon followed at one p.m. in Gorvin Barn where Mr. J. Jeffoy provided good accommodation. The luncheon was presided over by Mr. T. U. Fulford, J.P., Mayor of Bideford. The opening ceremony took place at 2.30 p.m., when the Mayoress of Bideford, after giving a neat little speech, unlocked the door. Inside the Mayor gave a short address expressing the wish that great good might result from the teaching given in the building. At three o'clock a cantata, "From Manger to Cross," was well rendered by the Eastcott United Methodist Choir. The whole performance did them very great credit. The chair was taken by Mr. J. Sanguine, of Bideford. Tea was laid at Gorvin and was still being served when the evening meeting commenced. The chapel was crowded at this as at all the other services. The Mayor, presiding, spoke of the need of sowing the right kind of seed and of watching the opportunity of leading the children to

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Christ. This was followed by an address from Mr. E. Moore, of Langtree, an old scholar, who gave some interesting reminiscences. Rev. J. Luke gave a very strong speech, urging the need of deep conviction, sturdy principle and a real life. Revs. W. Bennett and S. R. Strongman followed. All the meetings were very inspiring, and the success of the day's proceedings reflect very great credit upon the church workers. The total proceeds of the effort so far are £56.

### LIVERPOOL.

**Young People's Demonstration.** THE second Young People's Demonstration, organized in connection with our churches in Liverpool and District, was held in the Central Hall, Renshaw Street, on Monday last. At half-past four a most instructive sermon was preached by Rev. Canon Hensley Henson, D.D., Vicar of St. Margaret's, Westminster, from the texts, Eccles. i. 4, and 1 Cor. xv. 58. Dr. Brook helpfully conducted the first part of the service. There was an excellent congregation. In the evening a great Demonstration was held, under the presidency of Mr. Squire Spencer, of Harrogate. The Right Hon. the Lord Mayor and the Lady Mayoress were present. The speakers were: Rev. Canon Hensley Henson, D.D., and Rev. W. B. Lark. Sir Edward Russell, Ald. T. Snape, and Rev. E. Cato spoke to the vote of thanks. The singing was led by the Liverpool United Methodist choir, Mr. J. M. Harvey acting as conductor, and Mr. R. Francis Lloyd, Mus. Bac., as organist. The soloist was Madame Eunice Evans, and several anthems were excellently rendered by the choir. A fuller account of the meeting will appear in our issue of next week.

### LONDON.

**The Church Extension Fund.** ON Monday evening, 13th inst., the semi-annual meeting of this Fund was held in the Paradise Road Church, Clapham. The chair was taken by Mr. W. P. Neden, who in his own genial manner conducted the proceedings to the pleasure of everyone present. In the unavoidable absence of Rev. Hy. Mann, the report was presented by Mr. I. W. Bullen, the General Secretary, who drew attention to the smallness of the amounts received from the churches as compared to the great amount of good done by this Fund. It had been expected that Mr. J. G. Hancock, M.P., would have been one of the speakers; but to the great regret of all a telegram was received saying he was ill in bed and unable to attend. However, the other speaker, Rev. R. Pyke (ex-chairman of the London District) was present, and delivered an admirable, businesslike address, which was much appreciated. In the course of his remarks Mr. Pyke pointed out the great need there is to-day for adequate church accommodation in the suburbs, so rapidly springing up in outer London. These churches, if they were to accomplish their object, must be commodious and beautiful and adapted to the many and varied forms of work they are obliged to carry out. Few if any of the existing churches were strong enough to undertake the erection of another church, and very few circuits were equal to the task. Such a work, then, could only be competently dealt with by such an organization as the London Church Extension Fund, where a little help from each and all of the London Churches would enable the Committee of this Fund to do a great work not only in the interests of our beloved Denomination, but also for the extension of God's Kingdom. This Fund has assisted in building nearly half the churches in London. Amongst those also taking part in the proceedings were Rev. Grosvenor Corin (pastor), Rev. G. T. Akester (Newington), Rev. W. Field (Streatham), Mr. Stephen Gee, L.C.C. (President), and Mr. H. Ellis Hill. Special reference must be made to the choir and orchestra, who, under the able conductorship of Mr. F. Byard rendered musical selections during the evening in splendid style. The collection and donations amounted to £3 4s. 8d., but, as the chairman thought it should be £10, he and Mr. Pannett very generously made up the amount required. The meeting was very successful, and it is hoped that other circuits and churches will also do something on similar lines to assist in carrying on this very important work.

THE friends at Brunswick, Great Dover Street, are mourning the death of Mrs. J. R. Shrubshall. Mrs. Shrubshall was the stepmother of Messrs. E. F. Shrubshall and George Shrubshall, J.P., having married their father, Mr. J. R. Shrubshall, then and for many years superintendent of the Brunswick Sunday School, in 1869. Early in life she had the advantage of having Mrs. Mortimer, the writer of the "Peep of Day" series of books, as her teacher. From early childhood she loved her Saviour. On entering married life she exercised a beneficial influence on the three lads in the home to which she came, and each of them subsequently became identified with the Brunswick Church. She became treasurer of the Ladies' Sewing Meeting, when it began in 1879, and maintained her connection with it to the end of her life. She was very methodical in her ways, and had a most retentive memory. She was also a woman of prayer. Her interest in the church and in the denomination was vigorously maintained to the end. Rev. James Payne says that for very many years Mrs.

OWING TO THE GREAT DEMAND for the TWO NEW HUMOROUS RECITATIONS, entitled: "When Father made the Tea," and "When Father wants to Shave," the FIRST EDITION of 3,000 copies (published only a month ago) have all been taken up. A SECOND EDITION is NOW READY and copies of the above, with a new Humorous Recitation, just published: "WHY FATHER MENDS THE BOOTS," will also be sent, post free for 4d.; or 2 copies of each (six in all) for 6d. P.O.—Author, 102 Upton Lane, Forest Gate, London. Please mention "United Methodist."

Shrubshall evidenced the power and grace Divine, and was a fine sample of a Christian believer. His knowledge of her led him to esteem her profoundly. Mrs. Shrubshall was interred at Nunhead Cemetery, the officiating minister being Rev. G. T. Akester, who also conducted an In Memoriam service on the following Sunday at Brunswick in the presence of a large congregation.

### LEES.

**A Church Nursery.** OUR friends in connection with Zion, Lees, in the Mossley Circuit, are just trying a new idea. They have a large Women's Meeting on Mondays for an hour, which finishes with a cup of tea and refreshments. All the women are expected to come just with their shawls over their heads—no hats nor bonnets. A correspondent says: "In our neighbourhood that has proved a real stroke of vantage. We have got sixty women in regular attendance. Practically the whole of them six months ago were of those who scarcely ever, most of them never, attended any place of worship. Many have begun regular attendances on Sundays, and a dozen have been converted in our recent mission." Out of this Monday meeting the new development has come. It was found that there were many mothers who could not possibly go to any place of worship because they could not leave their children. It occurred to the Lees friends that if they could turn one of the rooms of the school premises into a nursery on Sunday nights, and get some of their young women and elder girls to act the part of nurse, it would be the means of allowing many of the working class women to come to the service who had hitherto been unable to do so. When the matter was mentioned to the young people it was found that any number were quite ready to volunteer for the work. A start was made just over a fortnight ago. On the first night there were eight nurses and no children: on the second night there were ten children, and their mothers were able to attend the service. It is expected that a larger number still will avail themselves of this church nursery.

### MANCHESTER.

A CORRESPONDENT writes: A new cause, in connection with the Manchester Second Circuit, has just been commenced at Lower Irlam under most promising circumstances. This village is three miles from our Glazebrook Church, is on the bank of the Ship Canal, and contains about 1,500 inhabitants. Up to now the only place of worship has been a Roman Catholic chapel. Two years ago Rev. W. Vause began a week-day service in the neighbourhood which has done well and been productive of good. The present seems a favourable moment for a forward movement. New large works are in construction near by so that the population will probably more than double in the next three or four years. As we are first on the ground we have secured a large room and prepared it so that it will serve as a temporary place of worship. It is well situated on the main road between Manchester and Liverpool, and right in the midst of the population. On Sunday, February 5th, the first service was held. Rev. W. Vause conducted the service and the congregation numbered 140 adults besides children. The next Sunday, February 12th, Rev. T. T. Waylett was the preacher, and the congregation was equally large. The friends are much pleased with the splendid start they have made, and believe that a successful and useful career is before the new church.

### SHEFFIELD.

IN connection with the death of Mrs. Carnall, which took place on January 7th, 1911, at the age of seventy-six, a memorial service was held at Beighton on Sunday last, conducted by Rev. Ralph Hebborn. A large audience testified to the loss sustained by our Beighton Church, Mrs. Carnall being the oldest member, of some forty-five years' standing, and being highly esteemed by her fellow workers. One who knew her writes: "She was a woman whose soul was full of sympathy for the sick and sorrowing, a constant attendee at the Sabbath and week-evening services, a good listener, and one of the most saintly and devoted women in the district. She is missed and mourned by a very large circle of friends to whom her life was a great inspiration and stimulus."

### SPALDING.

**Visit of the President.** FOR the third year in succession the Crescent Church has been favoured by having the President of the Denomination as the preacher at the chapel anniversary. Rev. H. T. Chapman gave two powerful sermons to good and appreciative congregations. Not for many years, he said, had he seen so fine a sight as the number of young men and women who gathered in the evening congregation. (This was no exception as far as Crescent is concerned.) His appeal, based upon the Parable of the Potter, was addressed especially to them. In the afternoon a musical service was rendered by members of the choir. A large number assembled at the tea on the Monday, and the meeting following was very well attended, most of the churches in the circuit, in response to the President's wish, being represented. The chairman, Mr. Francis McLaren, M.P. for the Division, said that he quite recognized the difficulties of church life to-day, partly through changed industrial and social conditions. But while the attendance at places of worship generally showed a decrease he believed that religion had a greater hold upon the people than in past days, especially on its humanitarian side. Referring to the imminent departure of Mr. W. E. Northon to Meru, East Africa, as an agricultural missionary, the chairman said that he recently asked the opinion of a high Government East African official as to the work carried on by the missionaries there, and the official had replied that their work was excellent. They not only taught the great principles of Christianity, but in so doing raised the civilization of the people, and brought them

to a higher standard of life generally. The President gave an instructive and impressive address on "The Conditions of Modern Church Life, and How to Meet Them." Mr. W. E. Northon also addressed the meeting prior to his departure for East Africa. At the close of the meeting Rev. W. Downing announced that eleven of their scholars had sat in the recent Young People's examination, and the results showed that seven had passed with honours, two winning Connexional prizes, and three had passed first class—a highly creditable result. The elder son of Mr. S. Jepson, the circuit secretary, had won the first-named prize, and his three younger children had all taken honours. Receipts of anniversary, £22.

### STOCKPORT.

ON the 25th ult. the United Methodist Church, Wellington Road South, Stockport, sustained a great loss in the decease of Mr. T. Walker. For many years Mr. Walker was the superintendent of the Sunday School, and was highly esteemed by all teachers and scholars, winning their affections by his cheerfulness and ever-ready sympathy. On the following Sunday evening Rev. J. S. Hockin, the pastor of the church, preached a funeral sermon to a congregation containing many old scholars, testifying their love for a departed guide and friend. Mr. Walker was connected with the Manchester Second Circuit until the Union, and since then with the Stockport Circuit.

### WEST HARTLEPOOL.

WE very much regret to have to record the death of Mr. Thomas Baynes at the advanced age of eighty-two. The deceased gentleman had been in his usual health till almost the end. He passed away rather suddenly on February 12th, and was laid to rest on the following Wednesday. A service was held in Burbank Church prior to the interment, Rev. J. W. Thompson officiating. A good number of friends were present to pay their last respects. Burbank will miss his cheery presence. Not only as a steward, always at his post, but at all the meetings and services he manifested a great interest and always showed his devotion and loyalty to the church he loved and had been connected with for sixty years. Special references were made at the Sunday evening service by Rev. J. W. Thompson. The anthem "The Dear Homeland," was rendered by the choir, and the organist rendered "O Rest in the Lord" at the close of the service. We extend our loving sympathy to those who mourn his loss.

### Bazaars.

**GREAT YARMOUTH (Brunswick).**—The annual bazaar was held in the schoolroom, and was opened on the first day by Ald. F. Arnold, J.P., Rev. W. Falkner (pastor) presiding. On the second day the opening was performed by a number of young people, who effectively gave the entertainment, "A Bunch of Keys." Mrs. F. E. Whitfield presided. The schoolroom was filled to excess. The results of the bazaar were very satisfactory.

### Anniversaries.

**SHEFFIELD (Andover Street).**—The trust anniversary Sunday preachers were Rev. W. Hall (superintendent) and Rev. G. H. Hinchliffe (pastor), and both discourses were most encouraging and inspiring. On Monday Rev. E. Bockock, of Manchester, preached in the afternoon, and in the evening delighted a good company with his lecture, "The Sunny Side of Shadow." The chair was occupied by Mr. A. H. Thompson, who is one of the original founders of the church. Special singing was rendered by the choir at the Sunday services. The financial results were of an encouraging character.

**YORK (Monk Bar).**—Trust anniversary sermons were preached by Rev. William Barnes, and so powerful an influence was present that the visit proved a great spiritual uplift. On the Monday evening he gave his racy and invigorating lecture, "Men the Times Need." The chair was taken by Mr. Seeborn Rowntree, the eminent authority on Temperance and Social questions. It was a great week-end, and collections were in advance of last year.

## General News.

**LEICESTER (Hill Street).**—A good company gathered in the schoolroom to hear Mrs. Jay (the pastor's wife) tell the story of her work as a Deaconess in London. The chair was occupied by Mr. F. Beck. The story was listened to with much interest, and the proceeds were in aid of the ladies' sewing meeting.

**LIVERPOOL (St. Domingo).**—The annual church meeting was held recently. The accounts for 1910 were presented and showed, despite the depression of trade which Everton has felt keenly, favourable results. The officers, etc., for the year were elected. The scheme for amalgamation with Liverpool North was discussed. An interesting part of the evening's proceedings was a presentation to Mr. W. Lee of a special resolution, expressing hearty appreciation of the faithful services rendered by him, for the long period of sixteen years, as secretary-steward of the church; a cheque accompanied the resolution. Mr. A. G. Cannell made the presentation in felicitous terms, and Mr. Lee, who was much touched, feelingly responded. A coffee supper brought a pleasant and harmonious meeting to a close. Rev. Edward Cato was in the chair.

**YORK (James Street).**—Prizes were distributed to scholars of the Sunday School by Mrs. Arnold Rowntree, wife of the senior M.P. for the city.

**BATLEY (Zion).**—On Feb. 14th, the pastor, Rev. H. Rowe, presided over a good attendance at the annual church meeting. Reports of a satisfactory and encouraging character with regard to the various branches of church and school work were presented. The weekly offertory had reached a considerably higher figure than for many years past, notwithstanding that the friends have been for months actively at work for a large bazaar

to be held next October, to remove the Trust debt and effect certain improvements. Suitable reference was made to the friends who have "fallen asleep," viz., Mr. W. Greenwood, Mrs. Clegg, Mrs. Geo. Tomlinson, Mr. B. Gomersal, Mrs. Kershaw and Mrs. Mortimer. Owing to the losses by death and removal, etc., the number of members is slightly less this year than last, and Mr. Rowe, while noting the many signs of the church's prosperity, emphasized the vital importance of spiritual progress.

**SOUTH ACTON.**—A large gathering of scholars and parents assembled on the occasion of the scholars' winter treat and prize-giving. The scholars' tea was followed by a public meeting, when a number of scholars contributed recitations, songs, action-songs, dialogues, and an Indian club display, thus affording great enjoyment to everyone in the audience. The prizes, of which there were nearly sixty, were distributed by Mrs. B. A. Martin. Mr. B. A. Martin, the assistant superintendent, spoke a few words to the parents. Reference was made to the work that was going on during the week to make the social life of the church and school attractive.

**MOSSLEY (Lees).**—The year book and statement of accounts shows a prosperous condition of affairs at this church. The number of members at Zion and Alt is 264, with 43 on trial, Sunday School officers and teachers 44, scholars 429. The numbers continue to increase in connection with the Day School, and it well maintains its position and name. The sums raised during the last year were: bazaar, £1,290; church fund, £228 5s. 4d.; Trust, £279 2s. 6d.; Sunday School, £212 19s. 2d.; subscriptions to Connexional Funds, £42 7s. 7d.; making a grand total of £2,052 14s. 7d.—a remarkable and praiseworthy total. All the different organizations in connection with Zion and Alt seem to be in vigorous operation.

## The United Methodist Magazine.

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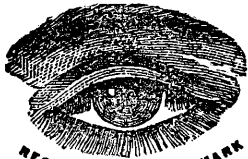
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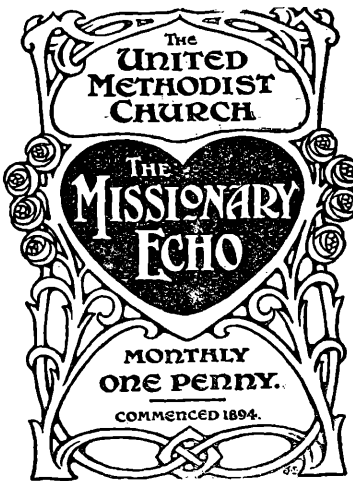
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